

THE MISSIONARY REVIEW *of the* WORLD

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Editor, 1911 to 1939

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Published by the Missionary Review Publishing Co., Inc.

EDITORIAL OFFICE, 156 Fifth Avenue, New York City
PUBLICATION AND BUSINESS OFFICE, Third and Reily Sts., Harrisburg, Pa.
D. J. FANT, Advertising and Circulation Manager

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THE MOSLEM WORLD

PUBLISHED BY THE HARTFORD SEMINARY FOUNDATION

Editors: SAMUEL M. ZWEMER, EDWIN E. CALVERLEY

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Women and Culture in Islam	Vera Elizabeth Flory
The East Java Mission	E. G. van Kekem
Islam in the Philippines (with map)	Claude L. Pickens
The Drum as Used for Mosque Services	R. A. Blasdell
"The Glory That Excelleth"	"Shabeeda"
Yusuf Ali's Translation of the Qur'an	Arthur Jeffery
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Price in Great Britain, Eight Shillings a Year, net

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God's Voice from China

Mrs. Howard Taylor

How Interest Men in Missions

Various Authors

Missionaries at Work in Africa

West Africa Missionaries

The Challenge of Venezuela

William H. Rainey

A Christian Approach to Moslems

Frank C. Laubach

Christian Bands in War-Torn China

Andrew Gih

Dates to Remember

January 7-10, 1939 — Home Missions Council, Baltimore, Md.
 January 21-25 — Cause and Cure of War Conference, Washington, D. C.
 January 23-February 18 — Iowa School for Missionaries. Iowa State College, Ames, Iowa.
 February 6-14 — International Council of Religious Education, Chicago, Ill.
 April 26 — Uniting Conference of American Methodism, Kansas City, Mo.

FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

January 24-26 — Jacksonville.
 January 25-27 — Daytona Beach.
 January 28-February 1 — Miami.
 January 29-31 — Ft. Lauderdale.
 February 1-3 — Palm Beaches.
 February 4-8 — Orlando.
 February 5-7 — De Land.
 February 8-10 — Ft. Myers.
 February 9-10 — Sarasota.
 February 11-16 — St. Petersburg.
 February 12-15 — Clearwater.
 February 17-18 — Southern College.
 February 19-21 — Tampa.
 February 19-21 — Winter Haven.
 February 22-23 — Quincy.
 February 23-24 — Tallahassee.
 February 24-26 — All College.

Obituary Notes

Dr. Edwin B. McDaniel, formerly a member of the Siam Mission of the Presbyterian Church, U. S. A., died in Los Angeles, Cal., on November 2, after a seven months' illness. He was born in 1873, and retired from active service in 1937. Many years were spent at Petchaburi, in charge of a hospital; later he went 500 miles south of Bangkok to take charge of a mission hospital in Sritamarat. He was known as an expert in sanitation, and also built a Leper Home, which now includes 20 buildings that care for 400 lepers.

Lady Anne MacClanahan Grenfell, wife of Sir Wilfred T. Grenfell of the Grenfell Mission in Labrador, died December 9 in Boston at the age of fifty-three. Her husband, a son, Wilfred T. Grenfell, Jr., an instructor and athletic coach at St. Mark's School, Southboro, Mass.; Kinloch Pascoe Grenfell, an engineer, and a daughter, Rosamond Loveday Grenfell, survive.

She was born in Lake Forest, Ill., on November 11, 1885, a daughter of the late Colonel Edmund B. MacClanahan, was graduated from Bryn Mawr College in 1906. She met William Grenfell while she was traveling in Europe. They were married November 19, 1909, in Chicago, and thereafter they shared the hardships and work of the Labrador.

In recent years and especially since 1934, when a chronic heart ailment compelled Sir Wilfred to abandon his trips to the North, Lady Grenfell had assumed many of the administrative burdens. She founded the educational fund which provided the means for sending Labrador and Newfoundland

students to the United States and Canada for technical training.

* * *

The Rev. William James Drummond, the oldest Presbyterian missionary in China, died at Santa Barbara, California, on November 26, from an illness that followed suffering from the Japanese invasion of China.

He was born in Ontario, Canada, seventy-four years ago and his Chinese service covered forty-seven years. He performed heroic service in the Boxer Rebellion and was one of the two American missionaries decorated by President Sun Yat-sen.

* * *

The Rev. Edgar P. Hill, educator and clergyman, died on November 26, at his home in Los Angeles. His age was seventy-seven.

Born in Pontiac, Ill., he held many positions in Chicago educational and religious institutions. From 1906 to 1918 he was professor of Homiletics at "McCormick" Theological Seminary and for ten years was superintendent of the churches of the Board of Church Extension of Chicago Presbytery.

Mr. Hill was the first general secretary of the Board of Education of the Presbyterian Church, serving until the Board was merged with the Board of Christian Education.

* * *

Rev. Myron C. Wilcox, Methodist missionary in Foochow, China, died in San Antonio, Texas, October 17. He was one of the editors of the *Chinese Christian Advocate*, and book editor of Methodist publishing activities in Shanghai. After his retirement he continued to translate English works into Chinese.

* * *

Rev. Frank Paton, M.A., B.D., son of John G. Paton, one of the greatest names in missionary history, died at Melbourne, Australia, September 28, as the result of an accident. Frank Paton was born in the New Hebrides, where his father began work over eighty years ago. A recently published statement expresses his motive in taking up work in Tanna: "I saw my father and mother with no aid but God's, facing the pitiless cruelty of heathenism and banishing it from the island I saw a new society spring up in less than a lifetime, with the idyllic happiness of New Testament Christianity, and I resolved, God willing, to give my life to such work."

* * *

Thomas Moody, D.D., an American Baptist missionary, died November 17, after forty-four years of evangelistic service in the Belgian Congo. He will be best remembered for his pioneering at Sona Bata. On a 10,000 square mile field, alone with Mrs. Moody, he was in charge of the educational, evangelistic and medical work when in 1921 a marvelous movement toward Christianity began. More than a thousand people were baptized during that memorable summer, and the movement has continued unabated since then, with hundreds of converts added to the churches each year.

(Concluded on third cover.)

Personal Items

Miss Muriel Lester, founder of Kingsley Hall in London, is now a full-time Secretary of the International Fellowship of Reconciliation. She will travel in Europe, the Orient and the United States in the effort to establish a line of connection for international peace. She planned to go to India in December and thence to Palestine.

* * *

Dr. George A. Buttrick, pastor of the Madison Ave. Presbyterian Church, New York, was elected President of the Federal Council of Churches at its annual meeting in Buffalo in December. Dr. John R. Mott was elected Vice-President, Dr. Charles H. Sears, Recording Secretary, and Frank H. Mann was again elected Treasurer.

* * *

Dr. George William Brown, General Secretary of the American Bible Society for the past ten years, has resigned to accept a call to become pastor of the West Presbyterian Church of Binghamton, New York.

* * *

Dr. John McGuire, Baptist missionary to Burma, was ten years past the age of retirement when he left the service in 1934, after 42 years of evangelism at Mandalay, Rangoon and Maymyo. Dr. and Mrs. McGuire have established their home near San Juan, Porto Rico, with their children and grandchildren. Dr. McGuire celebrated his eightieth birthday on November 11.



* * *

Rev. W. Reginald Wheeler, D.D., has accepted appointment under the Board of Foreign Missions of the Presbyterian Church in the U. S. A., as Director of the Division of Special Gifts and Annuities in the Home Base Department of the Board. Dr. Wheeler has lived or traveled on five continents in the interests of mission work and has seen missionary service in China.

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DELANVAN L. PIERSON, *Editor*

VOL. LXII JAN., 1939 No. 1

Publication and Business Office—
Third and Rely Sta., Harrisburg, Pa.
Editorial and Executive Office—
156 Fifth Avenue, New York City.
Entered as second-class matter at
Post Office, Harrisburg, Pa., under
Act of March 3, 1879.
25 cents a copy—\$2.50 a year.
Foreign Postage, 50 cents a year.
Published monthly, except August.
All rights reserved. Copyrighted 1939.
British agents—Marshall, Morgan
and Scott, 12 Paternoster Buildings,
London, E. C. 1 shilling per copy,
10 shillings a year.

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The Church may be doing too much
for young people and too little with
them.—*Professor Georgia Harkness.*

Editorial Chat

The New Year brings with it a sense of the tremendous and unending need of all men for the secret of peace and the will to peace; for the spirit of unselfish love and the expression of that true love in fellowship between men and God and in all human relationships. There is good reason to despair of any purely human solution to the problems that face us; but there is no despair—only hope, courage and good cheer—in the hearts of those who have faith in God.

His spirit, His program and His working are most clearly seen in the lives and work of His ambassadors at home and abroad. The story of human need, and many places and methods in which and by which this need is being met, will be recorded in THE REVIEW during the coming months. It will be worth while and very cheering, in these days of strife and uncertainty, to read in THE REVIEW the story of what is going on—often in obscure corners, at home and abroad, to carry out the program of Christ.

* * *

Many readers find great help in THE REVIEW. Will you bring it to the attention of others? Here are some recent comments:

"We feel that THE MISSIONARY RE-

VIEW gets better all the time. I always want to read it through."

MRS. GLENN B. OGDEN.

Kasganj, India.

* * *

"The October number of THE REVIEW gives more for deeper study of situations and conditions in India today in the missionary enterprise, than anything I have read. And I have read most of our study course and reading lists."

MRS. FRANK F. HUTCHINS,
*Indianapolis District Counselor
of the Methodist Young People's Foreign Missionary Society.*

* * *

"The REVIEW arrived today (Nov. 15th), the issue in which appears the article on the 'Practical Value of Missions to Pastors.' What a revolution it would cause in the churches if there were a similarly conducted course in every theological seminary, and if such a course were required for every student!"

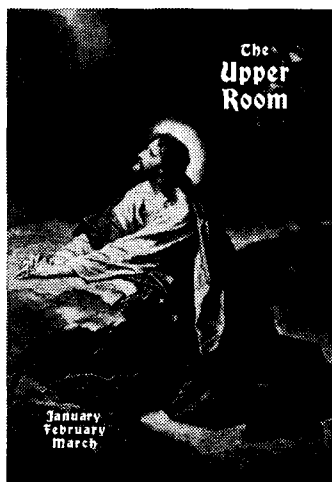
GEORGE SCHWAB,
*Presbyterian Mission, Sakbayeme-
Edea, Cameroun, West Africa.*

* * *

"For over forty years we have taken and have enjoyed the MISSIONARY REVIEW and we continue to profit by its high spiritual level. Often we share our copy with others."

FRANK G. MASON.

Montclair, N. J.



Jesus Set the Example of Early Morning Devotions

(Read Mark 1: 35)

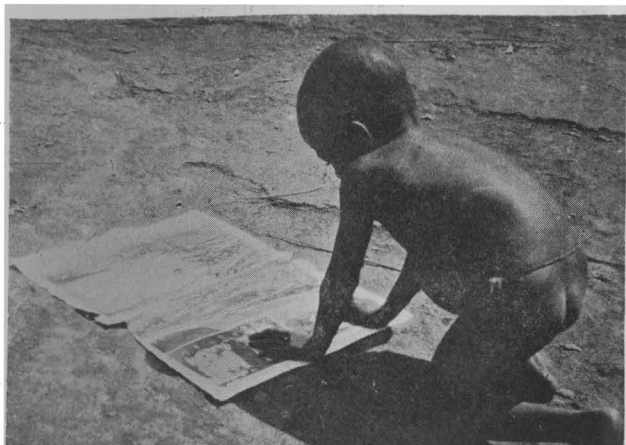
"Begin the day with God" is the oft-repeated exhortation. Mark tells us that Jesus went apart, early in the morning, to pray and to commune with the Heavenly Father. If our Lord and Master felt the need of a spiritual undergirding for the day, how can we expect to fulfill our daily responsibilities without following his example.

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YOUNG AFRICA SEEKS INFORMATION FROM THE WEST

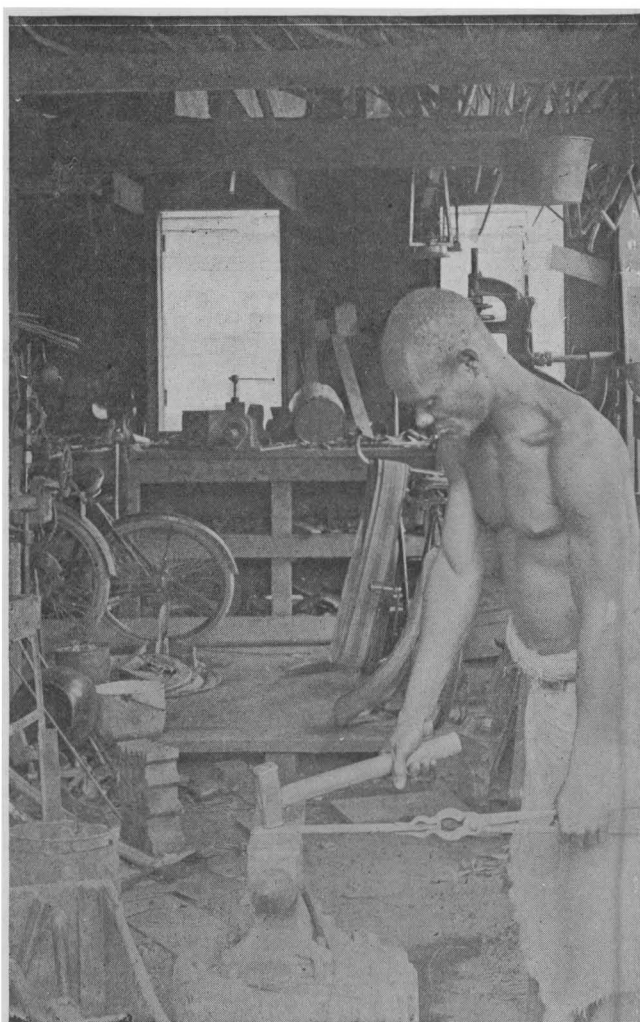


Photo from Janet Cumming

AN AFRICAN SEEKS INFORMATION FROM THE
"MEDICINE MAN"



AN AFRICAN MOTHER AND HER CHILD



INDUSTRIAL TRAINING AT THE MISSION FORGE

WHERE WEST AFRICANS RECEIVE THEIR TRAINING (See articles, pages 20 to 28)

Photos from the Presbyterian Board of Foreign Missions

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXII

JANUARY, 1939

NUMBER 1

Topics of the Times

HOPE FOR THE NEW YEAR

There are many discouraged people today in the world—many to whom the outlook seems dark—in Korea with its Shinto shrine problems; in China with the continued wanton destruction of life and property; in India with its fight against poverty and its struggle for independence; in Europe because of the growth of godless Communism and Fascism; in America with its racial and political, its economic and religious or anti-religious conflicts. A recent statement by Dr. H. C. Link (author of "The Return to Religion"), issued as a result of surveys, reports that of nearly 10,000 representative American citizens questioned, less than 25% believe that religion is gaining ground in the United States and over 45% say that moral standards are declining. Among the possible causes for this decline, as viewed by the National Committee on Religion and Welfare Recovery, are mentioned the 30% decrease in the support of religious and welfare work (in four years) compared with a nearly 4000% increase in the earnings of 105 industrial corporations; also there has been in the same period a 300% increase in amount spent for beer and whiskey. While gifts to colleges, community chests and general benevolences have decreased, the amount spent on jewelry, armaments, theatres, cigarettes and automobiles have increased by 25% to 203% in the same period. The average of voluntary gifts to benevolences, charitable and educational work is only about 2% of American taxable incomes, according to the statistics furnished by the Golden Rule Foundation.

But in spite of many causes for disquiet and deep concern, there is no reason for discouragement. In the days of the children of Israel in Egypt; in the time of Joshua, after the death of Moses, as the Hebrews faced the Canaanite foes; in the time of Elijah and the prophets of Baal and of Elisha when the Syrian armies threatened Israel; in that day of the early Church, when

Jesus had been crucified and the disciples were surrounded by religious and political enemies; in the Reformation of the Middle Ages, when those who contended for spiritual ideals seemed few and weak—all through history times of difficulty, indifference and opposition to God's program have not been days for discouragement but have presented a challenge to faith and courage; they have called for an upward look and a forward march.

Today, as of old, those forces that are for us are greater than those that are against us; one with God are still a majority. As we look forward into the New Year we see many causes for encouragement—in the fact that men are not satisfied with the fruits of selfish materialism; there is still a constant warfare against vice and dishonesty and oppression; there are multitudes in Germany, like Pastor Niemöller, and in Russia, who refuse to deny God or to be intimidated in their acknowledgment of His supreme authority; great numbers of Christians in Korea go to prison rather than worship at Shinto shrines; the Chinese, in the midst of cruel warfare, are seeking God as never before; India reports thousands of new converts coming to Christ every day; Moslems also are seeking the way of the Cross rather than that of the Crescent; from Africa and the Islands of the Sea also multitudes are turning to God. In America and England, what a multitude of forces for righteousness are working, quietly and unostentatiously—in city missions and churches, in street meetings and Bible classes, in jails and hospitals. Recently in Newark, New Jersey, eight hundred Christians gathered whose great interest is in evangelizing the unreached multitudes in the city. All over the United States and Great Britain there are Christian gatherings where thousands meet for earnest Bible study and for the quickening of spiritual life. Not only is the University Christian Mission in North America now seeking to bring Christ to students and

students to Christ, but there are countless other agencies working to the same end, but without publicity.

Much of modern mission work has been criticized as being too institutional and secular and unfruitful in spiritual results, but the recent Madras International Missionary Conference, and missions as a whole, have come to see that, while world peace, social reform and economic betterment are greatly needed, the most important and hopeful work is Christian evangelism leading to the personal acceptance of Christ as Lord and Saviour, if any permanently transforming work is to be done. Student movements, churches, missions, and social and political agencies have tried other methods and have found them wanting. The hope of tomorrow, as in the past, is in looking to God for guidance and power, in exalting the crucified and risen Christ and His Way of Life as the one remedy for sin and death and the one God-given source of life and peace.

No, we are not discouraged in these days when many men's hearts fail them for fear. It is still God's world and His purposes and forces are certain to be victorious. On which side are we going to line up during this coming year—with our time, influence, talents, material possessions and personal testimony? "If God be for us, who can be against us? He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things?"

MEN AND MISSIONS

How to interest men in missions and how to keep them interested is a problem that is always with us. But why pick on the men? Evidently they are "harder nuts to crack" than the women, in this respect at least. Is it because men in general are more materialistic, more selfish, more absorbed in "money-making," and less informed on missions than the women? Experience proves that at least three things are necessary if a man or a woman is to be truly interested in spreading the message of Christ and in promoting the rule of God among people of all classes, races and conditions.

First, a man must be a believer in Christ and in sympathy with His program. How can we expect to enlist men in the service of Christ if they have never truly yielded to His claim on their lives. Attempts have often been made to capture the "man on the street" for missions, but every attempt has failed, unless the man has first been captured for Christ. Naturally no one is interested in promoting any campaign—political, social or economic—if he does not believe in the cause. But if a man is wholeheartedly committed to Christ as His divine Lord and believes in Him

as the only Saviour, that man is potentially enlisted in Christ's world-wide campaign of conquest through the proclamation of the Good News and by Christlike service.

The consciousness of my personal debt to God because of what Christ has done for me will lead me, as it led the Apostle Paul, to be eager to make known to others the remedy for sin and failure and the new Life that Christ offers to all. Without this commitment, and a sense of personal debt, it is useless to expect to interest men in missions.

Second: Men must be informed as to facts if they are to be interested. But how many are woefully ignorant of the vital need of other men, women and children for Christ and His Gospel? Every man with human sympathy will be interested in helping to remedy situations caused by famine or plague or crime; but he must know the facts. So men must be informed and convinced as to the deadly spiritual diseases that are destroying men everywhere, if they are to be enlisted to help make known the *One* effective remedy.

Men must also be informed as to the transforming results of missionary work, where Christ is made known and truly followed. We may not agree with some missionary methods; we may not be willing to cooperate with certain organizations; we may not approve of all missionary workers. We do not approve of all doctors, lawyers and business men, but nevertheless we acknowledge the great value of these lines of service and we are ready to promote the best in medicine, law and commerce.

The story of missionary progress is thrilling and convincing to any honest student. What has already been accomplished, in spite of human failures, is an evidence of the power of God working in the world. Multitudes of statesmen, travelers, professional and business men and women testify to the wonderful results achieved in all lands, through the work of Christian missionaries. Much, too much, remains to be done; but those whose confidence is in God will not doubt the victorious outcome. Men must be informed.

Third: To be truly interested in world-wide Christian work, men must make a real investment in the cause. They become vitally interested in stocks and bonds, in automobiles, and in other lines of business, in proportion as they invest money, time and thought in those things. If a man makes an intelligent, sacrificial investment in some missionary or mission enterprise, that man's interest is assured. His investment may consist of money, effort, prayer, a child, or all of these, but it must be sacrificial. Continued contact with Christ and His work will keep the fires burning so as to warm a man's own heart and will make him wish to spread the light and warmth to others.

If these three essentials are met—commitment to Christ, information as to the work, and a sacrificial investment in the cause—there will be no difficulty in enlisting and maintaining a man's interest. It has been done. Great men of all ages have been deeply concerned in missionary promotion. The same is true today. Men of Christian faith; men of world vision; men of sacrificial spirit; and men who have sympathy with God and mankind, will be interested in promoting Christ's work throughout the world.

EVANGELIZING COLLEGE STUDENTS

While some writers warn us of the growth of atheism, irreligion and immorality in American high schools and colleges, the University Christian Mission is now seeking to bring Christ to the 150,000 students in colleges and universities.

There is no doubt about the low moral standards, and the religious ignorance, indifference or hostility of many students. Materialistic, atheistic and anti-Christian forces are active. "Anti-God" or "militant godless" societies are reported in some institutions. Usually their activities are secret and subversive but at times they are openly anti-religious. All this is too true; but the youth are more sinned against than sinning. Many of them come from practically godless homes; they are catapulted into a society full of pitfalls and traps; in high school and college they too often meet teachers who undermine and destroy faith in God and advocate certain forms of immorality. The results are seen today in business and social life.

To counteract these destructive forces in a constructive way, the University Christian Mission, under the auspices of the Federal Council of Churches and other organizations is conducting a campaign in over twenty leading American colleges and universities. They report some remarkable experiences. The meetings began on October 2nd, in the University of Oregon, and continue until March 17th when they are to close at the University of California at Berkeley. The work is being conducted in these leading colleges and universities and the Director of the Mission is Rev. Jesse M. Bader. The forty-four speakers include E. Stanley Jones and Sam Higginbottom of India, T. Z. Koo of China, Margaret G. Bonfield of London, Bernard C. Clausen of Pittsburgh, George A. Buttrick of New York, Arthur Lee Kinsolving of Boston, and Henry H. Sweets of Louisville.

A team of fifteen spends six days on each campus where they hold popular evangelistic meetings, group conferences and personal interviews. The aim is to win college youth to Christ and His Way of Life. One purpose of this present effort is to "close the wide gap between the Christian

faith and education." Various groups interested in the spiritual welfare of students and their teachers are uniting in this appeal for the surrender of life to the Will of God and to the service of Christ. Dr. Jones reports that the evidences of the hunger of students for spiritual help, and for definite life objectives are very remarkable. These young people are eager to make their lives count in service. The most difficult but most important thing will be the follow-up work to conserve results. The National Preaching Mission scarcely touched students and the need for reaching them is pressing if the Church is to grow. The days when the Student Volunteer leaders stirred the colleges and when the Student Christian Associations led many to Christ and enrolled them in Bible classes, has passed. Spiritual life in schools and colleges has suffered and a true revival is needed.

In each center the leaders, with the cooperation of local student and faculty members, are adapting their program to the special needs of students. Instead of mass meetings, the informal conferences in dormitories, club rooms, fraternity and sorority houses and other student centers provide the chief points of contact with inquirers. There are also daily sessions with faculty members, lectures in classrooms and opportunity for personal interviews. Breakfast meetings are held at seven o'clock and often student interviews keep the visiting workers up until past midnight.

The Intercollegian and Far Horizons says:

The present is a logical and fortunate time to bring into the center of campus life a straight, plainly spoken exposition of the claims of Jesus Christ. No subtlety of oratory nor of intellectual defensiveness is necessary in talking with students today about religion. In fact the gun-shyness today is of the man with subtleties, not of the man with religion. If he has discovered something real, students want it or at least respect it.

We are glad to see that the Mission is on this forthright basis. It is directly and openly evangelistic; viz., it believes so strongly in the Christian Gospel for our day that it wants to share it as clearly and persuasively as it can, so students may have a chance to make up their own minds about it. But make no mistake, this mission has a perfectly clear objective, and that objective is Christian evangelism. We think we know students well enough to be sure that this statement, which a few years ago would have been impolitic, will only whet their interest in meeting these men and women who come to the campus with something to say!

Will the Christian agencies, which so far have united in such harmonious unity, be able to forget their units in a real crusade to meet students and their problems *where they are*? That is vastly more important than for students to know where the agencies are. And will students themselves really take some evangelistic responsibility themselves? Revivals of religion or education or football don't get imported. They spring up from the grass roots of the concern of individual students. They grow. If there is to be a student religious revival, students themselves will have to get off their academic dead-centers and start it.

It is as yet too early to appraise the results of this mission but if one man or woman is awakened—like Wesley or Spurgeon or Catherine Booth; if even a few colleges or universities are brought into vital relationship to Christ and are set on fire for God, the time and money will be well expended and abundantly worth while. Naturally, with such a variety of speakers, there will be a great difference in the amount of living truth presented, in the incentives and appeals; but if Good Seed is sown and the field and workers prayerfully prepared, so that students are truly aroused by the Spirit of God and are led to a vital relation to God through Christ, and if effective follow-up work is carried forward by intelligent and consecrated personal workers on each campus, God will give the increase.

THE JEWS—A "PECULIAR PEOPLE"

Every one will admit that the Jews are a "peculiar people." They are credited with being peculiar in their appearance, their language, their traits of character and their habits; "peculiar" in their history and religion, and in their sad experiences among other races. They are "peculiar" in the fact that, though they are without a national government or country of their own, and although over sixteen million of them are scattered over the earth, they still are a "separated" people, looking back on a remarkable past, hoping for a return to their national home and temple, and look forward to a great future.

Six times they are called a "peculiar people" in the Bible, four times in the Old Testament and twice in the New. But the word as applied to them does not refer to their racial characteristics or to their history; it refers to them as a "peculiar" possession, acquired, purchased, preserved and treasured by God, who promised Abraham a land which his descendents should possess; who released Israel from Egypt and brought them into the Promised Land; who established His temple in Jerusalem, gave the people His laws, disciplined them but preserved them through many centuries, through them sent the Messiah to bless all nations, and has promised to restore all things and establish the reign of righteousness, truth and love.

But today the Jews are "peculiar" in the worldwide ostracism and in their sore trials. In the past they suffered many things in Russia, Poland and other countries of Europe; today 750,000 are being persecuted, robbed and banished from Germany and Austria. Even Christian Jews and those with a fraction of Jewish blood are deprived of citizenship and of fair opportunities for education, as well as in business and in professional life. Italy is following in the same path; it is yet to be seen what will happen to the 441,000 Jews

in Hungary, 984,000 in Rumania and 3,000,000 in Poland.

Today Palestine, the land that God gave Israel for an everlasting possession, is a bone of contention. The Arabs claim it by conquest, the Jews by covenant. The efforts of Great Britain to solve the problem by a division of territory between Jews and Arabs, has proved a fiasco and even an impartial and righteous government under the Mandate to Great Britain is unacceptable. The Arab revolt has recently spread to all classes. The people of Palestine are impoverished; business is at a standstill; tens of thousands are unemployed and the country is being plunged deeper and deeper into debt. To political, economic and social questions the religious element has been added and is pitting the Jew (and the Christian) against the Moslem in fierce antagonism. Even Christian Arabs are attacked by their Moslem compatriots. The religious element has added to the bitterness of the strife. The whole Moslem population seems to be behind the revolt and there is a new effort to declare a universal "holy war" against both Jews and Christians. Repressive measures by the British add to the bitterness of the fight. The Pan-Arab Islamic aspect of the revolt has been strengthened so that even the place of the Jews in Palestine is becoming secondary to Arab opposition to Great Britain in the Near East. Palestine seems to have become merely a testing ground for Arab strength. Unrest is increasing in Iraq, Syria, Transjordan, Arabia and Egypt, but Turkey and Iran are governed by dictators who still rule with a strong hand. The British cannot afford to yield to Arab demands, much as they desire peace.

In the meantime Great Britain, America and other nations friendly to the Jews, are seeking a solution for some phases of the Jewish problem by providing havens of refuge for them in Africa, North and South America, Australia or elsewhere that is not already overcrowded. The end is not in sight but there is reason to believe that, as in the days of Israel in Egypt under oppression by the Pharaohs, God has not forgotten or cast off His "peculiar people." Jews have their serious faults but nations that have fought against them and have persecuted them have always suffered in the end. They have lapsed into extinction or obscurity—Egypt, Midian, Moab, Syria, Babylon, Assyria, Greece, Rome—while the Jews have remained, denationalized and homeless wanderers, perhaps, but still a remarkable race and a "peculiar people." Men and governments cannot successfully fight against God. His promises and plans will yet be fulfilled. When will the time come that Israel will see and acknowledge their Messiah, experience a new emancipation and enter into their inheritance?

The Years Past and to Come*

By ROBERT E. SPEER, Lakeville, Connecticut
*Author of "The Finality of Jesus Christ," "George Bowen
of Bombay," etc.*

OUR country is so young that it is only now that we are coming to realize that it has had a past. Heretofore the past and present have been so close together as to appear as one. Now, at last however, our centennials are beginning to make us aware of time and of far off beginnings which we do well to recall.

During the last three years we have observed a number of these significant anniversaries. In 1936 we had the Whitman Centennial, commemorating the heroic venture of Marcus Whitman who set out in February, 1836, to establish the mission at Walla Walla which planted the Christian Church in the far Northwest and helped to prevent the yielding of the territory to Great Britain. In 1936 also the Southern Presbyterian Church celebrated the seventy-fifth anniversary of the establishment of the Church in the beautiful old building in Augusta, where their first Assembly met under the shadows of the Civil War in 1861. Last year our Northern Presbyterian Church celebrated the centennial of the Board of Foreign Missions which, indeed, was also the Board of the Southern Church, for the quarter century preceding the division that came in 1861. Now this year we are observing the Sesqui-Centennial of the adoption of the constitution of the Presbyterian Church and the establishment of its General Assembly. In the midst of these anniversaries we are happy and grateful in commemorating the founding of the Second Church in St. Louis one hundred years ago.

Sometimes we are told that we waste time in these historical commemorations. "Of what use is the past," men ask, "when the present with its problems and its tasks demands all the thought and energy that we possess?"

There are at least two of the many uses of the past which stand out clear and indisputable.

For one thing, we draw *inspiration and power* from the past. I recall a shrewd saying of Dr. Duncan Spaeth, who is one of our leading Shakespearean scholars and was for some years professor of English in Princeton University; at the same time he was the inspiration of the revival and maintenance of rowing at Princeton. Some one

asked him why he chose rowing for his sport, a tame and effeminate affair, instead of some verile game like football with its body to body personal encounter. He answered that he preferred to take his exercise sitting down, and added the rather pointed and pertinent remark that he would "rather belong to a crew that looked back and moved forward than to a team which looked forward and moved back." Which thing is a parable. In a shell there are nine men. Eight of them who furnish all the power look backward. There is only one, the coxswain, who looks forward and he would be a still better coxswain if he had eyes also in the back of his head.

Or consider a gun. Where is the power which hurls the projectile? It is not in a magnet or any device in front of the gun. It is in the explosion behind. The energies which drive us pour out of the past. Even when we pursue a distant future ideal, it is the past which gave it to us and which thrusts us after it.

The second great use of the past is as *a teacher*. It is in the school of the past that we learn our lessons: as to essential realities, as to abiding values, as to the possibilities of achievement, as to vital resources, as to true direction, as to the Will of God, His trustworthiness, and our duty. It is of some of these lessons that I am to speak in the matter of the foreign missionary enterprise of the Church during the century of this Second Church's history.

What Christianity Is

First of all we are taught the fundamental lesson of what Christianity is. The foreign missionary undertaking is the expression of the essential nature of the Christian faith. It embodies the conception of the adequacy, the uniqueness and the finality of Jesus Christ and the Gospel. Christianity is not one of the world's great religions, each of them the expression of the religious genius of one race and adapted to the experience and needs of that race. Christianity is solitary, not comparative, universal not ethnic. Christ is not one of many great religious teachers; and Christianity is not the religion of the white race. Christ stands alone; His name is not to be included in any list of names. And the white race did not

* An address at the Centennial Celebration of the Second Presbyterian Church, St. Louis, Missouri.

originate Christianity. It originated in Asia among Asiatics, and it has always been and is now not the natural expression but the supernatural condemnation of the ethnic spirit of the white race.

One must go further. Any definition of religion which covers Christianity excludes all other so-called religions. Or, if they are religions, Christianity is not. This, indeed, is the fact. Christianity is not a "religion." It is a revelation. It is not man's quest for God. It is God's quest for man. Webster's dictionary defines religion as "the recognition of God as an object of worship, love and obedience; piety; any system of faith and worship. Religion is subjective, designating the feelings and acts of men which relate to God."

"Much that belongs to religion," says John Macmurray, the English philosopher, "permeates what we call Christianity." But he adds, "I have a conviction that the points which the various world religions have in common with Christianity are in large measure the points which are not specifically Christian, but merely religious."

What is specifically Christian? The glorious fact of the Incarnation and the Good News of Salvation and Eternal Life offered by God through His only Son, Jesus Christ. It is this conception that makes Christianity missionary. "The true state of the case," as Dr. William Newton Clarke said, "must not be forgotten, namely that Christianity sets out for victory. The intention to conquer is characteristic of the Gospel. This was the aim of its youth when it went forth among the religions that then surrounded it; and with this aim it must enter any field in which old religions are encumbering the religious nature of man. It cannot conquer except in love but in love it intends to conquer. It means to fill the world." This conviction is incarnated in the missionary undertaking. It is equally essential if Christianity is to be vital and effective at home.

A Ministry of Love

In the second place the missionary enterprise reveals the basic nature of Christianity as a ministry of unselfish service and of love. Its primary aim was to preach Christ as the only Saviour of the world; but the Christ whom it preached could be no other than the Christ whose first sermon in his home synagogue was from the text: "The spirit of the Lord is upon me; because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised." Here in the West our charities and philanthropies have largely passed out from the control of the Church, and seem to rely upon the

humanistic spirit of the community. The organic relationship of all unselfish philanthropy to the Christian motivation has been obscured and forgotten. On the foreign mission field we see charity in its primitive reality. The orphanages, leper asylums, hospitals, schools for deaf and blind, all the unselfish charities of the non-Christian world are still seen as having sprung from a lesson still maintained by the Christian Church. The late F. W. Stevens, professor of law in the University of Michigan and American member of the Bankers' Consortium in China in 1920-23, saw this and bore his competent testimony to it. "I have come to believe," he said in an address in Peking to returned Chinese students, "that America's greatest contribution to China, greater even than America's political friendship is the work of the American Christian missionaries in China. This statement may indicate the importance I attach to the need of moral regeneration which must precede any great political or industrial improvement. In all China there is not a single organization on a scale of importance, that aims at moral improvement or that is calculated to bring it about, that is not traceable in its origin to the Christian missions. I have inquired among all kinds of people from all parts of China for such an activity of non-Christian origin without finding one." And the widest possible meaning must be given to Mr. Stevens' word "moral." It covers the whole ideal of man's deepest and fullest welfare, both of body and mind. Of the latter I will speak in a moment. My point now is that in the missionary enterprise we have seen the inevitable relationship between the love of God and the love of man: we have seen Christianity revealing its true nature in seeking, side by side with the oral proclamation of the truth, to heal every human hurt. It has been, as it was at the beginning, the fountain of the stream of philanthropy, of the healing of disease, of the care of the unfortunate and needy, of charity and compassion and love.

There is also a lesson for us to learn here for our situation at home. Let the Christian convictions and loyalties die down and we shall soon discover the utter inadequacy of our reliance upon community goodwill and humanistic philanthropy. The real driving force in all our apparently secular civilization is not secular. It is the hidden and unostentatious Christian valuation of Christ and the motivation of Christ's love and the love of man for Christ's sake.

Relation to Education

In the third place, we see in the missionary enterprise of the century the fundamental relationship between Christianity and education, between Christ and the freedom and expansion of the

mind. From the beginning with William Carey and Alexander Duff, the missionary has been the founder of schools. He began the first elementary schools in non-Christian lands. He founded the colleges, the medical and industrial schools. He or she was the pioneer of education for women. In many lands the same thing happened that has happened in America. The state took over or built upon what the missionary began. The Imperial University of Tokyo had its origins with Guido Verbeck and Divie McCartee. The National University of Peking, now destroyed, began with W. A. P. Martin. David Murray guided the establishment of secondary education in Japan. In many cases, however, the missionary enterprise is still carrying on its institutions, equal or superior to those of government. All the medical education of the Chinese began with missionary medical schools. Eighty-five per cent of the schools of Africa are still conducted by missions. The outstanding modern educators of India have been missionaries, honored by the government with Knighthood for their service,—Sir William Miller and Sir James C. R. Ewing. Even where government with its resources begins to monopolize the educational field, the missionary enterprise has found its opportunity in pioneering enterprises, the originating liberty of the Christian spirit fulfilling its function of freedom and creativeness.

The present victory of India has borne tribute to this service of the missionary spirit. In his report in 1928, as Chairman of the Royal Commission on Agriculture in India, he said, "We cannot leave the subject of the teacher and his training without referring to a movement which offers bright hopes for escape from the difficulties which clog the progress of education. The new scheme for training teachers which has been worked out by the Presbyterian Mission at Moga, has been adopted and extended by the Punjab Education Department and now prevails in every training institution for vernacular teachers in the province. This system of training at Moga is but one example of the valuable pioneering and experimental work accomplished by missions, to which education in India owes so great a debt."

In America education, like philanthropy, has slipped from its relationship to the Church. The Roman Catholics, to a lesser degree the Lutherans and to a still lesser degree the other Protestant Churches, are seeking to maintain Christian education in relation to the Church but it is a hard struggle against the State with its power of taxation. In Russia and Mexico Church education is extinct; in Germany it seems to be doomed. We are in danger of forgetting the lesson of the past. Where distinctively Christian education is obliterated

freedom suffers. All true education is the child of the Christian spirit and will suffer when divorced from the source which produced it, and from which it must continue to draw its life. Let one tragic contemporary illustration suffice. Germany was once the leader in thought, invention and discovery. And today—!

The Bond of Union and Peace

This school of the past missionary century is a rich school but I will speak of only one other of its lessons. It has disclosed the one possible bond and basis of a united and rationally ordered human society, namely the Holy Catholic Church. Every other proposed basis of a peaceful world order has broken down; diplomacy, international organizations, "nine-power treaties," leagues and covenants, ententes, alliances, "axes," all world associations of whatsoever sort. Even greed has failed. Indeed greed has worse than failed. Men sell to their nation's enemies the very instruments for their enmity. No words seem more pitiable today than Mr. Kipling's "Peace of Dives"

"The word came down to Dives in torment where he lay,
'Our world is full of wickedness, My children maim and
slay;

And the Saint and Seer and Prophet
Can make no better of it
Than to sanctify and prophesy and pray.'"

So Dives rose up and bound the world together in irrefragable peace.

"With gold and fear and hate
I have harnessed state to state.
And with hate and fear and gold their hates are tied. . ."
"And behold all earth is laid
In the peace which I have made."

Ten years after Kipling wrote, Dives' peace was burned ashes and Dives had no need to go back to hell.

There is only one world fellowship that is real and that can bear the strain. That is the world Christian Community. For a hundred years the missionary enterprise has preached it and has been busy building it. Our Church has had its glorious share in it. In a dozen lands it has led in the founding and development of independent national churches with leaders of whom I could tell you, the peers of any in our Church at home, which hold fellowship with sister churches across all boundaries of nation and race, across the gulf of nationality between China and Japan, across the gulf of race in India. The goal of world unity may still be far away and the Christian unities may still be too weak to overpower the human suspicions and rivalries and hates, and the coercive powers and pessimisms and paganisms of governments may still defeat the feeble instrumentalities of Christian fellowship. But, soon or late, the

choice must be made between the unity of Christ and the Satanic sin of a divided humanity. If we learn aright the missionary lesson we shall not despair but wait in hope and love till

Nation with nation, land with land
Enarmed shall live as comrades free:
In every heart and brain shall throb
The pulse of one fraternity.

Some may say, "It has been a great past, and you are justified in what you claim for it, but it is gone and cannot come back or be reproduced. We have come to a new and different day. The old motives which produced and sustained the missionary enterprise are dead. The sacrifices which it required cannot be obtained in the world in which we live."

I do not believe it. There have been changes, and there will be more changes, but they make the enterprise only the more necessary.

The Gospel has not changed. Jesus Christ is still the same, yesterday and forever. If our thoughts about Him and the Gospel change they only change truly as they see Him and His Gospel as something still greater than men have conceived. His is still the Only Name. He is still the only Light of the World. He alone is the Way, the Truth and the Life. Now, as ever, no man comes to the Father but by Him. The world is worse lost without Christ, if that be possible, then it has ever been. Its need of Him is greater than ever in the past. If its flight was such that it required His coming nineteen hundred years ago its desperate hopelessness today requires Him even more. Of the seven nations which are determining the fate of the world today four either openly reject Christianity or tolerate it only as an instrumentality of the State. Of the other three one is frankly secular and in neither Great Britain nor America is the Christian spirit set in supreme authority over the national. In one of his last utterances Henry Watterson declared:

The future looks black enough, yet it holds a hope, a single hope. One power and one power alone can arrest the descent and save us. That is the Christian religion. Democracy is but a side issue. The paramount issue, underlying the issue of democracy is the religion of Christ and Him crucified. If the world is to be saved from destruction, physical no less than spiritual destruction, it will be saved alone by the Christian religion. That eliminated leaves the world to eternal war.

The difficulties are greater than ever before. Man has created machines which now tyrannize over him. He has produced an environment which he has not learned to control. His most boasted inventions are as capable of working ruin as of doing good. He is exalting inferior values over the value of man. An age which overestimated man is succeeded by an age which degrades him. Instead of simplifying and enriching hu-

man intercourse the nations burden it with even heavier limitations of travel and trade. Missionaries may be as ready for martyrdom as ever but the martyr cannot get his passport viséd. The difficulties which the missionary met in earlier years have vanished but they have been replaced by new ones. But what are difficulties for, except, as General Armstrong used to say, to be overcome by the grace of God? Twice in "The Influence of Sea Power upon History," Captain Mahan speaks of "the glorious disadvantage of numbers." And St. Paul shows how he regarded difficulties when he said "and," not "but": "I will tarry at Ephesus until Pentecost for a great door and effectual is opened unto me *and* there are many adversaries."

And the opportunities are greater than they have ever been. The national churches in every mission field are inviting help and offering association. In China there is such an open door as has never been known since Robert Morrison landed in 1807. One missionary writes:

Bible teaching is now permitted in all schools, and national leaders are by their example and words urging the youth to find the secret of the power of the Christian religion. Never has the atmosphere of our schools been more Christian. This is indeed the flood tide of mission work in China. Similar opportunity came after the Revolution in 1911 when China became a republic. There is a tide in the affairs of Christ in China which taken at the flood leads on to victory. The ebb tide will later set in, for time and tide wait for no man. Now is the time to bring the ship into the harbor. A missionary today can with the help of the tide and favorable winds make more progress in a day than in a month when the tide is changed.

And so everywhere the tides run with us or against us but our duty abides, the duty to proclaim Christ to the whole world and to every man as the only hope.

Christ is our sure hope. What the conditions may be is a matter of subordinate consequence. They may affect the times but they will not determine the issue. What that issue will be St. Paul declared in the clearest and boldest way long ago. The time will come, he said, when Christ's Name will be above every name, when "at the name of Jesus every knee will bow and every tongue confess that Jesus Christ is Lord." Where was Paul when he said this? In prison, chained to the wrist of his jailer; forsaken by friends; the victim of the ill will of insincere fellow Christians; anticipating a martyr's death at the end of his way. If, under those conditions, Paul could have this faith ought we not to feel shame if we waver in it? We are at least nineteen hundred years nearer this consummation than Paul was. If he were standing where we stand, with what overflowing gratitude would he survey the century past and with what glorious new faith and courage would he advance into the century to come!

God's Voice from China

With Glimpses of His Faithfulness in the Experience of the China Inland Mission

By MRS. HOWARD TAYLOR

Author of "The Life of Hudson Taylor," "By Faith—Henry W. Frost and the China Inland Mission," and other volumes

ALONE in his Toronto office, a young man was facing a situation that might well cause concern. He was the newly appointed secretary of a movement which had come into being largely through his prayers and efforts. Carried on a full tide of spiritual blessing, he had taken part in the establishment on this continent of a Mission, begun in England, which had for its aim the evangelization of inland China. But now its beloved leader, Hudson Taylor, had gone on to Shanghai with the first reinforcements from North America, and Henry W. Frost was left responsible for the home side of the work in the United States and Canada. For years, the leading of God in his life had been preparing for these developments—as the biography just published graphically records;*—but with the newly-formed Council he had now to deal with no fewer than forty missionary candidates and a home-centre to provide for the Mission, so that the problems that pressed upon him were neither few nor small.

All this had been foreseen and considered with Mr. Taylor in helpful hours of fellowship and prayer. "No debt" and "no appeal for funds" were principles of the Mission with which Mr. Frost was in full agreement. The life of faith for things temporal as well as spiritual was not new to him. With his young wife, he had already launched out on the promises of God, proving in experience that as we seek *first* His kingdom and righteousness all things needful are indeed "added" with a Father's loving care. Fifteen missionaries in China, however, and increasing needs at home put faith to fresh tests. Without the backing of any church or denomination—for the Mission embraced all evangelical Christians in its fellowship—and without reserve funds or pledges of supply, prayer to God was the only resource. And on his knees in his office that day the young Secretary was unburdening his heart before God.

And then a strange thing happened. It seemed as if a voice spoke in the silence:

"Be definite, young man, be definite! What is it that you need? What are you really asking?"

Startled, Mr. Frost rose from his knees, went to his desk and began to consider the matter, pen in hand. One after another he wrote down the pressing financial needs and was dismayed to find that they came to a total of six hundred dollars. Could he ask definitely for so large a sum? It was a critical moment for himself no less than for the Mission. But faith triumphed by the grace of God. Spreading the paper on the chair before him, the young man knelt again and definitely asked, in the Name of the Lord Jesus, for the whole six hundred dollars.

"So real was the transaction," he recalls, "that when I rose from my knees the second time it was without a burden of any kind. With complete rest of heart, I went through my correspondence and other work for the day, though as hour by hour went by nothing happened."

Nothing happened in that office—but many, many miles away a friend was led to think and pray about the Mission. Under a sense of divine guidance, this friend wrote a letter which reached Mr. Frost the following morning. At the desk where his list of needs had been made, the latter opened the letter to find a check enclosed for *six hundred dollars*, to be used at home or in China, as it might be needed. This experience opened to the young secretary new vistas of the power of prayer and the faithfulness of God. He wrote:

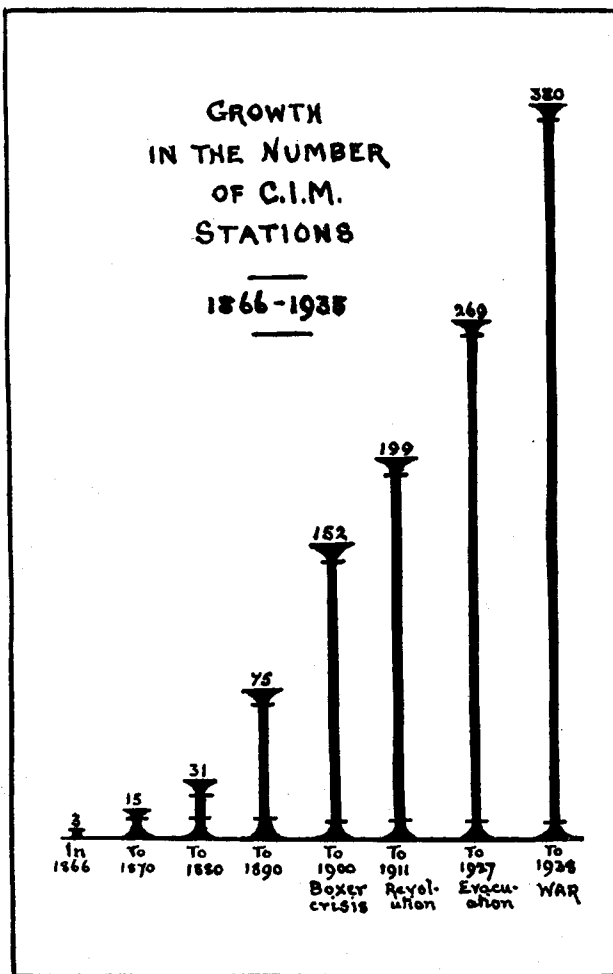
Did I pray more in detail after that? I certainly did! I remember that I used to breathe prayers in those days that I would have laughed at before, as childish. Something came back to me then that Mr. Taylor had said when we were together at Northfield.

"Have you ever thought," he asked, "of the difference between a father's and a mother's care of their children? The father goes to business, whatever it is, and works hard to provide for his family, but it takes a mother to mend the children's stockings. And in a very real sense, God is a Mother to his people, as well as a Father."

And truly I have found it so, in all the years since then.

By this time (1890) the China Inland Mission was twenty-five years old and had reached a position from which rapid growth was possible. Starting in England in 1865, it had spread to North

* "By Faith—Henry W. Frost and the China Inland Mission." By Dr. and Mrs. Howard Taylor. Illustrated. 8vo. 364 pp. \$1.25. China Inland Mission, Philadelphia, 1938.



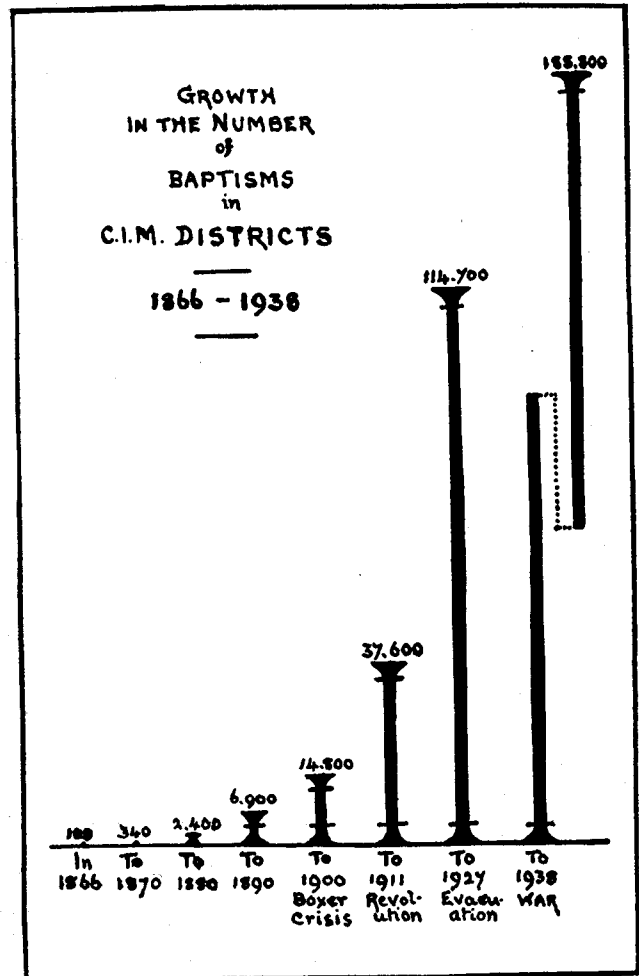
STEADY GROWTH IN CENTERS OCCUPIED BY THE C. I. M.
Special growth after times of special suffering.
There are also two thousand out-stations.

One is tempted to dwell upon many of the answers to prayer recorded in the recent volume ("By Faith"), but one other must suffice.

The rather gruff landlord of the first home of the Mission in Toronto was in the habit of calling regularly for his rent. He made no profession of being a Christian, and Mr. Frost was the more anxious to be always ready with the full amount. But one month, through an oversight, the money laid aside for the purpose proved to be fifteen dollars short. Twenty dollars were in hand, but not thirty-five; and the treasury was empty. The morning came when the rent was due, and still prayer seemed unanswered. Not a little distressed, Mr. Frost was up with the first trace of daylight, haunted, even as he waited upon God, by persistent suggestions of unbelief:

"Oh, yes, you will get the money, but not to-day—not before the landlord comes!"

Stopped in the hallway as he was leaving for his office, Mr. Frost was told that a letter had been handed in and was lying on the piano. This, he



INCREASE IN BAPTISMS IN C. I. M.
IN ANSWER TO PRAYER
Special growth after Boxer Outbreak, the Revolution, the Evacuation period, and in the present war

saw by the handwriting, was from a member of the Council who knew nothing about the immediate situation. Thinking it concerned some business, Mr. Frost put it in his pocket, but half way to the office was impelled to open it. To his surprise, it contained a check. And there, when he looked at it eagerly, was the *one* and the *five* of the sum so much desired, but it was not fifteen dollars! To the figures that stood out from the check a naught had been added—it was for \$150.00. Almost overwhelmed at such an answer to prayer, Mr. Frost hastened back to tell his waiting wife that the Lord had indeed provided.

"I knew He would," was the quiet though rejoicing reply, for Mrs. Frost's faith had been unperturbed.

With a full heart, the young Secretary arrived at his office to find that the episode was not finished. The Lord had something further to teach him about His watchful care. In the mail-box was another letter, placed there by hand—for it

had no stamp or post mark—and imperfectly addressed. Evidently it was from someone who wished to remain unknown. For on opening it, Mr. Frost found a blank sheet of paper—not a word of writing—and folded within it were three new five-dollar bills. What could it mean—the fifteen dollars over again!

"This time I did not rush back to Mrs. Frost. She was too far away. But I did hurry up to the office, where my overcharged heart found relief in praising the God of all grace. Since then, I have often thought that the gift of a hundred and fifty dollars was to show how ample the love of God is, and the gift of fifteen to show the exactness of His understanding care."

* * *

But to come to the enlargement of the Mission's home-base which followed the extension to North America. Troublous times lay ahead. Unknown to any but the Supreme Director of the work, His servants were to glorify Him in the terrible sufferings of the Boxer Outbreak in 1900. No fewer than fifty-eight of the missionaries to win a martyr's crown, that summer, were members of the C. I. M. More prayer, more faith, more love were needed to strengthen the whole Mission, at home and in China, for its baptism of fire. And in His own wonderful way the Lord prepared for the crisis that He only could foresee.

Those years from 1888, when the North American branch was founded, witnessed extension to other lands also, until some time before the year 1900 the Mission had become international as to its home constituency. The Prayer Union commenced in North America spread with the growth of the work, gathering many into its fellowship in Europe and Australasia as well as in the United States and Canada. And surely it was this worldwide intercession that sustained the Mission in that overwhelming flood of suffering, and carried it through to the blessed aftermath of following years. Up to 1900, the baptisms in connection with the C. I. M. had totalled about 14,000, that is over a period of thirty-four years; but the single decade that followed, witnessed 22,000 baptisms in C. I. M. stations, and a corresponding increase in the centres occupied, as may be seen from the accompanying diagrams.

Since then, the record has been the same through the years, for the story has been one of crisis after crisis, right up to the present period of warfare. Following the Boxer troubles came the difficult period of the Revolution, when large parts of China were devastated by the armies of "White Wolf" and other brigand leaders. Then came the World War, with its inevitable repercussions; the rising power of Communism and Russian influence; the fearful sack of Nanking, and Con-

sular orders for the evacuation of British and American nationals from the interior of China. That crisis of 1927 can be better imagined than described. More than six hundred C. I. M. missionaries were obliged to come down to the sea-coast, leaving their loved work, and with no homes to go to, save as the Lord provided. But provide He did, and in such wonderful ways that no one was without a true C. I. M. welcome to temporary quarters, and every account for traveling and other unforeseen expenses was paid the day it was presented. Truly, "God is our refuge and strength, a very present help in time of trouble." The chief point is that every time of crisis was followed by greatly enlarged blessing.

To these three periods of crisis is now added the present war-situation in China, in which the Mission is facing greater perils and perplexities than ever before. But our Omnipotent Leader is "the same, yesterday, and today and for ever." This is why we have been and are enabled to advance rather than retreat and to send out large reinforcements to meet the adversary's challenge in this hour of his seeming triumph.

It is appropriate that in this Jubilee Year of the Mission's history—half a century from the sailing of the first American party—the complete story should be published under the revealing title, "By Faith," which emphasizes the secret of victory. Before us lie greater opportunities and more urgent needs than ever before. God's voice from China rings out a new and perhaps last call to faithful following in the steps of our crucified, ever-living Lord, the world's only Redeemer. This is no time for fear or for retreat. Forty-two new missionaries sent out this fall, including eight fully qualified physicians, surely means that before us is still set an open door.

"No man can shut it" as long as God gives us the privilege of being "workers together with Him" in and for China.† That great land is seeing Jesus as never before—seeing Him in the sacrificial love and labors of His children. And Christ—the suffering, dying, everliving Saviour—is drawing countless hearts to Himself who alone can meet China's need.

Have not they a right to know of His redeeming love? Has He not charged us with the saving message, promising His own presence and enablement "even unto the end of the age"? It is our day of opportunity, priceless opportunity, of which we shall each one have to give account. We call him "Master and Lord." Oh, to see what He would have us see, that we may do while we can what He would have us do!

† Including these reinforcements, the staff of the Mission now numbers more than thirteen hundred foreign missionaries and four thousand Chinese workers.

How To Interest Men in Missions

Some Practical Methods from Experience with Men of Our Churches

HELP THEM UNDERSTAND THE CALL OF CHRIST

BY BISHOP RALPH CUSHMAN, DENVER, COLO.
Resident Bishop of the Methodist Episcopal Church

If I am to interest men in missions I must, first of all, have a conviction myself as to the authority of the Great Commission and the reasons behind it. I must believe that the Lord Jesus called us, His disciples, to preach and practice the Kingdom of God on this earth. I must believe this so profoundly that I will either stop praying, "Thy Kingdom come on earth," or will set out to co-operate with Christ in bringing it to pass. I do not believe that there is any substitute for this burning conviction in my own mind and heart.

Second, I must clearly see how tragic are the results of failure to preach and practice the Kingdom of God on earth. In all of our churches, and in the lives of individual church members, this is apparent. Our people perish for lack of vision. Even if we hold that the chief business of the Church is to acquaint its members with God, it is impossible to do this apart from the missionary vision. It is not by searching but by following that men finally find God. Obedience is the organ of knowledge.

Years ago I heard Dr. George A. Gordon say, "Our churches are full of people who have never understood what the call of Christ really is." This is true now. The majority of church members project the Kingdom of God almost entirely into the next world, and give almost no thought as to Christ's plan that his Kingdom shall come "on earth as it is in Heaven." Until we get this larger vision there is little hope that we can have closer communion with Christ.

Therefore it seems to me that the business of interesting men in missions is only secondarily a matter of methods, it is primarily a matter of a conviction as to the imperativeness of the building of the Kingdom of Christ in all the earth.

THE CAUSE AND THE EFFECT

BY REV. GEORGE IRVING, PHILADELPHIA
Author of "A. A. Hyde—Master of Money"

The *primary* question is, "How can we lead men to commit themselves to our Lord Jesus Christ and to His Kingdom?"

In attempting to arrive at an answer it is diffi-

cult to discover which is cause and which is effect. If men become genuinely committed to the service of our Lord they will, as a matter of course, be devoted to His interests wherever men are found. If men become interested in serving their fellows in the spirit of Christ, near and far, they are bound to have a deepening fellowship with their Lord, which is sure to express itself in every avenue of life.

But how shall we begin to interest men in missions?

My own experience, and that of others that I have observed, is that the beginning of a growing interest and concern is to get people to give money to some specific missionary project or person.

While missionary administrators may have trouble with those who wish to give to special persons or projects, there is no doubt that people grow in missionary concern when they have direct contact with some individual or group about whose work they receive first-hand information. This conclusion is based on actual first-hand experience and close-up observation.

But how can we persuade a person who, while nominally and probably really Christian, has no great zeal for the work of Christ, to make a beginning in giving money? It is here that the ingenuity of Christian love has a chance to operate. No spiritual education is likely to be easy. We must seek to keep the work of Christ before people until they begin to see the sheer fun of having partnership with God.

Of all methods for arousing and deepening such an interest there is nothing like the study of the New Testament. A careful study of the life of A. A. Hyde, of Wichita, who became one of the great givers to missions of his life time, clearly demonstrates that his passion for giving money to help forward the cause of Christ began when he made an intense study of the Bible, and especially the Sermon on the Mount. He said that he there discovered no justification for a Christian laying up a fortune and from the time he made that discovery "literal obedience was determined upon."

It is a dangerous thing to read thoughtfully our Christian Scriptures if one does not want to give with enthusiasm to the cause of Christ, without geographical or other limitation. My two specific suggestions then in answer to the first question are:

1. Endeavor to establish an interest in the work of some missionary person or group.

2. Major on persuading people to make an honest, intelligent effort to know the Christian Scriptures, especially the clear testimony of our Lord and His apostles.

BY A SENSE OF PERSONAL OBLIGATION

BY REV. MERLYN A. CHAPPEL, NEW YORK

Board of National Missions, Presbyterian Church, U. S. A.

Tens of thousands of American Christian men are giving to the support of missions, but the co-operation of many thousands more must be won before the missionary enterprise receives adequate financial support. How may we interest more men in missions? The following suggestions have been gathered from experience in the work of missionary promotion in the home-church.

We can help our men of the church to develop the sense of social responsibility. They already have this to a larger extent in the field of community service. The distinctly Christian missionary challenge, when squarely faced, adds breadth and fulness to a man's social vision. The implications of this truth came home to me recently in the form of a challenge at a luncheon of many service and welfare organizations at the launching of the annual Community Chest drive in one of our progressive middle western cities. The churches were well represented at the speakers' table, as well as throughout the dining room. As I noted the feeling which the speakers, all men, put into their appeal for the less favored citizens of their community, I could see that they were pleading for several prominent features of the missionary program. Surely it should not be difficult to enlist those men who were speaking, and the men who were listening to them so intently, in the active support of the world-wide missionary enterprise.

We can make a much wider use of the pulpit for the presentation of missions. Men are most likely to be found at the Sunday morning service. Pastors who include missionary illustrations in their sermons Sunday after Sunday know full well the value of this in making missions seem a natural thing for presentation to a Christian congregation. Splendid missionary material is available today in great quantity and concise form. Mission Board representatives who come as speakers endeavor to make their sermon a part of the service of worship, just as truly as the pastor does.

We can acquaint the men of our churches with the strong men who pioneered in establishing mission stations at home and abroad. In America the missionary was as truly a pioneer as was the settler, the merchant, and the soldier in the early days. His contribution to the foundation of state-

hood and national growth equals that of any other group. Those were strong men, those pioneer missionaries, interested in every phase of a good life. This same is true of hundreds of men on our mission fields today.

In the case of Home Missions, we must show what is being done for the support of the best form of democratic government. Home missionaries are at work in the "crisis areas" of American life where the going is hardest, the economic conditions are most trying, educational facilities are least likely to be good, and opportunities for uplifting fellowship are not numerous. Church men should know that our missionaries are great exponents of Christian democracy, emphasizing by word and life the value of every human soul in every area of our land. It can be said truly that Home Missions Societies are the greatest force for true Christian Americanization in the entire country.

Missionary speakers soon learn that they must win men to themselves as a preliminary to winning them to their cause. There is no distinction of sex at this point. Women speakers can do this as well as men. Earnestness and a complete devotion to the missionary enterprise are essentials to winning strong men to missions. Speakers must be recognized as the voice of the mission field.

We must show the men that when they invest their money in missions it is well invested. Mission funds are handled by men who employ good business methods. Missionary money is not wasted in denominational competition, but is rather used for the purpose of making the nation Christian. Many a man has become interested in missions by hearing the story of the birth of the National Church in China and the equally romantic story of the interdenominational success of the Board for Christian Work in Santo Domingo.

Men are drawn to missions when we appeal to their sense of fairness in the recognition of a debt. In the United States we owe our religious life to the missionary, foreign first, then national. More than 90% of our churches have, at some time in their history, received Home Mission funds. Sunday school missions are responsible for the building up of thousands of American churches. We must make this fact known and then challenge our men to give other people the chance to hear the Gospel, to become acquainted with Christ, and to find salvation through Him. Men respond to such an appeal.

The tragedy is that not more than one third of the members of our men and women give to the benevolent causes of the Church. The hopeful thing is that many men are now reading mission literature as never before.

ONE PASTOR'S EXPERIENCE

REV. OSWALD J. SMITH, D.D., TORONTO

Pastor of The Peoples Church

In the Peoples Church, Toronto, we do not have a Women's Missionary Society. No money is raised through concerts, bazaars, entertainments, sales and similar devices. Nevertheless—or as one result—the offering for missions three years ago was \$36,000.00; two years ago it was \$43,000.00; this year it has been \$46,000.00.

We now support 130 missionaries, foreign and national, on some twenty different fields throughout the world. We have taught our people for years that the supreme task of the Church is the evangelization of the world, and they have caught the vision. We have trained them, each and every one, to contribute systematically to the great work of Christian missions.

If we were to relegate the work of missions to a group of women we would be saying, in effect, that the supreme task of the Church is not the evangelization of the world but that this is only a side issue which a Women's Missionary Society could easily attend to while the men of the church did something more important. That would be the inference.

We have fifty elders in the Peoples Church. Practically every one contributes systematically. We have one hundred and thirty-five in our choir and orchestra and they likewise take part each year in this great work. Our Sunday school children contributed \$1,200.00. Our Young People do likewise. Everyone has caught the vision and each one feels his responsibility.

We hold a great Missionary Convention in April each year when we invite missionaries from all over the world who are home on furlough to attend and speak. Two addresses are given each afternoon and each evening. The morning is devoted to prayer. These sessions continue for seven days, and thus the people get a vision of a world's need.

Finally, on the 8th day, the closing Sunday, missionary offerings are taken at all services in the form of cash and promises for the next twelve months; month by month the people pay in the amount promised, dividing their entire donation into twelve parts. Thus our needs are met.

By this method we have found that the men of our congregation are intensely interested in missions; in fact, they look eagerly forward to the day when they are to make their contributions, and because we are putting first things first God is blessing us at home; at almost every service people are compelled to stand or are turned away in spite of the fact that we can pack as many as two thousand and more into our auditorium. God

says, "Seek ye first the Kingdom of God and all these things shall be added unto you." By putting world evangelism first we find that all things needed are added, for God is true to His Word.

INFORMATION AND MOTIVATION

BY REV. CHARLES E. SCHAEFFER, D.D.,

PHILADELPHIA

*Secretary of the Board of Home Missions,
Reformed Church in the U. S.*

Men usually are interested in big things and in going concerns. Somehow they have gained the impression that missions are a side issue in the program of the Church and that they are supported by the small change given by the contributors. The bigness of the enterprise has never captured the imagination of our men. Consequently, if we wish to enlist their interest and co-operation we must magnify missions as a thoroughly worthwhile enterprise. We must remove the impression that such a work can be supported on a nickle a week basis.

Most men need more information regarding the work of missions. But this is not their chief deficiency. Even now they fail to respond to the amount of information which they already possess. Wherever there is a wide gulf between information and action the whole process becomes sterile and men's work is dwarfed. Men need motivation rather than information. Motivation is produced in two ways: first, by a new sense of values and appreciation of the real worthwhileness of the task; second, by an inward urge or desire to do what ought to be done. Methods, conferences, technique, may prove helpful in generating interest in missions but personal contacts with individuals, fostering in their hearts a sense of value, will accomplish the best results. If men can be led to make big investments in this enterprise, they will show greater interest. "Where your treasure is there will your heart be also." But the reverse is also true: "Where your heart is there your treasure will go also."

INTEREST IN GREAT ACHIEVEMENTS

BY REV. CHAS. T. LEBER, NEW YORK

Secretary of the Presbyterian Board of Foreign Missions

In my judgment there are four emphases to be stressed if we are to interest men in missionary work:

I. *Make the interpretation of missions to men statesmenlike in scope and content.*

That is to say, lead men to see (in sermon, address or conference) that the Christian mission is not just one little story after another, but that the

missionary movement is the greatest cause in the world meeting such issues as world peace, economic justice, the totalitarian state and the whole question of security and progress with a realism and a power that is not evident in these issues as they are being met by any other government in the world today.

II. *Keep men informed constantly as to the great achievements and outstanding events of the missionary enterprise.*

Sporadic talks are not sufficient. Keep up a thorough and persistent program of missionary education for men, thoughtfully persuading them to read books, pamphlets, news-letters and bulletins (all of which are available if sought) and thus keep men's minds awake and their hearts sensitive to what the Christian movement really is doing across the world.

III. *Give a man something to do in the missionary cause.*

Put men on commissions to study missionary issues, on committees to plan for missionary occasions, in groups to meet and confer with missionary personalities, on programs to speak on missionary subjects, in campaigns to raise missionary quotas, on boards to direct missionary affairs, on creative tasks for missionary projects.

IV. *Let a pastor plan and carry out the missionary task as the responsibility of his entire church, and not as of one group in the church, and then men will take their share of missionary responsibility.*

EXHIBITS FROM LIFE

BY REV. EDWARD D. KOHLSTEDT, PHILADELPHIA
*Executive Secretary of the Board of Home Missions,
Methodist Episcopal Church*

First—Portraits from the laboratory of life, rather than dissertations on the philosophy of missions or elaborate statistical summaries, are the most convincing presentations of either home or foreign missions.

Second—While statistics do sustain vital relationships to the cause of missions, the most realistic proof of the success or failure of missionary investments must be found not in statistical tables, but in evident exhibits of enriched individual and collective life.

Third—According to my experience and observation, the average congregation is most readily challenged and quickened by stories of actual experiences in fields of missionary activity which have revealed worthwhile social and spiritual achievements.

THROUGH MISSIONARY READING

BY REV. HAROLD S. LAIRD, WILMINGTON,
DELAWARE

Pastor of the First Independent Church of Wilmington

Men should be interested in missions in the same manner in which women are interested, namely, through private missionary reading and the study classes. The problem, however, in interesting men is found in the fact that so few men have a desire to use these methods. My experience has been that, even with women, it is always a small percentage of the membership of the church that has sufficient interest to take up either private reading or the mission study class work. In view of this fact, I am persuaded that the pulpit must not neglect its message on the Great Commission.

Once a missionary asked me if I believed that missionary interest is waning in the Church at home. I replied that missionary interest is not waning in any church whose pastor's interest is not waning. Just as men and women are attracted to the Church of Christ by the preaching of the Gospel of Christ, so they are interested in the extension of the Gospel by the testimony of the Word of God regarding this all-important Christian obligation.

Surely men are as much interested as women in the thrilling accounts of the power of the Gospel unto the salvation of people of every kindred, tongue and nation, when the story is told by one who has been God's instrument in the salvation of souls in heathen lands. Because of this fact, it has been my custom to bring into my pulpit the best missionaries I could find. Nothing interests either men or women in any subject like the firsthand testimony of those who speak from experience.

AN ANSWER IN A MEN'S MISSIONARY LEAGUE *

BY FRANK STEWART

Church Editor of The Cleveland Press

Every churchwoman in Cleveland knows "the missionary society is strictly a job for the ladies."

That has been the way almost since they built the first church back in colonial days.

Either in the little old country congregation or the big city denomination, it's always been the Women's Missionary Society and the Ladies' Aid that baked the cakes and managed the oyster suppers. They've raised the funds to pay for the mission work in India, Egypt and China.

As for a Men's Missionary Society — well, no one ever dreamed of that — sounded too much like

* From *The Cleveland Press*.

one of those "believe it or not" affairs. And yet, right in Cleveland's back yard there is just such an organization—a Men's Missionary Society! This men's society—formed solely for support and study of missions—is located in Elyria. It is included in the activities of the Elyria United Presbyterian Church and has a membership of more than forty men.

* * *

This Men's Missionary Society numbers on its roster professional men, coal dealers, store owners, clerks, factory employees, linotype operators, grocers, insurance men—representatives of most any kind of business you can mention.

The Elyria men changed the traditional Women's Missionary Society in only one way. They amended the title just a bit and call themselves the Men's Missionary League—dropping off the word "society." The idea for the unusual church organization was that of the pastor, the Rev. George A. Brown, who has headed the church for fifteen years. He organized the group Nov. 20, 1933, when he decided men, as well as women, should be interested in extension of the church in foreign countries. As a result his Men's Missionary League has received national notice in church publications throughout the country. The movement is spreading in congregations of the United Presbyterian Church throughout the United States.

* * *

Who do the men do? And what kind of fellows are they?

First, about their program. They hold mission study classes. They know where and how their denomination works in Egypt and India—principal mission fields of the United Presbyterian Church.

The League pays for support of a native preacher in one of the districts of India. No emphasis is placed upon finances. The principal interest of the group is spiritual and not financial.

In addition to the strictly mission work, the League has a boys' committee and welfare group which takes part in civic and social activities of the church and community.

It was five years ago last November that a group of men in the United Presbyterian Church of Elyria, Ohio, met at the request of their pastor, the Rev. G. A. Brown, to organize a Men's Missionary League, the first of its kind. This group has grown steadily in numbers and missionary interest. As an outgrowth of the movement started in the local church there are now seven Men's Missionary Leagues in the presbytery.

Recently on a Monday evening, over sixty men gathered at the church to observe their fifth anniversary.

An address was given by the Rev. T. Clifford Strangeway on "World Service Today."

READING AND DISCUSSION GROUPS FOR MEN *

Rev. George Taylor, Jr., D.D., pastor of the First Presbyterian Church, of Wilkinsburg, Pa., recently hit upon the idea of a Mission Book Club for Men. Two hundred and twenty men in Dr. Taylor's church and in two other churches of Pittsburgh read "Mecca and Beyond" by Dr. and Mrs. Edward M. Dodd. Upon the conclusion of the reading, 146 members of the club met to hear an address by the author and to take part in a forum discussion.

In the club membership of sixty-nine from the First Church of Wilkinsburg are fourteen engineers, seven executives, two clergymen, twelve clerks, eight bankers and financiers, two dentists, one superintendent of schools, two teachers, five salesmen, three heads of business, two attorneys, three insurance men, and eight unclassified.

A Book Club for Men can be organized through the men in any church or groups of churches, if the pastors will lead the way. Very little of what men read deals with a constructive presentation of the Christian way of life as it finds expression in the races of the world. The object of this club is to encourage men to be informed as to the conquests of Christianity as the true revelation of God in Jesus Christ.

Any man who promises to read the particular book which has been chosen becomes a member of the club and is invited to the dinner meeting when the book will be discussed. The only expense is the cost of the book and of the dinner in case the member attends.

There should be a simple organization and men who hold responsible positions in the church life should be asked to serve as officers. If they show interest it will be easy to enlist some of the other men of the church. An enthusiastic minister is necessary to ensure the success of the club. The dinner meeting is the end of the club for any book. When the club is organized the date is set far enough ahead to give the members ample time to read. Questions that arise in the mind of the member can be noted and become part of the open forum at the dinner. Several churches may join together for the dinner discussion, and someone well versed in the subject should be chosen as the leader.

The secretary of the club should keep a roll of the club members with the name and address of each member, stating he purchased a book, and whether he expects to attend the dinner. In organizing a new club this information will be of great value.

* From *Christian World Facts*, 1938.

How Missionaries Work in Africa

Extracts from letters of pastors, teachers, doctors, and industrial missionaries, of the American Presbyterian Mission in West Africa, printed in "The Drum Call" (October, 1938) in Elat, Cameroon

A MISSIONARY PASTOR'S DAY

BY THE REV. FRANK O. EMERSON

"Here Kan, we go far tomorrow, so we must divide the night for an early start. Is everything ready?"

"All set, but one thing; the only avocado is spoiled, but we found a fresh pawpaw."

"I'll be shouting if you are not out at four!",

Just as I was closing the hut door with a slab of bark I heard someone near.

"Who is there?" I asked.

"Me," was the only response.

It was a Nicodemian call; a man with several wives who had decided to become a Christian but before a public profession wanted to know if he must send his wives home to their brothers and await their return of the dowry. It was quite true and he left with a crowded brow and repeated assurance of Divine help. An hour had been cut from my short night, but soon I was comfortably stretched on my camp bed.

Suddenly I found myself half sitting up; under the flashlight my watch indicated a quarter to four. As I stooped to pass under the eaves dripping with dew I discovered Kan already blowing the embers into flame in the little thatch kitchen. By the time I was ready there was a breakfast awaiting me of fruit, cereal, coffee, an egg fried with bacon and toast. Some of the carriers came sleepily in, unstrung the bed net, packed the bedding and folded up the cot. By five-thirty we were feeling our way along the path in the darkness that was just beginning to fade.

Someone called, "Tell my sister in the town three rivers ahead that our small father (uncle) is very sick." Another dark form approached with outstretched hand and said: "Remember to tell the teacher in Oveñ to send me the two francs he owes me."

A mile further along we come to a village where a man is beating a call drum with little zest. It is the call to village prayers. No one else is in sight and we pass on, just as the first gapping, stretching people respond to the call of the drum. Another mile and we find some twenty people gathered for prayers and the leader is droning the tune, "Onward Christian Soldiers" to time that would lose the battle for any army. We enter and bow our heads while prayer is offered and remain through the twenty minutes of assurance

that all Bible teachings are true and then we join with them in the Lord's Prayer.

Passing village after village we presently come to a large company of mourners, a few wailing, most of them sitting quietly under the eaves of the huts. They welcome a short message of comfort and prayer. Soon we come to a large stream. How to cross depends on several things; most fortunate if a canoe is at hand. If not too deep we may just wade in, shoes and all, but we are already soaked to the knees with dew from the grass. When the water is deeper one may degrade himself by being carried on another's back, or in absence of onlookers he may hoist his clothes to his head and wade. This time we found the water a little over knee-deep so we waded over.

At noon we rested in a village where there is a school and chapel. They had heard of our coming and mashed plantain and thick peanut soup were ready for the men, with a dessert of sugar-cane and bananas. My own lunch was supplemented by two eggs and a pineapple. After half an hour we trudged on, our feet heavy, our garments soaked with perspiration, the tropical noonday sun was pouring down on us wherever we were compelled to leave the shade of the forest.

Near three o'clock in the afternoon we were coming down the hill to the last stream before reaching the outstation church toward which we were bound; a small boy ran dripping from the stream and started up the hill opposite calling, "He's come! He's come!" As we climbed the hill we heard one and another of our loads set down with a thud and the shouts of our men as they splashed about in the shallow stream. Women were vociferously warned away, for this was a civilized community. While still some distance from the village we were surrounded by school children calling out greetings. I took their outstretched hands, sometimes three or four at once. How clean and cool some of them were! And some of them—well, never mind.

Then came the women, not so noisy but not lacking in zest. Those with babies were pleased if the little one would hold my finger or smile; others would laugh uproariously if the child cried. Finally, in the street the dozen or more teachers and evangelists, displaying due dignity and reserve; one dressed in tattered trousers and shredded singlet because his good clothes were not yet ironed from the wash; others fortunate in hav-

ing second best clothes, and some, either well-to-do or foresighted, with white trousers, shoes, sale shirts, ties and hats. Later in the day the mature men of the village would come to salute us in our lodging.

Very soon Kan announces that "tea sits" and there on my knock-down table—or, is it a set-up table? are sliced bananas, fresh toast and jam. Did ever a meal taste so good!

The men were in the teacher's house disposing of more food than is worth while to enumerate. Soon the native pastor and his wife appear, one carrying a chicken, the other a basin in which are piled avocados, oranges, eggs, a few pine-apples and pawpaws, while a small boy comes lugging a bunch of bananas. This is the first offering to the white man's appetite; other things will follow through succeeding days but with less formality. Now my canvas bath is ready and the second great privilege of the day is about to take place. Anyone approaching is warned that, "He bathes."

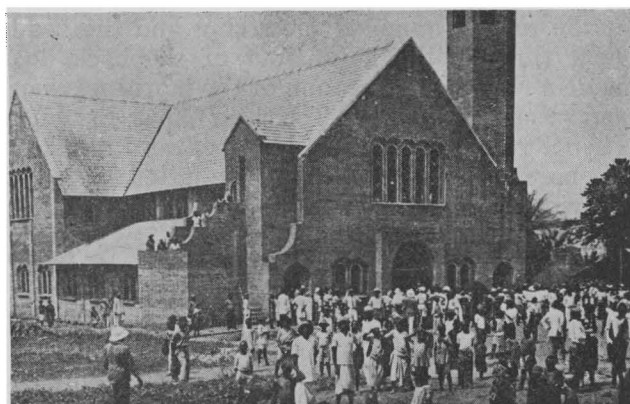
The native pastor approaches with notebook and file cards. Would I like to know what is laid up for the church session tomorrow? I would—not like—but should!

"Forty applicants for baptism and you find them all prepared?" I ask.

"Well, we find they have done nothing." Not the strongest recommendation you think, until you understand that he refers to heinous sins.

"And for advancement as catechumens—twenty-eight? Do all of them know their catechisms?" I ask.

"You yourself must decide. Some are stupid, some are old and some perhaps are a bit lazy, but



THE PRESBYTERIAN CHURCH AT ELAT, WEST AFRICA

we find that they too have done nothing," I am told.

"Tomorrow we shall know. And what of new confessors?" I ask.

"Of them there are many; some of their cases await yourself. One woman married into polyg-

amy after she had confessed years ago; now the other women have all died and she wants to be counted in."

"Do you think her heart has changed?"

"Of that only the Lord knows. Ah, to change

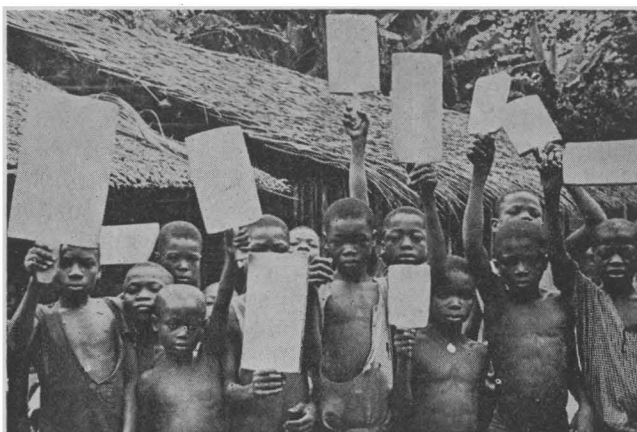


Photo from C. E. Whittier

SCHOOL CHILDREN WITH THEIR WOODEN SLATES

from sin to righteousness is a thing only God can bring about. We should rejoice that His Spirit accomplishes it, or what would we do?"

After a warm supper and a bit of quiet fellowship under the moon, weariness sends us early to our waiting cot where the prayer drum will waken us to a new day on the morrow.

A MISSIONARY TEACHER'S DAY

BY MYRTIE KIRBY MCCLEARY

Everyone knows that a teacher's interests are not confined to the schoolroom, especially if she is a housekeeper as well, with an adjacent garden and yard to supervise. A busy day, and its contact with the people, should bless both the helper and the helped.

I was awakened at three in the morning by voices outside my window. Startled I slipped through the darkness and peered down. Three bulky forms were huddled against the house, and I called down,

"Who is there?" I called.

"Bia" (We are), came the answer in female voices.

"What do you want?"

"We have brought food to sell."

"But why at this hour?" "Oh, the soldiers are on the path at daylight and would take it. Please come see it."

"Can you not rest on the porch until morning?"

"No, we have to go to our gardens."

Remembering the hungry houseboys, I donned kimona and bed-shoes, lit the lantern and came out onto the porch. I thought to buy hastily by

the basketful, for I was sleepy and chilly, but no—everything must be piled and counted, for the brown woman's financial sense is keen and the white woman's must match hers. But finally all was accounted for. I bade them "walk well" and they departed.

Cuddled down in bed again, my next alarm was from the Girls' School near by. They were opening the day with morning prayers. How they did sing! In spirit I joined with them as the chorus rolled out through the darkness: "I Need Thee, Oh I Need Thee"—*we both did*. I felt better because they had awakened me this way, just as the brown women through the darkness had brought *material* food for my need. Thoroughly awakened, I sought the "quiet hour" after which I was ready for the day. The bird song, the dawn, the awakening activities, all made me glad to be alive.

The house boys came to receive instructions for the day. I directed their work and peeped into the kitchen where my "boy of all work" presides. It was fairly clean; the stove did not shine as when freshly blackened, nor were the dish towels as white as when freshly laundered. But he tinkled the call-bell and I sat down to a good breakfast, thankful for cook and food.

While at breakfast the garden women come for their day's work—a trio whom I sometimes feel I do not need as much as they seem to need *my* help. Faithful, industrious, loyal, daily examples of true women. One morning there were no pawpaws in the cupboard. They are my breakfast food. But ere I sat down, Evina, one of my garden women, appeared smiling as she held out three saying, "I peeped into the cupboard last night and saw there were none, so I got up early to pick and bring these to you." Bless her!

But the school bell is ringing and I grab a bag of books and hurry away, trusting all to the helpers. On the porch are waiting boys who follow me, telling me their wants en route—to beg a pencil, to work for a copybook, to borrow a song book, to ask a question about the lesson. I answer all and provide, if I can, as I rush on.

At the schoolhouse door are about two hundred men and boys who are waiting for the final call and with their three teachers we go in together. Devotions first, the native teacher leading. We have songs, prayer and Scripture lesson, after which we have a brief practice in note singing. How the boys enjoy it, and how quickly they take the four voices and sing their parts! When some were so often tardy for the devotions we required all late ones to sit in the rear of the house until class hour.

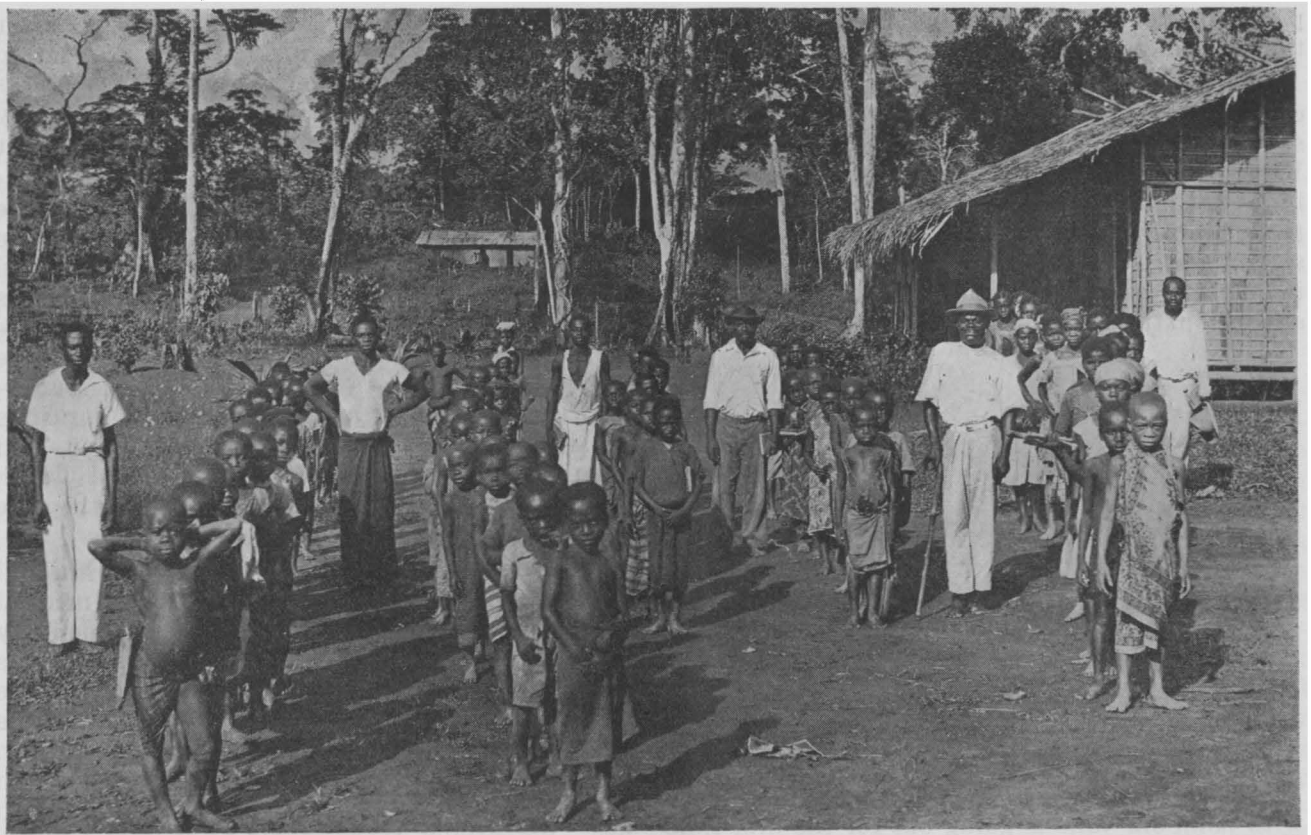
My class of prospective teachers numbered fifty. They have never learned to whisper and "silence is golden" there, but we try to arrange recitations

to help each other. During my first period, which is reading, one stood to read the Gospel and mispronounced a word. That amused a younger boy and he laughed. This so irritated the reader that he stopped, faced about and thoroughly rebuked the laughing one who retorted; it required discipline to regain quiet. When we had finished the tragic story of the death of Judas Iscariot, three hands shot up for question. I nodded to the first one, but all asked in unison, "What became of the bag?"—indicating there were *more* Judas natures. Sometimes, when their childishness is very pronounced, then I remember that this very element in their cheerful nature seems to be a blessing. Arithmetic is the older men's Waterloo. When I found one looking earnestly under his desk, believing he had a flyleaf of "tables," I walked around and found him counting on his fingers. When I asked if he did not know how many fingers he had he said his hand itched and he was scratching it! They are generally clever at drawing and would be at writing, if they did not add quirks and curls to the simpler modern form.

Their good nature carries them far, as was illustrated one morning when I thought a boy had forgotten to remove his wool cap. I came from behind and tried to quickly jerk it off and surprise him, only to find *I* was the surprised one for I found his hair was cut cap-form and it was his crown I was trying to lift! He laughed when I did, but took my advice to have his hair cut.

After four hours' work, broken by a short recess, I hurried home. On the porch was a Mohammedan trader with his goods spread out awaiting me; a boy who wanted a guitar string, four school girls wanted beads. I bought a trinket of the trader, supplied the string and the beads, went through the house, out of the back door, made a round of inspection of the morning's work and sat down to lunch. Too tired to eat, *I thought*. Then I rose refreshed and slipped into my sleeping porch with a magazine. The latter faded into oblivion in time and I slept until the two o'clock bell called me back to the primary boys' school.

Again my porch seemed full. A boy with a wound he wanted bandaged and one wanting a little piece of soap to wash his cloth. I finally satisfied them and rushed away to the schoolhouse. What a noise as I neared it! One hundred and fifty little boys and ten teachers. One saw me, gave the alarm and there was a rush for seats and positions; heads bowed over books and slates and all was quiet for a moment, then work resumed. I went from class to class, watching teachers listening to readers and inspecting their wooden slates—much faulty work, but some very good, done with those little lead pencils that were once held in white hands in America. There was



PRIMARY VERNACULAR SCHOOL AND TEACHERS IN THE PRESBYTERIAN MISSION, CAMEROON

another commotion when closing time came and slates, pencils, rulers, counters and books were collected. But after a hearty song, they all said "Our Father" in prayer. Once outside, some quarreling, more fun and the head teacher saw them started homeward, while I placed tomorrow's lesson on the blackboard.

En route home I encountered a trader's boy, while on the porch stood my old boy, Mejô. I went for my shower bath, fresh clothes and a rest. After the evening meal and other interruptions the curfew bell rang at nine o'clock. I looked at a pile of unanswered letters, selected one and began; but my head went down, my eyes shut and that letter was put off for a more convenient season. The spirit was willing but I went to bed.

A MISSIONARY DOCTOR'S DAY

BY ROBERT H. MCCrackIN, M.D.

As usual the rattling of pans in the kitchen announces the fact that another day has dawned. Yet, not just another day, for it is Sabbath, the day of rest, when one may stay in bed later. Breakfast is not until 6:45. What a relief it is to realize, as the objects in the room begin to make sense, "Here is one day when the suffering of mankind and of getting up early may tempo-

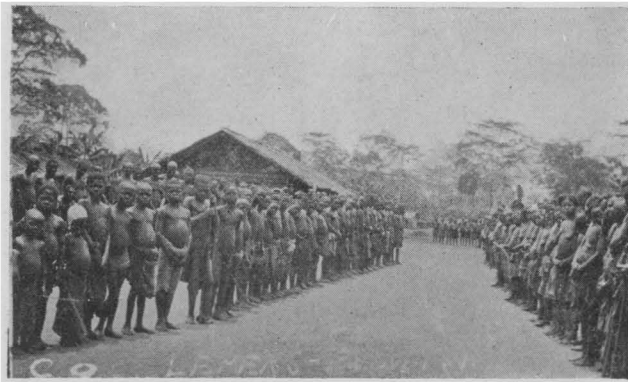
rarily be laid aside, and a day devoted to physical relaxation, perhaps, and spiritual renewal. To-day no operations, no clinics, no workmen to prod, no machinery to repair, no disputes to be settled."

Before a breakfast of pawpaws, avocado pears and oranges could be finished, there comes a medical boy with the tidings that there is at the hospital a very much frightened young man who was bitten by a snake while going to the river to bathe. There was no time to be lost. By instinct or custom, very fortunately, a tight bush-rope tourniquet had been applied, before coming in to the hospital. Still more fortunately the patient had merely stepped on a sharp stone, but on searching through the bushes a companion happened to see a small snake. A vivid African imagination did the rest.

Now it is time to make Sunday morning rounds, which must be done early enough to allow the medical assistants to bathe and groom themselves, whether to teach a class or to hold a meeting out at a leper colony or in one of the neighboring villages. A medical assistant is primarily a Christian worker and personal evangelist, and is given time from the routine of hospital life for these activities both in the hospital and in the surrounding country. He realizes that our hos-

pital work is only a means to an end—the salvation of the lost.

The head of the native staff has already made complete rounds, so that he knows exactly where special advice is needed in the way of treatment. We're sorry to hear that Ziém, the little boy from the grass lands who had a piece of bone removed from his arm, has a fever. But the medical assistant has examined his blood and finds that it is only malaria. It is a surprise to see little Ekô sitting on the edge of her bed shining her skin



LEPERS WAITING FOR TREATMENT BY THE
MISSION DOCTOR

with palm oil. She is going out for the first time after weeks in the hospital with a partial paralysis of the right leg from a bad case of malaria. She won't be going all the way to the big church but will go to the hospital chapel service. What a day it is for her, when both she and her parents thought she would die, or that she certainly would never walk again!

We must have a look at the little boy who has been sick with pneumonia. His chart shows that his temperature dropped during the night. In the next children's unit we find a three months' old baby girl who fell off of her mother's bed into the fire one night. We were awakened that night by the cries of the baby and the moaning of the father. She seems to be making the grade.

There goes the drum which is beaten theoretically at 8:30, an hour before Sunday school begins. As we go through the surgical wards we find a greater number of hernia patients than any other, but there is always a good percentage of people who have had abdominal operations, elephantiasis, superficial tumors of every size and description, surgical venereal cases, and an occasional goitre. Old Amugu is in the act of cutting another notch in his foot long tooth brush. He was operated on for a hernia, and having no knowledge of the calendar this is his method of keeping track of the days, for he knows that when there are 20 notches he may get up. As with all the others, it is next to impossible to limit their

activity or control their routine in any way after they leave the hospital just as it is difficult to get them in for subsequent examinations unless something new has developed. Therefore, we try to keep them in bed and about the hospital longer than we would ordinarily.

We walk back of the building containing the private rooms, wherein live the élite who come from great distances in search of medical aid and sympathy. By far the larger number of this relatively well-to-do, English-speaking clientele from the west coast make the pilgrimage to be examined by the X-ray, whether they are suffering from a touch of malaria, intestinal parasites or skin irritation. After being examined, and sampling every description of medicine which can be found, they reluctantly admit that they are better and return from whence they came.

Our rounds over we make our way up the hill to the main building to find an anxious medical assistant wanting help with a difficult delivery case, the wife of one of our evangelists. This detour has left just enough time to get to the main church service. The sermon today is one that no one wants to miss. Our oldest African pastor is to speak. Though somewhat broken in body he is alert mentally and filled with Christian fire. Potentially, there should be at least an hour and a quarter when the troubles of the world may be forgotten, except as our attention is drawn to them by the minister, who was just getting under way when the voice of a medical assistant whispers, "We have need of you at the hospital, a strangulated hernia has been brought in." On arriving at the hospital a desperate effort was being made to sterilize the instruments over a kerosene stove which refused to burn properly. The patient was not in very good condition having had his strangulation for four days in his town and three days on the road coming to the hospital. Two of the boys are talking to *him* about his soul's salvation. He is a pagan who, for those four days of waiting in his town, has been trying all manner of native medicine. He confessed his utter helplessness, and desire to place his life in the hands of the Master. The operation was performed and he finally went back to his town rejoicing that he had escaped both a physical and spiritual death. The last word we had was that he was consistently working his way through the preparatory groups toward church membership.

Sunday dinner over and there is just time for about an hour's rest before the 3 o'clock drum beats for the afternoon service. When the mid-point of this allotted time was reached the inevitable again happened—another emergency. This time it was the result of a man meeting a lone

gorilla on a narrow path in the heart of the jungle. Though a merciless killer when aroused, the gorilla is usually very thoughtful in doing no more damage than necessary to disable man, his potential adversary. This is done by cutting through the tendon of Achilles of one foot, just above the heel. This done the gorilla walks peacefully away. This man managed to drag his helpless leg about a mile, to the nearest village. This case was typical of all, in that the wound was made clean-cut as though by a knife. As a result, barring infection, they usually heal up without any difficulty after hooking the ends of the tendon together again.

Space does not permit taking you with us through an entire day. Though often devoid of the coveted day of rest it is a glorious field of endeavor and we love it, as we help these people in their struggle for life against the beasts and insects of the forest, and Christ in His conquest of the beast that is in man.

A MISSIONARY NURSE'S DAY

BY ARISTA STALEY, R. N.

There was a quick staccato of knocks on the door, a slight—a very slight pause and the rat-tat-tat was repeated with the machine gun persistency, until the din penetrated the consciousness of a soundly sleeping nurse. A veritable torrent of words followed her drowsy inquiry. "Such a foolish woman is that one! Never did I see such a foolish one! She surpasses in stupidity!"

With difficulty the swift flow of words was arrested and definite information extracted from the Bulu widow who aspires to be a nurse in our little hospital. I silently agreed to the foolishness of the poor patient in the maternity ward whom we sought to save from a premature labor. Not once had she cooperated with us and as a result our efforts had failed—which news Hanna had come to report.

In the morning as I was leaving for the hospital I discovered that our cook had preceded me with his wife, Ngono. I was glad for I had already decided that *this* time her child should be properly born, in the hospital and not "on the path," as the last one had been! Preliminaries were taken care of. Ngono begged permission to walk about. Having put her in charge of a nurse in whom I had confidence, I set out for the maternity ward to see another little premature, now two weeks old. My "Good-morning" went begging. Both the mother and grandmother averted their eyes. "What is troubling your hearts now?" I inquired, immediately amassing my defenses against what I knew would be their answer. "We are going home," was the terse response and the basket loaded with

their belongings gave silent but eloquent testimony to their intention. Then for at least the tenth time I marshalled all the reasons as to why that was impossible. All this was given out of my most emphatic Bulu vocabulary, but the only response I received was a sullen look and three words, "We feel hunger." At last they decided to stay awhile longer. The scale was brought and the midget weighed. The slight gain in weight was gratifying and gave me new courage in my battle to keep the baby until it was safe to release him.

Visiting the wards was interrupted by the arrival of a sick boy carried by several of his brothers. They said he was dying and certainly he looked sick unto death. Multiple abscesses during a period of three weeks, and scarcely any sleep and nourishment, accounted for the emaciated, anemic boy who lay moaning with the pain from a large abscess in one thigh. Happily his pulse was good and the abscess was lanced with satisfactory results. Then came the most difficult task—that of convincing his parents that he needed food and drink. "But he is about to die," they stolidly informed me. "He will *not* die if you truly nurse him," was my vigorous reply. They refused to be convinced; it was therefore necessary for me to have soup made and a special guard set to see that the patient was fed! Often it is harder to combat the doubt and fear of the patient and his people than it is to cure his sickness.

Suddenly a wild hail assailed our ears. The nurse I had left to watch Ngono was loudly calling for the woman's husband! The call was coming from the corner of a coffee patch across the road from the hospital. When we reached them, the mother and child appeared to be doing well on their mat of banana leaves! And this was the baby who was to have been ushered into the world properly! I looked reproachfully at the nurse, who hung her head and refused to meet my eyes. We were all speechless as the patient and baby were placed on a stretcher and taken into the hospital. All the answer I could get from Ngono later was, "Ah, my mother, all sense just perished from my heart!"

At two-thirty, refreshed by lunch and a bit of rest, I returned to the hospital where I was met by a sad-faced medical assistant. "I have bad news. The 'big kettle' (auto-clave) has finished being spoiled." I stared at him in consternation. Then my questioning eyes met those of the head assistant and found confirmation of the awful fact. For months had this young man attended to the sterilizing of our supplies and yet this time he had failed to fill the water compartment before lighting the fire! All he could say was, "I'm sure I poured in water." I stood by, gloomily regard-

ing the wreck and wondering what wizard would be able to mend it and if mending proved impossible, just where our little hospital would find the several hundred dollars necessary to provide a new sterilizer!

Away to the children's ward, particularly to see the baby of Ze, for whom we had long fought against the ignorance and superstitious fear of the mother and the old cronies who influenced her. To my amazement no one was with the little patient but a small girl.

"Where is his mother?" I demanded.

"She has gone to the village to get some squash seed to eat."

"Well then, where is Ze?"

"He it is who has gone to get his share of the inherited goats," was her astonishing answer.

A distant relative had died; a division of property had occurred and apparently Ze was so meat hungry he could not resist a visit to a village some four miles distant, leaving his sick child. Silently pondering the vagaries of the Bulu mind, I took the sick baby and gave it food and medicine.

There were more ward visits to be made, including one to Abesôlô, the lad with the large abscess. He listened to my encouragement doubtfully but admitted he was resting better. With a parting word to his people, that if he died, it would be because they did not feed him, I dragged my weary self back to the hospital and then up the hill to home and a hot shower. On the way, came this query to my heart, "Is it worth all it takes, after all?" Swiftly and clearly came the answer, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

AN INDUSTRIAL MISSIONARY'S DAY

BY EDWIN COZZENS

When the mission builder was asked to contribute to this number of *The Drum Call*, he immediately began to make excuses—he was too busy building the church, at Efulan station to write an article. His letter of excuses follows. Is it an article, or not?—*Ed.*

We were sent here to build this long waited for church, but since our arrival in February I have done everything else but that. I have been called away four times on other business.

On arriving I hired more than two hundred men and we went to work cutting as much timber, and digging as much sand out of the river as we could, before the heavy rains began. A permanent roof was put on our residence and a recent fire necessitated the replacement of houses for eighteen workmen.

Take today for an example. To describe the whole day I will have to start about two a. m. when I was awakened by the sound of torrents of

rain falling on that new corrugated iron roof. The heavens surely opened and for over an hour there was no let up. I was dry but how about that sand down by the river side? I could picture those piles of sand with the river gradually creeping closer and closer and carrying those piles of sand, that cost over four thousand francs to dig out, back into the stream again. It must have been like counting sheep for the next thing I heard was the alarm clock. It was six o'clock and time to get started. After breakfast and a "quiet hour" the day's work really began.

The river had risen slightly and the sand was all right. Nevertheless we began moving it to safer ground. After roll call forty-two men were sent to move the sand, forty to break out rock for the new church, thirty-two to saw planks (all by hand), eighteen to the swamps to cut palm leaves for thatch, twenty-eight were assigned to build new houses for the workmen and eighteen were assigned to the new carts to haul in the broken stone; there were a multiplicity of smaller jobs. Getting these men assigned to their different tasks and then seeing them saunter off to their respective places, about as slow as they can drag one foot after another, is the most exasperating part of the day. I watch them and wonder if the church will ever be built.

Each of the twenty-two carpenters needs his own special instruction. At present they are making doors, windows and furniture for the new workmen's town, but soon they will begin dressing the large timbers for the church roof. From the carpenter shop I went to see those timbers that are still in the process of cutting. The tree I visited was a hard-wood tree about four feet in diameter at the base and three feet at the branches. As it was nearly straight we measured it up for the longest members of the roof trusses. Each piece will be forty-two feet long. Since the sawmen had never handled such long timbers before they had to be instructed in almost every step.

I next stopped where the men were breaking out rock. Since almost anyone should know how to build a fire over the rocks and then tomorrow break off the pieces that had cracked off due to the heat, the only instruction they needed was to keep at it! Back at the station I found six men waiting for me. A palaver.

"We want a file to sharpen our cutlasses."

"But I gave Obam a file this morning," I said.

"We know, but he won't let us use it."

Obam then explained that the best way to keep the file from wearing out was for only himself to use it! The men went back to the grass cutting quite satisfied, having something to wrangle about for the rest of the day.

On getting back to the shop I had two hours before noon to work on an old auto engine I was preparing to operate a small saw for trimming the hand-sawed lumber. I was getting my hands dirty when another saw man called me to see a hollow tree they had just felled. A half-mile away in the forest I found the tree. Examination showed about thirty feet still usable so I marked it off in lengths and left the men to their sawing. They were quite provoked as they would have to dig a pit and then saw only three logs.

Back in the shop, too late to start another job before noon, I went to the house. Not too late to start something there. My timekeeper presented last month's payroll to check and then I had to count the money to pay the men. A carrier was also waiting to go to Kribi. Letters were written, packages were prepared and the man sent on his way, but not before the boy from the kitchen was told to hold up lunch for a few minutes.

The afternoon was spent in the shop doing the odd jobs that the men were not able to do and instructing them in the fine arts of filing saws or grinding valves. I got back to the house just in time to listen to the radio news from England at 5:45. After supper I remembered that I was to preach Sunday so I went to my desk to prepare for this important task. We are here not only to build buildings, instruct workmen and to saw lumber, but to open up to these workmen, their wives, their children and their neighbors this wonderful Book, that they might grow in grace and the knowledge of our Lord Jesus Christ.

A MISSIONARY HOUSEKEEPER'S DAY

BY ELIZABETH MILLER NEELY

"Mummy," piped a little voice from the next room.

"A Jo," muttered Mummy drowsily from her bed, "Why can't you sleep longer—at least until your nurse-girl comes?"

"Mummy, bobo, bobo," in ever persistent tones.

"Jo, keep quiet," orders her bigger sister from her near-by crib.

But Jo has decided the day should begin and so Mummy goes for a bottle and stills her cries.

Later mother, combing her hair is horrified to see in the bathroom mirror the reflection of the table boy in the kitchen industriously washing face, hands and hair in the dish pan.

"Oh, why did I see that, and before breakfast?" she groaned.

Fresh flowers are arranged and the family is breakfasting at last. The plans for the day are discussed. The man of the house has a class of men with very little education, whom he is trying to convert into acceptable evangelists. They will



AN AFRICAN PASTOR AT ELAT

demand most of his time. His wife must write letters to the two children in the homeland and the other two at Elat; the Sunday school lesson is to be studied, for tomorrow she instructs the teachers; the afternoon is reserved for town visiting; also neighbors are invited in for supper. The coffee arrives. Where is the top to the new coffee pot?

"Why it fell and broke," is the nonchalant explanation—six months we waited after we had ordered it from America and we have used it less than a month!

Prayers over, the visitors on the front porch are greeted.

"Mbôlô Esamba, it has been a long time since I saw you."

"Yes, I have been sick. I have brought you a gift of bananas and makabo."

"Thank you so much, the children will be very happy. Will you give them to the cook?"

The second visitor advances. "Let me see, I know you."

"Yes, I am Mejô m'Abe'e."

"Indeed I do know you. How sad I was when I heard your husband had died of sleeping sickness and even sadder when the news came that you had fallen into sin."

"Yes," Mejô continued, "your letter did help, but the thing that brought me back was the thought which came to me every night when I lay down to sleep, 'Am I to perish eternally just because I love the things of this world?'"

"Come in and sit down while we talk."

So many years to cover since the days when Mejô was one of the bright women in school.

Another face appears at the door—an attractive woman, with a beautifully kept skin rather light in tint. Flashy earrings add to her charm and a great poise. Almost fourteen years have elapsed since this white woman lived at this station so how can she attach the right names to faces she remembers.

"I am Metyi," the woman introduces herself. "Years ago we traveled the forest paths together. That was when you were new and just learning to talk Bulu. My husband is an elder at Nkôln-yeñ. This is my daughter," introducing the attractive child with her.

Dear, Dear, the clock says half past ten. No time is left for instructing the flower gardener; those letters cannot wait. Exactly three sentences have been composed when ear splitting screams rend the air. Little two-year-old Ruth arrives, blood streaming from one knee.

"Pretty medicine, Mummy," she exclaimed, indicating the mercurochrome bottle.

The second letter is under way when the wash boy pokes his head around the corner to ask for money to buy starch. Another visitor coughs from the front porch and demands Madame. But before lunch the letters are finished and a slight inroad made on the Sunday school lesson.

Lunch is over and siesta. Notebook, pencils, tracts are in hand ready for a visit to the near-by village, when the table boy comes bringing a hopeless looking wreck the pumpkin pie baked for the evening guests.

"What happened?" I ask in tones none too gentle.

"I took it out of the cupboard and it fell."

"Well, go gather oranges for the evening desert."

The missionary neighbor joins company and off go the two. Today they will revisit the homes visited two weeks ago. How pleased the women are to be called by name, not realizing that their names with the numbers of their houses are in the little notebook. Mejô, a poor old sick woman is still lying back in her dark corner.

"Has anyone taken you out under the eaves to see the sunshine?"

"No." Her brother says she is too much of a burden to carry out every day; the big six-foot lummo and she a little shriveled up morsel!

Finally after much persistence he is persuaded to carry her out and place her in a deck chair. Has he since done likewise? Next week we must go and see.

"Etua, where is your second wife? Last week

you were in her house watching her shell peanuts."

"I am sick," grumbles Etua.

"Ah, so you go to the first wife for comfort, is it so? Why did you marry more than one wife?"

"It is a Bulu custom."

"What kind of clothes are you wearing?"

"White man's."

"Why do you not wear the kind of clothes worn by your fathers? How many children have you?"

"None."

"A friend told me of a man who had nine women and no children. He put away his women and married one wife. Then had fourteen children."

In the next house the visitors are pleased to find that Mvondô and his wife, Mvutu, are living more happily together.

What a joy to step into Eyinga's little mud hut. Even a stranger could sense that here is a Christian home and it swarming with little duplicates of the mother. These people who long for children, can they not see that big families are the offspring of Christian parents?

Mbengon, a fine Christian in Madame's school so many years ago, calls from across the street, "Come over and talk."

How our hearts warmed within us to sit and watch her deft fingers prepare plantains for the evening meal. Her husband's second wife came giggling up the street. She is possibly as old as our Miriam so far away in America. How could she marry that old polygamist and be so flippant about it?

Up the street lives Kabiye who informs us that her husband is accepting payment for their daughter, Olle, hoping to purchase another wife. "Is the man paying for your daughter a Christian? Do you know him well? Does your daughter want to marry him?" Thus we pelt her with questions.

"He said he would become a Christian but he has not yet done so. He drinks heavily. My daughter does not wish to marry him and says her father will return the money or go to prison." "Good for her," is our commendation. "Do not let her weaken and the government administrator will uphold her decision."

The day is cooler now and we hurry home to bathe and dress for company supper. It is nice to sit around the table and converse in a language more familiar than the one used all day. Then we play a frivolous game before we say good-night.

A few minutes to read before the light is blown out, another moment to ponder over the day that is done and to utter the prayer, "Forgive us that which we have left undone which we should have done this day."

The Challenge of Venezuela

By WM. H. RAINEY, Caracas
Agent of the British and Foreign Bible Society

DURING his third voyage across the Atlantic in 1498, Christopher Columbus first touched the mainland of South America, near the mouth of the river Orinoco. The following year Alonso de Ojeda penetrated the Gulf of Maracaibo, and seeing the Indian houses built of piles driven into the bottom of the lake, he called the country Venezuela or "Little Venice."

A century ago Simon Bolivar was the most famous personage in South America. Born of noble family at Caracas in 1783, he studied law at Madrid and witnessed the closing scenes of the French Revolution in Paris. Returning to Venezuela, he became the leader of the widespread insurrection which finally liberated South America from the yoke of Spain. In 1824 Bolivar was chosen president of a republic which stretched along the southern shores of the Caribbean sea from the Atlantic to the Pacific. Soon after Ecuador was added and the Spaniards were driven out of Peru.

Venezuela is the South American republic nearest to the great markets of North America and Europe. Caracas, its capital, is but ten days' journey by steamer from either New York or London, and one day by plane from the United States.

On arriving off the Venezuelan coast, the traveler finds himself face to face with a high range of verdure-clad hills, rising almost from the sea-shore to a height of from 5,000 to 8,000 feet. At the foot of this Cordillera, on a narrow strip of ground, is situated La Guaira, the principal port. Beneath the burning rays of the tropical sun—and there are few places in the world hotter than La Guaira—without a breath of air to refresh the atmosphere, the traveler awaits the train on the little railway that connects the port with the capital. They blow the whistle, the toy-engine makes a supreme effort, and the little convoy of three carriages begins to climb the flank of the mountain. Soon the port is almost lost to sight. One large white building is clearly visible, standing alone on the outskirts of the town, and surrounded by a high wall which gives it an air of mystery as though it had something to hide. And there is a mystery here—the greatest of all mysteries, the enigma of human suffering; it is the leper

asylum, and reminds us that this disease is very prevalent in the sun-bathed republics of the Caribbean.

The train winds round the hills, skirting precipices, disappearing into dark tunnels, emerging a few minutes later with a puff of relief; then the summit of the pass is reached, 3,500 feet above the sea; the blue Caribbean disappears from view, and we begin to descend the southern slope to the tableland. Soon the city of Caracas, the birth-place of Bolivar, appears below, its churches and larger buildings standing out clearly in the brilliant sunshine.

All the way from La Guaira a broad cart-road runs parallel to the railway-line, and winds its way like a yellow ribbon among the green hills. Venezuela is one of the most advanced republics in South America in respect to highways, for roads mean as much to the young nation as to the Roman campfire. The Government has set an example to Latin America, spending money on communications rather than on spectacular public works.

Caracas is situated in a naturally beautiful spot at an elevation of 3,000 feet, surrounded by green hills. To the east there is a break in the range and access is given to a smiling valley bright with golden maize and sugar-cane plantations. The royal palm and the banana lend an air of romance to the streets and gardens, and there is a feeling of lassitude in the air that probably accounts for the national trait—never doing today what can be postponed until tomorrow. The city is clean, well-paved, and lighted with electricity. In the Plaza Bolivar, round the beautiful equestrian statue of Bolivar, the life of the town is concentrated, and reaches its maximum intensity just before sunset, when the day's work is over and the people come abroad to see and be seen.

Venezuela is naturally a rich country, with an immense area and vast resources, but it has been depopulated through its numerous revolutions. Politics have been considered the royal road to riches, and initiative has been crushed by unscrupulous governments. Physically the land is divided into four natural divisions—the Llanos, the Andes, the basin of Lake Maracaibo, and the basin of the Orinoco River. The Llanos are im-

mense plains, covered with long grass, extending from a little south of Caracas to the River Orinoco. Here roam great herds of cattle attended by rough cowboys, who live much as their forefathers lived at the time of the War for Independence, when those agile riders, armed with lance and lasso on their wild horses, carried panic into the Spanish hosts. The region of the Andes extending from Caracas to the southeastern shores of Lake Maracaibo, contains peaks reaching a height of 16,000 feet. There are cities such as Merida, situated 5,415 feet above the sea with a mean temperature of 64 degrees.

This temperate zone produces the most active people of Venezuela, and the term "andino" is synonymous with energy and enterprise. The basins of Lake Maracaibo and the River Orinoco are the most fertile regions of the country, and produce all the fruits of the tropics; but the prevalence of malaria plays havoc with the white population.

Untouched Indian Tribes

Here are numerous tribes hardly touched by civilization, and vast unexplored regions awaiting their Humboldt and Livingstone. Around Lake Maracaibo four distinct languages are spoken, and within a sixty-mile radius seven more. To the west of the lake, reaching as far as Rio Hacha in Colombia, is the territory of the powerful Guajira tribe of Indians. They live in small villages made of round thatched huts, which at a distance look like ant-hills. The floors inside the huts are covered with grass on which sleep the inhabitants as well as their domestic animals. The men are bright and strong, but more fond of fighting than of working. In warfare they use blowpipes with darts dipped in the deadly curari poison. The women till the fields as well as attend to domestic duties. Their animistic religion consists of a belief in two great spirits, from which emanate good and evil. All nature—the forests, streams, rain, thunder, etc.—is believed possessed by these spirits. The Guajira tribe, about 60,000 strong, is quite untouched by Evangelical missionary effort. No book of the Bible has as yet been translated into their language. Both men and women may be seen in Maracaibo on market days, clad in the blue and white garments they wear for contact with civilization. A certain number of Guajiros speak Spanish, and a few are able to read.

Many other untouched Indian tribes live in this little-known republic. Some time ago, while traveling in the state of Zulia, I came into contact with the representative of an oil company who offered me financial support and a house if I would undertake to civilize the Indians living near the company's concession. He complained that they shot arrows at his workmen from the security of the

forest. Two men had already been killed by this means. He wanted the Indians turned into useful pick and shovel men, otherwise, he said, "if they do not abandon their heliocose attitude we shall be obliged to take stern reprisals." Two Americans are reported to have found their way into the dense forests inhabited by these Indians, and to have seen the remains of cannibal feasts. They escaped with their lives by shooting a number of the natives. It is open to question whether the tribe referred to are cannibals, but the Guarhibos of the Upper Orinoco certainly are addicted to this habit.

A census of Venezuela, taken by the writer, shows eleven missionary societies working in the republic, with a total of 103 workers (including wives)—68 foreign and 35 national. The population of the country is 2,411,952; thus we have one worker for each 23,417 people. However, of the twenty States comprising the Venezuelan Union, eight, with a total population of 579,239, are still unoccupied by Protestant Missions. This virgin territory, which includes strategic centres of the first importance, constitutes a challenge to Evangelical leaders—as do also the Indian tribes.

The Bible Societies are to the fore in the evangelization of this field. The Roman Catholics do nothing whatsoever to provide the people with the Bible and copies of the Vulgate are not only exceedingly scarce, but cannot be purchased for less than \$25. This sum puts them quite beyond the reach of the common people, who earn, on an average, about \$1.00 a day. The American and British & Foreign Bible Societies in Venezuela have made the Bible one of the best-known books in Venezuela. The circulation of the Scriptures in the republic is not free from obstacles. Heavy duties have to be paid to get the books through the Custom House; then their distribution is strongly opposed by the Roman Catholic Church. Moreover the Venezuelans are not a reading people. However, there is one Book within the reach of all, and many thousands of huts are scattered throughout the country where the Bible is the only book, and where it is read again and again until its pages almost fall out of the binding. We have rejoiced to see these Bibles, and their worn appearance has made us think of homes in North America where the Bible is not read. Throughout the land may be found groups of Bible-readers, formed by traveling colporteurs; what is now necessary is the systematic visitation of such groups by missionaries with a view to forming churches. Much of the fruit of Bible work is lost because the number of missionaries is too few to take advantage of the opportunities presented. The time would seem to have arrived when a forward movement would reap a mighty harvest as the result of years of patient sowing.

A Christian Approach to the Moros^{*}

By REV. FRANK C. LAUBACH, Ph.D.,
Dansalan, Lanao, Philippine Islands

Missionary of the American Board

EXPERIMENTS during the past eight years in a missionary approach to the Mohammedan Moros in the southern Philippines have attracted wide interest.

The situation is easier than in many other Mohammedan countries because Mohammedans here are not, as a rule, very well grounded in Mohammedanism and because the Philippine government is increasing its pressure upon the Moros of this province to break with many old customs and religious ideas. The result is that the people are changing rapidly.

The opportunity has been unusual. The actual number of people converted from Islam to Christ is not large, but we are exerting a decisive influence upon the Moro people.

Our approach has been attempted along two lines—by service and through the study of Islam and Christianity with the Moslems.

Lines of Service

The first important service which we have attempted is *The Literacy Campaign*.† Every week our teachers are starting many people on the road to literacy. We have given away a hundred thousand inexpensive primers printed on cheap paper. This is not only making Lanao Province literate but it is also making countless friends. When you sit down beside a man and patiently and lovingly help him to read, he is surprised and asks you how you are going to be paid. Frequently he says, “Our own *imams* do not teach us unless we pay them. Why are you doing it?”

This gives us our opportunity and we answer in some such fashion as this:

“I have studied the lovely life of Nabi Isa (Prophet Jesus) and found that every minute of the day, from the time he arose in the morning until he went to sleep at night, he was helping somebody—teaching, healing, defending, and serving. Is that not the most beautiful way to live? I have discovered that when you spend your time helping people, it makes your heart

sing. If you try to rob people or beat them, it makes you feel mean, but if you try to help them, it makes you happy; and so I have discovered that the happiest way to live is to help people. When I get through teaching you, I want you to go out and teach other people. Don’t take any money for it, and see if it does not make your heart sing.”

An agricultural nursery has been conducted to discover what crops succeed in this province; what trees, vegetables, and grains are best adapted to the climate; and efforts have been made to teach the Moros lessons learned in this nursery. We have given away thousands of seeds—oranges, papayas, avocados, grapefruits, balsa, mabolo, many hundreds of bunches of spinach, Georgia yam tops, and yawtia, for the Moros to plant around their own homes. We have taught them how to bud their own orange trees, and are furnishing them with budded orange trees at fifty centavos each. We are also experimenting on our own land with cinchona trees, mahogany, derris root, ramie (from which Chinese linen is made), vetiver (a native product which is the basis for the best perfumes), many varieties of other farm and forest products. These we distribute throughout the province as rapidly as they prove successful.

A dispensary, conducted by a nurse and her assistant, meets a great medical need, for this province is afflicted with all kinds of diseases which follow ignorance and dirt. The commonest of these diseases are dysentery, tuberculosis, malaria, beriberi, tropical ulcers, boils, and influenza. There are a great many wounds, particularly on the feet, since most people are barefooted. Our dispensary gives nearly a thousand treatments a month. At first only the Moro men were willing to be treated, and many were afraid. No women came at first. Now both men and women come with great eagerness, for they have learned that they can be cured at very low cost. The average treatment costs five centavos (2½ cents gold). There are many calls from women giving birth, and other people who are too sick to come to the dispensary.

A library, with about three thousand books and

^{*} From a paper prepared for the International Missionary Conference, Madras; December, 1938.

† A complete description of this campaign is contained in “Toward a Literate World,” by Dr. Frank C. Laubach. 177 pp. \$1.75. Published by the Foreign Missions Conference. New York.

some twenty-five magazines and newspapers, is much used by the young people—Christians and Moslems. Students in the public schools use this library constantly for reference. The soldiers from the training camp frequently come to read the papers, and magazines, and to borrow books, as do the other citizens of Dansalan. Frequently the afternoons find the library crowded. Most of the books have been sent by kind-hearted people in American churches. As a rule they send the books that are really of value and interesting.

An indispensable service is the printing press, which prints books, pamphlets and a fortnightly newspaper called *Lanao Progress*. We have the only printing press in the Maranaw language. Indeed until this press began, no Maranaw had ever been printed.

There are many advantages in having a monopoly upon the printing. Nothing has ever come into print in this province that would not pass the most critical censorship. Whatever may be said of reading in other countries, there is no doubt that the reading in Lanao Province is improving the people, as well as interesting them.

The books which interest Moros most are their own production; foreign translations are not good sellers. This experience is highly important. In Africa, for example, one finds that nearly all books are written by foreigners and from the foreign point of view. If the native Africans could be encouraged to write the type of literature that would be appreciated most by their own people, a great new interest would develop in reading.

We have two dormitories, one which takes care of thirty-two young Moros who are attending the high school, and another for about an equal number of Christian and Moslem girls who are going to the public schools in Dansalan.

We spend nearly half an hour every morning in the dormitory with the Moro boys learning the finest poems and chapters from the Bible and Koran, and songs from our Christian song books. A list of about eighty selections that these boys learned in two years speak more eloquently than any words. Here are a few:

Sura I (Koran)	Concerning Prayer
What to Forget	The Celestial-Surgeon
Psalms 23	The Lord's Prayer
Psalms 1	Psalms of Life
Life—Henry Van Dyke	From Age to Age
The Loving Word	Be Strong—Babcock
Live and Help Live	God Give Us Men
The Builder	Brotherhood
When in Disgrace	If—Babcock
Abou Ben Adhem	Our God, Our Help in Ages
A Noble Deed	Past
God's Promise	Straight and Tall
Love and Light	My Prayer—Thoreau
Kind Words	Philippines, Our Motherland
Awareness	The Pilgrim Way
Brotherhood	The Ways—Oxenham

I Would Be True—Waters
Things That Endure
When I Have Time
The Human Touch
Giving
All You Have Loved
Trees—Kilmer
O Maker of the Mighty Deep
The Human Touch
The Rainy Day
Discovery
Four Things
Salutation of the Dawn

Isaiah 55

Chambered Nautilus—Bryant
Prayer—Tennyson
Psalm 121
The Present Crises
To the Knights
First Corinthians
The Heart of the Eternal
To a Waterfowl—Bryant
He Leadeth Me
This Is My Father's World
The Psalm of Life—Tennyson

The Moro young men have been organized into what is known as the "Good Life Movement." This organization now has a membership of over 130 men, including almost all the leading young Maranaws. The Movement has two main objectives: To develop character, and service.

Lanao Progress, in an editorial, described the purposes of the society as follows:

It is impossible to exaggerate the possibilities of the "Good Life Movement" which was organized in Dansalan on August 7th, by a group of earnest young Maranaws. These young men, among the finest and most high-minded and respected in the province, are seeking to help one another to live THE GOOD LIFE, and to bring to bear pressure and persuasion upon all young men in Lanao to seek the good life with them. Their major emphasis is upon trustworthiness, and loyalty to the government in every good effort for Lanao. They resolve to be 'matitw' (straight) in every act and purpose; 'isa isa' so honest in word that nobody will doubt what they say; 'kusarigan' (trustworthy) in every detail of life.

These young men are convinced, that when Christians and Moslems reach the highest levels of character they are very close together. The Moslem and Christian saints have the same loving attitude toward their fellow men. The members of this society hold out the hand of cooperation to all men who seek to live "The Good Life." They have found the principle elements of a noble character in both the Moslem and Christian religions. These are seven in number:

Seven Tests of Character

To abandon evil habits of thought and action.
To be honest.
To be pure.
To be unselfish.
To be loving.
To seek and obey the Will of God in every detail of life.
To help their fellowmen to find THE GOOD LIFE.

This society has begun something which may echo around the world. We know of no place on earth where Moslems and Christians have in this definite way set out to come closer by becoming better. Both Christians and Moslems have failed to live the highest life in which both profess to believe, and the men and women seeking "The Good Life" really belong shoulder to shoulder.

If they can show true love and courage and have faith to persist, this new movement may become the beginning of a new era in the history of Moslem-Christian relations.

The First Sura of the Koran is as follows:

In the Name of God, the Compassionate, the Merciful
Praise be to God, Lord of the worlds!
The compassionate, the merciful!
King on the day for reckoning!
Thee only do we worship, and to thee do we cry for help.
Guide Thou us on the straight path,
The path of those to whom Thou hast been gracious:—
With whom Thou art not angry, and who go not astray.

"The Good Life Movement" has thus far engaged in thirty-eight social efforts in Lanao, some of which are as follows:

Complete the literacy campaign to make this province 100% literate.

Hold meetings at which experts in agriculture, health, government, animal husbandry, metal craft, business and other useful subjects may speak and answer questions.

Distribute seeds, vegetables, seedlings, graftings, and plant culture information throughout the province.

Encourage attendance at school.

Distribute literature about health, sanitation, and cleanliness prepared by the Bureau of Health, the Red Cross, the Anti-tuberculosis Society, and our own and other presses.

Promote games and wholesome social activities.

Study the Boy Scout Manual and similar helpful books.

Act as peacemakers among the Moros and between Moros and Christians.

Spread information about animal diseases and aid in their eradication.

Encourage vaccination.

Spread a knowledge of law and ordinance and advocate law observance.

Make a survey of communities to find what are their chief needs.

Improve the water supplies and introduce sanitary toilets.

Help to encourage native Moro arts and crafts.

Join the crusade for world peace.

Encourage sick people to make use of doctors and hospitals.

Spread knowledge about modern agricultural implements.

Prepare to be worthy leaders of this province.

Work for a tubercular sanitarium in Lanao.

Begin new types of manufacturing in Dansalan to use Moro products.

Work for improved housing conditions in this Province.

Study the resemblances of Christianity and Islam.

The service which consumes more time than anything else is helping Moros out of trouble:—those who are arrested or in prison; those who are out of work; those who are oppressed; those who are unable to read legal documents; students who need financial help; enemies to be reconciled. The list is almost without an end. Every day finds many people in need of some kind of personal attention, and about half our time is devoted to this kind of service.

Working for civic improvements. Our Mission

has taken a great deal of interest in civic problems, although as foreigners we have kept aloof from politics. No matter who are elected officials, as a rule, they are eager to know what they can do to enhance their popularity with the people. Some are always genuinely interested in the welfare of this country and welcome constructive ideas.

Mutual Understanding

Along with this program of social service goes the effort to understand the Moros and to be understood by them. We have felt that the way to avoid mistakes is to study their literature and their religion. If we understand them well enough they will be more willing to understand us and to know that our ideas are not born of ignorance concerning them.

1. *Appreciating Literature.*—We discovered that the Moros have a really important literature. Most important are their fifty epic poems describing the heroes of their ancestral home. We have collected many of these epics, and have had them translated into English. The language of these epics is that of the ancient Moros and is no longer used, excepting in poetry. Besides the epics many lyric poems are composed by their best singers. Each issue of our *Lanao Progress* contains one of these songs, most of the Moros sing this lyric before they read anything else.

2. *Appreciating Craftsmanship.*—We have also endeavored to show our appreciation of the really fine work done by the gold, silver, and brass workers and other artisans. The best Moro houses are decorated with beautiful Moro art and the owners are delighted when they are appreciated. In a contest held throughout all the schools of the Philippines the native art of Lanao won first prize. This appreciation has had a most wholesome effect upon the Maranaw people, and has tied these Christians with new bonds of inseparable friendship.

3. *Appreciating Their Religion.*—We have also made a study of the Mohammedan religion as practiced in this province. This led to the realization that Mohammedans are not separated from us as far as we had supposed. Dr. James L. Barton's book "A Christian Approach to Islam" revealed years ago that there is indeed a strikingly large common ground. "Christendom and Islam" by Prebendary W. Wilson Cash, has also thrown light on the subject.

Every Sunday evening there is a united meeting of Moslem and Christian young people, about thirty to fifty of each religion, where they sing Christian songs, repeat Christian and Moslem prayers, and recite the noblest religious and inspirational prose and poetry of all countries.

Some will say that we are covering up the er-

rors of Mohammedanism and are therefore not true to all the facts. Our answer is that in the past there have been too many attempts to select facts which will prove that Islam is infinitely below Christianity. For centuries both Christians and Moslems have selected or invented statements that tended to widen the gap and to whip up fanatical hatred between the two religions. Our aim in Lanao has been to reveal the neglected facts that will beget love.

There is an exhilaration of enlargement and of discovering that many people whom we had supposed to be in the dark were much nearer the truth than many people who profess but do not live our own brand of religion. With this thrilling discovery comes also an enlarging conception of God.

In our age who can deny that one great need of humanity is to heal the wounds of fear and false propaganda and dislike that threaten to engulf our civilization? Everywhere the healing balm is needed, in national, religious, racial and economic affairs. Love must be built upon understanding and a desire to appreciate whatever is lovely in others.

When one sets out to heal the ancient wounds caused by Christians and Moslems, one soon makes astonishing discoveries. We discover that the *good* Moros who are very loyal to their religion are also very friendly toward us.

Our task now seems to be to persuade men and women of both religions to surrender themselves completely to the will of God, believing that as they seek more earnestly to do His will they will come closer together.

We learn from the Moros while they are learning from us. For example one cannot be in contact with Mohammedanism without feeling that God is *omnipotent*, and that He is all-wise. The word Islam, meaning "Will of God," stresses the side of religion which is under-emphasized in most Christian communities. Here in Lanao, we Christians, stimulated by that great slogan "The Will of God," are striving to give our lives to God anew, so that we will equal the best Mohammedans in our desire to find and to do God's will.

The Moros have responded to this attempt to appreciate them, by attempting to appreciate Christianity. One hears from Moslems no word of dislike or opposition for our church and believe that we shall see a mass movement, in which an entire province will participate. This rapid shifting of ideals toward Christianity is the most significant event in Lanao today.

Dr. Margaret Smith, of Oxford, in her studies on "Early Mysticism," found that mystics of Mohammedanism and Christianity are in some cases so close together that they cannot be identified by

anything they say or do. The mystics in any religion ought to represent the best in that religion, for they seek to come closest to God.

To match the greatest mystics of the Christian Church one can find Sufis who also had wonderful experiences of God. A Sufi woman, Rabia Al Adawiyya, of Basra, is said to have lived a life of saintliness and fellowship with God, never exceeded among the Christian saints. When asked by several men to marry, she replied: "I have ceased to exist and have passed out of myself. I exist only in Him." She wrote these beautiful lines: "I have made Thee the companion of my heart. My body is available for those who seek its company and my body is free toward its guests, but the beloved of my heart is the guest of my soul."

Dr. Margaret Smith points out that Mohammed himself derives most of his religion from the Christian sects of the Near East. His resorting to a cave in Mount Hira was an imitation of the Christian monks whom he knew. Bowing and prostration in prayer were in imitation of the ritual prayers of the Syrian Christians. Night praying was taken from the Syrian monks who read the Psalter twice between evening and morning. The fast of Ramadan was an imitation of the Christian hermits during Lent. His teaching about heaven and earth emphasizing fear was that of the Syrian Christian Church. Penitence, ascetism and self-discipline are certainly taken by Islam from the Christian Church. Alms-giving was also an imitation of the monks of Mohammed's day. Other-worldliness, which is so strongly emphasized among the mystics of Islam, is a Christian idea—"Lay not up treasures on this earth, but lay up treasures in heaven." *

Thus, in many ways, we are appreciating everything good in Lanao and in Islam, believing that the Moros will return our spirit by living our religion. This spirit of appreciation is reflected in the pages of *Lanao Progress*. Practically every issue has some reference to Mohammedans who have revealed the Christian spirit. For example, an article on "Why Moslems Fast," includes the statement that the "Prophets before Mohammed, such as Jesus, Moses, Abraham (peace be on them all) were all acquainted with fasting." Another issue published the statement that the Mohammedans have four scriptures—Tauret (the books of Moses); Zabur, (the Psalms); Injil

* There is a long list of words used by Mohammed, not found in the Arabic pagan religions, but borrowed from the Christianity of his day. From the Nestorian Church Mohammed took the word "Rahman" which means "merciful" and "munin," which means "believers." From the Aramaic language he took the word for "prayer" and for "glory be to God"; and from the Syrian he took the word for "purify" and the words for "salvation" and "illumination," "worship," "remembrance," and "repentance." The words for "Lord" and "divine" came from the Gospels. The list is very long, and proves the close dependence of Mohammed upon the Christian people of Arabia.—F. C. L.

(the Gospels), and the Koran. Another article by a leading Moro Christian insists that honesty is the will of God and that the dishonest man is a traitor both to God and his country.

Another issue prints the widely known Christian sermons of the General Chiang Kai-Shek and his wife, on "My religion." In the September 15 issue is the report of Stanley Jones' visit and excerpts from his speeches in Manila. Another issue says that the one most important thing in the world is to find the Will of God and that therefore everybody ought to go to church, because it is difficult to find God alone. Another issue tells the story of the life and death of Macaindeg Tataro, the leading Mohammedan to become a Christian, and points out his beautiful Christian life.

The Moro people are responding by taking a generous attitude toward Jesus Christ, as is illustrated in an article on "Jesus Christ in the Light of the Islam Religion," by Domocao Al. Alonto. This Moro Moslem says, (in part):

Jesus Christ is revered not only in Christian nations, but also in the Islam world. This may sound surprising to an ordinary Christian who has not had a chance to study the Islam religion, or Mohammedanism, as it is commonly known in the realm of her sister religion, but truly indeed the Moslems revere Him too.

Jesus in the Moslem world is known by three different names: *Nabi Isa*, *Alaihi Salam*, meaning "Prophet Jesus on whom be peace," *Ibn-i-Maryam*, the "Son of the Virgin Mary," and *Al-Mashih*, "the Messiah." The phrase *Alaihi Salam* means "On whom be peace," and this phrase is used after the name of every prophet, from Adam to Mohammed. All good Moslems never miss to use this phrase in mentioning the name of Jesus.

One section of the Koran, Chapter 19, entitled "Mary," is devoted to His birth and His mission. According to this chapter, the story about His birth does not differ in many respects from the story in the Bible. "So she took a veil (to screen herself) from them; then we sent to Her Gabriel, and there appeared to her a well-made man." She said, "I fly for refuge to the Beneficent God, if thou fearest Him be-gone from me." He said, "I am only a bringer of a message from thy God that I will give thee a holy Son." (19:18-19.) This verse in the Holy Koran gives light on the birth of Jesus. . . . Mary was surprised for no human hand had yet touched her. She said: "How shall I have a son and no mortal hand has yet touched me, have I not been pure?" (19:20). But the man told her that God, the Creator, can create anything out of nothing. He said: "Even so, thy Lord says: 'Easy is this with me:' and we will make him a sign to mankind, and a mercy from us." (19:21.) This is the way Mary received the message in the light of the Holy Koran. . . . In this point the Christian principle differs. While in the light of the Islam teaching Jesus is only a prophet raised by the Almighty, the Christian teachings consider Him as being the Son of God, or the Personification of Him. . . .

Jesus Christ in the light of the Moslem religion is a Messiah, an Apostle. "The Messiah, son of Mary, is no more than an apostle, the apostles before him have indeed passed away . . ." (5:75). He is a great Teacher, a religious reformer. He preached His gospel with love.

The Koran did not, however, stress this point. It, however, gives light to the fact that in the course of Jesus' preaching He would make many enemies. However, the Koran gives light to the fact that he is a personification of love and humility. . . .

The Koran clearly states that Jesus will be raised to life. "And peace be on me on the day . . . I am raised to life." (19:33.) This clearly shows that Jesus was raised to life after his death. But the details are not specified in the Book.

In spite of the differences of opinion about this great Teacher and Reformer, He is still revered both by the Christians and the Moslems—to the Christians as the Son of God, member of the Holy Family, and to the Moslems as the Prophet, the Messiah, the Apostle, the religious Teacher, and Reformer and in a figurative language, sent by the Almighty "To look for the lost sheep of the Israelites."

In some of our Christian Sunday services the entire congregation is asked to write ideas as to the proper approach to our Mohammedan neighbors. Among the many suggestions which our church members have offered are the following:

Study the likes and dislikes of the Moslems. Then pray that they may open their hearts to you and to God. Serve and pray and praise, but do not try to condemn.

Attend the Mohammedan worship on Friday noon. Join them in their fun and games with enthusiasm. Take them on outings with you.

Have more public programs jointly with them, including lectures on health, child welfare, cooking, and housekeeping.

Never for a moment allow your mind to have any feeling except brotherly love. Always keep in mind and say and act the truth that we both worship the same God and are therefore brothers.

Let the church support a Moro *pensionado*. Have a recreation center for Moros and Christians together. Have a convention of Christian and Moslem priests.

Open dormitories for Moro boys and girls of all ages so that they can go to school. Have Christian children in these dormitories too. Parents will be impressed if we have the children live together, play together, and learn together.

Let the Christians study the Moro language well. Then go to the houses and have friendly talks about our religion and theirs.

Urge every Christian to apply the Golden Rule. Fair, honest treatment will attract them to the Christian way.

United prayers for the propagation of the Gospel among the Moros. Preach Christ to them without fear or reserve. Plant the seed and let the Holy Spirit do the rest. Praise be His name!

Work for education of old and young alike, for this is the great hope.

Encourage the comparative reading of the Bible and the Koran.

Have our new church building look like a mosque. Ask the Moros to worship there when they wish.

Put the Bible in the public schools and let them learn.

Hammer away at the fact that they and we are worshipping one God, for they think Christians have a different God.

Send students away from the province to Silliman University, so that they will have courses in the Bible.

Sumatra—A Miracle of Missions

By MRS. LEE S. HUIZENGA, Shanghai, China
Missionary of the Reformed Church, U. S. A.

A FEW years ago we made a trip to the island of Sumatra while my husband was inspecting Christian leprosaria. Today as Dr. Huizenga baptized three lepers in Shanghai, I thought of the hundreds of lepers in various parts of the world who have found the Lord in leprosaria. Sumatra has many such.

Sumatra is one of the largest islands of the Dutch East India. Its rich natural resources are largely untouched. It has also wonderful rubber, coconut and tea plantations. Each year many tourists and people from India and the Federated Malay States spend their vacation here to take advantage of the delightful climate on this island.

In the center of Sumatra is the large and beautiful Toba Lake, and in this lake lies Samosir island upon which heathendom is still practically untouched by Christian influence. A missionary of the Rhenish Mission carries on the Gospel work all alone in this isolated place with a few converts, surrounded by overwhelming heathen influences.

Seventy years ago the island of Sumatra was all heathen, like this lonely spot. Then most of the Batakks, the native tribe of Sumatra, were head-hunters and many were cannibals. Now great changes have taken place.

One of the greatest surprises we met was in the highlands of Sumatra. We had been traveling for hours through mountains and jungle and had seen no signs of Christianity. On every side we saw natives living in their filthy homes; their children playing about naked. We saw the large Batak house in which several families live together in community style, each family occupying a small part of the house. There were no windows in the houses and the air was almost unbearable from the heat and smoke of fires used for cooking food. Here large families were raised and such conditions have existed for generations. When the boys reach the age of puberty they are isolated from the rest of the family and are compelled to live together in bachelor's quarters.

Other villages, with a much poorer class of pagans, showed a very inferior type of building, although the social customs were very much the same. There were no schools for the boys and girls.

We went on to the Toba Lake region and there

noticed a remarkable change in the whole outlook of the people. They were friendly. They were better farmers, their homes were more private for they had individual homes; their children were better dressed and clean; schools and churches dotted the area, and there was even a Christian leper hospital. Their cemeteries also showed a marked difference over the burying grounds of their neighbors in the highlands.

What was the cause of this transformation? It was the Gospel of Christ. In about two generations this change has taken place. We found that a missionary, D. Ludwig J. Nommensen, had come to Sumatra in 1862 as the first missionary. This "Apostle to the Batakks," as he is called, worked among them until in his 84th year and died on the 23rd of May, 1918. Because he lived there, Sumatra has been changed.

When Nommensen came to Sumatra there were practically no Christians on the island, when he died there were over 180,000 baptized Believers in Christ in the Toba Lake district. Today there are in the Bataklands 510 schools with 32,700 pupils, all receiving Christian instruction. There are 788 teachers, and 2,200 elders in the Batak church. The whole countryside is dotted with churches and schools. Nearly one-half million Batakks are under the influence of Christ and tremendous changes take place in home, social and political life.

Nommensen was original; he had great foresight, tremendous power and high ideals. His fellow-workers found that for sympathetic and constructive work it was desirable to fall in line with him; and they did.

Another outstanding feature in Nommensen's life was his devotion to His Lord. Honors were piled upon him, but he refused to speak of them. Said he, "These honors are of little importance to me; they give no real joy. Nothing should captivate my heart that is earth-born. I am only a poor sinner who desires to be saved by the ransom of Christ."

As we saw the wonderful work of grace among these ignorant heathen of two generations ago, we dedicated ourselves anew to the Lord's service, desiring to spend and be spent for his service. It is "not in vain in the Lord."

Christian Bands in War-Torn China

By REV. ANDREW GIH, Bethel Mission, Hongkong

IT WAS a summers night and the moon shone brightly. We were in Kuling up among the hills where the famous Summer Bible Conferences are held—a sort of “Chinese Keswick.” Many missionaries and Chinese workers usually come together here for spiritual refreshing and for preparation for work.

I was preaching in the Union Church when we heard the first air-alarm. It was a clear, striking sound, and a sudden feeling of fear, inexpressible, came over the people. The thought came over me of the uncertainty of life and that all ought to make sure of their soul's salvation. I made the appeal and about four or five responded. After that we scattered and a few of us sat on the rocks under the trees while the Japanese bombing planes raided the province. We prayed that God would protect us and deliver us from awful destruction. Soon after “all clear” was sounded; our hearts were filled with gratitude that the planes, which had been coming toward us, had changed their direction.

Early one morning without any warning we saw three planes flying toward us, away up in the sky. At first we thought they were Chinese planes. But God knew they were not; suddenly thick clouds covered the whole residential area, and we could hear the whirr of the planes over our heads. It was reported later that a factory had been bombed about ten miles distant and several people were killed or wounded.

Four of us from Bethel were at Kuling and it was a joy to see Christian workers with a sense of the reality and nearness of Christ, going out to face difficulties and dangers. Some were soon to face this awful war in their districts. We may never see them again on this earth but we thank God that they received a blessing at Kuling.

Our way back to Shanghai being cut off, we decided, after much prayer, to go to Hunan Province for evangelistic meetings. That was last September. Fortunately we bought our tickets to go by a British boat up the Yangtze to Hankow where we could take the train to Hunan. The ship was so crowded that we were compelled to sleep on the deck, packed together like sardines. The Lord wonderfully led us. We spent four months holding evangelistic meetings in different cities and although many places in the province

were bombed there was no raid when we were preaching in any particular city. In Chenghsien the church leaders thought at first that we could not have any night meetings because the electric lights might be put off at any time. But we used gas light and the church was crowded night after night. A number accepted Christ and on the last Sunday morning fifteen converts were baptized.

Bombs and Busses

Early Monday morning I went to the bus station to leave for our next stopping place. The bus was already crowded but I managed to get a seat. About two hours after we left the city we heard that it had been bombed. After I had made half the journey I had to change to another bus across the river. This bus was over-crowded and I could not persuade the conductor to take me. Several hundred people would be waiting for me at my next meeting place and if I missed the bus I had no way of getting there in time. I was left behind but reminded the Lord that I had prayed that I might be at the meetings that night. It was early in the afternoon and I was hungry so I went to buy a bowl of rice. While I was eating, the station master sent to tell me that a second bus was going and that I could go on it. That certainly was an answer to prayer. I was only about half an hour late for the meeting. We filled all our engagements except one in a city that had been bombed too often so that the people had left for the country. Liling was bombed just before our meetings and we thought that the people would not come out; but the Lord did a wonderful thing and night after night the big church was so crowded that we had to preach to the children first and then send them away to make room for the adults. We had to tell late-comers to come the next evening for many were already standing in the aisles. About one third of the people in the city attended these meetings. Every convert received a Gospel copy and during that week more than twelve hundred copies were given out.

The Rev. Frank Ling, who was leader of another Bethel Band which worked in Kweichow Province writes that going through these mountainous districts if there were not busses they had to ride in chairs. In one city there was only one chair and one of the two chair-bearers was unable

to carry. So Mr. Ling and Mr. Yang had to walk and to climb up the hills. Many times they had to stop on the roadside to pray for strength. After the first day they were so tired when they reached the small village that they hunted for a hotel to spend the night. There were only three rooms—one of which was for cows and pigs. One room offered for their sleeping room was so dark and filthy that they could not sleep there so they went out to the guest room. Here they found no bed but some empty coffins and coffin lids. Spreading their bedding on the coffins they went to sleep. Mr. Ling said to his friend, "We are not dead yet, but we are tasting death!" Christ had not where to lay his head, but they had a coffin. That night they slept very soundly, not even conscious that they were sleeping so near to the cows and pigs.

On the third day they lost their way going by a small footpath through thick woods. They inquired the way several times and at last found the main road. In some places they could not buy anything to eat—not even eggs. Mr. Ling finally was able to buy some rice-porridge but the next day he had dysentery as a result of eating it.

There were many difficulties in traveling. One day the bus in which he was riding got out of order along the hilly roads. The driver was not a mechanic and he could not repair it. There was no other bus going that way so the passengers got out and walked to the nearest village to find lodging. Mr. Ling felt too weak to walk so was left behind and slept in the bus that night with the driver. They could see the hungry wolves on the hilltops, but God protected them and they slept well. This mission band traveled four thousand miles; they walked on foot four days, rode in chairs for eleven days and held over sixty meetings with definite conversions.

A Glorious Revival

Another Bethel Band in Kwangsi Province reported glorious revivals and many cried to the Lord for salvation. Kwangsi has been most strict in the conscription of law and that province alone has furnished the Government with about half a million men. The Christian Missionary Alliance Bible School there was emptied of young men. A military officer came to meetings one night and was converted so that the next day he brought his whole family and urged them to accept Jesus Christ as their Saviour. He wanted to be sure that he might meet his loved ones in Heaven.

Certainly hearts are hungry all over China. We would like to send out more young men to bring the message of God's love and salvation to the sin-stricken, broken hearts. The refugees now number 100,000,000 and many have lost all their earthly possessions. They need to know the One who loves and cares for them, who gave His only

begotten Son to die for their sins. As we travel from place to place we never meet Christians who feel bitter toward Japan but they pray that peace and order may be restored. I pray that God will grant righteousness and justice in the Far East. Japan and China have so much in common that they ought to live in peace as neighbors. May God grant that these two nations may come to understand each other.

One of the Chinese Christians, Mr. Ernest Yin, the Provincial Minister of Finance for Hunan, wrote a letter requesting Christians in China and all over the world to observe a day of prayer on behalf of China. He wrote:

I am writing you on a very urgent matter that the Lord has laid upon my heart, and one that I am sure to which you too have given great consideration. It is the matter of prayer.

It is nearly one year since the war started in China and at present it looks as if it will be a long drawn out conflict. The awful destruction and great loss of so many innocent lives weighs me down with grief. I am burdened to know what we Christians should do. I know of only one thing we do and that is to pray.

The Lord has laid it on my heart to suggest to a few friends that as a group we might suggest a Day of Prayer for Christians in China and in foreign lands. Can we not stand unitedly in definite prayer that God will bring about a speedy and righteous settlement to this awful conflict?

I realize that we in China, whether engaged in Government service or in any other pursuits have grievously sinned against God. But I believe that if we humble ourselves and call upon the Lord He will hear us and save us. Therefore I believe it will be pleasing to Him if we set apart a Day of Prayer. I suggest September 4th, or even an earlier date for this purpose.

In an address by Madame Chiang Kai-Shek at Hankow, she says:

The Generalissimo and I feel that no words we could speak could sufficiently express our debt of gratitude to the missionary body all over China who have been a help to the distressed and the best of friends to hundreds of thousands of refugees. You may remember a few years ago it was quite the fashion to decry missionary efforts. There was even a commission sent from America to investigate mission work because there was a general feeling that missionary efforts had been a failure. There were also people who asked where were the successors of Livingstone, Morrison and others? Is the missionary spirit dead? If we are really impartial and look around us and take an impartial view of what has happened in the last nine months I would say their successors are right here! Every one of the missionaries possesses the same valour and the same undaunted spirit that the missionaries of old had. I would go a step farther. When we picture old Dr. Morrison in a sanpan with his Chinese teacher, working under the heat of the tropical sun on the translation of the Bible into Chinese, while edicts from the Emperor had been issued against him, we think of that as being very heroic. But when we think of what the missionaries have done during the last nine months, I would say that these missionaries have not been one whit less heroic. . . .

Coming back from the war it was the missionaries who visualized the need of refugee zones and saved hundreds of thousands of people, men, women and children. Here in Hankow you have started refugee camps and your International Red Cross Committee has organized help for

our wounded soldiers. In Kaifeng they have well-organized plans for establishing a refugee zone whenever the need arises. From all over China come reports of work like this. Those of you who are here now have done so much for our people! We do appreciate it.

These quotations show the general feeling among the Christians in China. They feel guilty before God and realize their own helplessness. They pray for forgiveness and depend on God and His mercy. Throughout China people are also very grateful to the foreign missionaries. It is time for the Christian churches all over the world to stir themselves to relieve the suffering and to preach the Gospel in our distressed land. We believe that we have unprecedented opportunities before us.

As for the war orphan question: Madame Chiang Kai-shek in her letter to me says:

I am exceedingly glad that your mission feels that it will be possible for you to take care of fifty war orphans. There are so many tens of thousands of these destitute, homeless little ones, that anything we can do to better their lot is only a drop in the bucket. Yet, it is incumbent upon us as Chinese, and as Christians, to do all that we can on their behalf.

The fifty war orphans are already cared for by the mission in Hongkong and there are thousands

more. We are planning to send a group of workers, headed by Rev. Frank Ling, to start a large orphanage in Tuhshan, Kweichow. The China Inland Mission has kindly offered property there for this purpose. Remember us in your prayer. Since the loss of our mission property in Shanghai the Bethel Mission is branching out. We have now one hospital in the French Concession in Shanghai and another was opened last May to take care of the war babies. The Gospel Hall work has been re-opened in Shanghai. In Hongkong we have over fifty promising young men and young women in our Bible School. The Orphanage here receives new children almost every week. Opportunities for preaching are wonderful. We lost our press but the printing department is still going on, and we have printed Dr. R. E. Neighbour's book, "Victorious Living," Dr. Oswald Smith's on "The Revival We Need," and Dr. Walter Wilson's "Miracles in a Doctor's Life." Tens of thousands of tracts and a monthly magazine in Chinese are also printed on our press. And now the Bethel Bands will again be sent to the needy fields. The need is great, but our God is greater. Pray that much blessing may accompany our efforts to bring about the greater things for His Kingdom.

MOVING DAY IN A CANTON HOSPITAL

Mrs. Theodore D. Stevenson (Beatrice Scott), an American missionary in Canton, sends this interesting account of moving into their new hospital before it was bombed by the Japanese.

"Char-women, with beaming smiles, carried heavy pails of water and scrubbed all day long and far into the night—and if they dropped an occasional cleaning rag down the new drains and flooded a floor or two, it was with the best of intentions and only because they had never met proper plumbing before. The gardeners left their beloved pots of chrysanthemums (an unusual thing) and moved heavy cupboards hither and yon. The hospital carpenter stayed up until the wee, small hours adding last minute touches to the furniture. Even the nurses lent a hand and voluntarily cleaned windows (a very 'face-losing' business for nurses).

"Downstairs the doctors were adding finishing touches to their smart new offices and examining rooms, and seeing to it that the ferns and blackwood furniture in the adjoining waiting room were placed in conventionally staff attitudes. Carpenters hammered; electricians installed and blew out fuses with equally cheerful rapidity; the telephone company put in a local dial system which everyone must stop their work to try out; the elevator men (who were being paid by the day and therefore did not share the general enthusiasm for accomplishment) reluctantly put their final screws in place; the kitchen staff, proud in their new aprons, triumphantly served up the first meal; the first baby was born in the new delivery room.

"And then, unbelievably, we were in; all the wheels were in motion.

"Best of all, this new efficiency is for everyone. The public wards and private rooms with bath are equally attractive and convenient—same curtains and spreads, same electric fixtures, same devoted nursing care, and the same chance to hear about Christ, the Life.

"One patient remarked: 'We like your hospital because it is so clean,' by which she meant new, empty of the evil spirits that lurk in dead corpses. We hope it is 'clean' in that very sense—purged of the evil spirits of superstition, ignorance, callousness, pain—and that its example will count for good in this community and city and country."

A Revival in Angola, West Africa

By MAURICE E. PARSONS, Elisabethville,
Belgian Congo

A REVIVAL has been sweeping over the Angola Mission field for more than a year.

The leader of the Methodist Conference, evangelist Joaquim Bernardo, received a genuine baptism of the Holy Spirit about four years ago. This changed him from a shifting, uncertain, ineffective preacher into a man aflame with a passion for souls, mightily empowered in prayer and preaching so that he is greatly used in winning souls. One of his Spirit-filled workers is a grandmother who has been called "the bride" because she walks very slowly as do African brides in going to the weddings. In trudging from village to village to pray with needy souls at these revival meetings, her aged feet have become so sore that she can hardly walk; and yet she keeps on with her work for God.

This corps of workers began meetings in one village and after several days the people still sat stolidly as the invitations were given. There was no spirit of prayer or revival. What was the matter? It was discovered that the local pastor and another had become jealous of each other and neither would budge toward confessing and asking forgiveness. This attitude of the pastors had spread to their people so that there was animosity between the two villages.

Joaquim Bernardo and the others were praying that God's Spirit might break through. Finally one night there came to the pastor a great conviction of his own sinfulness and pride and

such a vision of the havoc his unforgiving spirit was working among his people, that he could not stay in bed. Hastening to the river, he got into his canoe and paddled the 20 miles to the village of the other pastor. There he poured out a confession of his own wrongness and besought forgiveness. This completely broke the other, and he in turn, with tears and sobs, took the blame. Peace flooded their souls.

Together they returned to the scene of the special meetings and after they told their story it was not long before there were outpourings of the Spirit. Darkness was changed to light; blindness to sight; sorrow to joy; and strife to peace. Following this revival most of the people of the village went to the second village and paved the way for a revival there by asking pardon for past attitudes and actions, and then joined in singing, praying and rejoicing with their friends. They spent a week in winning victories in heart and life through the power of the Spirit. Individual hearts had been made right, and there was marvelous "peace on earth among men of good will," because there was born in Bethlehem One whose name is not only "The Prince of Peace," but also "Jesus" "for He shall save His people from their sins."

I have met many such examples of the grace and power of God in my two years in Africa. There are whitened fields in which there are few laborers.

White Fields in Rhodesia

By BISHOP JOHN McKENDREE SPRINGER,
Umtala, Southern Rhodesia

Bishop for Africa of the Methodist Episcopal Church

"BEHOLD ye among, the heathen, and regard and wonder marvelously." As we shuttle back and forth across Central Africa between the Atlantic and Indian Oceans for the conferences, visiting stations and seeing some work of other societies and touching a camp meeting now and then, we are thrilled to see the thousands of joy-lit faces and to note the transformed lives. Large numbers of African Christians are actively

engaged in service as class leaders, stewards, nurses and foremen, and hundreds as capable teachers, evangelists, and ministers. Truly God is working "a work in your time which you will not believe though it be told you." This is as true in 1938 A. D. as it was in Habakkuk's time.

This year we attended seven conferences, two of which were interdenominational. The first was the 60th anniversary of Protestant Missions in

the Congo and was held at Leopoldville. Two hundred and forty native delegates from eighteen different tribes gathered for the first conference of the Congo Methodist Church, which preceded the conference of missionaries. Most of these people understood one of the three native languages used: Kikongo, Lingala or Kiluba. Many of them also understood French, which was used in some of the sessions.

In addition, three hundred natives, trained for the choir, had been assembled from these tribes, and their voices blended beautifully. The cloth for their vestments was given by the textile company which, from cotton grown in the Colony, weaves 60% of the calico used in the Congo; and a tailoring firm made them up free of cost. Many local firms donated food and gave other help to this Native Christian Conference.

A pageant was given in a natural amphitheater on the west bank of Stanley Pool, a lake-like widening of the mighty Congo, near the very spot where the first missionary, Bentley, landed sixty years ago to build his station among the wildest of savages. This landing was depicted in one episode. Other scenes portrayed the way in which the Government had put an end to slave trading, and showed how medical missions are routing the old-time witch doctor. There were seats for 5,000, but the demand was such that the performance had to be repeated on the next day. The highest Government officials attended and were greatly pleased. On the closing Sunday of the Native Conference vast congregations joined in services in the three languages.

In the Missionary Conference one hundred and twenty-six delegates from twenty-two Protestant societies spent eight days in fellowship, prayer and the discussion of problems and policy. In the Congo there is the fullest comity in the Protestant group, all working as though united in one society, joyfully acknowledging one Lord, and

definitely building up one Church—"The Church of Christ in Congo."

Next came the All-Angola Conference held at Chilessso. For this forty-one missionaries and natives were present from nine different societies. The president, citing the intensive practice of athletes, musicians and others, gave new content to the words of Paul to Timothy to "exercise thyself unto Godliness." Considering that in this Colony, as in the Congo, there is intense opposition on the part of Roman Catholics to Protestant Missions, this became very appropriately a dominant note in the Conference.

Preceding each of our five Annual Methodist Conferences we had a three days' Retreat.

The revival in Angola, reported a year ago, has continued through the year. Over a thousand have professed conversion to Christ. The day after the Angola Conference closed, John Webba, the senior minister of the Conference, entered into his rest. Webba assured his sorrowing wife that God was taking him "Home" and that he was not afraid, and that the heavenly Father would care for her and the children. He left five sons, all in Christian work, including an elder and a deacon. As a boy, this prince of the Kingdom had been considered by his heathen chief as worth merely the price of four razor-back pigs, and had been given as payment for a fine in lieu of the porkers.

The Congo Conference was held at Sandoa, and over 800 partook of the Communion, though it was only sixteen years since the Brintons cleared a place in which to build the grass huts in which they had to live all through the first rainy season. Talk of miracles! When we saw the congregation of some 2,000 Christians assembled at the Church that first Sunday and thought of the other thousands throughout the circuit, where there had not been more than a dozen Christians sixteen years ago, our hearts sang the Hallelujah Chorus.

The Gospel the City Needs

By A. SCOTT, New York*

"For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

THE city needs the Gospel of Christ. It is obviously true that there is no spiritual need of one class of society greater than that of another class. The crying need of the day in which we live is a reproclaiming of the Gospel of Christ to all men everywhere.

* Brought to Christ in the McAuley Cremorne Mission.

Christ died for the ungodly. Through Him lies individual salvation as well as the one effective remedy for the social ills of the day but even the most consecrated of Christians are prone to wander into concern over prison conditions and their reforms, conditions in the so-called slum areas, temperance, the motion-picture evils, war and peace, and many varieties and shades of modern political and economic philosophy. The ills of the body social are many and, while true, none of

them are according to the Will of God. Christians energetically spend time tilting at these wind-mills, all the while failing to realize the full significance of our Lord's words, "Ye must be born again." For is it not only through that which is born of the spirit that the day of social regeneration will ever be possible? Meanwhile we mistake good causes for the one good cause—the redemption of humanity by everlastingly proclaiming the everlasting Gospel of the Son of God.

Are there forces of evil abroad in the city? Are there spectres of poverty, greed, lust, crime, vice, pleasure seeking to the exclusion of all else, and the spectres of moral looseness and laxity to be seen on every hand? Can the aim of the Christian, of the mission or the "up-town" church, be anything other than to point to the Christ of Calvary as the remedy for all that is contrary to the will of God? Can the substance of any Gospel that is to save humanity from itself be anything other than the sacrificial death of Him who said, "I am the way, the truth, and the life"? On what is emphasis to be placed other than on the human need for its one and only Saviour? The Gospel the city needs is today that old, old story, first proclaimed by Him whose footprints have long

since been washed from the sands of Galilee's shore, Jesus Christ of Nazareth.

There are citizens other than Christians, who are concerned with the ills of the day, as is evidenced by a trend in civic thought. The difference existing between those others and the Christian lies in the remedy proposed for application. The civic forum is no longer a platform from which are heard the words of the wise; no longer the nations press, nor again the voice of the radio, but the thinking processes of the entire people is gravely concerned with the welfare of society. Within itself economically distressed, politically disturbed, morally retrogressed and spiritually decadent, the nation derives but little comfort from events beyond its borders. All over the world there exists a state of near-chaos needing but little to become chaos in the absolute. The present lies shrouded in doubt, while the future is darkened by fear. And yet, for this nation and those beyond our borders, there is a way out; it is the road back to God and back to a reverence for the things properly to be revered. The road back is the road leading forward whereon lies the realization that man's will cannot run contrary to the Will of God.

DILEMMAS MUST BE FACED IN CHINA

Christian forces in China are realizing that war brings moral problems, by-products, as well as those that have to do with refugees, evacuation and the like. One of them is the opium traffic. One earnest layman advised silence regarding opium, lest embarrassment be caused the central government, which, he said, was largely dependent on opium revenue for carrying on the war; but those in a position to know say that Chiang Kai-shek has been and is uncompromising in his efforts to suppress the cultivation of the poppy even at the expense of amazingly large revenues. It is in the areas occupied by Japanese that the traffic is flourishing, and if there is to be a fight against this evil it must be by Christian forces that remain there.

Another problem concerns the choice of silence, or defiance in connection with preaching. Occasionally, warnings are given against proclaiming any doctrine of God that might be interpreted as a slight against the emperor. There has even been a suggestion from high mission circles that certain publicity material prepared for the Madras Conference which indicated that body's intention to exalt the supremacy of God above any state authority might make it more difficult to secure the attendance of the delegations from one or another totalitarian state. Some missionary leaders in China have begun to realize that the carrying on of church work in conquered territory does not insure freedom from that kind of problem.

A third quandary has to do with the use of a foreign flag, for more than once missionaries have been asked to lend their national flag to protect a church or school which legally belongs to the Chinese; and still another question is that of sale of property to the Japanese. Shanghai offers an illustration. Under pressure from Washington the Japanese agreed to return the property of the University of Shanghai, which they had occupied since last autumn. But they specified that it should not be used either as a Chinese school or as a residence for foreign missionaries. Also they refused to issue passes to the missionaries or university representatives to traverse the roads leading to the campus. Negotiations led to the suggestion that the Japanese purchase the buildings and grounds. But Chinese faculty members, and Board of Managers, to a man, rejected the proposition. They would rather be without a college than accept even the huge sum suggested.

—*Christian Century.*

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

A Solo in Costume

The hymn which follows is one written for use in the Leonard Theological College in Jubbulpore, Central Provinces, India. It may be sung to any one of several tunes which are noted below.

Have this sung as a solo with the singer in the costume of India. Introduce the solo with the information about its origin. Suggest that in this and other hymns of aspiration we join with Christian friends in India in feeling that only through Christ can that beloved country find the true Way of Life.

Use it again in some program on India given for the whole church, with the same introduction.

If you wish instead to have the missionary society use it as a hymn during their India study, ask your choir director to help choose that tune for it which will best lend itself to congregational singing. Then have a time when it is learned. This should not be a part of the devotional period, but the devotional period may well be shortened occasionally to insert in the program a five- or ten-minute "learning period" when new hymns such as this are learned. If you give time to learning it, be sure it is used frequently enough thereafter to warrant the time thus spent.

The tune to which this is sometimes sung is "Clem." These other tunes are good—"Panoply of Light"; "Feliciter"; and for congregational use "Hymn to Joy." The last named requires the repetition of the third and fourth lines of music, sung very softly, for the refrain. Other tunes in the same meter may be

more familiar to your group, but be sure that the mood of the music interprets suitably the emotion of the hymn.

Marbled Halls of Ancient Kingdoms

Marbled halls of ancient kingdoms,
Mighty empires passed away,
Baffled lore and mystic longing,
Join the cry for life today.
Open is the door effectual,
See the multitudes that yearn,
Reaching up from crushed existence,
'Tis for life their hearts do burn.

"Show us Jesus!" Hear the cry of
Multitudes in thronging mart!
Send us, Lord, our Pentecost to
Bear the Cross to India's Heart!

Forth there goes the weary pilgrim
Seeking peace in lotus shrines;
Though the proffered ways are legion,
Still the heart of India pines.
Christ the living way we offer,
High we hold His Cross of love,
Joyfully we join in service,
Build we beauty from above.

"Show us Jesus!" Hear the cry of
Multitudes in thronging mart!
Send us, Lord, our Pentecost to
Bear the Cross to India's Heart!

"E'er abide in me," says Jesus,
"Would ye fruits of Spirit bear,"
Yea, abide in us, we pray Thee,
Grant us power to do and dare.
So, we pledge Thee who hast called us,
In one fellowship sublime,
All we are in glad abandon,
Make us prophets of our time.

"Show us Jesus!" Hear the cry of
Multitudes in thronging mart!
Send us, Lord, our Pentecost to
Bear the Cross to India's Heart!

—C. Stanley Thoburn.

Help Your Social Committee

In studying a foreign country like India, it is only fair to your social committee to give them some help in their planning. Twenty-five cents will bring you "Fun and Festival from India," which contains many ideas for decorating, for music, for menus, and for all that local color which

can add so much to your year's study. It is true that a wide-awake committee can find out many things from many sources and do without the book, but it is also true that many a committee will have neither the time nor the sources of information; and that many another committee has to choose between finding out and putting into effect. You handicap your committee by failing to put into their hands the result of much research which, in a pamphlet like this, concentrates ideas and materials which have taken weeks to get together. Give your committee this tool and then expect good use to be made of it. It will result in much more effective work on their part.

A Book Dinner

We might take a hint from a sorority group in Illinois. They needed books for their library. Each girl was asked to bring back in the fall a book she had enjoyed during the summer. The chapter then had a book dinner. They used the books brought, as centerpieces. For after-dinner speeches, each girl told why she liked the book she had contributed. A Fall, or New Year's Book Dinner might launch our groups in some very worth-while reading. Even if only a very few books are donated the interest created in them will secure their effective use. Write the name of the donor in the front of each book and lightly paste in a slip of paper on which each one who reads the book may put her name.

Stimulate Reading

A meeting often ends early or someone who was to have been

on the program unexpectedly fails. One organization has a library committee whose members are always prepared with one or more book reviews. Just a word from the leader in an aside, and a delightful and stimulating book review appears on the program as if it had been planned as a part of it. Since these reviews never increase the usual length of the meeting they are always enjoyed and do much to increase the reading-desires of the members.

Burma Comes to Iowa

At a young people's rally in Sheffield, Iowa, the Saturday night dinner took the form of a Burmese scene in which the posts of the room simulated palm trees, the menu cards were in the shape of pagodas and the menu written in Karen. Peanuts and sweets were served in coconut shells. The pastor, his wife and their children (formerly missionaries in Burma) were dressed in Karen costume and sang, "Jesus Loves Me," in that tongue. On the long table was constructed a Burmese village replete with thatched-roof houses on stilts, groups of elephants standing about, and two pagodas in dominating position. Three devotional addresses were given. The menu consisted of *Me* (rice), *Dahsih* (pickle relish), *Thequitha* (banana), *Kapi* (coffee), *Ice Kri* (ice cream), *Ghethu* (curry), *Thagotha* (tomatoes), *Goh Seh* (cake).

Meet the Situation of Your Group

A church in a busy Kansas town found a method of securing regular and large attendance of business women at their missionary guild meeting once a month.

A flat, yearly charge was made each member to cover the cost of the very inexpensive supper served promptly at six o'clock ten times a year. Note that an absent member's supper-fee was available to equalize costs.

Three women of the church, who did not belong to the group, prepared a simple, well-balanced meal.

The business women came direct to the church from their offices, those arriving early having time to enjoy a bit of visiting. Those for whom the trip was longer, or who were free later, arrived just in time for the meal.

At six-thirty the supper was over and tables were cleared.

The program lasted from six-thirty to a quarter to eight. The business was brief and efficiently planned; devotionals were meaningful but short; and talks or addresses were planned to take an exact period. At 7:45 the benediction was pronounced, so that any member with an evening engagement was free to go.

At times the church was deserted by eight o'clock except for the woman employed to wash dishes. At other times a group lingered for an hour or more, enjoying each other's comments—or, just "visiting." Occasionally an interesting speaker held a sort of post-session as thought-provoking as the address. But this rose out of circumstances and not through planning.

Consider the situation: A group of women from forty to sixty in number, who had so many conflicting interests and responsibilities that a free evening could not be discovered, found that they could take the earlier hour, provided certain conditions were met. They had no responsibility for the meal beyond paying. (For years a dollar per member per year provided the meal and dishwasher.) They were content with a meal so simple that its cost and preparation were reduced to a minimum. There was promptness in starting and clock-like regularity in closing. A good program was provided, usually from outside the group.

Perhaps some of these conditions are not ideal. But cancel one of them and that particular group would have dissolved. For instance, had the leaders attempted to provide for the program from within the group, a certain proportion would immediately have dropped out. They wanted to be stimulated and forced to think, through force-

ful and clear-cut presentations by people able to speak with authority.

We cite this case, not as one to be copied, but as an example of a church ready to find a way to give its business and professional women the missionary education they needed and wanted at a time and in a way which could enlist the greatest number.

To insist on old forms of organization—on ancient times and places and ways of meeting is to hamper the cause. Find the problems facing a group in connection with their meeting for missionary education. Discover the type of work which will challenge them. Arrange a way of getting together which will be both convenient and effective. Then keep the conditions inviolate.

Use Dolls for Publicity

The *Women's Missionary Friend* (October, 1938) carries an advertisement by Mrs. Elsie Clark Krug, 2227 St. Paul Street, Baltimore, Maryland, which has a fine suggestion for publicity. Mrs. Krug has for sale India dolls, made in India in a home for widows. These dolls represent different castes and occupations. Write for her price-list. Her suggestion is that newspapers will gladly photograph them and write articles about them.

Securing the right publicity for special meetings is a weak point in most church groups. Newspapers are always ready to use really interesting copy. They cannot be expected to run the dull sort of announcement that attracts no one.

Snappy and news-worthy write-ups, especially when accompanied by pictures *suited for making cuts* and really *telling a story*, will have ready acceptance in many newspaper offices.

We hope later to devote an issue to the question of effective publicity and would be glad to receive accounts of especially effective publicity for missionary events in your church.

We Want to Know

What was the most effective piece of work you did for Missions last summer? Or the summer before? We do not necessarily mean a meeting. Through what enterprise, technique, novelty, or method did you affect the lives of members of your congregation, missionary group or individuals in a worthwhile way, in spite of heat, summer "slump," etc.? In other words what did you do to make your work, or some phase of it a success, in spite of the usual summer handicaps?

Our May issue, according to present plans, will be devoted to that problem, and we want to give others the best of your suggestions. Address the editor of these pages at 5718 Oak Avenue, Indianapolis, Indiana.

Effective Personal Introductions

Contrast these two situations. —A younger member of a missionary group brought a guest to the meeting. She introduced her to several who made her welcome with the inconsequential pleasant chit-chat of new acquaintances. Imagine their annoyance when she was later introduced as an outstanding worker in another denomination and the speaker of the day. They had lost a golden opportunity for informal conversation on some of the things in which they had been especially interested, and felt that their speaker must have thought them unusually unconcerned about her own background and interests.

A tactful hostess of another missionary group brought a guest. She introduced her to several members. Each time the hostess was able to mention some particular interest which the member had shown in the type of enterprise carried on by the visitor. Both were made to feel that it was because of a common interest that she had brought them together; she chatted with them long enough after each introduction to be sure that each had a key to the other's activities. The guest,

who later spoke to the entire group, was inspired by the assurance that she had before her women intelligent on the subject of her address. Several members were able to listen with greater delight because of their informal "preview" of the speaker.

The words in which a speaker addresses the group are only half of the service she may render. Choose with care a few persons with whom the speaker may chat in the social moments preceding the meeting. Questions will flow much more readily following the address if there has been an opportunity for the speaker to meet at least a few of the members in the right way.

Try This Game on India

A heart-warming little note from Mrs. Aitchison, the former editor of these pages, written in pencil as she takes her enforced rest-cure, has come to the present editor. In it Mrs. Aitchison mentions a game on India, *Know Your Mission Lands—India*, which has come to her and which she feels would be interesting and worth-while. We are delighted to have her recommendation, as a copy of the game has not so far reached us.

The game is similar to the well-known *Lotto*. The cards contain questions and answers selected from the interdenominational mission study books on India. Two to fifteen people may play. It will provide a lively game period for from two to fifteen children, young people or adults. It costs only 50 cents postpaid.

Order from: The Literature Department, The Women's General Missionary Society, 904 Publication Building, Pittsburgh, Pa., or from Mrs. E. D. McKune, 211 Fifteenth Ave., S., Nampa, Idaho.

An Unusual Book Opportunity

The autobiography of a lady of India, recently off the press, offers a wonderful opportunity for a book review. In the first place its title is "Himself," an intriguing thing in itself. "An autobiography of an Indian lady, and called 'Himself'!" * writes one woman inchedulously.

* "Himself" by Ramabai Ranade, translated by Katharine Gates. \$2.00. Longmans Green, N. Y., 1938.

The book is true to its title. The theme and motive of the life of an Indian woman is her husband. The charm of the book is unusual. It portrays most delicately the devotion of the womanhood of India to her ideal. Ramabai Ranade, its author, moreover gives a moving picture of the contrast between the purdah-bound women of the average household and the struggle for freedom on the part of these who like herself in obedience to the desire of an enlightened husband are defying custom and tradition to leave seclusion and enter public life.

Something of the theme and outlook of the book might be given by one woman, who must be able to enter with sympathy into the feelings and life of the Indian woman. The story itself may be given by another woman, reading from the book if desired, as if she were seeing for the first time her own words in print. She should be dressed in an Indian sari, as delicate and as rich a one as possible, for the Ranades were wealthy.

Learning Through Drama

An interesting little playlet, prepared and published in India for use in the village schools to portray their own program, is available at 10 cents a copy from Mabel W. Moomaw, Vocational Training School, Anklesvar, Broach District, India. It is entitled "My Son."

Juniors would enjoy using this in a study of India. There are gaps in it which they would need to fill after study. For instance, a child reports on the birds that are seen in the village. This, in the village school program, is easily done. Our children would need to look up India and find out about birds there.

Its value would lie to a large extent, for children in this country, in the study they would be led to do in order to give it. They might even make some changes in it to make it clearer to an American audience. They might get quite a bit of delight from putting on something written for and actually given by children in India.

BULLETIN

Council of Women for Home Missions

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

A CALL TO PRAYER GOES OUT TO ALL PEOPLE

LET US PRAY:

Father, grant that I may take my religion seriously and invite the spirit of Jesus Christ to permeate everything I say and do.

May the law of love be the law which governs my everyday life. May I seek to reproduce the warm friendliness of Jesus in my home, my neighborhood, my business life, and in my smallest personal contact.

Help me to seek out some person or group whose immediate needs cry out for Christian service and in mutual sharing give all that I am and have.

Help me to study, work, and pray for better understanding among people of all races and nations. Help me to be willing to live dangerously that peace may come in this our day, O Lord.

"God will not ask thy race,
Nor will he ask thy birth.
Alone he will demand of thee
What hast thou done on earth."

Let us put our love into deeds
and make it real.

THE WORLD DAY OF PRAYER

Sometimes we need a sudden sentence to lift us into a new focus on ourselves! Listen therefore to Emerson: "*Civilization is the history of good women*—" as sudden, as provocative as that! But is it true? Each one of us will at least agree that it cannot be *not* true; for wherever a high civilization has been created and maintained, the women have been as geared into it as the men; and, because of their quieter influence behind all

scenes, we know that with husbands and children and servants and neighbors and friends, at home or abroad, these good women created a contagious and engaging climate around them which others undoubtedly copied.

The quality of goodness we mean includes ideals spiced with imagination, and fine living done for a purpose. Suppose that for even one day in the year all such women could pause, kneel in prayer for one another—that their common dream for their world might materialize, through



—Albrecht Dürer

themselves. Who knows what impetus this could give to weaker women trailing along in the footsteps of their leaders?

For many years now the first Friday in Lent has been set aside for the World Day of Prayer. East, West, North, South, from dawn to dusk, somewhere on the face of the earth, women actually will be meeting for just

such a warm purpose—to remember one another, to dedicate themselves anew to creating the Kingdom of Heaven on earth, and to capture the attention of the listless and the lukewarm, that all may realize a little of the startling attraction to be discovered in Jesus Christ and to be expressed in lives touched afresh by His beauty!

This year's Service of Worship for Friday, February 24, has been prepared by a group of young women in the United States, using as a theme, "Let us put our Love into Deeds—and Make it Real." It is a searching sequence of responsive readings, prayers, and hymns, with periods of penetrating silence and a stirring roll call of the nations. It is designed to stab any woman awake into seeing herself as someone expected to alter the trend of history and shift civilization into a more truly Christ-like era: through the definite mention of the high traits in the character of Jesus.

But even before the practical stimulus of the printed page is reached, the cover itself offers the silent influence of Albrecht Dürer's "Praying Hands." These Hands have a legend significant enough to be told first to the small interdenominational group which will meet beforehand to plan the February 24th service, and then retold at the World Day of Prayer service also, in order that their very patience may suggest the beauty vested in the humblest of us, when dedicated to the highest. For Dürer had a friend who had been trying to be a great painter; but try as he might through the years, greatness passed him by; yet he never gave up. One day Dürer's imagination saw in those unsuc-

cessful hands not thwarted dreams, but the incarnation of such genuine worth that he asked to draw them in the attitude of prayer, to suggest the dignity of labor and the benediction of hope.

This is so symbolic of our own consciousness of being neither brilliant nor famous; yet a quiet glory touches our merely average hands when folded in prayer: "May the beauty of the Lord our God be upon us; and establish Thou the work of our hands; yea, the work of our hands establish Thou it."

That this has been an actual result to communities observing the World Day of Prayer, our 1938 report of it proves, one section of which paints the picture:

For the women of Shanghai the Women's World Day of Prayer had unusual significance. "The love of Christ our only hope," was the unifying theme. The committee which set up the program was composed of Chinese, Japanese, German, Russian, English and American women. This committee appointed a sub-committee to plan for a meeting in the Chinese language.

The Chinese service brought the audience face to face with the implications of the love of Christ in our war-torn city. In the midst of our tragedy and losses we were given to see we still had much to be thankful for. In the time of confession the personal and national sins which have contributed to this situation were confessed. The forgiving love of Christ constrained the audience to forgive those who have sinned against us. At the close of this service, those who were at home in the English language went to the international service. . . .

This year the international service met in the Community Church. Twelve different nations were represented in the audience. Each one prayed in her own language. The earnest prayer offered by a Japanese woman for the sufferers in the war will long be remembered. The high peak in the service was the candle lighting service when women representing different nations approached the central candle to light the unlighted candles they carried. A holy hush fell on the audience as the Japanese and Chinese women from opposite aisles approached the central candle and at the same time lighted their candles to return to spread their light. It was so evident that the only way out was for the love of Christ to lift us all above narrow nationalism which is darkening our world. We were challenged to spread the light of His love as the only way out of the darkness which is fast enveloping us.

There is a similar benediction waiting to bless your town also! To promote such vital and vigorous fellowship the following supplies are available; and in case yours is one of the cities where the World Day of Prayer has never been observed, will you not consider that because you have read these words you are therefore the very person to initiate the observance and to take the first steps which these leaflets will list?

The following supplies for the observance should be ordered from denominational Boards:

Call to Prayer—free (in limited quantities).

Adult Program—"Let Us Put Our Love into Deeds—and Make It Real"—2 cents each, \$2.00 per hundred.

Young People's Program—"And Who Is My Neighbor?"—2 cents each, \$2.00 per hundred.

Children's Program—"God's Children Live in Many Lands"—1 cent each, \$1.00 per hundred.

Poster (11x17)—5 cents.

The Church, A World Fellowship (A Review of the World Day of Prayer, March 5, 1938). Single copies free, \$1.00 per hundred.



MRS. F. E. SHOTWELL

This article was prepared by Miss Margaret T. Applegarth, Chairman of the World Day of Prayer Committee of the National Committee of Church Women, representing the National Council of Church Women, the Foreign Missions Conference, and the Council of Women for Home Missions, Room 63, 297 Fourth Avenue, New York.

Hearty Welcome!

The women of the West Coast are welcoming as a worthy successor to the late Miss Adela J. Ballard, Mrs. F. E. Shotwell, the new Western Area Supervisor of Migrant Work, appointed by the Council of Women for Home Missions.

Those of us who have met Mrs. Shotwell are delighted with her personality, with her background of education and with her qualification in experience. Personally she has grace and charm; her degrees in secular and religious education as well as sociology assure excellent professional preparation and her experience in working with young people and church groups, as well as in Nevada Welfare Work and in Colorado, Washington, Oregon and California migrant projects assure practical application of her knowledge. Quite as much as with all these, we are delighted with her evidence of judgment and balance in difficult situations and with her determination to restudy the needs as they are today and the effective program for the future.

With the changing type of people making up the migrant group, from a largely foreign element never economically above a subsistence level, to a group largely native Americans, many of them dispossessed farmers from the dust bowl, who have formerly been independent, Mrs. Shotwell is proving herself an understanding and helpful friend.

We can think of no one better qualified for the four-fold approach necessary to work in the migrant areas: contacts with government workers, church groups, employers and the migrants themselves—all approaches requiring wisdom and tact in an unusual degree. The Council is indeed fortunate in its choice of Mrs. Shotwell. She will need our understanding and cooperation. We pledge our support and wish her well.*

* From a letter to the editor from Mrs. R. L. Bowen, Vice President of the Southern California Council of Federated Church Women.

A Story for the Children

Yasha, the Refugee

BY VIOLET WOOD, NEW YORK

Yasha stood in the school yard, unhappily the center of a circle of jeering boys. They were laughing and calling out "Yasha is a refugee! They threw him out of Russia! They threw him out of Germany! Yasha is a Jew boy. He is ten years old and only in the first grade! He can't even speak English. Yasha is a refugee!"

Miss Inglis, the principal, saw all this as she looked down from her office window into the yard. She knew that if she called the tormentors off, she would only add "teacher's pet" to the list of names given to Yasha.

She turned from the window to a boy standing beside her, and said: "Karl, I am glad you came to see me about Yasha. I will try to do something about it. What are you going to do?"

"Well," Karl began, "last Sunday we were talking in Sunday school about persecution and I told our teacher it sounded like what the boys do to Yasha. She said I ought to do something. I figured it out that he's really smarter than we are 'cause he knows a little English, some German and a lot of Russian. We only know English. Do you think I could help him with English?"

"You certainly could," responded Miss Inglis. "If you give him lessons faithfully, I'll be able to promote him much faster, for Yasha is a bright boy. Only his lack of English is holding him back."

Several weeks went by. Yasha was feverishly learning English under the guidance of Karl. The young teacher would have liked to bring his pupil into his Sunday school class, but Yasha journeyed every Sabbath with his parents to the Synagogue in a near-by city. In spite of Karl's kindness, Yasha was very unhappy. The boys often chased him home shouting, "Yasha is a Jew boy, a refugee, a refugee!"

One Monday morning a visitor came to talk to the whole school about health, for it was the first day of Health Week. To all the children, except Yasha, it was like a holiday. For him it was punishment, as he had to sit with the first-graders and he was so much bigger that he felt uncomfortable.

Miss Inglis made a little speech about their visitor, a famous Russian doctor. When the doctor himself spoke, a whisper of surprise went around among the fifth grade boys, "He sounds just like Yasha!" Dr. Malkin made them all laugh by telling stories of germs that never go to sleep, but dig little tunnels in unbrushed teeth and live happily in dirty finger nails. He started a new story: "When I was a boy in Russia I was a *belfer*. Now I guess there is no one here who understands that word. Is there?"

At the word *belfer* Yasha jumped. He knew. His father had long ago been a *belfer* in Russia. He raised his hand and Dr. Malkin called on him. Yasha spoke in rapid Russian, "A *belfer* is a boy leader who used to bring the younger children home from school at night in old Russia when there were no street lights. He walked at the head and carried a lighted lantern."

Dr. Malkin said, "Very good. That is entirely right, but you must come up here and tell us about it in English."

Tremblingly Yasha faced the school, not wishing to tell the doctor that he knew so little English he was only in the first grade.

The doctor put his hand on the boy's shoulder and said, "Now take your time, my boy. English is much easier to speak than Russian. Your Russian is perfect. You do your school much credit."

Yasha suddenly lost his fear and in good English told how his father, like Dr. Malkin, had been a *belfer* in Russia.

Down in the audience Karl beamed with pride. He whispered among the fifth grade boys, "Didn't I tell you he's smart?"

After the program was over Miss Inglis detained Karl and Yasha. "I am proud of you both," she said. "Yasha, you may get your things and I will take you into the third grade today. If Karl continues to help you, I'll promote you until you're in his class."

At recess Karl told the other boys. He tossed off a few Russian words that Yasha had taught him. The boys crowded around jealously, "How about your teaching us some Russian? Why don't we start a Russian-English club?"

"All right," said Karl, "if you will let Yasha be president."

"Sure," one of the boys answered, "if he's not mad at us for calling him names."

At first Yasha could not believe that they wanted him, but when he understood that they really meant it, he thought that he was the happiest boy in America.

Making Use of This Story

See how many famous Jews the children can name.

Disraeli, twice Prime Minister of Great Britain.

Mendelssohn, composer of beautiful hymns and songs.

Sarah Bernhardt, famous XIX century actress.

Yehudi Menuhin, 21-year-old violinist of international fame.

Albert Einstein, mathematician, author of theory of relativity.

Benjamin Cardozo, Justice of the Supreme Court of the United States.

Stephen Wise, Jewish leader and rabbi.

Ask the children to bring in current clippings from magazines and newspapers about the Jewish persecution in Europe today. Let the teacher or parent link up the story of the persecution of the Pilgrims and their flight as refugees to America.

Give the children hymn books and see how many hymns they can find, the music of which was composed by Felix Mendelssohn, such as "Still, Still with Thee"; "Hark! the Herald Angels Sing."

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

MISCELLANEOUS

Christianity Has Not Failed

Who are bringing most credit to their country, and serving it most effectively in distant lands? asks the *Central Christian Advocate*. The answer is: "The missionaries." The *Advocate* amplifies this answer:—

. . . The missionaries have been life-savers; they have restrained Japanese raiders and rapers; they have given first aid and hospital service to Chinese and Japanese alike. The population turns by thousands to the missionaries. They stay, though local government has collapsed and local officials have fled.

Nor are they immune from danger. Mission properties have been wrecked. Nine Roman Catholic priests were butchered—that's the exact word for it—at Chengtingfu, Hopei Province, when the Japanese came in. Mission stations have been looted.

The Japanese have been restrained by the presence of missionaries, whom they didn't dare to kill, and who would be witnesses of whatever outrages the invaders might commit or allow. Outside mission areas, the fate of Chinese women has been a thing that cries to heaven for vengeance, but very few Japanese soldiers have dared invade mission premises. . . .

The mission hospitals have been swamped and swamped again by the tides of wounded. In peace time they were the best hospitals in China, and their war work has been a miracle of devotion, desperate toil, and personal as well as surgical daring.

Survey of World Missions

The comprehensive statistics of Protestant missions, issued by the International Missionary Council, is the result of two and a half years' work on the part of an able staff. The total Protestant Christian constituency in non-Christian lands has expanded since 1925 from 8,340,000 to 13,036,000; or more than in the previous twenty-two years. Communicants have, during the present century, trebled in India;

increased fivefold in Africa, Japan and China, and sevenfold in Africa. The increase since 1903 in Korea is seventyfold. There were practically no Protestants in the Philippines in 1903; now there are 190,000. Seven out of every one hundred Negro Africans are now professing Christians—about one-half of whom are Protestants, and one-half Roman Catholics. Compared with Asia the baptized Christians in Africa are proportionately over five times as numerous, and the missionaries are proportionately four times as many.

The present number of Protestant missionaries is 27,483—or about 527 less than in 1925. Missionaries to Asia have decreased by 2,345, and increased in Africa by 2,158. Since 1925, the salaried staff of native workers has increased by one-third, and now amounts to 203,468 workers. There are now 17,789 ordained Protestant nationals. It is significant to note that in Japan during the past thirteen years the missionary body dropped from 1,253 to 829, while the ordained Japanese increased from 950 to 1,759.

In China and Japan, one out of seven students of college and university age is in a Christian institution; in Korea the percentage is higher. Scripture translations have increased, the largest growth being in Africa; and everywhere an astonishing increase in Scripture distribution.

But there is an arresting side to this survey. Out of a world population of 2,095,000,000 there are still 1,377,000,000 non-Christians. Progress in reaching unoccupied fields has not been marked. However, into most lands the leaven has been

introduced, and it is pervading the national life.

Minority Churches

The world Alliance for International Friendship Through the Churches has adopted a minimum standard of liberty for churches that form a minority in any country. The nine points require: 1. Freedom to determine its faith and creed and freedom from any imposition of another philosophy or system of morals; 2. Freedom of public and private worship, preaching and teaching, and freedom from imposition of other religious ceremonies; 3. Freedom to determine its constitution within the limits of the laws of the state and to administer its own affairs; 4. Freedom to use the mother tongue of its members in all activities of church life; 5. Freedom to determine and control the education of its ministers and to decide upon their suitability for service; 6. Freedom to give religious education to their youth on the same conditions as the majority churches and to bring them together in youth associations; 7. Freedom to support and carry on social service, charitable work and missionary activities at home and abroad; 8. Freedom to use all rights open to citizens and associations, e. g., the ownership of necessary property and collection of funds; 9. Freedom of exchange, cooperation and union with other groups of the same church or with other Christian churches.

All of this means simply that members of minority churches should have the rights guaranteed to all citizens by any democratic Bill of Rights. No church is safe in a State where such rights are denied.

—*Christian Century*.

Methodist Missions Reduced

The Methodist Board of Foreign Missions, at their 120th annual meeting in November, report that war, and the domination of increasingly large areas by the totalitarian governments are steadily reducing the spread of Protestantism and the possibility of maintaining church institutions in mission countries; and that freedom of religious worship is meeting the strongest political opposition in the history of Protestant missions. Opposition to the work of the missions in Japan, Korea and the conquered parts of China, in Italy and Italian colonies, in Spain and in Germany was singled out in the report. Italian territory in Africa has become practically impossible for Protestant missions, and should Germany's demand for the return of colonies be granted it will place under their domination territory where Christian missions now exist; while if Franco wins in Spain, Protestant work is in danger of being forbidden. Beyond Spain, let it be remembered, lies all South America.

—*New York Times*.

NORTH AMERICA

Religious Films

The many efforts during the past fifteen years to secure good religious films have not been a success. England seems to be far in advance of America in this respect. *The Manchester Guardian* recently observed that the Religious Film Society is carrying on its program with excellent effect. Says the *Guardian's* London correspondent:

"The Religious Film Society and its publicity agent, the Cinema Christian Council, arranged during the 'indoor' season of 1937-38 for over two thousand bookings of films, including two based on Tolstoy's *Where Love Is, God Is* and *What Men Live By*. Several more new films will be added to the society's booking list for the coming season. Episodes from the life of St. Paul have been taken for a two-reel sound film, *Faith Triumphant*, which is being made at

Pinewood. Two have already been finished—*The Call of Samuel* and *The Good Samaritan*—and a third, *Woman's Faith*, is nearly ready."

Beer "Ads" Turned Down

America's largest producer and distributor of short-length motion picture advertising films, the Alexander Film Company, of Colorado Springs, Colo., has announced its policy to drop advertising of beer in its 7,782 contracted motion picture theaters.

In abandoning beer accounts, the firm is sacrificing an annual net income which has been exceeding \$50,000. The action was due to a belief that the other clients do not relish being placed in the company of beer advertisers on theater screens. This firm is reported to handle approximately three-fourths of such advertising in the country. Its contracted theaters show to more than 25,000,000 theatergoers each week.

—*Union Signal*.

No Essays on Atheism

A year ago the following advertisement appeared in a Yakima, Washington, paper:

In order to promote tolerance and a broad-minded attitude toward religious questions, the American Association for the Advancement of Atheism is offering prizes for the best literary exposition of arguments against the Christian religion. . . .

If the Christian religion is what its proponents claim for it, it should welcome the most searching and studious investigation into its past, its present set-up, and its possibilities for the future. If it can't stand such an investigation, it is unworthy of the support given it.

The American Association for the Advancement of Atheism, therefore, offers a first prize of fifty dollars, second prize of twenty-five dollars, and five additional prizes of five dollars each for the best essays by pupils of high schools and junior colleges of Yakima County, on "The Folly and Futility of Christianity."

Interested to know what, if any, was the response, the editor of the *Sunday School Times* wrote the Association, and by return mail received the reply that no essays were submitted.

Crime Figures for New York

New York City's crime record shows that the city mission task of the Christian Church is far from finished. *The New York Sun* has just revealed some startling facts, among them the fact that there was a murder for every day except one in 1936, the latest year for which complete statistics are available. Assault, robbery and larceny cases totaled 14,158, while minor felonies reached 34,207. While the major service of the Police Department is the apprehension of criminals, the prevention of crime is also its responsibility. Constructive measures in crime prevention include provision for 77 outdoor playgrounds and 44 indoor recreation centers. Moreover, the Police Athletic League provided vents for young energy in sport instead of crime, and enrolled 34,407 members with attendance well beyond a million in its sport events.

For other measures in crime prevention, the Police Department must continue to look to the schools and to the churches, and especially to the Sunday schools.

Church Boat in North Carolina

In the isolated coastal regions of North Carolina, a church boat now is regularly taking religious services to long-neglected communities, many of which until the past summer had not seen a minister in more than two years. This work is under the direction of Rev. A. H. Marshall, rector of St. Philip's Church of Southport, N. C., and Mrs. Marshall. Together they visit isolated communities in their boat, the *Josephine Marshall*, conducting services from the deck of the boat anchored near docks, in cottages, in private homes, and even in village grocery stores. Despite the necessity of long treks over swamp trails filled with poison ivy, mosquitoes and sand flies, residents of the area have greeted the services enthusiastically, and at times more than 100 on short notice have journeyed for miles to attend the gatherings.

It is estimated that more than 55 communities along the inland waterway are thus being served.

—*The Living Church.*

Cooperative Venture in Tennessee

A new venture in cooperative living is being inaugurated at Ravenscroft, Tenn., an abandoned mining community. When the mining company moved out, some sixty families were left stranded. The Rev. Edwin White, who has been a missionary in Cumberland County, undertook to relieve the situation; some young women volunteers were enlisted to take charge of a community house and the Farm Security Administration sent a young couple to lend aid in rehabilitation through subsistence farming. An option has now been obtained from the mining company on 7,000 acres of mountain land, together with all the houses in the mining camp and all mineral rights at a price of \$3.50 per acre.

The leaders hope to secure government loans for cooperative enterprises at low rates of interest and to organize the community on a cooperative basis with skilled farm and business management. There is, in all the land, no more tragic story than that of stranded communities in the southern highlands where mines have been mined out, timber cutting completed and eroded hillside land depleted. The wage earners are unable to move when the company moves.

—*Christian Century.*

Churches Cooperate at Shasta Dam

The Home Missions Council will cooperate in interdenominational religious work for the families of the 7,000 persons who are to be employed in building the national government's new Shasta Dam on the Sacramento River, near Redding, in northern California. One town already has been built by the government and three other town sites are being developed. At Boulder City, Nevada, which is another center of inter-com-

munion work supported by the Church Boards that compose the Home Missions Council, the local church is now almost self-supporting. The Rev. Harold H. Eymann is the successor of the late greatly beloved "Parson Tom" Stevenson, the former Boulder City pastor.

—*The Presbyterian.*

Problems of the South

The population of the South is increasing more rapidly than that of any part of the United States. Its excess of births over deaths is ten per thousand, as compared with the national average of seven per thousand; and already it has the most thickly populated rural area.

The South must educate one-third of the nation's children with one-sixth of the nation's school revenues. Only 16 per cent of the children are in High School, as compared with 24 per cent in other states.

The health-protection facilities of the South are limited. For example, there are only one-third as many doctors per capita in South Carolina as there are in California. The South is deficient in hospitals and clinics, as well as in health workers. Many counties have no facilities at all.

The South leads the nation in the employment of children in farm and factory. One hundred eight out of every one thousand children between ten and fifteen years old are employed in the South, compared to forty-seven out of every one thousand children of these ages in the country as a whole.

—*New York Times.*

The American Indian

According to the latest census, about 50 per cent of all American Indians live in three states: Oklahoma, Arizona and New Mexico. This is an increase of 1.2 per cent a year for the past seven years. The agency in charge of federal activities for Indians has an extensive program, which includes tribal organization; increase of Indian land-holdings; soil conservation and irrigation; conservation of

other natural resources; road construction to open up remote areas; Indian arts and crafts; health service, relief and rehabilitation.

Many missionaries at work in the vicinity of some of these activities are not favorably impressed with all of them. Several feel that the Indians are being subjected to so rapid a change and so many new influences that they have been unable to make the adjustment satisfactorily. Tribal customs, so opposed to Christian ideals and so hampering to Christian training, are encouraged by the Government. The problem of increased drinking remains unsolved.

—*Monday Morning.*

Chinese Presbyterian Church in San Francisco

The Chinese Presbyterian Church of San Francisco observed its 85th anniversary in November. Although all Chinese are fond of elaborate celebrations, this occasion was a simple one because of the sufferings in the home land. This church was organized November 6, 1853, by Dr. William Speer, who had been a medical missionary to China, and was the first such organization of Chinese outside of Asia. Since the beginning, the church has had Chinese pastors except for brief intervals. It maintains a close relation to the community through its present pastor, who serves on the staff of directors of various civic organizations. Schools have been established and Christian homes set up in China by those who have gone out from this church. Ten churches in China have been founded and supported by gifts from Chinese Presbyterians in the United States.

—*Monday Morning.*

LATIN AMERICA

Christian Education in Cuba

Cuban delegates to the Havana Congress on Christian Work in 1929 proposed a plan for a continental federation of evangelical churches, but the plan met with no enthusiasm in

Cuba. Again in 1937, cooperative fellowship was discussed at the H a n a v a Conference on Christian Education; and last October definite plans materialized at a Conference in Camagüey, Cuba, when, by unanimous vote, the Cuban Council of Christian Education was formed.

Article I of the new constitution states "the purpose of the organization will be spiritual, educational and fraternal, with special aim to promote the cooperation of the evangelical churches in Cuba in the promoting of Christian education. It is our further purpose to enjoy the world-wide fellowship of the Christian churches in affiliation with the World's Sunday School Association."

It appears that Cuba has done more in the way of leadership training than most of the other Latin American countries. There is evidence of a broader and deeper understanding of essential Christianity and its relevance to individual life. However, it must be noted that there is not the same sense of responsibility for the maintenance and extension of the Church. Possibly its nearness to the United States, and the facilities there for the support of pastors may partially explain this fact.

—WSSA News.

On Mule Back in Honduras

Miss Mabel Rowell gained a new understanding of the need in Honduras when she made a two weeks' evangelistic trip across the country on muleback. She writes in the *Evangelical Christian*:

There are no hotels in the villages where we stopped, but every house has a lean-to roof in front to shelter the calves, pigs, etc., during the night, and they will always allow travelers the privilege of slinging their hammocks there and usually the privilege of using their open fire in the kitchen. At one place we stayed I was awakened several times in the night by a little fat pig who thought it would be nice to rub his back under my hammock and incidentally on me. This trip has taught me that there is no such thing as private life in Honduras, at least in mountain sections. But there are always compensations and instead of giving blessing to those dear believers I think I received. The

simplicity of their faith was most refreshing.

In one village where we knew things were not right, opportunity was given at the close of the meeting to set affairs straight; there followed such confessions and going to each other and asking forgiveness for harsh words or bitter thoughts as would put most American congregations to shame.

—*Evangelical Christian*.

Fair Exchange No Robbery

C. H. Morris, American Bible Society Agent in Amazonia, with two of the Society's launches visited the immense archipelago in the mouth of the Amazon River, where most of the people are rubber gatherers, and live under very unfavorable conditions. At one place, a man expressed delight at the opportunity to own a Bible, of which he had heard but had never seen. "Read more," he pleaded, when the colporteur read to the end of a chapter. He paid for his Bible with seven bunches of bananas. An elderly blind widow exchanged some corn for a Testament.

In the course of this interesting journey a great variety of commodities were received in exchange for the Scriptures. Here are some that helped to make the launch resemble a traveling general store: 119 fowls, 12 ducks, 8 parrots, 193 eggs, a large supply of bananas and maize, coconuts, rice, fish, salt, vegetables and two canoe paddles.

The sales of the journey amounted to 1,897 volumes, including 154 Bibles and 374 Testaments.

Evangelism in Peru

One of the most interesting points in Peruvian evangelism is its tendency to hinge around households rather than individuals. Quite spontaneously, and without comparing notes until afterwards, national workers in different parts of the Republic have been led to use the family as the basis of their approach to the community. An evangelist may visit every family in a village before he finds the family he is looking for; perhaps visit

the whole community several times before being invited to come in, but once he has gained a hearing, he will sit where the family sits, comment as little as possible, preferring to let God speak for Himself through the simple, clear reading of one passage after another. Where there has been a receptive spirit, he will suggest praying to God just where they are. At first their thoughts run something like this: Is it really possible to pray to God, through Jesus Christ? Don't we need to pray to an image, some visible near-by representation or representative of the far off God? Is no other mediator necessary? No intercession by saint or virgin, apostle or martyr? How simply he prays! It is just like talking to a father! But does he think that God will really hear him? Doesn't he need a priest? Why, he prays to God as though he knew Him, as though he could see Him! Then they begin to listen to what the evangelist is saying; that they might know that they have access to the Father through Jesus Christ, might know their sins are forgiven. Usually, the family will start daily family worship, and the evangelist is content to leave it at that, with the suggestion that they invite their friends. Thus a congregation is formed.

—*The Neglected Continent*.

Growth by Persecution

It is almost fifteen years since, in answer to an urgent telegram, missionaries of the Evangelical Union of South America entered the little town of Catolé de Rocha in Brazil. The story from there is one of continuous persecution; the greater the persecution the greater the progress; and the greater the progress the greater the persecution. This area is a small outlaw kingdom, with two rival clans; and the word of the dominating clan is law. While one clan reigns, the other suffers, waiting opportunity to take revenge. Finding favor in the eyes of the then dominating chief, the missionaries, during their first visit to the district were accompanied

upon practically all of their evangelistic excursions by a sergeant and two soldiers of the State Police. Under this favoring wind, three churches were erected by 1932. One was destroyed by enemies, but in 1938 a fourth was built, and now a national pastor is available to take the oversight of these churches. The work was prospering, new preaching points were established, and in his desire to see further progress the young pastor invited another national pastor to hold a series of meetings. This released a flood of bitter persecution which culminated in the pastor's forced departure from the town to save his life. The encouraging fact is that five or six people have been converted.

—*The Neglected Continent.*

EUROPE

Freethinkers' Congress a Failure

The International Congress of Freethinkers held in London in September was considered a failure by the Russians. Their delegation did not attend, but were represented by an observer who read the speeches of absent leaders. The delicate international situation was one of the reasons advanced to dissuade them from attending. Information was also conveyed from high and friendly quarters, that their plan of insisting upon the communistic and militant Godless character of the Congress, might lead to Government intervention and the suppression of the gathering as threatened public order. It is reported that Russian Godless leaders will create an international commission to organize future international congresses, under the expert guidance of Yaroslavsky, their president. The U. S. A. is suggested as the meeting place of the next Congress in 1939.

Following the London Congress, discussion has been stimulated in several countries as to the difference—if any—between the terms "Godless" and "Atheist." Leaders in Moscow who were asked to define the differ-

ence have stated that there is no real difference between them. The Godless are those who lead the struggle against religion according to the teachings of Karl Marx, Engels, Lenin and Stalin. These are not only Godless but also Communists. Atheists are those who have separated themselves from religion, who belong to socialist political groups but who have not yet accepted Communism.

—*World Dominion Press.*

A Queen's Message to Youth

Queen Wilhelmina, of Holland, recently celebrated her 58th birthday and the 40th year of her reign. From the beginning she realized that divine resources would enable her to rule in peace and justice. In a broadcast to her people, the Queen urged youth to undertake great responsibility with character, devotion, understanding and fidelity. Her words have deep significance for the youth of today, not because of royal privilege but because of a warm and humble faith which this great woman has in God. She said:

Even at the time of my accession, I was conscious of the insufficiency of human knowledge and ability, and firmly believed that only the aid of God could provide our wants. I now look back on these forty years in the light of the Lord's guidance and am filled with gratitude.

—*Watchman-Examiner.*

Friendship for Spain

American children in Sunday schools and other groups are sending goodwill suitcases filled with toys, clothing, soap and other articles to refugee Spanish children as an expression of sympathy. The suitcases are distributed in both Loyalist and Nationalist Spain by the American Friends Service Committee. The project is one which religious educators and many other leaders in children's work have found of great value in cultivating a spirit of international goodwill among children.

The suitcases can be secured from the Committee on World Friendship among Children at \$1.00 each. When filled in accordance with instructions given

by the Committee, they are returned to the Shipping Room of the Committee on World Friendship among Children, at 207 East 19th Street, New York, from which they are forwarded directly to Spain. It is expected that the supply will be exhausted before December 31st.

Methodists Keep Out of Trouble with Nazis

Bishop John L. Nuelson, of Zurich, Switzerland, reports that the Methodist Episcopal Church organization in Germany and Austria have been cut loose from international ties and thus have kept out of trouble with the Nazi Government. Catholic and Lutheran Churches are state-sponsored churches, their ministers on the state payroll, so that Nazis look upon them as state employees, and their utterances are judged as loyal or disloyal.

On the other hand, Methodists support their own churches and preachers, as in America. Therefore, they have a degree of freedom in speech and organization.

—*New York Times.*

Niemöller Can't Be Seen

Dr. Adolph Keller, of Geneva, was in Berlin some weeks ago, and asked the authorities, without much hope of success, whether he might see Martin Niemöller. Dr. Keller relates his experience:

To my surprise I received no refusal. But the secret police which had re-arrested Niemöller knew better and answered: "Niemöller can't be seen now or later."

Niemöller is to be silenced. This courageous voice is no longer to be heard. He would be free if he would sell his liberty and promise to remain silent. There is a time for saying no and a time for saying yes. Niemöller would not be famous, if he would not be a symbol for a new type of Christianity: a symbol for a militant church, for a suffering church, for a church of witness who says again like Luther: Here I stand, I can't do otherwise. We speak sometimes of the unknown soldier. Niemöller is a soldier of Christ known the world over, and it is a matter of Protestant solidarity not to forget him.

—*Pageant.*

Confessional Church Leaders

Thus far, 77 pastors and church officials of the German

Confessional Church have been suspended from office by Nazi authority. There are 49 pastors who have been forbidden by the state to enter the parishes to which the church has assigned them. But most crippling of all are the national speech prohibitions, *Redeverbote*. Recent information states that 41 leaders of the Confessional Church are now forbidden to preach in public. Church leaders anticipate a bitter struggle this winter over the control of church finances. Of the 26 church districts in Germany, 22 already have state-appointed finance commissioners. The majority of these commissioners are men openly hostile to organized Christianity.

—*Pageant*.

Visitor from Bulgaria

Rev. A. F. Kremenlieff is in the United States as a representative of the Union of Congregational Churches in Bulgaria, to plead the cause of forty Congregational churches in that country which were started by American missionaries about seventy years ago.

The first American missionaries went to Bulgaria over 100 years ago on their way to Turkey, seeking a field there, but finding unexpectedly a receptive people in Bulgaria, remained to teach and preach the Gospel. Thirty missionaries of the American Board have been in Bulgaria, and when the last was withdrawn three years ago, because the American Board could no longer be financially responsible for the work, practically all Bulgarians could read, largely as a result of the mission's educational program.

Mr. Kremenlieff says that Bulgaria is the only tolerant country in the Balkans, and the only country where there are seven schools of American origin. The people are peasants, obliged to live very simply. The church which Mr. Kremenlieff serves as minister is in a town of 7,000 inhabitants, where there is not a single motor car, no piano—only two bicycles, and two private telephones. Very few can

afford meat, butter or fruit, and tea is used only as medicine. A pound of sugar costs half a day's wage. "We have nothing but hope," says Mr. Kremenlieff, "but hope is strong. We believe Bulgaria needs the Protestant Christian message." He believes that the friendship of Christian democracies means much to the small nations of today, and particularly to those who are making a profound struggle to keep alive faith and hope.

—*Advance*.

AFRICA

Revision of the Koran

A professor in Al Azhar University, Cairo, threw a bomb-shell into Mohammedan circles by demanding the revision of the Holy Koran—to bring it in line with the times. He declared that the punishments required by the Koran should be revised, and cited two verses as examples: thieves, both men and women, must have their hands cut off, according to the Koran; and in a case of adultery, both guilty parties are to receive 100 lashes. These punishments, the Sheikh avers, are out of conformity with modern civilization. His pronouncement caused such a flurry that a deputation of professors and Mohammedan clergy urged an investigation to determine whether such punishments are really being carried out in the Mohammedan world today.

—*Religious News Service*.

Emancipation of the Blacks

The All-Africa Convention includes representatives of the natives of all Africa. This Assembly has just organized a research department to deal with all questions concerning indigenous races in Africa, which promises to raise the standard and insure the efficiency of African leadership. The movement has been launched by Africans of academic attainment, who hope to establish study groups along the line of cultural, religious and social justice activities; fundamental causes of social degeneration, the extent of

foreign influence, and all problems based on proven facts. Such a movement cannot fail to revolutionize Bantu political, agricultural, economic, social, religious and cultural organizations.

—*Indian Social Reformer*.

Youth Conference at Efulan

The West Africa Mission at Efulan has had its first Youth Conference. For weeks in advance preparations had been going on. The office boys mimeographed illustrated invitations in red and black type. Registration tags had been cut out by the school girls, and 300 programs mimeographed and bound in yellow covers. A huge gasoline drum of peanuts had been shelled, roasted and ground by the younger dormitory girls. The 300 programs proved inadequate. Of the registered delegates, 125 paid six cents for their food, and slept in the dormitories.

One of the most attractive features was the music, composed for the occasion. One of the French teachers, a pastor's son, wrote out native tunes, and the missionaries wrote words that expressed the Conference theme—"Christ liveth in me."

—*Presbyterian Board News*.

Evangelical Work in Angola

The President of Portugal recently visited Angola, and manifested his good will toward evangelical work in various ways. It is expected that the Colonial Minister will make a longer stay, and thus have opportunity to see at first hand the value of this work. Among the visitors at the biennial meeting of the Evangelical Alliance was the Portuguese Inspector of Schools, who was there to explain Portuguese ideals of education; and still another encouraging fact is that a colonial paper, normally favorable to Catholic missions only, has recently called attention to the valuable work of Protestant missionary societies.

Recently the Portuguese League of Evangelical and Mis-

sionary Action sent out the first Portuguese missionary to the island of São Tomé, where he is the only evangelical worker. At first he encountered considerable official opposition, but in response to a representation made by the League in Lisbon, permission to preach has been granted and as many as 500 people have attended the services.

—*World Dominion Press.*

EASTERN ASIA

Near East Christian Council

The Near East Christian Council is the only cooperative group in Bible lands, and is a clearing house for information on work for Moslems and Jews. Five new organizations were received into membership in the Council at its last meeting, making in all some forty missions and Christian organizations in full membership. The areas represented on the Council are North Africa, Egypt, Sudan, Abyssinia, Syria and Palestine, Turkey, the Balkans, Arabia and Mesopotamia, and Iran. The Council cooperates with Sunday Schools and Bible Societies.

One of the converts, a former Jewish rabbi of Poland, was riding on a train one day in Palestine when he saw a man reading a small book, and asked what it was. "The New Testament," the man replied. The rabbi asked, "Why do you read a book of fables like that?" "Since you offer such a criticism," said the man, "I suppose you are very familiar with the New Testament." The rabbi had to admit that he had never read it. Then the passenger went on: "Being a scholar, I am sure you will agree that it is not proper to speak good or evil of a book until one has read it. If you will promise to read it, you may have this Testament." The rabbi promised and took the Book. He began to read and was struck with the quotations in the Gospel of Matthew from the Old Testament, and the claim that they were fulfilled in Christ. He had not finished the first Gospel until he was convinced that

Christ was the Messiah. He gave his heart in faith to the Master and announced his decision to the congregation of which he had charge in one of the cities of Palestine. At first they thought he was mad, but were soon convinced that he was in his right mind and most sincere in what he said. He had to leave his position, of course, and was for some time in Beirut, but has now returned to the Holy Land.

—*The Presbyterian.*

Refugees Too Long

"We have been refugees too long," an Armenian exclaimed bitterly. But years of disappointment and the unwillingness of nations to admit them to citizenship or even as temporary residents to give them a chance to make good, have still failed to dull the aspirations of many that they may yet be a nation, able to work, live and hope once more. The long drawn out misery of living in wretched shacks, ruining alike to their health and character, is in Syria gradually drawing to a close. In Aleppo there are less than 30 families now in the camps, but in Beirut and Alexandretta there are still 2,000 or more carrying on a precarious existence in the same tumbledown and leaky shelters, on the outskirts of the city, as 16 years ago.

It is amazing that they somehow manage to retain a semblance of decent home life, and spotless cleanliness. A few straggling plants in an old tin can are almost always to be seen, and not far off will be found a wooden shed (larger and more likely to be at least partially watertight) which acts both as church and school.

The Nansen Office for Refugee Work closed at the end of 1938, and although strong pressure has been brought to bear on League officials in Geneva regarding the need to replace it by a Refugees' Commission, to look after the interest and legal protection of the refugees, nothing can yet be said as to the actual result.

—*Evangelical Christian.*

Progressive Iran

The Shah is furthering a movement to end illiteracy by means of night schools for adults, and all illiterate adults are required to attend. The municipalities which issue permits to various kinds of workers will refuse to do so, unless these workers attend classes in the various cities. Another sign of progress is seen in the new Girls' Handicraft School, where homeless girls in normal health, between the ages of 12 and 18, are given free home care, with a three-year course of training in domestic science, handicraft and child care.

The Christian Church in Iran is the outgrowth of the work of the Presbyterian Mission in the north, and the Church Missionary Society in the south. The Church of both these missions has a membership of more than 3,000. About 1,000 of these are converted Moslems, more than 200 are converts from Judaism, a few were formerly Zoroastrians, and numbers are Armenians and Assyrians.

—*World Dominion Press.*

INDIA AND BURMA

Are Hindus Losing Ground?

A Hindu writer of Bombay says in an article in *The Mah-ratta*: "The following figures indicate that the Hindus as a community are deteriorating in numbers. Between 1891 and 1931, the total population of India increased by 22 per cent in 40 years. But the percentage of increase of Hindus was 15 per cent and hence they lost 7 per cent in population; while the Moslems increased by 35 per cent, and hence they gained 13 per cent. As against the general average of increase the Hindu numerical strength is lower by 7 per cent; while all other communities have increased: Moslems by 35 per cent, Christians by 145, Sikhs 127, Buddhists 79. The comparison of population between 1891 and 1931 definitely shows that Hindus alone are losing their numerical ground."

To Whom Shall They Go?

It is impressive that so many in India are looking wistfully to Jesus, and wondering if He is the friend they need. They have seen the miracle of the loaves and fishes reenacted in times of famine and scarcity in the history of Christian Missions; they have come within range of the Church's ministry in medicine and education; hope has been revived by the scheme of rural reconstruction, and they have heard of "the Bread of Life that cometh down from heaven," and are not turning away. This trend is as marked among aboriginal peoples as among the Depressed Classes.

In the hills of Assam a Christian leader, speaking for himself and his clan, made this observation: "The future of our people lies with Jesus Christ: only as we are loyal to Him, can we prosper as a people." From unlettered villagers in the Bhil country comes a similar statement: "For us, Jesus Christ is the true Guru: He alone can save us."

What Is Religion?

Rev. M. S. Pinkerton, of Etawah, North India, writes of an unusual meeting in the city bazaar. A crowd composed of adherents of different religions had assembled to hear addresses on "What Is Religion?" Four religions were represented by spokesmen: Jain, Sikh, Hindu and Christian. One could hardly think of a broader subject, and to condense it into a half hour was not easy.

The Hindi term *dhurm* is interpreted as either religion or righteousness. Mr. Pinkerton was the first speaker on the Christian *dhurm*. He tells us that a "thumb-nail" summary of all the talks would be:

Sikh—Be strong; follow your Teacher.

Jain—Knowledge of self. Know thyself to be God, all powerful and righteous within thyself. Don't beg from God.

Hindu—Works. Do righteousness according to the rules of your caste or sect.

Christian—Grace. A loving, suffering God rewards your faith with the gift of righteousness. Continue ye in it.

In the Etawah district Christians continually suffer for their faith. "Take these 500 rupees and forsake your Christian religion—or if you don't I shall soon dispossess you of your land," said a Hindu landlord to a poor village Christian. "I don't want 500 rupees. I want Christ," is the astonishing reply—astonishing because that amount of money represents at least three years' income for him. That was several months ago. The landlord has already partially made good his threat by craftily and unlawfully taking part of his land.

Village Improvement through the Church

As a project of the "Rural Reconstruction through a Living Church," a clean-up village contest was undertaken. Rev. J. C. Heinrich writes in *Agricultural Mission Notes*: "We finished our Clean Village Challenge Cup Contest on April 16, with an inspection of seven villages that made up the finals out of one hundred villages that contested. We had to cover 150 miles of village roads in one day, and anyone who knows Indian village roads will tell you that that is some covering. Martinpur took first place." Mr. Heinrich and all the judges had a meal with the Mohammedan district magistrate who is an old student of Forman Christian College and has been a strong backer of this clean village effort.

This Rural Reconstruction movement, which has a yearly grant from the government, has great possibilities. As a result of fertilization and irrigation the wheat crop has more than doubled, a third factor in this improvement being the use of selected seed from government experiment farms.

The "Comity of Missions"

Mr. A. L. Jackson, after visiting a number of missions in

South India—the Scotch Presbyterian, Lutheran, Methodist, Syrian Protestants and Anglican—makes some observations on denominationalism. His experiences, he says, made him understand the difference between the East and the West in this respect. In the West, denominationalism is a history of misunderstandings and quarrels; in the East, it is a history of enrichment because there has been so much cooperation. "This good point comes from the Lutherans," or "that good thing comes from the Methodists." Sometimes when one mission fails through lack of support in the home field, another mission steps in and takes hold. Here and there one finds one member of a family an Anglican, another a Methodist; upon asking why, one finds it is because one brother moved from an Anglican neighborhood into a Methodist one, so that often one's denomination is determined by geography, rather than dogma—a by-product of the "comity of missions."

—*The Mission Field.*

Christian President of a Municipality

When the municipality of Manmad first exercised its right under the new constitution to elect its own president, it unanimously chose Mr. C. G. Chhatre, a former headmaster of one of the Zenana Bible and Medical Mission's schools, who is well-known for his fine Christian character. That the first free choice should fall upon a Christian, is a matter for deep satisfaction.

Mr. Chhatre came as a master to the Mission's Paton Memorial School when only nineteen. As the years passed, his aim became increasingly the glory of God, and his life and witness won him the reputation of being incorruptible in all public affairs, and satisfied with none but the very best workmanship in all he undertook. His wife was headmistress of the Hindu Girls' Mission School for many years, and won the trust of all around her.

At a mass meeting held in his

honor after the election, Brahmans, Hindus, Mohammedans, Mahars and Christians all took part. Speaking of Mr. Chhatre's character, one Hindu said it is what it is because he follows the teachings of the Bible.

—*The Indian Witness.*

Among the Bhils

Rev. J. C. Koenig writes in the *Outlook of Missions* of a visit made to Ratlam, a station in Central India (where 20,000 were received into the Church within the past twelve months) to work in collaboration with the missionary there on the manuscript of a union hymnal. In the course of a fifty-mile drive through the district, groups of smiling Christians were met in nearly every village. In some villages all inhabitants had accepted Christ, in others half of the population, seldom less. There are nearly 400 villages with Christians in that area.

These new converts are Bhils; their former religion, animism. Gone now is their fear of evil spirits; they believe that Christ is present to protect them in all situations. Whereas drunkenness had been all too common, the liquor vendors are now put to it to make a living. Officials testify that they have ceased to be a police problem.

When the first Bhil inquirers presented themselves to the missionary he doubted their sincerity, so to test them he emphasized that every true Christian desires that others may be saved. "Teach your neighbors and bring them to me," he said, "then I shall baptize you." After some time one inquirer came bringing half a village with him, all of them asking for baptism. This test is still applied to every inquirer.

Beggar Children's Village

A children's village in the suburbs of Bombay, where destitute children can be housed and trained, is contemplated by the government of Bombay. There are nearly 10,000 homeless, beggar children in Bombay, and it is felt to be essential that these

children be given the opportunity to become useful members of society. It is therefore proposed that these destitute children be removed to some healthy spot outside the city, and be divided according to their inclinations and possibilities. Those who are capable of taking an education will be put in one institution, where special attention will be paid to their mental development. Those who have an aptitude to learn some industry will be put into an Industrial School. Those suffering from mental deformity will be put in another institution. About 100 acres of land would be required to carry out this plan.

—*Baptist Missionary Review (India).*

Rural Reconstruction in Burma

Mr. Brayton C. Case, of Burma, reports a Rural Reconstruction Rally in connection with the meeting of the Burma Christian Council. A resolution was passed recommending that mission stations have Rural Reconstruction committees to help village churches carry on this form of activity along the lines of improved economic life, health and recreation. Recreation is thought of in terms of its wider significance as including inner spiritual renewal as well as social stimulus. It is urged that these activities become a part of the normal expression of the Christian spirit in village churches. The Burma Christian Council committee will work out suggested activities for village Christians, and the Judson College group is asked to make up some traveling exhibits which may be used along visual education lines at suitable public occasions.

Another resolution called the attention of Mission Boards to the desirability of recruiting rural station missionaries from those who have had agricultural college training.

The late K. T. Paul, Rural Secretary of the National Council of the Y. M. C. A., India, Burma and Ceylon, recognized

the importance of this work in a statement he made in 1926:

"The conclusion was driven in upon us that the Indian villager is not helped unless he is helped simultaneously in every phase of his life, and in regard to every relationship he bears to others. The service must be comprehensive to get anywhere, and it must be simultaneously comprehensive. In other words, what is wanted is not reform but reconstruction, from the center out and all around."

CHINA

Can Communists Be Christian?

Rev. Donald D. Rees, of Hankow, has been talking with a missionary doctor, who thought it would be well to create a better understanding between the "Eighth Route Army" and Christians. To this end he has been traveling through Shansi. He everywhere met a friendly response. Some of the listeners came afterward and said that they, too, were Christians. He also met a number of the highest authorities among the Communists, and they all told him they had nothing but friendly feelings for missionaries. It seemed advisable to have this in writing, so when he met General Chu Teh, in supreme command of the Red Army, he asked him for a message he could carry back to other parts of China. Here is an English translation of the document:

The Eighth Route Army expresses its thanks and gratitude for the kindness and help rendered to China by the foreign missionaries during her war of resistance, especially to those doctors and nurses who work under great difficulties and dangers. Their work in China not only means a great deal to the Chinese army, but also renders tremendous service to Chinese refugees and people. I hope that our international friends will continue to support China's war against aggression, and that those doctors and nurses in the war zone will remain there to work. Furthermore, we welcome our foreign friends to extend further their service in aiding China by taking care of the sick and wounded in the war zone. The Eighth Route Army has no prejudice against missionaries. On the contrary, we welcome them. For our war of resistance not only fights for the independence and freedom of

the Chinese nation, but also for the maintenance of world peace. In this respect our goal is just the same.

(Signed) CHU TEH.

—*The Living Church.*

Refugees Want Bibles

Refugees who, in the stress of getting away, left their Bibles behind are buying new ones, saying they cannot get along without their Bibles. Copies are being made available not only for retreating Chinese, but also for the invaders. The famous "Dare to Die" battalion in the final siege of Shanghai were all provided with pocket Testaments. It will be recalled that restrictions placed on the teaching of the Bible in mission schools has been repealed.

—*Watchman-Examiner.*

Result of a Cure

A merchant of Shunteh, North China, Mr. Tung Ming Shao, was successfully operated on for amoebic abscess of the liver at the Hugh O'Neill Memorial Hospital. Some weeks later he asked the church people to come to his home to hold meetings, and those who went were given a handbill which Mr. Tung had had printed for distribution. The following is a free translation:

Greetings; I used to get a disease of big abdomen. Many doctors do not know what the disease was. And also they haven't any way to cure it. Then I went to the Gospel Hospital of west of the south suburb, Shuntehfu City. On one side their doctors did their best to me and on the other hand, I prayed very eagerly to Jesus Christ. I only stayed there one month and my heavy disease had been cured. This is really wonderful. And I deeply feel that Jesus cured me by their doctor's hands. They favored me so much that I should like to make it known to others. Therefore, on the 11th of the 5th moon from 10 to 12 in the morning and 3 to 5 in the afternoon at #64 of Indigo Market Street, I will invite the members of the Presbyterian Mission to come to preach the Gospel, and I will also express out my former disease to you in detail. We will be very welcome if you have time to come. I am, (signed) Tung Ming Shao.

When the day came for the service, benches were borrowed from neighbors, tea and watermelon seeds were prepared.

About 80 were present in the morning and 70 in the afternoon. There was preaching, singing and testimonies, including Mr. Tung's. DR. H. E. HENKE.

"The Three Musketeers"

This is the name given admirably to three Murdoch sisters, Presbyterian missionaries in Hwaiyuan, China: Doctor Agnes, Nurse Margaret and Teacher-Evangelist Mary. The war caught them en route to China after furlough, and they were stopped in Shanghai, unable to get permission to go into the interior. While marooned there, they took charge of a hospital for Chinese war victims which had been set up in the second story of the old Chinese Chamber of Commerce building. Dr. Agnes and Nurse Margaret followed their usual professions, and Teacher-Evangelist Mary kept the books. In time the puppet Chinese government of the district, moving its offices into the first floor of the building, threatened to seize the upper floors. "They won't do that easily," laughed one missionary informant, "for the Murdoch sisters in themselves are equal to half a dozen puppet governments!"

Finally, came permission to go into the interior, and they started immediately. Reaching Nanking they were given the choice of proceeding on a crowded military train or waiting for the regular train. They decided on the military train as the surer way of arriving. The next stage was Pengpu, where they stayed overnight in a convent; and the last lap was on a flatboat loaded with wine casks and piled with rifles and machine guns. Hwaiyuan reached at last, no one met them; no one had dreamed they could get through so soon. Heads lifted as they came along the street—war-strained faces broke into smiles of recognition.

—*Monday Morning.*

"Wolf" Children

The "wolf" children of Shanghai are homeless, hungry waifs,

about 50,000 of them, who have been set adrift by the tides of war. Of this number, about 40,000 are now being cared for by various philanthropic societies, while the other 10,000 roam the streets. Bishop Roberts, of the Episcopal Church, received a letter from the Chinese pastor of St. Peter's Church in Shanghai in which he said:

A Refugee Children's Educational Committee has been organized to provide some schooling for these unfortunate children. About twenty thousand are receiving the benefit of two hours' schooling a day. The Government has subsidized the Child Welfare Association with a certain sum of money to care for the orphans only. It is hoped that after the war the Government will be able to provide accommodations for all the orphans in the country. The Government has been collecting orphans in various places and has sent them to the interior to be taken care of. It is alleged that the Japanese are also collecting stray children in the occupied zones and have shipped thousands to Japan for some unknown purpose. One report is that they are to be imbued with Japanese ideas.

As to war widows,—the Shanghai International Red Cross gave me a figure of no less than 10,952 as "women without relatives and support" from their camps. How many are outside the camps, they cannot tell.

Evangelists for Manchuria

Several missions are represented in the student body of the Newchwang Bible School in Manchuria. The latest annual report indicates that on the faculty and Board of the school are representatives of the British and Foreign Bible Society, American Southern Baptists, Reformed Presbyterians and others. Twenty-one students graduated last June, and all of them have found work with churches, schools or hospitals in Manchuria. Visitors to the School are impressed with the earnestness of the students, the consecration of the teachers, the administration and the strategic location in the heart of the city, where students have abundant opportunity to preach the Gospel. —*The Christian.*

Tibet's "Gospel Inn"

The Gospel Inn, which came into being through the gift of a

Moravian convert, is now an accomplished fact. The wayfarer may feed and stable his horse, and find for himself a shelter and a resting-place, and the needful things wherewith to cook his food. An evangelist goes in and out, engaging the travelers in conversation, and by word and example setting forth the claims of Jesus Christ. So practical and picturesque a way of spreading the Gospel appeals to the pilgrim, the trader, and the wayfarer alike, and each goes on his way refreshed and rested. He carries in his mind a memory of Christian charity: the Name of Jesus has sounded in his ears. —*Life of Faith.*

JAPAN-CHOSEN

Government Seeks Hold on Churches

Whereas the Japanese government now deals with Christian churches as individual congregations, it seems likely that in the future they will be dealt with according to their denominational grouping, if the final draft of the new regulatory law for supervision of religious bodies accepts the opinion current among members of the Education Ministry committee now studying the law. It is expected that each group would be required to select a representative who would be responsible to the government for keeping order in his group, and for seeing that his group obeys government regulations and who would act as a liaison between the government and the group. A reporter of *The Japan Advertiser* was told by a representative of the Education Ministry that these changes are being recommended in order to secure a closer connection between the government and the Christian churches, and to make it possible for the government to make effective use of the Christian church groups in educating the people in the national spirit of Japan.

Working Under Difficulty

Dr. Willis Lamott, new Director of Publicity for the Presbyterian Board of Foreign Mis-

sions, who has recently returned from Japan reports 2,000,000 Japanese under arms. News and speech are rigidly censored; even to utter the word "individualism" may endanger one's liberty; all the Church is feeling the pressure of Government regulation. Obviously, it is not easy for a small group of Protestant Christians (204,000 out of 67,000,000) to carry on their program, yet the wonderful thing is that the work is going on, and with added emphasis.

Except in the necessity for cautiousness of statement, there has been no need for curtailment of the religious program of any school. No school reports internal difficulty and several are conscious of an increased sense of intimacy and Christian fellowship between the missionary and Japanese members of their faculties. The Oral School for the Deaf in Tokyo made application to the government for incorporation in January, but its application was denied because the school's charter contained the words, "based on Christian principles." The Mission voted to forego the privileges of incorporation rather than remove the offending, but very fundamental clause.

In evangelism the watchword has been "forward"; in fact, the Japanese Church recognizes the work of the missionaries as so important that it is asking that more workers be sent out. In response to this request, the mission has sent the following appeal to the Board in New York:

The Mission wishes to put itself on record with all possible emphasis that these requests of the Japanese Church cannot be treated lightly and should be filled at the earliest possible moment. Such opportunities do not wait! The fact that Japan is now involved in a great emergency simply heightens the urgency of these requests. Without possible doubt Japan is the dominant nation of the Far East, so that as goes Japan, so goes the Orient. This may truly be the last opportunity within this generation, at least, to enter what is still an open door.

"Water-Level People"

Japan has a class called "water-level people," probably a

survival from slave days, and they are so despised that even children will have nothing to do with them. When boys and girls from this class were invited to a special Sunday school program in Kyoto, the regular pupils met them with a shower of stones.

"What about being kind?" the teachers asked. "That will do for other folks," said the children, "but we won't stay if they come to our program." Finally, a compromise was worked out; the visitors stayed in one group far from the platform and the ordinary pupils near the stage. As the program progressed, everyone became so interested that segregation was forgotten. By the time the illustrated talk on the childhood of Jesus came on, all the children crowded around the teacher, with all social lines wiped out.

—*Monday Morning.*

Their Happiest Class

A young missionary teaching English in the Girls' School in Tokyo gave a written assignment on "Why I Am Glad I Came to Joshi Gakuin." She was not expecting the comment made by every girl in the class. Some liked the good looking uniform of the School; others were interested in the frequent visits of foreign guests and still others were pleased with the friendly spirit of the School, in contrast with government schools; yet every one of the girls mentioned her joy in attending the daily chapel service.

—*Monday Morning.*

Records Broken in Chosen

All Bible Institutes and Conferences in Korea have had record-breaking attendance during the year. Not only that—students have manifestly experienced spiritual uplift. Growth in local societies and increased efficiency on the part of leaders are most gratifying. A new phase of this Institute work has been in the line of correspondence. There have been sent through the mail 369 Japanese, 127 Korean and 3 Chinese copies of the Gospel of John, with about

a dozen key verses marked in red ink and a tract entitled, "Have you heard about Jesus?"

About ten days later, these were followed up with a tract and a copy of the pamphlet, "Catechism on the Apostles' Creed," which will give them the gist of the essential doctrines of salvation.

The rolls of the 84 churches were gone over, and a handwritten invitation sent to every young baptized man on the roll, urging those who had never studied in the Bible Institute to do so and those who had already entered to come and continue their course. There were something over 200 of these letters sent out. One interesting result was that quite a number who had become slack in their attendance began coming to church again.

Letters of sympathy, encouragement and assurance of interest and prayers have gone out from the station, as well as the monthly letters and leadership material that go to the country churches.

Many Handicaps

Rev. Edward Adams, of Taiku, Korea, in his annual personal report, says the political atmosphere is far from conducive to Christian teaching, and adds: "You may read quite a bit into that statement without danger of exaggeration." Five years ago a week of meetings would bring from 100 to 200 decisions; today, the number seldom goes over 50. Wild rumors are afloat as to what will happen to one who becomes a Christian. Permission to hold meetings rests with local officials. Mr. Adams is convinced that the best way to meet the situation is to emphasize evangelism.

ISLANDS OF THE PACIFIC

Responsibility for the Philippines

Americans have very meager knowledge of the Filipinos, their needs and possibilities. As to be expected, the Islands have not

received as much attention as they should have, and so there is now under consideration a Philippine Committee of the Foreign Missions Conference of North America, similar to those on the Far East, India and Africa, through which interest is created in these fields.

At a meeting of the American Council of Missionary Boards Related to the Philippines last March, it was recommended that this Council become the Philippine Committee of the Foreign Missions Conference; that its functions be mainly consultative and advisory, and that it constantly study policies and program for Christian work in the Islands. It was also recommended that one of the Secretaries of the Foreign Missions Conference be assigned for part-time work in the Philippines.

—*Evangelical Bulletin.*

Protestants on Moluccas Islands

The Moluccas are the spice islands of the Dutch East Indies. The Protestant religion was brought there in 1615 by the Dutch East India Company, who brought ministers as well as merchants. For three centuries Christian work was supervised from the island Amboina, and the Dutch government supported the undertaking, fully aware of the civilizing influence of the Gospel. In 1935 a new epoch began, when both Church and Government felt strongly that the Church of the Spice Islands should learn to stand on its own feet. A synod was called, and after a constitution for the new Church had been drafted, it received both ecclesiastical and governmental approval. The official ties were severed and the independent *Moluksche Protestantsche Kerk* came into being, with a synod and nine mission districts. Some idea as to the size of this Church may be gathered from the fact that there are 179,458 baptized members, organized into 577 congregations, and served by 437 native preachers.

The government has not en-

tirely withdrawn its financial support, but agrees not to participate in the management of the Church, or exercise any control over its teaching.

Native congregations are now raising annually \$6,000 to carry the Gospel to unreached heathen in New Guinea.

—*Moody Monthly.*

New Guinea Wilds

Wild tribes in the center of New Guinea's mandated territory, visited for the first time in 1933, are no longer isolated. Permanent government and mission outposts have been established there. When the discovery of about 200,000 people in this interior who had never heard of Great Britain, the World War or the League of Nations, it was inconceivable that so huge a population could have remained unheard of so long. But since their discovery, extensive developments have taken place. Five government outposts, manned by European officers and native police recruited in other parts of the territory, and ten missions are introducing government and church influence. Numerous mission schools have been founded in various parts of the plateau, no part of which is less than 5,000 feet above sea level. The climate is invigorating; hot days, but nights cold enough to require many blankets. The tribes differ in language, type and culture; some are war-like.

A recent visitor describes some of the types. Quills, shells, tusks, pieces of tin, even shirt buttons adorn the holes punctured in ears and nose. Huge bunches of leaves hung from the back provide a cushion to sit on. The skin of the young girls shines with pig grease. Some are painted from head to foot with vivid red, except forehead and nose, which stood out in conspicuous black.

A system of roads is being developed, and the people are encouraged to cultivate gardens. Long, spadelike sticks are used for this purpose.

—*New York Times.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Central Africa Revisited. By D. M. Miller. Illus. 121 pp. 2s. Africa Inland Mission. London. 1938.

After an absence of some fifteen years the author went on a tour of more than sixteen thousand miles in Central Africa. He was able to address over twenty thousand people and visited many of the stations and outposts familiar to him in pioneering days.

The great changes he saw in facilities of travel, governments, reactions to the Gospel message, missionary development and organization were thrillingly encouraging. The difficult task of making a rapid tour of a great area is reported, and Mr. Miller includes vivid descriptions of country, the inhabitants, mission stations and the hazardous excitement of African travel.

Heartening accounts of the spiritual awakening sweeping over many parts of Central Africa are followed by the author's reminder that the work of Protestant Missions in Africa must be carried on against a four-fold front—the paganism of a passing age; Mohammedanism, the restless competitor of Christianity in large parts of Africa; non-evangelical activity which is spreading with alarming rapidity; and modern materialistic civilization.

L. K. ANDERSON.

Soudan's Second Sunup. By Desmond W. Bittinger. 1 map, 8 pages of illustrations. 252 pp. Price, \$2. Elgin Press, Elgin, Ill. 1937.

One who has lived for many years in West Africa finds it refreshing to read a book which gives one's own impressions in such a vivid and engaging way.

Mr. Bittinger is a missionary under the Church of the Brethren in the interior of the Soudan.

Although he has spent only seven years there, he has been able to delve beneath the surface and discover the depth of character, the pathos and the humor of the West African in a remarkable way. His experience has been wide, and his understanding and sympathy must have made him a valuable missionary.

Certain chapters of this book are of outstanding value and interest. The one on "West Africa through the Centuries" shows an immense amount of research work, and will be of especial interest to anyone who studies history in the light of the happenings of the present day.

The author's explanations of native customs and superstitions are accurate and readable and show deep sympathy and love for the African.

Anyone with a taste for hunting will get a real thrill from reading the chapter on "Game Trails," in which Mr. Bittinger tells more than one hair-raising experience. In another chapter, entitled: "Just what does a missionary do, anyhow?" he gives the intimate details of the system used by his Mission for bringing the Gospel to the people of their district, and for educating the young people.

The book is altogether delightful and valuable to study classes, ministers, and others interested in Africa.

MARY R. GOOD.

Gateway to Tibet. By Robert B. Ekvall, B.A., F.R.G.S. 8 vo. 198 pp. Christian Publications, Inc. Harrisburg, Pa.

There are all too few Gateways to the almost impenetrable Land of the Lamas—North Eastern India, Western Szechwan, North Western Kansu.

Even at these forbidding frontiers, the gates open obstinately. Far back in the nineties of last century, Dr. Susie Carson Rijnhart, with her husband and infant son, entering through the latter gateway, reached the Lhasa district in Inner Tibet, but at the cost of the lives of her two loved ones, and herself to be uncompromisingly ejected.

During the same decade, and attempting entrance at the same general Gateway, two young men of the Christian and Missionary Alliance, the vanguard of the Kansu-Tibetan Border Mission, reached the frontier city of Old Taochow. This book is the story of that great adventure, a thrilling tale of more than two score years. These intrepid pioneers, and the forces that followed, found themselves at a natural divide between the plains and rolling farmlands of China proper and the forest clad ranges, deep ravines and grass-covered plateaus of outer Tibet. This region during its long history has been the meeting place and battle ground of several branches of the human family, and descendants of these still inhabit the area and struggle for supremacy. Chief of these are the Chinese from the East, the Tibetans from the West and the Moslems from the ancient highway of Asia to the North West. Indeed again and again during the decades recorded in this story, Moslems have risen in rebellion; Tibetans have made border raids and Chinese have fought their way back to at least nominal control. The record of such sanguinary struggles, plus the awful scourge of the White Wolf savages and the more recent Communist commotions, make these pages a stirring mod-

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

ern history of that far-away region.

But the author's motive is to record quite another struggle. It is that of establishing Christ's rule in those unruly regions. Work among the Moslems has also been carried on with courage and has in some instances won their admiration and friendship. But to change allegiance from the Prophet of Arabia to the Christ means death. One did so. Here is the sequel:

"Two months later when one of the missionaries rode through the threatening dangers and all the horrors of a freshly sacked city to see if there were any to be saved, the mutilated bodies of Chi-ko-tse and his family lay outside the compound gate."

In happy contrast to this, the freedom-loving Chinese, whether in rich farming regions or among the merchants and soldiers of the frontier, have heard the message gladly and in city, town and mud-walled mart groups great and small are forming into a self-sustaining, self-governing and self-propagating church of Christ.

The major motive of the mission has been however, "to send a missionary to Tibet and keep him there." In this respect too the great dream has come true. Not one but several workers are now holding the fort in widely scattered stations. Long journeys have been taken, even reaching to the Goloks of the grass-lands, and there are invitations and earnest intentions to visit peoples in the regions yet far beyond the border mountain ranges.

The book is written with fine clarity and courage and contains information and inspiration for all who are and should be missionary minded. A good map, some illustrations and a comprehensive introduction add much to the understanding of the story.

J. L. STEWART.

A Missionary Arrives in Brazil. By T. Bentley Duncan. 192 pp. 2s. 6d. Pickering and Inglis Ltd. London. 1938.

In the above volume Mr. Duncan does not generalize, or preach a sermon on missions;

he tells a story—and what a story!—which, as D. J. Findley says, is "more like a chapter in a modern Acts of the Apostles" than a book on missions.

The story is divided into sixteen short chapters which deal with the work of a young man and his wife in the inland city of Joazeiro, Brazil. This city, entirely unevangelized and unfriendly to the Evangelical missionaries, is located in the malaria-infested valley of the San Francisco River. Mr. and Mrs. Duncan did the "impossible," under the guidance and power of God's Spirit. They started without one Christian disciple and after five years they were able to build a church in which there were hundreds of adherents, with a commodious building, and without incurring any debt. The first Brazilian pastor of this church was won to Christ under Mr. Duncan's ministry.

There is need for more missionaries like the Duncans to show that the day of miracles is not past. Evidences of this fact that God is working would lead the church at home to support missionary work more adequately.

A. H. PERPETUO.

Lectures on Japan. By Inazo Nitobe. 373 pp. \$2.00. University of Chicago Press. Chicago. 1938.

In these times of universal condemnation of the Japanese, it is well that this book should remind us that not all Japanese are ruthless militarists. What Dr. Nitobe's attitude would be toward his country's present invasion of China cannot be known, for he died in 1933. But we do know that he was a man worthy of all honor, a fine scholar, a true statesman, a Christian gentleman of broad sympathies and international reputation. He was an active member of the staff of the League of Nations in Geneva for seven years. He was president of the Institute of Pacific Relations in 1929-31, and at the time of his death was chairman of the Japanese Council of the Institute. In the last year of his life, on his ninth visit to America, he delivered a series of lectures on the social, political and cultural development of the

Japanese people. These lectures have just been published in this attractive volume. They are delightful reading, characterized to a high degree by ability, wisdom, breadth of view and frequent sparkles of wit. Whoever wishes to know what is best in Japan and the Japanese, and we trust that the number is large, should read this book. It shows that there are better Japanese than those who are now ravaging China. Incidentally, it helps Americans to see themselves and their discrimination against Japanese in migrants as a fair-minded Japanese observer sees us.

ARTHUR J. BROWN.

The Poems and Verse of Betty Scott Stam. Portrait. 8 Vo. 129 pp. Kelly & Walsh, Ltd., Shanghai, China. 1938.

The name of Betty Scott Stam is known far and wide as the charming and brave young missionary who, with her husband, was killed by Chinese communists in 1934. The "Miracle Baby," Priscilla, was saved and is now a charming little girl, living with her grandparents, Dr. and Mrs. Charles E. Scott, in Shantung, China.

These poems and blank verse, lovingly gathered and published for wider reading, reveal a remarkably beautiful and poetic character. The earliest was written when Betty was only eight and a half years old and the last ones twenty-seven years later. They cover many subjects—nature, family, college life, human love, and Christian thought and devotion. They are worth reading. The collection makes an excellent gift book and, like the story of "The Triumph of John and Betty Stam," by Mrs. Howard Taylor, may be purchased from the China Inland Mission, Germantown, Pa.

The Christ. By A. Wendell Ross, D.D. Fleming H. Revell Company, New York, N. Y. 222 pp. \$2.00.

In twelve courageous chapters, Dr. Ross, a Kansas pastor, places the life of Christ before us as it affects people today. With rare skill he blends the facts of the Gospel record with the needs of modern men. The result is a solid study of the Redeemer

which has the authority of authentic history fused with the force of contemporaneity.

The chapters include "Jesus and Childhood," "Jesus and Women," "Jesus and Marriage," "Jesus and Modern Life," and "Jesus and Tomorrow." Each presents the treasures of Christ's Person and power as they satisfy the spiritual needs of believing people. The exaltation of Jesus the Christ, the Son of the living God, strikes a responsive chord in the reader's heart. The author also shows how the evils and hypocrisies of Christ's day are experimented in our day. Dr. Ross successfully fulfils his aim: "to emphasize that the New Testament Gospel will bring salvation, peace and eternal life to all who believe."

R. I. LINDQUIST.

Men of Power. Vol. II. By Fred Eastman. 8 vo. 186 pp. \$1.50. Cokesbury Press. Nashville, Tenn. 1938.

These skillfully condensed biographies deal with men famous in religion, art, war and literature. The author is professor of Literature and Drama in the Chicago Theological Seminary and has already published a similar volume dealing with Thomas Jefferson, Charles Dickens, Matthew Arnold and Louis Pasteur.

Dr. Eastman draws a realistic picture, dwelling on the weak points of his characters as well as revealing their strength and achievements. He shows Oliver Cromwell to be a stern, bloody soldier and dictator, as well as a religious zealot and self-sacrificing statesman. John Milton he pictures not only as a poetic genius, but as a political pamphleteer, unloved by his own daughters and having few friends when he died at sixty years of age in blindness and poverty. Francis of Assisi is pictured as an unusual man, a wandering friar, "God's Troubadour," who exemplified voluntary poverty, humility, love and joy that was in conflict with prevailing desire for wealth, mingled with pride, hatred and fear. The sources of Francis' power are stated as having been: his mother, his spiritual experience, his

love for God, his sacrificial devotion to the masses and the strength of his Christian convictions.

In the Italian artist, Leonardo da Vinci, Dr. Eastman sees also the engineer and scientist born out of wedlock and left in poverty at his father's death. He did not have the schooling that the times offered but learned from nature and in the school of experience. At eighteen he came into touch with a famous naturalist and astronomer and Verrochio, a sculptor. He was charged with heresy by the Church, was handicapped by lack of funds but finally became court painter to Francis I. His painting of the "Last Supper" nearly perished because he used oil paint on a clay base over a damp refectory wall. But Leonardo da Vinci's work survives. Lessons may be learned from each of these four famous men.

The Church Takes Root In India. By Basil Mathews. Map. 12 mo. 198 pages. \$1.00 cloth. 60 cents paper. Friendship Press, New York. 1938.

The Church in the mission field is the main topic to be considered at the coming Madras Conference. India is one of the most colorful, varied and important mission fields in the world. It is the subject for mission study this coming year and Mr. Basil Mathews, who has recently visited India, has written this as the senior textbook. He has a graphic, popular style, is well acquainted with his subject and knows how to write. He gives a very "spotty" picture of India in brief compass. After describing village life and the changing times in India, he tells of the progress of Christianity and the building of the Church. The book has a good map, statistical tables, a helpful topical reading list of eighty books and an index. Here is an excellent introduction to a fascinating subject.

The Faith of the Church. By Charles M. Jacobs. 114 pp. \$1.00. United Lutheran Pub. House. Philadelphia. 1938.

We have read this little book with warm appreciation of its

value. It consists of series of addresses on the Apostle's Creed, in the chapel of the Lutheran Theological Seminary at Mt. Airy, by the late president of the Seminary. It is difficult to say anything new on a subject which has been so often discussed; but it is worth while to have an old subject presented in a fresh and effective manner. Dr. Jacob's purpose was not theological but devotional. Of course, he has expressed theological views and he has occasionally raised questions that he has not adequately answered. But the book as a whole is wise, luminous and helpful to a high degree, a tonic to faith and an aid to devotion. All who read will henceforth repeat this ancient creed with a fuller and richer understanding of its meaning.

ARTHUR J. BROWN.

The New Testament: a Translation in the Language of the People. By Charles B. Williams. 575 pp. \$2.50. Bruce Humphries, Inc. Boston. 1938.

New Scripture translations by individuals are becoming numerous. While they cannot be considered substitutes for the standard versions, they are often helpful for comparative readings. This translation has been made by a well-known Baptist scholar who has made many contributions to Biblical literature and exegesis, and is now Professor of Greek and Ethics in Union University, Jackson, Tenn. He says that "our aim is to make this greatest book in the world readable and understandable by the plain people," and that "this is not a word-for-word translation; it is rather a translation of the thoughts of the writers. It is the thoughts of our New Testament, not its single words that we have tried to translate." Such an objective involves a risk that, in attempting to state what a translator thinks that the inspired writers intended to convey, he may sometimes be mistaken, or unconsciously influenced by his own theological presuppositions. Most Bible students are more desirous of knowing just what the inspired writers actually said than in

knowing what any translator thinks that they meant to say. While the colloquial style of present-day English lacks the stately rhythm of the standard versions, we feel sure that many students will be grateful to this devout scholar who has earnestly sought to make the New Testament more easily and fully understood.

A. J. B.

Prophecy and the Tottering Nations. By Keith L. Brooks. 12mo. 100 pp. \$1.00. Zondervan Publishing House, Grand Rapids, Mich., 1938.

The editor of "Prophecy Monthly" and author of "The Jew and the Passion for Palestine," gives here an interesting study of Biblical Prophecy and modern times. This is all we know of the author, an Englishman who has revised and enlarged his earlier prophetic studies on the Last Days and the Second Coming. They are worthy of attention, even though we may not agree with all the author's interpretations and applications.

Mr. Brooks considers the rejuvenation of the Roman Empire under Mussolini as significant but does not look on Il Duce as the Antichrist. He quotes many political leaders, scientists, historians, newspaper writers and Bible students to support his very positive opinions. "Babylon," of Revelations, Mr. Brooks takes to be the "Counterfeit Bride of Christ"; the Red Horse and Potter's Clay he interprets to be Socialism and Bolshevism. In like manner he interprets the references to the "Man of Sin," the return of the Jews, the Jewish feasts, Apostasy and the word of Christ to the Church of Laodicea. The book stimulates us to prayerful study of the Bible and the signs of the times in modern history.

Seeing Prophecy Fulfilled in Palestine. By Geo. T. B. Davis. Illus. 12mo. 127 pp. 1s. 6d. net, paper. Pickering and Inglis, Glasgow, 1938.

Mr. Davis, a Bible evangelist who has widely promoted the "Million Testaments Campaign" in China, South America and elsewhere, has recently visited Palestine. He here describes

some of the great changes taking place and their relation to Biblical prophecy and the future of the Jews. The facts he brings out are of tremendous interest and importance, and the end is not yet. Read what he says, whether you do or do not agree with the author in his conclusions.

Impending Great Events. By John Ritchie. 12mo. 192 pp. 2s. 6d. Pickering and Inglis, Glasgow, 1938.

These addresses on "The Second Coming of Christ and subsequent Events" were delivered in Great Britain and in North and South America, but there is nothing to indicate *when*. The author believes that the return of Christ draws near. Many earnest students of prophecy and of history agree with him and the possibility of the approach of this great event makes the study and preparation for it of supreme importance.

Mr. Ritchie, whose father was a well-known evangelist and Bible teacher, begins with a study of "The Ages," and unfolds in a popular way the Bible teachings on the Second Coming, the Day of the Lord, the Rapture of Saints, Israel's future, the "Appearing," the Millennial Age, the "Last Day" and Eternity. The subject is too much neglected by Christians. Why should the Day overtake us "as a thief" because of this neglect? Mr. Ritchie is a devout Bible student but he deals very little with modern events. An index would be useful.

Voices of the Twelve Hebrew Prophets. By G. Campbell Morgan. 12mo. 160 pages. 2s. 6d. Pickering and Inglis, Glasgow, Scotland.

The Minor Prophets, as they are generally called because of the comparative brevity of their messages, are less known but not less important than Isaiah and the other "Major Prophets." Dr. Morgan is a prince of expositors—always incisive, clear, spiritual and practical. He deals with the Bible intelligently, as the inspired "Word of God" and shows the practical value of the message of each prophet for the present day—for example:

Amos and the Famine of the Word; Hosea on Sin, Judgment, Love; Nahum on the Vengeance of God; Habakkuk on the Problems of Faith. Pastors and young Bible students will find these brief, popular studies especially helpful.

Look on the Fields. By James Stephen. 192 pp. Illus. 2s. 6d. Pickering & Inglis. London. 1938.

Hoping to deepen interest in the program of evangelization in every land, the author has collected brief surveys of the work in 34 different fields, made by resident workers. The book has value because it appraises the changed conditions in almost every part of the world, due to government restrictions and other menacing forces.

Some encouraging features are noted, among them the increasing circulation of the Scriptures.

H. H. F.

World Treasure Trails, Vol. II. India. By Ethel E. Ward. Drawings. Paper, 50 cents. 125 pp. Woman's M. S., Free Methodist Church, Winona Lake, Indiana.

Juniors will like these true tales of India, written by the daughter of a missionary—one who loves the people of her native land. The stories describe adventures with monkeys and wild animals, children and snakes; weddings and widows, Moslems and Hindus. Each chapter is supplemented with a series of hints for those who would follow these "treasure trails." It will be a useful study book for Juniors.

Blue Skies. By Louise Harrison McGraw. 8vo. 262 pp. \$1.00. Zondervan Pub. House, Grand Rapids, Mich. 1938.

This story of Christian work among Jews in an American city breathes a Christian spirit and reveals a knowledge of Christ as the only Saviour of both Jew and Gentile. The author shows acquaintance with Jews and their attitude toward Christ and Christians; also she reveals truly the ignorance, indifference and antipathy of most nominal Christians toward the Jews. Through the story runs a double romance, with many complications.

Obituary Notes

(Concluded from second cover.)

Rai Bahadur N. K. Mukerji, of Allahabad, was called home as he was taking his place in the Katra Presbyterian Church for the morning service Sunday, October 30, 1938. Mr. Mukerji had been carrying on his program of activities and had attended the General Assembly of the United Church of North India late in October. He was the treasurer of the Assembly. For thirty-four years, N. K. Mukerji had been secretary of the North India Book and Tract Society of Allahabad. He was among the first Christians to be placed in executive charge of a great inter-Church enterprise. "To meet him was a tonic, for there was strength in his character." His duties as Secretary of the "Tract Society" were heavy but he found time for many outside responsibilities. For two terms he was president of the Indian Christian Association and served as secretary and president of the U. P. Christian Council. At the time of his death he was Chairman of the Civil Rights Committee of the U. P. Christian Council and was president-elect of the All-India Indian Christian Association. Mr. Mukerji served for sixteen years as a member of the Allahabad Municipal Board and was Vice-Chairman for a number of years. He voluntarily retired from the Board but consented to serve as Special Railway Magistrate. He was an active member of the Upper Chamber of the Provincial Legislative Assembly. He wrote: "You will believe me when I say that it is always my desire to do my utmost to render whatever service lies in my power to the Christians."

New Books

- Christ Among the Telugus. Carol Graham. 16 pp. 3d. S. P. G. in F. P. London.
- Each with His Own Brush. Daniel J. Fleming. 86 pp. \$1.50. Friendship Press. New York.
- Good Morning. Louie D. Newton. 92 pp. 75 cents. Broadman Press. Nashville.
- It Will Be Daybreak Soon. Archibald Rutledge. 129 pp. \$1.25. Revell.
- Lesson Commentary for Sunday Schools. Edited by Chas. Wiles and D. Burt Smith. 320 pp. \$1.75. United Lutheran Publication House. Philadelphia.
- The Horizons of Stewardship. Herman C. Weber. 116 pp. \$1.25. Revell. New York.
- Guy Bullen. By His Friends. 136 pp. 5s. Highway Press. London.
- Women and the Way. Christ and the World's Womanhood. A Symposium. 196 pp. \$1.00, cloth; 50 cents, paper. Friendship Press. New York.
- The Wild Rue. A Study of Muhammadan Magic and Folklore in Iran. Bess Allen Donaldson. 216 pp. 10s. 6d. Luzac & Co. London.
- Getting Acquainted with Our Friends in France. Sarah G. Klein. (A Unit in World Friendship—Junior Grades.) 30 pp. 60 cents. Revell. New York.
- Toward a Literature World. Frank C. Laubach, 178 pp. \$1.75. Foreign Missions Conference. New York.

Union Church in Egyptian Sudan

All Christian communities at Malakal, the headquarters of the Upper Nile Province and an important center in the Egyptian Sudan, plan to unite to build a common house of worship.

Although there are representatives of the Greek and Coptic Orthodox Churches, the American United Presbyterian Mission at Doleib Hill, the Armenian Church, the Church of Scotland and the Church of England, there is no Church in which any of these communions can worship. In addition to these, there are a certain number of Christian Shilluks, Dinkas, Baris, etc.

As it is impossible for any of these to have their own special churches, it was decided, at a general meeting held on August 16, at which all these churches were well represented, to build a church in which each body can hold services according to the customs and rites of that church, and on occasions to have united services.

In the erection of this church, there is no idea of speeding the movement towards union. The ministers and priests of each church will, when they are available, conduct services according to the rites and customs of their own church.

The Sudan Government is allotting an excellent site in a central part of Malakal at a "peppercorn" rent.*

—*Egyptian Mail.*

* Contributions should be sent to representatives of cooperating churches at Malakal or to the National Bank of Egypt, Khartoum, Sudan.

TESTIMONY OF THE QUEEN SALOTE OF TONGA *

The following testimony to the influence and good achieved by Christian missions in the Pacific was recently given by the Queen of Tonga and by the Prince Consort, Tungi.

I speak as the representative of the women of Tonga. We are a small land, and a small people. We are only on the way in education and in the knowledge of the things and happenings that belong to the great world outside. We are not a wealthy people. We have very little money. No one is very rich, but no one is in want.

Our people are a cheerful people. The root of that cheerfulness lies in two things—our faith and our land. Before the Christian Church came our people were cheerful, but they were living in serfdom and fear. They did not realize that they were serfs, but when the missionaries came with the truth of Jesus, and the King's heart was touched, he led them to realize their serfdom; then with the knowledge of God real cheerfulness came, and freedom from fear. Although they arrived at cheerfulness through their faith, they were still poor, and had no way to show their faith. When the land was distributed to them, they were able to prove their faith. Now they are free and every one has his own land granted by the Sovereign. The freedom that they enjoy is different. If the workers "strike," everything becomes hard and difficult, and the comforts of life are affected. But such things cannot happen here. In our land no one can disturb the contentment. No one can create a strike. If a man wants to fish, he may fish. If he wants to grow yams, he may grow yams. If he does not want to do so, he does not grow them! That is the way the Tongans live.

The Church is developing a healthy tone. It has its ups and downs, but we have a firm and constant faith in God. In Him is our trust. We are one with you in our desire to further the Gospel in heathen lands. There will be many providences hard to understand, but God is with us.

* From *The Australian Missionary Review*.

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Closer Cooperation in Missions

Alexander McLeish

Dates to Remember

January 23-February 18—Iowa School for Missionaries. Iowa State College, Ames, Iowa.

February 2-4—Conference on Siam at 156 Fifth Ave., New York.

February 6-14—International Council of Religious Education, Chicago, Ill.

February 7-March 31—Teams of speakers from the Madras Conference are to visit a number of cities in the United States and Canada to report on the most important features of that conference. One team will consist of Professor G. Baez Camargo of Mexico, Dr. P. C. Hsu of China, and Miss Ila Sircar of India. The second team will consist of Dr. Rajah B. Manikam of India, Dr. Hachiro Yuasa of Japan, and Miss Minnie Soga of South Africa.

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

FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

February 1-3—Palm Beaches.

February 4-8—Orlando.

February 5-7—De Land.

February 8-10—Ft. Myers.

February 9-10—Sarasota.

February 11-16—St. Petersburg.

February 12-15—Clearwater.

February 17-18—Southern College.

February 19-21—Tampa.

February 19-21—Winter Haven.

February 22-23—Quincy.

February 23-24—Tallahassee.

February 24-26—All College.

Personal Items

Dr. Emory Ross, secretary of the Africa Committee of the Foreign Missions Conference, of the African Welfare Committee of the Federal Council of Churches, and of the American Mission to Lepers, returned in December from a seven months' trip through Africa, from one end of the continent to the other.

Mrs. F. S. Bennett, in whose honor a bell was placed in the tower of the Central Church of Santo Domingo, has again been honored in the naming of a new unit of the Presbyterian Hospital in San Juan, P.R. A gift of \$23,000 to the Hospital had made possible the addition of a new clinic, additional private rooms and two operating rooms; but the equipment for the operating unit had waited for additional funds. In December the Presbyterian Board of National Missions allocated \$5,000 for this purpose, and Mrs. Bennett has been asked to represent the Board at the dedication.

Rev. Chong O.O. Kim, pastor of the First Methodist Church of Seoul, Korea, has been elected General Superintendent of the Korean Methodist Church. Bishop Kim was educated in the Pierson Memorial Bible School and the Union Methodist Theological

Seminary. He became a local preacher upon his conversion in 1906.

Mr. Thomas Roberts has been elected secretary-treasurer of the New York Seamen's Church Institute, to fill the vacancy caused by the death of Mr. Frank T. Warburton. Mr. Roberts is well known as financial advisor to many organizations.

Mrs. M. D. Eubank, retired missionary of the American Baptist Foreign Mission Society, died in Kansas City, Mo., September 24, 1938. With her husband, Dr. Eubank, she sailed for Huchow, East China, in 1899. They continued their medical, educational and evangelistic service until 1915; and since their return Dr. Eubank has been field representative of the Mission for Missouri.

Miss Mary C. Helm, Presbyterian missionary in the Punjab, died in the Deaconess Hospital of Boston, October 15, 1938. She was, successively, principal of the Boarding School for Girls in Jagraon, teacher in the Mary E. Pratt School in Ambala City, assistant principal of the Boys' Boarding School in Khanna, and from 1923 until her death, principal of the Sarah M. Wherry School for Girls in Jagraon. She was keenly interested in the literacy campaign which has been developing in the Punjab.

Dr. Henry Beets, the Secretary of the Christian Reformed Church Board of Missions to the Heathen, and Stated Clerk of that denomination, and Editor of *The Missionary Monthly* (Heidenwereld), retired in January as Secretary of Missions, having reached the age of 70. Dr. Beets continues his work as Stated Clerk and Editor of the *Monthly* which he has carried on effectively for so many years.

Obituary Notes

The Rev. J. J. Lucas, D.D., an honorably retired missionary from the North India Mission of the Presbyterian Church in the United States of America, died in Lahore, India, January 7, 1939.

James Joseph Lucas was born in Dublin, Ireland, August 21, 1847, and came to America with his parents when he was a small boy. He received his education in Danville, Kentucky, and Princeton Theological Seminary. In 1870 he was appointed as a missionary to India and two years later married Mary Eveline Sly, a missionary. In 1884 they went to Allahabad, where they remained until honorably retired in 1922, after fifty-two years of active service. Mrs. Lucas died in 1931.

For years Dr. Lucas had oversight of evangelistic work in a large field, was head of the boys' school in Allahabad, where he taught Hindu, Mohammedan, and Christian students. He was the author of many books, commentaries, and tracts in the Indian vernaculars and for a number of years

was Honorary Secretary of the North India Tract Society. He served for a considerable time on the faculty of the Theological Seminary in Saharanpur.

After his retirement he served for sixteen years as an honored and greatly beloved adviser for almost every phase of missionary life.

He is survived by two daughters and one son, Rev. Edmund D. Lucas, Ph.D., vice-principal of Forman Christian College at Lahore, India.

Helen Miller Gould Shepard, the wife of Finley J. Shepard of New York and Tarrytown, died on December 21st at the age of 70 as a result of an apoplexy stroke. She was the daughter of Jay Gould, the railroad magnate who willed her a large share of his fortune. She received this gift as a steward to be used for God in His work for man. Her contributions to various causes were many and large, including work for soldiers and sailors, for Bible instruction in colleges and for missionary and philanthropic work in many lands. In 1913, at the age of 55, she was married to Mr. Shepard, then a manager of the Gould system of railroads. Mrs. Shepard was on the boards of many philanthropic and Christian enterprises, including the American Tract Society, American Bible Society, American Christian Literature Society for Moslems, and the World Dominion. She was a member of the Reformed Church in America. She is survived by her husband and three adopted children and one ward whom she educated.

Dr. A. E. Burrows, the editor of the *Ram's Horn*, died on November 13th, as a result of an automobile accident followed by an apoplexy stroke. The publication of the *Ram's Horn* will be discontinued for the present at least and will be missed by its many readers.


Mrs. Katherine Ellis, senior C. M. S. missionary in Palestine, lived almost uninterruptedly in the country since she first came in 1884, with her mother. Seven years later she was

(Concluded on page 65.)

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1502 N. Third Street, Harrisburg, Pa.

THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, Editor

VOL. LXII FEB., 1939 No. 2

Publication and Business Office—
Third and Reilly Sts., Harrisburg, Pa.
Editorial and Executive Office—
156 Fifth Avenue, New York City.
Entered as second-class matter at
Post Office, Harrisburg, Pa., under
Act of March 3, 1879.
25 cents a copy—\$2.50 a year.
Foreign Postage, 50 cents a year.
Published monthly, except August.
All rights reserved. Copyrighted 1939.
British agents—Marshall, Morgan
and Scott, 12 Paternoster Buildings,
London, E. C. 1 shilling per copy,
10 shillings a year.

MISSIONARY REVIEW PUBLISHING CO., INC.

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Editorial Chat

The special home and foreign mission study topics for the year 1939 and 1940 will take up subjects that deal with the needs, the progress and the program for promoting the Christian enterprise at home and abroad. The foreign missions textbooks will deal with the subjects discussed at the recent Madras Missionary Conference (December 13-30, 1938). These relate to the Church and its opportunities, methods and program in mission fields around the world.

We plan to publish a series of papers in THE REVIEW to give views of delegates as to the importance and probable results of the conference. Papers are expected from Dr. Paul W. Harrison of Arabia, Dr. John R. Mott, Chairman, Mr. B. L. Rallia Ram of India, Prebendary W. W. Cash of London, and others. Later papers and photographic illustrations will be presented on the most interesting and important topics discussed.

The home mission text books for the coming year are to deal with "The World Community at Home." We plan also to present in THE REVIEW a number of articles by outstanding leaders, dealing with this and related topics.

There has been a large demand each year for our special numbers dealing with the mission study subjects. Mrs. F. F. Hutchins of Indianapolis writes: "The October number is an invaluable help on India." This year the special articles will be distributed through the year.

The Annual Meeting of THE REVIEW, regularly held on the second

Thursday of February each year, will be postponed until further notice on account of the absence of several of the Directors at the Madras Conference.

Obituary Notes

(Concluded from 2d cover.)

accepted as a C. M. S. missionary. She married Mr. F. T. Ellis, headmaster of Bishop Gobat School in 1894. She died in Palestine on November 17th. Few people have a continuous record of fifty years' service in the Moslem world.

Rev. Ezequiel D. Torres, of San Miguel de los Banos, Cuba, a Presbyterian leader, died suddenly on January 6. He was born in Cuba on April 8, 1887, and came under evangelical influence early in life. At the close of the Spanish-American War when Protestant missionaries went into Cuba, Dr. Torres' mother at once enrolled him in a mission school. He was graduated from La Progresiva at Cardenas, and entered Westminster College, Missouri, from which he received his A.B. degree in 1909. He studied for the ministry at Union Theological Seminary, Richmond, Virginia, and returned to Cuba to take a pastorate at Camajuani. He opened a mission day school to give children the advantage of daily religious training and continued in educational work from that time until his death. After 1930, he was principal of the Kate Plumer Bryan School at Guines, Cuba. Dr. Torres was a gifted orator, with a brilliant mind, and was well-beloved by church groups in Cuba and the United States.

Rev. George A. Landes, an honorably retired missionary from the South Brazil Mission of the Presbyterian Church in the United States of America, died after a brief illness in Pasadena, California, December 30, 1938.

He was born in Milroy, Pennsylvania, February 17, 1850. He graduated from Pennsylvania State College in 1877, and from Princeton Theological Seminary in 1880. On August 3, 1880, he married Miss Rebecca Margaret Newell Shoeder and they left for Brazil, commissioned by The Board of Foreign Missions of the Presbyterian Church in the U. S. A.

First stationed at Rio de Janeiro, later they moved to Curitiba, Florianopolis, and were the first missionaries to establish work in Curitiba. He made extensive journeys on horseback over almost impassable roads, traveling hundreds of miles to reach the remote areas of his field. Several groups of evangelical Christians were established as a result.

Mr. and Mrs. Landes were honorably retired in 1923, after forty-three years of devoted service on the field. In 1927, they returned to California. Mr. Landes is survived by his wife and several children, one son, Philip, being a member of the South Brazil Mission.

Corrections

By mistake the death was reported (in the January issue) of Thomas Moody, who served many years in Central Africa as a missionary of the American Baptist Foreign Missionary Society. We are thankful to say that Mr. Moody, while retired as a missionary, is still living at Closter, N. J.

In the brief article on Dr. Imad-uddin, reprinted in our December number (page 573) from *The National Missionary Intelligencer* of India, appear two errors as to dates. Dr. Imad-uddin, the famous convert from Islam was baptized in 1866 at the age of forty-four (not sixty-four) and was ordained to the ministry in 1868. He was descended from the famous Moslem Qutub (not Gutale) Jamal, a descendant of the royal house of Persia.

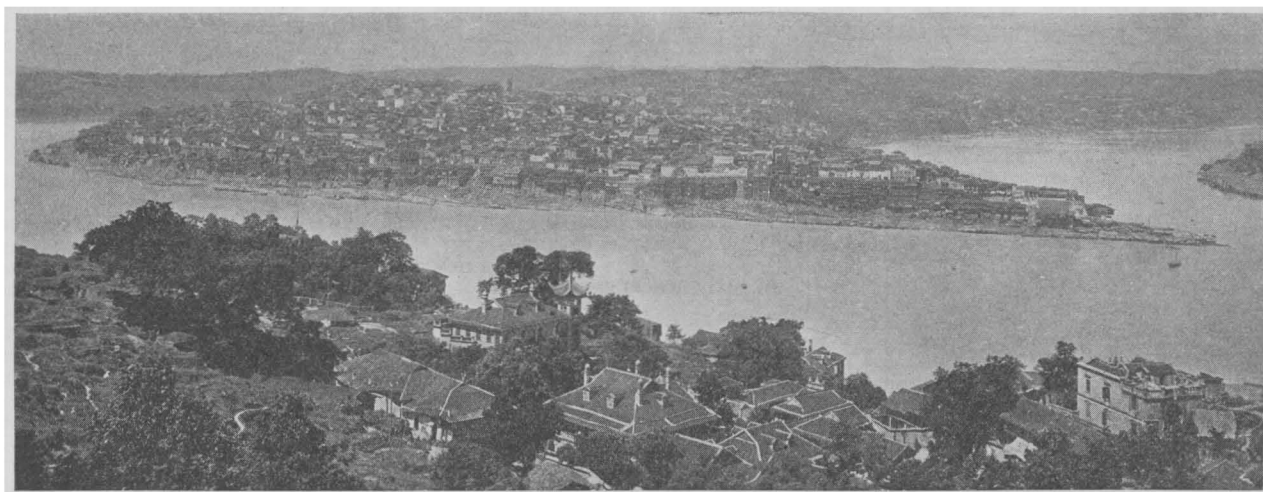
The "Fourteen Points for Foreign Missions" quoted in our June number (page 262) was credited by mistake to Dr. William Adams Brown. The correct author is the Rev. William A. Brown, founding pastor of the Friendly Mission at Cave Junction, Oregon.

An Effect of Tithing

Whereas the total per capita gifts of American churches, for both outside benevolences and congregational expenses, averaged only \$13.02 per member last year for 20 large Protestant denominations, the four leading churches of Long Beach, California, last year gave \$13.47 per member to benevolences alone. The average benevolent gifts reported for all leading American churches was only one sixth this amount, or \$2.23 per member. At the same time the Long Beach churches are paying off their "Earthquake Loans" and are engaged in building programs. One secret of the fine showing of the four Long Beach churches is that they are tithing churches. They give 40% of all their contributions to local home and foreign missions. Tithing evidently brings blessed results both to givers and to the work of Christ. The potential giving power for Protestant Christians in the United States is estimated at about \$3,000,000,000 a year, or nearly ten times the present reported gifts.

Dramatic Portrayal of Life in India

Mr. and Mrs. Ramkrishna Shahu Modak of Ahmednagar, India, are offering a dramatic program in costume showing everyday life in India. Mr. Modak is pastor of a large, self-supporting Christian Church and Mrs. Modak, formerly Marguerite Grove, a missionary of the American Congregational Church. They are very active in Christian work in India. Mr. and Mrs. Modak can be addressed at 47 Allenhurst Road, Buffalo, N. Y., by those interested in their portrayal.



THE CITY OF PASHIEN (CHUNGKING), SZECHWAN, WHICH IS NOW THE PROVISIONAL CAPITAL OF CHINA. FREQUENT HEAVY FOGS HAVE MORE THAN ONCE AFFORDED THIS CITY A NATURAL PROTECTION FROM JAPANESE AIR ATTACKS



Photograph by E. Warren Knight, M.D.

CHINESE REFUGEES LISTENING TO THE GOSPEL IN FRONT OF THE MEN'S HOSPITAL, LINFEN, SHANSI. A BRITISH FLAG IS SPREAD ON THE ROOF BESIDE A PAINTED RED CROSS, SERVING AS A MEANS OF IDENTIFICATION AND PROTECTION AGAINST AIR RAIDS

SCENES CONNECTED WITH MILITARY AND SPIRITUAL CONFLICTS IN CHINA

(These plates are used by courtesy of *China's Millions*, Germantown, Pa., January, 1939)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXII

FEBRUARY, 1939

NUMBER 2

Topics of the Times

FORWARD IN FOREIGN MISSIONS

What has been achieved by the Christian Church in nineteen centuries of missionary work? The forces against Christ and His program of love and righteousness have been many and active. They have usually been foolish or diabolical. But the forces for good have been stronger, for God has marshalled and inspired them. As one result the Bible (in whole or in part) has been now translated in 1,000 tongues so that nine-tenths of the earth's population, if they can read at all, can read God's message to man in their own language. In every land and to every race the Gospel of Christ has been proclaimed; and in practically every land the Church of Christ has been established and prepared to carry forward the work of evangelization. Hundreds of thousands of Christian witnesses of every race and tongue and nation testify to the grace of God—most of them for love and without any thought of personal gain from this service. The largest number of the earth's inhabitants now are called Christians—though they are divided into Protestants, Roman and Greek Catholics, Abyssinians, Copts, Gregorians, Nestorians and other sects. While they outnumber the Buddhists, Hindus, Moslems, Taoists and other non-Christian sects, many of them are still weak and ignorant and know not the power of God in their own lives. The amount done in fulfilment of our Lord's last command is vast, but the work is still incomplete.

We look backward to learn from experience; we look around in order that we may see the present needs, forces, enemies, and opportunities; we look up for guidance and strength; if we wish to go forward and make progress, we must look ahead. Christians press on toward a definite goal—in spite of difficulties and discouragements.

The foreign mission leaders at Madras have been looking forward in preparation for a new

advance. The goal is world-wide evangelization and the establishment of Christian churches, with trained Spirit-filled leaders in every land, ready to carry on victoriously in the name and power of Jesus Christ.

Among the advance steps to be taken in Christian missions, in order to make the work more effective, may be mentioned the following:

First: A new study of the areas yet to be evangelized and at least given an opportunity to see Christ and receive Him as the living Lord and only Saviour. This includes not only the unoccupied and unevangelized geographical areas, but the areas in social life in so-called Christian lands. There is need for advance today in evangelistic emphasis and activity.

Second: An appraisal of missionary message, personnel, assets and methods at home and abroad to discover which are the most productive in abiding spiritual results. Is our work sufficiently sacrificial? Is more courage needed in meeting opposition? Is evangelism ineffective in institutional work? Is the Holy Spirit given the right of way in guiding young Christians and young churches in mission fields?

Third: What steps should be taken to clarify the essential Christian message and to purify the Church life? Many missionaries today are criticized because they are not first of all true "ambassadors for Christ." At home and abroad both churches and Christians are inclined to be too self-indulgent and to adopt other standards of life than those set for us in the Word of God.

Fourth: There is need for more Christian fellowship and cooperation among all those who accept Christ as Lord and Saviour. This may not mean organic church union, but it does require spiritual unity and cooperation with other members of the body of Christ. How can this be effected so as to avoid duplication, conflict and confusion? How can such a united front be pro-

moted without weakening Christian testimony in evangelism and in education and service?

Fifth: Greater emphasis must be placed on the training of native Christian leaders in every land. In the past too much energy and money have been spent, proportionately, on the general education of non-Christians. The greatest need today is for Spirit-filled, well trained Christian leaders and teachers in every field—especially volunteer lay workers.

Sixth: More emphasis must be placed on the production and use of Christian literature. With growing literacy all over the world, new and larger fields are opened; with the increase of cheap and harmful literature, more must be done to counteract this evil by wholesome books and papers. Mission Boards have not yet devoted sufficient attention to the power of the printed page—with a message skilfully presented.

Seventh: The members of the army of Christ must advance on their knees. The need for this has always been recognized but not sufficiently practiced in spirit and truth. Prayer sometimes is made subordinate to programs. Is not the Spirit's guidance too often sought *after* steps have been taken, rather than before?

Christ's challenge comes to His Church to advance. There is reason for thanksgiving for the progress made, but while 60 millions in India are still considered Untouchable; while 100 million in Africa have not yet heard of God's love for man; while militarism holds sway in Japan, and China is suffering the extreme horrors of warfare; and while even in more privileged countries anti-god movements are active, there is clearly no reason for self-satisfaction because of the past achievements of the Christian Church. There is a clarion call to more earnest prayer and more united service in the Cause of Christ.

SIAM, A UNIQUE FIELD

Siam, called by the Siamese *Muang-Thai*, or "Kingdom of the Free," is one of the last liberal, constitutional monarchies in Asia. Its area is 200,000 square miles, or twice the size of New England. The population is growing and now numbers about 10,000,000, or one half that of New England. While Buddhism is the prevailing religion, there is full religious liberty; ninety percent of the schools are still located in Buddhist temples.

Today Siam seems to be awake and ready to step out on a new program. The spirit of nationalism is felt and national leaders are studying foreign ideas in medicine, education and modern improvements to adapt them to the country's needs. The people are seeking new education and the advantage of Western discoveries and inventions.

Naturally this affects their religious philosophy and life. They see that Buddhism and Buddhist priests are antiquated, and there is a search for a better way of life. The war in China is today driving many illiterate Tai from southern China across the border to seek a home in Siam.

The great present day need is the promotion of enlightened Christian ideas and the development of strong Christian leaders in Siam; otherwise the country may go the way of other lands, seeking to gain strength through communism or by dictatorship. The Christian missionaries are highly respected in Siam because of their valuable contributions to educational and medical progress. They have sought to supply Siam's greatest needs and are recognized as unselfish, enlightened benefactors and statesmen. As a result there has been for some years, and is today, a great response on the part of the Siamese to the Christian Gospel, especially among the Lao and Shan tribes in the North. A national church has been formed and is making encouraging progress.

One peculiarity about Siam as a mission field is that only one Protestant church is working among the Siamese and Lao—the Presbyterian Church in the U. S. A. which opened work in Bangkok ninety-nine years ago. This Church has now seventy missionaries in thirteen stations, and 412 Siamese full-time Christian workers.

A special conference on "The Present Day Opportunity in Siam" is to be held in New York, (February 2 to 4) in which three Siamese Christians and eighteen missionaries from Siam are to take part. In Siam the present door will not remain open if atheistic, materialistic, communistic or totalitarian forces gain the ascendancy. Here is a friendly, receptive country located in a strategic position in Southern Asia. It is a unique opportunity in a unique mission field.

MISSIONARY UNITY IN MADAGASCAR

The great island of Madagascar is famous in missionary history for the remarkable conversion of the people, followed by terrible persecution under Queen Ranavalona I one hundred and ten years ago. There were many martyrs but the attempt to blot out Christianity failed. Today the church is making real progress with 3000 organized churches and 212,000 Protestant Christians connected with two British, two American and two continental societies, in addition to the Roman Catholics.

This East African island, which was taken over by the French in 1896, has an area of 241,000 square miles (one fifth larger than Siam) and a population of 3,604,000 (the same as Cuba which has one fifth the area). Recently the five leading

Protestant missions have come together in harmonious cooperation and division of territory.

Twenty-five years ago the first conference of all the Protestant missions was held in Madagascar. Last August we held the fifth inter-missionary conference.

The former meetings were held at Tananarive but this time Fianarantsoa was chosen, with the Inter-Lutheran Theological Seminary at Ivory as headquarters.

The delegates included 56 voting members, besides advisory ones—from American, Norwegian, British and French missions. Dr. M. J. Stolee from America spoke in fluent Malagasy, although he had been away from Madagascar for 29 years, and gave some of his impressions about the changes he observed in Madagascar.

The Inter-missionary conference is made up of an equal number of missionaries and native church workers from the three Lutheran missions, the London Missionary Society, the French Protestant Mission, and the Friends. The Anglican mission withdrew a few years ago.

The aim of the conference is *cooperation* in such enterprises and problems as call for combined effort. There is a general agreement that these missions will not take up missionary work in the fields assigned to another mission. This has been a wonderful blessing, and has saved overlapping and strife. Any Christian, upon the presentation of certificate of membership from one church, is received as a member in good standing in any church in the locality to which he moves.

The programs of the conferences avoid doctrinal differences in order to prevent unnecessary discussions and to promote the spirit of Christ-like cooperation and unity in the Holy Spirit.

All the topics discussed were either religious, social, or educational, or were topics presented by the Inter-missionary council. These are evidently to be further discussed at the International Missionary Conference at Madras, India. Papers were read on the Sunday School, the Young People, Laymen's Work, on Church Music, the Family Altar, Christian Literature, Evangelization, the Social Evils and their Consequences (such as alcoholism, slums, etc.), and Leadership Training. Representatives from each mission reported on the progress of the work in their respective fields.

The following are the substance of the most important resolutions adopted:

1. Christian work should be taken up among the natives of the Comore Islands (a dependency of Madagascar). This new field was turned over to the French Protestant Mission.

2. The central committee should approach the Governor-general with the request for a more liberal interpretation of the laws pertaining to

the Christian worship, the opening of new places, and liberty to preach and teach the Gospel in all the prisons of Madagascar.

3. The chief of public instruction was to be requested to abrogate the school law that rules out teaching the vernacular.

4. The French Mission was asked to consider permanent mission work in the prison colonies at St. Marie and Nosy Be. All missions are to support this work financially since the prisoners at these colonies come from the whole island.

5. The same mission was asked to open a home and a school for the *metis* children as soon as possible. All the Protestant missions are to take their share in carrying the expenses of this new home and school.

6. In order that all church workers may have free access to the present church and school laws, a member of the conference was asked to gather and publish these laws.

7. A Gospel Campaign by all the missions was agreed upon, to be launched in 1939 preferably in August or September, with Gospel teams prepared for the work.

8. Each mission was asked to encourage and train Christians for different kinds of laymen's work.

9. Standing committees, with members from each mission, were recommended on the following lines: Theological text-books; Malagasy melodies adaptable for religious use; tracts and religious posters.

10. Emphasis must be put on the propagation of the Gospel by mission schools. It is better not to have any schools if they are not strictly Christian.

11. A good Protestant weekly newspaper was recommended in order to counteract the present communistic tendencies.

12. The Malagasy Protestant Church was asked to send two delegates to the International Missionary Conference at Madras, and Mr. E. Burton of the L. M. S. and Prof. Johanes Rakotovao of the Norwegian Lutheran Society were elected.

An open air meeting, held at Ivory, was unique in the mission work in Madagascar. It was estimated that between 3000 and 4000 people were present. Eight speakers were picked from the best missionaries and native preachers and the Malagasy choir sang. This meeting was an indisputable demonstration of the strength and influence of Protestantism in this Island.

This Inter-missionary conference closed with the Lord's Supper, held at the Norwegian Lutheran Mission. A general feeling prevailed that all were one in Christ Jesus, our Saviour.

M. G. C. VAAGENES.

PRAY FOR TROUBLED KOREANS

Strict Japanese censorship makes it difficult for Americans, or even Japanese Christians, to know the facts about the present situation in Chosen where there are over 500,000 Protestant adherents of the Christian Church, in addition to the Roman and Greek Catholics. Many of the Korean Christians are noble-minded, well-educated leaders, and most of them are courageous, intelligent and God-fearing men and women, not easily intimidated. The Japanese, who are forcing their way in Manchukuo and China, are determined to form a totalitarian state in Japan and Chosen, one in which the people will acknowledge no authority as superior to that of the Emperor. They therefore require all subjects to attend and bow at the national Shinto Shrines, dedicated to the Sun-Goddess, Ama-terasu O-Mikami, who is reputed to be the grand ancestress of the Japanese imperial family. The Koreans lost their national independence by annexation in 1910. They are now threatened with the loss of all liberty of thought and action in matters which do not harmonize in the program of Japanese dictators.

The Constitution of the Japanese Empire guarantees religious liberty, but this guarantee is of little value if the officials can decide what is religion and what is not. Who is lord of the conscience, God or the militaristic government? In Korea, at least, the Government is divided into compartments—civil, military and the police—and the greatest of these is the police. These three departments very largely act independently. The educational authorities say that the Government does not force citizens to do obeisance at the shrines, but that only the pupils and teachers in schools must go. When a delegation of missionaries waited on the Governor-General he declared that it was not his policy to force religious organizations to go to the shrines. At that same time the police in Pyengyang were forcing representatives of the Church to attend shrine ceremonies.

For over two years Japanese detectives have been present at nearly all Christian church services and have been ready to report anything said that might be interpreted as "Dangerous Thoughts." Since the order that all schools must do obeisance at the shinto shrines, any discussion of the question has been forbidden and declared to be *lesé majesté*. All church and mission committee meetings receive police permits only after pledges have been signed promising not to discuss the shrine question. Usually English-speaking detectives have been present to see that this demand was obeyed. It was therefore with great difficulty that the decision to close the mission schools was passed by the missions.

Since the Japanese invasion of China began, the difficulties in Chosen have greatly increased. Under police instructions the Korea Sunday School Association, the Christian Endeavor Societies and the National Christian Council have been forced to disband "voluntarily" on the pretext that they are no longer needed. The Korean Y. M. C. A. and the Y. W. C. A. and the W. C. T. U. have been united with the Japanese organizations. A group of Japanese pastors was sent to Chosen, under the auspices of the Government, to organize associations of Korean and Japanese pastors with a view to winning the Korean churches over to the Japanese point of view and to make them willing to participate in shrine worship. Great stress was laid by the Japanese representatives on the need for the Korean churches to weaken their connections with foreign missionaries and to come more under Japanese control. Systematic propaganda is now being carried on to foment anti-foreign and anti-missionary sentiments throughout the Korean Church. No delegates were allowed to go to the Madras Conference unless they would agree to favor Japanese policies.

On account of the present situation and the uncertain outlook, it was decided not to open the Theological Seminary in Pyengyang, and to omit holding some of the Men's Bible Institutes. Missionaries have been advised to give up visiting their country churches inasmuch as these visits result in increased pressure and bring new difficulties upon the church members. For this reason much of the Christian work, which has been so promising, is now almost at a standstill and the organized work of the Church has been greatly hampered. Many of the Church leaders have been imprisoned and some have suffered tortures. In past years the Korean Christians have gone through times of severe testing, when their whole future seemed to be threatened, but the Spirit of God, quietly working in Christians, has overruled each trial in the past. This has led to the strengthening and purifying of the Church and has prepared for greater growth.

The present situation is the most difficult and the most threatening in all the history of Christian work in Korea. Many are confused and troubled. Earnest prayer is needed on behalf of the missionaries and church leaders, and for Korean Christians, that their faith may not fail, but that they may be sustained amid conditions which often seem heart-breaking. In spite of the apparent hopelessness of the present situation we believe that God will over-rule the present difficulties and will prepare for clear testimony to the supernatural power of God. This has often proved true in the past. God's arm is not shortened that it cannot save. Pray for the Christians in Chosen.

MY TEARS

Ah, tears, unbidden tears!
Familiar friends since childhood's lonely years,
Why do ye come again to dwell with me?
Ye come; nor wait your coming nor delay;
Nay, fearless with what scorn,
Ye picture China by my brothers torn.
The scorn I must accept,
But I'm no coward; pray heed ere more ye've wept;
I love Japan so fair,
And China too; this war I cannot bear . . .

TOYOHICO KAGAWA.

Facts About Shinto Shrine Worship

By a JAPANESE CHRISTIAN

[This authentic statement, translated and condensed from a paper written by a Japanese Christian, shows how obeisance at Shinto shrines was regarded in Japan before the matter became a political and totalitarian issue.—EDITOR.]

AFTER the restoration of the Emperor to his throne in 1868, and up until 1882, the Japanese Government did not attempt to foster State Shinto shrine worship. Indeed the opinion prevailed among the authorities that all religion was useless. In 1882, however, possibly to arouse greater patriotism through ancestor worship, the Government began to revive Shinto and, at the instigation of Marquis Okuma, began also to declare that State Shinto is not religious.

Later, after the China-Japan and the Russo-Japan wars, the authorities became keenly aware of the need for religion. This attitude grew stronger so that in 1911 the Government issued orders that all primary school pupils throughout the land should attend the shrines. When, on August 23, 1914, war was declared on Germany, the prayers for victory and speedy restoration of peace were commanded to be offered at all the 49,000 State shrines above village grade.

Immediately after these orders, the following resolution was introduced at the Convention of the Congregational Churches of Japan, held at Kobe, October, 1914:

The Government encourages shrine worship mainly for the purpose of ancestor worship, and a large number of

the people worship at the shrines religiously. In view of this fact the Government measure requiring the people to pray for victory in war is recognized as constituting no small obstacle to evangelistic work. This is the reason for the present resolution.

At the Convention of the Christian Church of Japan, and in the Federation of Christian Churches of Japan, the following resolution was also adopted:

The festivals at the shrines are held today in a purely religious sense and with religious rites. It is recognized therefore that the authorities, in encouraging worship at the shrines and in frequently forcing school children to attend them, are evidently violating the Constitution of the Empire and are impairing the freedom of religious belief.

Three years later (October, 1917) the Federation of Christian Churches of Japan distributed to all the Christian churches of the country a remarkable declaration in commemoration of Martin Luther's posting of his Ninety-five Theses at Wittenburg.

October 31, 1917, is the four hundredth anniversary of the posting of the ninety-five articles by Luther at Wittenburg. Nothing that we could do would be too great to commemorate his grand work of making clear to all the meaning of Christianity, of advocating the great principle of freedom, of dispelling the dark clouds which had obscured religion, of denouncing superstitions and of breaking up evil customs of society.

In commemorating this day we realize that the general condition of this Empire (Japan), the inclinations of society and particularly the conditions affecting religion, are in many points similar to those obtaining at the time of the

religious reformation in Europe; and we cannot but feel the responsibility to awake and rise up to advocate these great principles throughout the world.

1. The Japanese people are, in religion, like sheep without a shepherd. Their spiritual power has disintegrated, the power of faith has declined and, therefore, they do not know what to follow. They are destitute of piety, they have become rude and shameless; their haughtiness, extravagance and lewdness are growing worse day by day. There has never been a time when spiritual reform was so urgent as it is today.

2. Evil gods, superstitions and other accumulated evil in religion impair society and poison public morals to a terrible extent. We believe that to remedy these evils and develop sound religion, to arouse a sense of piety, to build up strong and good belief and to improve social spirit and taste is very urgent indeed if we would meet the needs of the times.

3. The only true personal God, who is Father and Ruler of all the people in the world, is the only one who should be worshipped.

This declaration, after comparing the situation in Japan to that in Europe at the time of the Reformation, stated that the Japanese people, in religious affairs, are like "sheep without a shepherd," that evil gods, superstitions and other religious evils poison public morals, and that the only true personal God (Jehovah) should be worshipped. In regard to Shinto the Federation declared:

4. There is a clear distinction between veneration for ancestors, expressing itself in the exaltation of historical benefactors who performed distinguished service for their country, and religion. To hold ceremonies full of religious rites (on the plea of venerating such persons) is not only unreasonable but also it adversely affects education and impairs national development. It is the duty of loyal subjects to cut off such evils, abolish the evil practice of confusing purple and red, remedy narrow-minded habits and thus greatly encourage the spirit of the world.

5. Freedom of religious belief is guaranteed by the Constitution of the Empire. We must exert ourselves to defend this right, for there are today many things taking place in violation of it. Such are the recent enactments and events relating to shrines, the relation between education and the shrines; various customs in villages and even in large places which are almost compulsory. It is the duty of subjects of the Empire to correct all that is wrong in these practices.

Although the Japanese Government encouraged shrine worship, it took the position, for a time, that such worship ought not to be forced. This may have been because Christians objected, or because Buddhists did not like it, or possibly for fear of violating the Constitution which guarantees religious freedom.

This cautious attitude, however, has now been superseded by one which increasingly compels shrine worship. This has come in the wake of the demand for revival of "the spirit of Japan," and may be owing to the growing power of the military, the use of rightist parties, or may be due to the authorities taking the chance of our being weak and unprincipled. Wilful and narrow-

minded parties are spreading the idea that shrines "are superior to" religion, and that opposition to the shrines is opposition to the nation.

As proof that shrine worship does not constitute religion, the Government calls attention to the fact that shrines and religion are supervised by different governmental bureaus, although formerly they were under the same bureau. This contention of the Government, however, utterly disregards a history of many hundred years during which the shrines developed as religious institutions invented by the Japanese. No Government proclamation that shrine worship does not constitute religion would be worth anything. Not the arbitrary and political interpretation of administrative officials, but only the impartial and disinterested judgment of qualified theologians, can be conclusive. In actual fact there has not been one scholar in our country—indeed there has not even been one among the theologians of the whole world—who has declared that Japanese State shrine worship is not religious.

The fact that the shrines are religious is fully demonstrated by their historic origin, the nature of their festivals and the attitude of devotion that must be observed. Moreover, charms or amulets sold by the shrines confirm this conclusion and the prayers which the Government causes its priests to offer to their gods, make it altogether impossible to doubt that shrine worship does actually constitute a religious rite. The following are actual Government instructions as to such prayers:

1. Prayer for a good year; that there may be no damage through storm or flood; that crops may be good and abundant; that the country may be prosperous.
2. At the harvest festival (*niinamisai*); to return thanks for good crops and to invoke peace and prosperity for the country.
3. At regular festivals; to pray for the prosperity of the country.
4. At the time of Saidansai, Genshisai and Kigensetsu; to pray for the tranquility of the country, abundance of grain, prosperity of industry and expansion of national glory.
5. In the "purification ceremonies"; the prayer reads, "If the priests have unwittingly committed sins, keep evil spirits from them and purify them."

No one objects to efforts to foster respect for ancestors. However, since ideas and beliefs vary in different persons, methods of showing respect also vary. It is a great error to think that the only way to honor ancestors is by the Shinto ceremony. Even in ancestor worship it would not be desirable to have different races and peoples participate in the same ceremony. Germany or Italy, which each consist of but one race, may unite in one such ceremony, but our country (Japan) comprises, besides Japan proper, Chosen (Korea), Formosa and Karafuto, and is therefore a country

of four peoples. Japan is now making great progress as one of the great nations. The ideas and beliefs of these different peoples therefore will not readily be given up so that they will embrace a universal religion by governmental edict. The idea that the peoples of Chosen, Formosa and Karafuto will adopt the same attitude of mind toward the popular Japanese gods as the people of Japan, is an exceedingly foolish self-deception.

However much the Government authorities may try to avoid the name "religion," if the shrines are regarded by the people as religious institutions, they come within the protection of the Constitution (article 28) which grants freedom of religious belief. The Supreme Court (of Japan) in October 1901, rendered a decision saying that State Shinto is religious. Therefore to force such worship on the people, for whatever reasons and by whatever eloquence, constitutes an interference with the guaranteed freedom of belief and tramples upon the rights of the people. It is our duty to compel a reform of wrong administration which disregards the spiritual life of the people; and we should uphold the great principle of freedom of belief.

To speak more particularly, it has become the fashion in recent years to promote "the spirit of Japan," and even to subvert constitutional government. Despotism militaristic parties are rampant. Even disturbances by soldiers in which elder statesmen and high ministers of state have been murdered have been known. Under such conditions freedom of speech so long enjoyed, will be lost, freedom of belief will share the same fate and thus the rightful authority of the world of the spirit will be dethroned.

There is no doubt that all this is the result of an erroneous educational policy adopted at the time of the Meiji Restoration which regarded religion

as a useless thing followed up by an attempt to enforce religious practices under the name of patriotism. Pray for the Japanese Christians.

Appendix Added March 1936

What attitude did the authorities and the people take toward, and what criticism did they make of, the military officers who assassinated Premier Inukai some years ago! [It was notorious that they took no adequate action whatever.—ED.]

Then (February 1936) they hesitated to call those troops traitors or insurgents, or rioters who attacked and murdered many elder statesmen and high ministers, seized and held for four days government offices and principal streets in the Imperial metropolis and made necessary the proclamation of martial law! Instead they used very mild terms to describe them.

We Christians have been greatly concerned lest, if the people be not awakened to the religion which teaches respect for and belief in the supernatural God—excluding belief in national gods and worship of ancestors—the country should fall into decay and decline.

Our anxiety has been justified. A great insurrection has taken place, involving a shame that can never be blotted out from the history of our country. This exposes the errors of the educational policy adopted at the time of the Meiji Restoration. Today extreme young military officers may be said to be spiritually paralyzed, so much so that they, in the name of the country, disregard justice and humanity, violate the laws of the state and know no shame.

There is but one way to save the present age—and that is through belief in Christianity, the only true religion to which end we now appeal again to the public at large.

KAGAWA IN TROUBLED TIMES

Many are wondering what Toyohiko Kagawa is doing in these troubled times. In spite of the difficulty which every outward expression of Christian effort in Japan has met this past year, Kagawa's numerous activities have been incorporated into a juridical body as the "Pillar of Cloud Foundation." In honor of the silver wedding anniversary of Dr. and Mrs. Kagawa their friends throughout Japan presented them with a substantial monetary gift as a start toward the endowment of the new Foundation. It is hoped that \$150,000 may be secured to relieve Kagawa of his literary hack work.

In spite of ill health Kagawa is active in writing, promoting cooperative ventures and carrying a heavy program of preaching. Sensing the spirit of the times, he now asks all persons whom he receives into church membership, in addition to the usual questions, whether they are willing to suffer persecution, and if necessary go to death for the sake of the Gospel.

When criticism of army plans was being construed as treason and men of pacifist inclinations were being apprehended and imprisoned, Kagawa published in his *Fellowship Bulletin* the poem on page seventy-one. He is now in India, making post-Madras Conference addresses.

How One Mission Works in Chosen^{*}

CHOSSEN is a small field of about 85,000 square miles and a population of 22,000,000.

The American Presbyterian Mission is responsible for about half of this field. There are now eight stations in Chosen; three in the northern, two in the central, and three in the southern part. Seoul and Pyengyang, the oldest and largest stations, contain all the union institutions; Kangkei and Andong, the youngest stations, although each more than 28 years old, still offer some of the physical hardships and thrilling experiences of pioneering days. Kangkei heard the whistle of a locomotive for the first time during the past year. The other four stations are Syunchun, Chairyung, Chungju and Taiku. There are now one hundred and twenty-eight missionaries of the Presbyterian Church of the U. S. A. in Chosen. Our 1,998 Korean workers, though not strictly a part of the mission personnel, are an indispensable part of our active force. Of these, 324 are ordained ministers and these Koreans have, for years past, done most of the work and controlled the official organs and courts of the church in Chosen. Both missionaries and nationals are the laborers upon whom God looks in love, as they suffer for Him, work in His vineyard, trust His promises, and rely on His power.

The activities carried on by this working force include church, school, hospital, social service, agricultural, and literary work—all with an evangelistic emphasis.

Although most missionaries have an assignment to work in some local church, the major part of the work of a strictly evangelistic worker is with the churches in the country districts; itinerating, holding Bible classes, preaching to the unsaved, organizing new groups, etc. Such work has been carried on about as usual during the year, though in some cases, either because missionaries were unable to meet the shrine requirements of the officials, or because visits of missionaries made new difficulties for the churches, these visits were discontinued temporarily. But in church attendance, zeal for Bible study, organization of new groups, reception of new believers, and even in the construction of new buildings, the past year was very successful. The statistician says, "All our stations show a gain in the average attendance at the principal service. For the fourth consecutive year a gain is shown in the total communicants. The total gain for the whole Presbyterian mission was

2,022. For the first time the contributions from the churches connected with our mission alone totaled more than Y 1,000,000, showing a gain of 88% over the year 1932."

Closing the Mission Schools

In the field of secular education, conditions were not normal during the past year because the mission was in the process of withdrawing from secular education (due to the shrine problem). Nevertheless, four girls' and four boys' schools of middle grade ran all or part of the year. In Pyengyang, no students were received in the entering class of either the boys' or girls' school in March 1937 so that the enrolment was greatly reduced, and in March 1938 both schools were closed. The government took over the pupils and is using the property of the boys' school temporarily until it can provide other quarters.

The other six schools took in new pupils, though it was not the mission's wish that this be done in five of them. Until March 1939 these schools will continue to run under the joint auspices of mission and Korean groups as provided by their constitutions, after which the mission will withdraw from all except the girls' school in Seoul (which will continue another year). The future of the schools and the disposition of the property will be determined by the special conditions. In both Kangkei and Chungju, serious property problems have been created by the taking over of church schools by non-Christian bodies who refuse to vacate the buildings belonging to our mission.

The strictly religious, or Biblical, education has fared better, though how long they can escape the fate that has befallen the other schools only time can tell. Large Bible institutes and normal training schools were held in all the stations of the mission with attendance ranging from 200 to 2,000; Bible conferences were held in all country districts and in many individual churches. If conditions permit, we hope to put even more emphasis on this type of education, now that we cannot longer carry on secular education.

The Women's Biblical Seminary in Pyengyang is the capstone of our work for women and may serve as a typical example of the work done in other institutes. During their three years of study, the pupils engage in hospital visitation, street chapel preaching, holding noonday meetings in factories, conducting Bible clubs, Sunday school teaching, and many other tasks in and near the city.

^{*} Extracts from the Presbyterian Mission Report for 1938.

Hospitals and Social Work

In spite of the fact that four of our six mission hospitals were without any foreign doctor during the past year, all show increases in the number of patients treated. Two of these hospitals have not had any foreign doctor in charge for some years; the other two have doctors who were on furlough. Whether we shall ever be able again to staff all these hospitals we do not know, but it is exceedingly difficult for lay missionaries to supervise the work. Such supervision, however good, is not satisfactory, and besides it detracts from the work that such missionaries should be doing in the fields for which they were prepared. Either more mission doctors or fewer hospitals will probably be the way out.

Social welfare activities of many kinds are finding an increasing place in the mission program. Almost every station reports some such work, though most of it is done in the two large cities of Seoul and Pyongyang. This work includes temperance; tuberculosis stamp sales; work for blind, deaf, and dumb; baby clinics; work in factories and with employed girls; and visitation in cafes and restaurants and even brothels; to say nothing of the share our mission has in the work for beggar boys, fallen girls and travelers carried on under the auspices of the Salvation Army.

After nine years of effort, a great victory was won for temperance in Chosen when on April 1, 1938, the law prohibiting the sale of both liquor and tobacco to minors (which has been in force in Japan proper for some years past) was made to apply to Chosen.

The value of the work among laboring classes, especially women is revealed in a year-old project in Seoul in work with bus and street-car girls. This work is done by a Korean woman with the assistance of some of the missionary ladies of the station. Some twenty such girls meet regularly once or twice a week in a missionary home where they study Bible, English and sewing, and sing and play and pray together. Already twelve of these girls are attending church regularly, and they have asked for an English Bible class teacher.

Work for blind, deaf, and dumb is done both in Seoul and Pyongyang. In Seoul it is strictly evangelistic and is confined to the blind among whom a blind evangelist preaches and teaches holding a Sunday morning service at the Central church at which the average attendance is about twenty. In Pyongyang a blind-oral school has been developed during the past year, wholly under Korean auspices and largely self-supporting.

Although the first days of enthusiasm for the rural work and the agricultural program are over, there is still need and opportunity for practical efforts along well-defined lines in this field. Some

of our younger missionaries are giving considerable time to the Morning Calm products plant and a demonstration dairy; to the publication of the *Farmers' Life* magazine; to animal husbandry; and to plant and tree culture. All these enterprises serve to supply demonstrations, inspiration, and information to the whole country.

Producing Christian Literature

Many missionaries are active in the work of producing and distributing Christian literature. Our Mission also supplies the editors and business managers of some of the magazines published in Korea.

Language study is assuming a larger and larger place in the life of all missionaries, both new and old. This country has become bilingual to such a degree that it is imperative that all new missionaries become proficient in both Japanese and Korean. Many of our missionaries conduct language classes (both Korean and Japanese) and many are studying Japanese with private teachers.

Some missionaries devote nearly all their time to the work of union enterprises in which our mission cooperates, and still more give some time to such institutions. Strictly speaking, all our evangelistic work is union in as much as there is but one Presbyterian church in Korea in and under which the Northern Presbyterian, Southern Presbyterian, the Australian Presbyterian, and the United Church of Canada missionaries work. The Presbyterian Board of Christian Training continues to function, and, among other things, published the *Childs' Life* magazine, supervises the Bible Correspondence Course, and the *Christian Herald*, and conducts Daily Vacation Bible schools. The Bible Course enrolls about 10,000 pupils, and has some 800 graduates; there were 880 Vacation Bible schools held by 4,364 teachers for 64,146 pupils. Both the Korea Sunday School Association and the Christian Endeavor National Union were temporarily disbanded during the year. When and under what conditions they can resume their organization and activities we do not know.

Union Institutions

In union education, our Presbyterian mission cooperates in four institutions, viz., Union Christian College and the Theological Seminary in Pyongyang, and Chosen Christian College and Severance Union Medical College in Seoul. The first of these was closed in March 1938 and the other three have carried on only under the greatest of difficulties.

No entering class was received in the Union Christian College in March 1937 and the college came to an end March 31, 1938. Most of the pupils were transferred by the government to other

schools. All the land, buildings, and equipment reverted to the Presbyterian Mission which had provided them. The college had rendered outstanding service to Chosen for 32 years. Nothing but absolutely impossible conditions under which to operate could have caused the abandonment of so valuable an enterprise.

The past year has been, perhaps, the most difficult year in the history of the Chosen Christian College. With the vice-president, dean, heads of all departments, and nine members of the regular teaching force under detention by the police a good part of the time, and later forced to resign, it has been almost impossible to maintain the regular teaching schedule. Nevertheless, the college did carry on with considerable success. After graduating 103 pupils in March 1938, bringing the total number of graduates to over 800, and receiving an entering class of 170, selected from 369 applicants, the roll stood at 475, eighty per cent of whom are Christians.

Even the Theological Seminary has not been without serious problems, but God wonderfully blessed it this past year. Forty men were graduated in March 1938, and the new term began in April with 191 in attendance.

The medical work, both in Seoul and Pyongyang, is union. These two hospitals serve more patients than all six of our other mission hospitals combined. The Severance Union Hospital reports: "The year has been a difficult one. The peculiar times in which we are living in Chosen keep everyone on tension; the swing away from western ideals and the inability to import necessary drugs make it difficult to do satisfactory

work; and the growing spirit of nationalism and self-sufficiency of the Koreans, all combine to create a spirit of unrest. But, despite these acknowledged difficulties, distinct progress has been made both in services rendered and in the improvement of the plant. In the medical college, there are now 192 pupils, and in the nurses' training school there are 146 pupils. During the year, the hospital served 2,921 new cases in the in-patient department, of which 15% was free service. The out-patient department served 23,955 new cases with a free service of 12%. At present, our mission has but one medical doctor, two dentists, and three nurses on the staff."

Our mission has a large share in the work of the Christian Literature Society of Chosen, even supplying the Acting-Administrative Secretary at the present time. A report for 11 months reveals a total of 2,073,485 copies of new and old titles. The *Korea Mission Field* put out 13,000 copied this last year. The closely related British and Foreign Bible Society also serves the whole of Korea. The past year saw the final revision of both the Old and New Testaments completed on September 22, 1937—a notable event. In the distribution of Scriptures there was an increase of 10,373 over the previous year, the total number of volumes circulated reaching 872,821 a year.

In this great mission, as in the days of the early Church, "there are diverse gifts, but the same spirit; diversities of administrations, and the same Lord; diversities of workings, but the same God, who worketh all things in all. But now they are many members, but one body. Ye are the body of Christ, and severally members thereof."

TOYOHICO KAGAWA ON THE CHRISTIAN LIFE

"As the sculptor devotes himself to wood and stone
I would devote myself to the living soul.
But I am solemnized by the thought that the sculptor cannot carve
Either on wood, or on stone or on the living soul,
Anything better than himself.
All the lines of my carving
Will but reveal my own portrait.
Gazing at my hand, at my chisel, I shudder.
How long will it take for this human sculpture,
Which can not be carved by me better, finer than my own soul,
To escape! To escape from my pitiable and limited domain,
And to advance to the position of a carving of God?

Happily, there is a Guide for me.
It is He who has broken open the door of the Sanctuary
And made a molten cast of God's Portrait in His own flesh."

The Conversion of a Pagan American

By LENA BLOWERS JANOWSKY,
Salamanca, New York

SET back toward a wooded hill, on the road that runs past the winding Allegheny River near Salamanca, New York, stands an Indian Long House. To it come the pagan Indians of the Seneca tribe at least twice a year to attend the "Green Corn Dance" in September and the mid-winter "New Year" festival of the Iroquois, be-



KENJOCKETY ADDRESSING THE INDIANS

the dance continues until about 10 o'clock at night, each hour growing more intense as the Indians warm to the spirit of the celebration. It takes three days to recite the *Gai'wio* (pronounced as "guy-we-you," and meaning "Good Message").

As the bus turned homeward to Canada, the Chief of the Mohawk tribe decided to remain on the Allegheny Reservation to try out the hospitality and friendliness of the Senecas. All are brothers of the Six Nations of the Iroquois.

Between the pagan ceremonies held at the Long House in September, and the Revival Meeting held in the little white church in November, is only a short interval. In the church a group of Christian Senecas gather to worship. Upon their knees they testify to the saving power of Jesus' blood through His death on the Cross; they make humble confession of their failures and pray earnestly for victories. Among these worshipers was the Mohawk leader of the pagan dances. He could not easily understand or speak English but, at the invitation of friends, he knelt in prayer. One ray of the light of Heaven must have penetrated his heart, darkened by sin and superstition, for when he retired for the night at the home of one of the Christian Indians he was asked, "Which

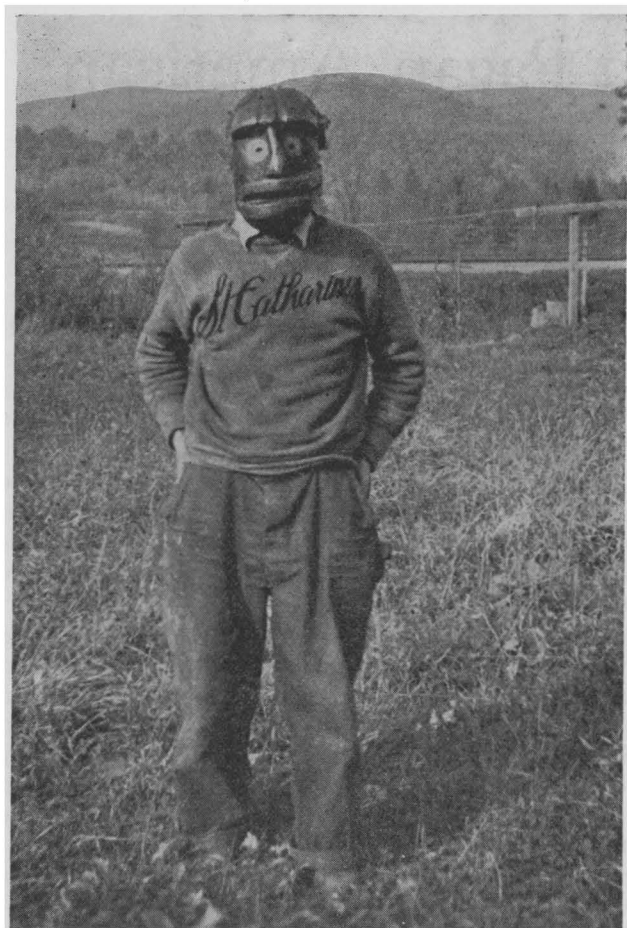
tween January 15th and February 15th. At such times the "old time" Indians send for an "Ex-pounder," paying his traveling expenses and entertaining him during his stay.

Last autumn, a large, rather grimy, battered-looking bus might have been seen making its way along this road, in the direction of the Long House. The bus bore Canadian license plates and the faces that peered out at the windows were Red. Indian religious officials were coming to celebrate the Green Corn Dance—the ceremonial Thanksgiving to the Creator.

Among the leaders from Canada was a small wiry, hard-faced Indian of the Mohawk tribe. It was his duty to shake a horn rattle for the chant, which the speaker starts as the company of dancers circle around the benches, intoning sections from their religious ritual. The gathered assembly offers thanks for all things "from below up to the Creator Himself," starting with the fish, wild beasts, sweet water of the maple tree, herbs, fruit, forests, nuts, rain, thunder, stars; for the sun, "eternally dutiful,"—for the moon, "our grandmother, the night shining orb,"—and for "Hand-some Lake," the Seneca Prophet whose teachings they profess to follow. The stamping of feet in



THE DOWDY FAMILY—CHRISTIAN SENECA INDIANS



AN INDIAN PROPHET WITH MASK CARVED OUT OF WOOD.
THESE MASKS, USED IN THEIR CEREMONIES,
ARE SACRED



CLIFFORD HALF-TOWN AND HIS FATHER, JEFF HALF-TOWN.
THEY ARE CHRISTIAN INDIANS WITH FINE
VOICES FOR SINGING

way do you think is best?" To this he responded with a fervent ejaculation of the Christian "Amen!"

The Chief was also present at the night of the annual Thanksgiving feast at the Council House. This was held in commemoration of the time when White and Red men first ate together. The Chief seemed heartily to enjoy the good things and listened attentively to the earnest exhortations of the evangelist after the feast. Then for several months he was not again seen in the Christian services and only occasionally did we see his stolid face as we drove through the reservation. Force of habit had led him back among the non-Christians, to the gambling and vice so prevalent among them.

Summer came and with it the denominational camp meeting for the Christian Indians a few miles distant from the reservation. Word came that an uncle of our Mohawk Chief had died, he was called back to Canada to attend the funeral and the death feast. The Code of "Handsome Lake," the Seneca prophet, decrees that "It is right to have a feast for the dead" and this be-

gins ten days after burial. The bereaved family and friend offer thanks to the one who cared for the body and dressed it for burial and to the one who dug the grave. The property of the deceased is distributed and all must eat of the death feast. After the ceremonies were ended, the young Chief returned to the States his mode of travel being to point with his thumb at motorists along the highway.

So it came to pass that the missionary of the little flock of Christian Indians, coming along the road from the camp grounds, recognized the Indian Chief of the Mohawk tribe standing by the wayside, thumbing his way. Sensing an opportunity, the missionary invited him into the car and asked him to go to the camp ground and remain for several days. Dirty, hungry and travelworn, the Indian was glad to accept the invitation. An empty tent was offered for his use, a cot and a blanket or two were secured for his comfort and his meal ticket was provided. The Indian was well pleased to have a Seneca dwelling so nearly like those of his ancestors. But the Bible studies, evangelistic meetings and form of worship were

still an enigma to him. Brotherly young men of the camp loaned him clean clothing and took him with them to play ball at the recreation hour. In this atmosphere of love his heart began to melt and when an invitation was given one evening our Chief went forward for prayer. There he wept and prayed; but soon his countenance seemed to clear and he was seen to laugh. When a lady evangelist, kneeling near by asked if the Lord had saved him, the Indian answered affirmatively. On further questioning he said that he knew this to be so because "The Lord made me laugh."

Afterward in his testimony he said that God had taken him into "a beautiful room," where the old furniture of sin and vice had been cleaned out; the house was swept and garnished and the new furnishings of Heaven had been moved in. Later he said, "I met brothers and sisters there who told me things for my good. I have just waked up."

Perhaps some self-satisfied religionist "at ease in Zion," with few difficulties to face and no special persecution to undergo because of his Christian stand, may ask: "How long will his experience last?" Some have said with a sneer that the only way to get an Indian to Heaven is for him to die immediately after his conversion. But experience has proved that this is far from true. Some slip back as do many of the white race who have once "tasted of the grace of God and the power of the world to come." We must remember that, while we have centuries of Christian background, our Red Brothers are only three or four generations out of savagery.

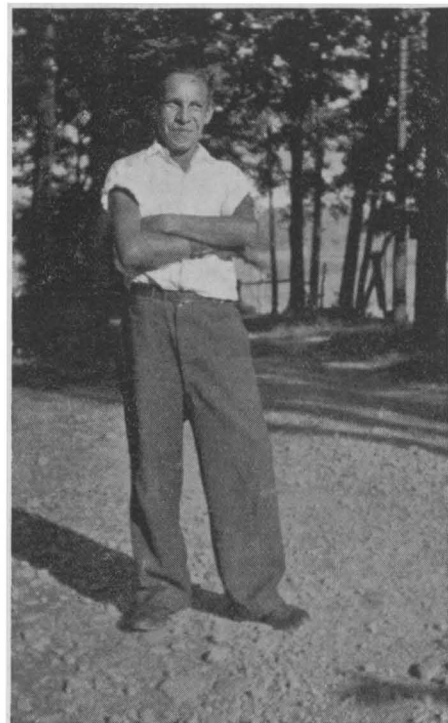
It is necessary to be patient, to build slowly and to lay a good foundation. It is often necessary to rebuke and reprove in all long-suffering, forgiving those who slide back, knowing that Christian Indians are often unconsciously influenced by the superstition and unbelief of the pagans. It is hard for a Christian Indian to be called a traitor to his race, one who imitates the white man and is ashamed of his ancestors and their religion.

God who can "bid raging winds their fury cease," can also "calm the savage breast to peace." It is true of the evil spirit in the Indian, as in the demoniac boy of old: "This kind goeth not out but by prayer and fasting."

Our local Indian preacher, Frank Pierce, is very faithful in visiting the homes of these people, dis-

tributing Christian literature to those who can read. He often spends almost whole nights in prayer for them and uses practically all his money keeping his old Chrysler in repair and buying gasoline so that he can take his people to and from the services.

Spiritual truth seems to dawn slowly on Indian minds. Their habits of lying, stealing, drinking and adultery are hard to break. But numbers of them become true Christians after they have grasped the meaning of who Jesus Christ is, and



CHIEF HUBERT KUSICK OF THE
SENECA INDIANS

what He has done for them. New grooves of thought are gradually established along the lines of righteousness as taught in the Word of God. Some of our Christian Indian boys are being sent to college and are making good use of their opportunities. We hope that at least one will come back to help his own people. There is great need among these Indians for a real experience of Christ in their lives. This calls for much earnest prayer, faithful testimony and sacrificial service.

JEWISH NEW YEAR RESOLUTIONS

Rabbi Heller, speaking at the opening of the Jewish New Year, suggested the following resolutions: "Though men may hate me and mine and wreak their enmity upon me, I shall not give them hatred for hatred. I shall not permit their dark intolerance, their depravity, their inhumanity, to take possession of my soul. I shall strive to see in them misguided children of God, and to pray for the day when they will return to reasonableness and brotherly love. I shall strive always to hate the sin but not the sinner. I shall never let the realization leave me that I am not alone in my problems. I shall strive to cooperate with all men of good will, and with all faiths."

Preaching Christ To Students in China^{*}

By REV. STANTON LAUTENSCHLAGER,
Tsinan, Shantung

Associate Professor of Sociology, Cheeloo University

THE crucified Christ is always the greatest possible challenge to any youth. This is especially true when injustice seems to be on the throne, and righteousness on a cross. That is why preaching Christ crucified to students in China today is probably the greatest privilege which can come to any man.

Under the auspices of the China Christian Education Association, this privilege came to me recently in a two months' evangelistic tour in the Christian schools of South and Central China. This tour took me more than a thousand miles by sea, from the Japanese occupied territory of Tsingtao in North China to British controlled Hongkong in the South, and then another thousand miles by rail and steamboat via Canton, Macao, Hengyang and Changsha to the three great cities of Wuchang, Hanyang and Hankow.

On the second thousand miles, I preached on an average of three times a day, in eleven cities, and in more than thirty Christian middle schools and colleges, as well as in a number of government schools, Y. M. C. A.'s and Y. W. C. A.'s, and in many churches of all Protestant denominations. In most schools, I was invited to speak to the whole student body on some political or international subject. When this was done first, practically all the students came to the evangelistic meetings later. Everywhere, there was the most inspiring cooperation between the Christian schools, the national churches, the missionary bodies of all denominations, and other Christian and even non-Christian institutions.

Due to the terrors of war, which accompany the present invasions of China, the bombings, the flight of refugees, the rape and the loot, the slaughter and destruction, Chinese students have a new understanding and a new appreciation of the meaning of the cross. Perhaps that is why they have everywhere responded to its challenge in such an unprecedented way.

In Occupied and in Free Territory

Student evangelism is more difficult in territory occupied by the Japanese military, because it is

difficult to carry on Christian schools there. In occupied territory, schools are forced to take part in Japanese victory parades and in public demonstrations against the present Chinese national government. Christian schools are not allowed even to be neutral in the war, much less to teach patriotism. Some which refused to take part in pro-Japanese demonstrations, have had their principals dismissed and their students ordered to transfer to other schools. If students are forced to take part in such demonstrations contrary to their consciences, they become involved in hypocrisy. Therefore it seems to many that where both Christian principles of loyalty to country and to conscience are impossible, we should sacrifice our institutions rather than our principles.

Tens of thousands of students have fled from occupied territory to free territory, to the South, Southwest, Northwest, or to Central China. Here, both in the new schools and in the old, doors are wide open to the preaching of the Christian Gospel. The national crisis has forced students to rethink, not only the foundations of the nation, but the very meaning of life. Some have lost their parents; many have lost their homes and most of them have lost their source of income. They traveled a thousand miles to free territory only to be bombed again.

Faced with the annihilation of their nation and with a threat to their very physical existence, the students are gripped in a new way by the challenge of the cross. During my recent evangelistic tour in the free territories of South and Central China, I have seen hundreds of students accept Christ and His cross as the way and inspiration for the sacrifices they feel called upon to make at this time of personal and national crisis.

It was my privilege to lecture and to preach in about thirty schools and to nearly ten thousand students, not in great mass meetings, but always in individual schools. Only in two or three schools were there as many as three or four hundred students at one meeting. Where decisions were made, discussion groups were held, and the school principals and teachers promised to follow up the decisions with Bible classes and with other preparation for baptism and for Christian service.

^{*} Condensed from *The Chinese Recorder* for October, 1938.

Only a Christ-centered and a cross-centered message is adequate for the spiritual and social needs of Chinese youth today. Where time did not allow more than three evangelistic appeals, I spoke first on the challenge of faith, second on the challenge of patriotism and third on the challenge of Christ and His cross. He was presented from the human side as the courageous youth, the carpenter's son, the noblest revolutionist, the true son of man, challenging without fear or favor all the selfish social and political forces and all the hypocritical religious forces of his time, with a vigor and a determination which sent him to the cross. He was also presented from the divine side as the true son of God, the vine, the bread from heaven, the Lamb of God, the Saviour of sinners, who gave His life as a ransom for many.

I tried to make students understand the courage and the conscience which made Jesus attack every wrong. I tried also to make them understand the love which made him willing to die to move men's hearts to repentance, to save sinners, which was the divine reason for the Cross.

On the one hand, it was Jesus' attack on the social, political and religious wrongs of his time, which unified his enemies into a demand for His death. It was the organized institutional, social, political and religious forces of His time and nation, which nailed Him to the tree. On the other hand, it was Jesus' love for sinners, for His church and nation, which drove him to Jerusalem to face His enemies and His cross there. Jesus was slain on the cross by our sins and for our sins, but it was also His great love for us sinners, which finally broke not only His hands but also His heart. On the cross, deepest sin and highest love met. Love conquered. Sin was defeated by doing its worst and by being forgiven. After Jesus' "Father forgive them," there was hope for every individual sinner and for every sinning group.

I tried to show how even a meagre knowledge of this Jesus of history drives us to real repentance. It makes us repent of our uncleanness, of our faithlessness, our selfishness, our cowardice and our laziness. True repentance brings the joy of forgiveness; Christ received in faith gives us new courage, new power, new love and new life. To build our new lives and the new world, we must receive and worship Jesus as Lord so that we may have His new life and His spirit; but we must also follow Him, to do what He did and what He clearly told us to do.

A bright girl student in a discussion group said, "Why do Christians talk so much about Jesus as if He were more important than God?" "You have hit on a great truth," I said. "That is what makes Christianity unique in the history of reli-

gions. We are Christians; not godists (in a general sense). We find God in Christ. He is the Way—the way by which we go to God and the way by which God comes to us. He is the vine. He is the door. He is the bread from heaven. He is the water of Life. He is the truth and the light. He is the Saviour of men. It is God in Christ who died on the cross, and who rose again. Jesus is truly both God and man."

Results of the Christ-Centered Message

The challenge of the Cross always becomes the triumph of the Christ. After the final message on the cross, I always gave an opportunity for three kinds of decisions. First, for Christians to be better Christians, to know Christ more and to serve more unselfishly. Second, for believers to prepare for baptism and for Christian service; third, for non-Christians to accept Christ as Saviour and Lord. An opportunity was also given for students to present their problems, which they wished to discuss with a friend.

At the first few meetings, students were only asked to raise their hands or to come forward and give their names to the religious instructor; later a Christian principal suggested the card method. This method gave the principal and the religious leaders a better census of the students' religious needs and ideas. As soon as we used the card method the decisions at once doubled, for the students then each had some definite propositions which challenged their consciences.

Only a few individual schools, and some of the more unique experiences; can be mentioned here. In the Canton True Light School for Girls, now a refugee school in Hongkong, twenty-eight made decisions to become Christians. About half of these were baptized at the end of the term. In St. Paul's Girls School in Hongkong, although there was time for only one brief chapel talk, sixteen girls came forward to accept Christ.

In the Canton Girls Union Normal School, now in Macao, there were thirty-two decisions for Christ. Fourteen of these girls were seniors. Nearly all of these seniors said they wished to practice their new faith and to realize their new vision by going into the country villages to teach and to preach as soon as they graduate. In the American Presbyterian Boys School in Hengyang, Hunan, where the card system was used for the first time, there were sixty-eight decisions to accept Christ in a student body of one hundred and ninety-four. Thirty-seven were already Christians. These decisions changed the average of Christians in the school from one-fifth to more than one-half.

In Yale-in-China, the only senior Christian Boys Middle School in the province of Hunan, one hun-

dred and twenty-nine in a school of four hundred made decisions to become Christians, while nearly one hundred expressed their determination to become better Christians. Of those who accepted Christ, seventy-nine made a further decision to prepare for baptism. Twelve of these were baptized a month later, just before the close of the spring term. In the Fu Hsiang Girls School, also in Changsha, and the only senior girls school in Hunan, there were eighty decisions to follow Christ, thirty of whom wished to prepare for baptism. Another ninety made decisions to be better Christians.

At Yiyang, Hunan, the response in the Lutheran Schools was equally great. In the Girl's School, although there was only time for one address, over 20 girls made decisions to be better Christians. In the Boy's School, the decision cards were distributed at the last meeting. The students were asked to think it over and to hand in the cards the next day. This was to prevent decisions too lightly made, under the influence of emotion. In spite of this, the number of decisions were as great or greater than in any other school. Thirty-four said they wanted to be better Christians, which was almost the total number of Christians in the Boy's School. One hundred and two made decisions to believe in Jesus and follow Him. About half of these made additional decisions to prepare for baptism, while another hundred decided to enter classes to study Christianity.

Bombs Make a Nation of Singers

In Hongkong twelve hundred students meet weekly for patriotic singing. After an hour of singing they divide into groups to do social and patriotic work. There are also hundreds of clubs which proclaim the Gospel of patriotism and of social justice in song and drama. This kind of thing is going on all over "free" China. The roar of Japanese bombers has made "free" China into a nation of singers. The aim of this mass singing is to stir the soul of youth to true patriotism and to unify their spirit.

Some years ago a Chinese youth, who in a moment of despair had decided to commit suicide, was saved by hearing mass singing in a Christian school in Tientsin. He wondered who could sing in such a dark world. He investigated and didn't commit suicide but became a Christian and gave himself to education. He founded a middle school of three thousand students and a university with six hundred. Japanese bombs have destroyed both his schools. But he has gone West to "free" China, and has created other schools. A man, who can still sing, cannot commit suicide, and a nation of singers can never be destroyed.

On Easter Sunday, ninety singers, mostly leaders, met on the mountains of Hongkong for a re-

treat. Not many of them were Christians. I spoke on the Cross of Christ as we sat on the hillside overlooking the sea. The glory of the setting sun shone on the mountains and on the faces of these young leaders. It also shone upon the "carriers," just beyond our vision, from which bombers daily rained death upon the civilian population of Canton, less than one hundred miles away.

I challenged these student leaders to accept Christ as their Saviour and as their power to build their new lives and the new China and the new world. It was my first invitation to students to accept Christ on this three months' tour. As we waited a moment before prayer, one by one, nine hands went up. Then the general secretary of the Hongkong "Y" said, "Tonight, when we divide into discussion groups, we will add another group for those who wish to know how to become Christians. Thirty-two, about one-third of the total number, came to this group, and after we talked to them for an hour about the meaning of the Christian life, twenty-five signed their names to join a new Bible class to learn more about the Christian Way of Life.

In the three Wuhan cities, Wuchang, Hanyang and Hankow, although the meetings had to be held in the two weeks of final examinations, there were one hundred and eighty decisions to accept Christ and more than two hundred to be better Christians.

While our work was mostly in the middle schools, there was excellent response in five universities. Two of these were Christian, Lingnan University, Canton and Central China University in Wuchang. Three were government universities, the University of Hongkong, Chung Shan in Canton, and Hunan University in Changsha. In some of these there were decisions to become Christians.

In these three months of preaching in the schools of South and Central China more than eight hundred students made decisions to be better Christians and more than seven hundred to accept Jesus as their Saviour and to follow Him in a new life of unselfish service. More than three hundred made additional decisions to prepare for baptism. More than three hundred, individually or in small groups, discussed with me the problems which weighed heaviest on their hearts.

Questions Chinese Students Ask Today

The questions which students asked can be divided into four groups, individual, social, political and religious. Only a few of these questions will be mentioned here, without suggesting any answer. Here are some:

Is there really a God? If so, what and where is God? How can God be all-powerful and all-loving and yet

allow such suffering and injustice as the present invasion has brought on China today?

Why do the Christian nations do so little to help China?

If Christianity makes nations more righteous, why do the Christian nations not help China more than non-Christian Russia?

Why do the nations, which have declared Japan the aggressor, still send war materials to Japan?

Why do nations, which protest the bombings, still sell planes to continue the bombings?

Why do Christian nations send munitions to Japan and only communist Russia does not do so?

Why do more communists than Christians in Japan run the risk of prison and of death in protesting against Japanese militarism?

Is there any real conflict between communism and Christianity? If so, what is that conflict?

What is the difference between socialism and communism?

Should we organize a Christian socialist party to advocate Christian socialism, democracy and internationalism?

What is the real meaning of life?

How can the cross save men?

How can we get Jesus deep into our hearts? How can we get his courage and his noble spirit?

How can we get rid of social injustice, aggression and war?

What are the social and political duties of a Christian?

The Problems of a Governor's Son

A bright, fearless student, a governor's son in Yale-in-China, said, "I admire some of the Christians, and I am much interested in what you say, but when I try to read the Bible, it seems like a mess of contradictions and superstitions to me. Also while I admire Jesus, I cannot believe in the existence of God."

I tried to explain what intelligent Christians mean by God. I told him that the Bible, besides being the Word of God, was also the history of the Hebrew people. If he remembered that, the seemingly contradictory ideas about God in the Old Testament would disappear. His final response was, "I can believe what you say. It seems quite clear and reasonable, but why don't the preachers say it that way?"

Not only did hundreds of students accept Christ, but older Christian leaders refound him. At Hongkong, a college graduate, who had long been a Christian leader, told me that he was in great distress. His family life was bankrupt. Quarrels and jealousy had almost broken up his home. His wife had taken the children and had gone to America. His family life was a continual clash of wills. He had also lost God out of his own life. My sermon to the singers had aroused in him a deep sense of remorse and a great desire to be different. We shared some of our failures and victories and prayed that the clash of wills would disappear in a new acceptance of God's will. He promised to write to his wife, confessing his share of the blame and telling her that he wanted to begin life again on the new basis of Christ's will instead of his

own. He also promised to invite his wife to return to China to help him live on this new basis. In about two weeks I received a joyful letter saying that two days after he wrote to his wife, and long before she could have received his letter, he received an air-letter from her saying that she was to blame for some of the trouble, and that she also wanted to begin life over again on a new basis. God's spirit had been working in America, while we were praying in Hongkong.

A Hero's Grandson Accepts Christ

In my address, "The Challenge of the Cross," I often used the illustration of the heroic death of the famous Chinese revolutionist, Tan Tzu T'ang. When warned to flee, he said, "I can die but I can't run away." He wrote a letter to his fellow-revolutionists in which he said, "China is not being saved because no one is willing to die for China. We cannot all die, if we all die, who will carry out the principles of our revolution? But someone must die to move the hearts of our people. You may live and carry out the principles of our revolution, and I will take on myself the other duty—that of dying. But if I die for China, you can no longer live for yourselves. If I die for China, you must live for China."

This story was used as an illustration of Jesus, who steadfastly set His face to go to Jerusalem, the centre of all selfishness and of opposition to His Gospel, and who knew that only by dying for His cause could He become a Saviour and move hearts to repentance.

The Wounded Soldiers

The Province of Hunan has six thousand wounded soldiers from many battle-fronts. At Changsha, I had the privilege of speaking to about three hundred of them. When I used the picture of Christ on the cross, the soldiers crowded around and asked many questions about Jesus himself, about the bandits on the other crosses, about the woman at the foot of the cross and especially about the Roman soldiers in the background.

Not many of the soldiers were Christians. After speaking of Jesus' struggle against injustice, which took Him to the cross, I said, "Do you understand the meaning of the cross?" "Yes," they said, "We know the cross." "What cross do you know?" I asked. "We know the Red Cross," they shouted. "What does the Red Cross mean?" I asked. "It means save life," they answered. "You are right," I said, "the Red Cross means save life."

I explained that before Jesus died on it, the cross was an instrument of torture, the black cross of death. That is why the social forces, which ruled in Jesus' time, nailed Him to it. They thought the black cross of imperial Rome would

destroy Him forever. But the Galilean was too great. The black cross of death could not destroy him. His death changed the cross into the symbol of life-giving and life-saving, into the symbol of sacrifice and service. It was the blood of Jesus which changed the black cross of death into the Red Cross of life-saving. So the Red Cross of Christ saves the bodies of men, and the Christ of the Red Cross saves the souls of men.

The soldiers were greatly impressed and nodded their approval. An officer thanked me for the message and urged the men to believe in and to follow Him who died on the cross and whose blood made the black cross red.

Chinese students are determined to struggle for a just social order, a free nation and a peaceful world. A Gospel which is unrelated to society has no meaning to Chinese youth today. Students are socialists, democrats and internationalists. Nearly all Christian students wish that the Church was even more socially minded than it is. Many students and college professors would like to organize a Christian-Socialist party or group, which would be Christian in its spirit, socialist in its economics, democratic in its politics and international in its outlook. Most Christian youth realize that the Church, as such, cannot itself become a political party, but they want the Christian spirit to be more definitely expressed in social and political life. They want Christianity to take a more definite stand against the present unjust economic order. They believe that a Church which can be silent in a world of such cruel injustice is not following Jesus.

Challenge of Evangelical Socialism

Chinese youth is best gripped by a gospel which is both evangelical and social. Youth believes that Christianity should take on more of communism's passion for social justice, and that communism should take on more of the spirit of Jesus. Chinese youth is ready for the full Gospel of evangelical socialism. They insist on a Gospel of cross-carrying and not just a Gospel of cross-worshipping. The students are ready to give their all for their nation, for a just society and for a new world of peace. Any philosophy which does not challenge them to give their all cannot get their allegiance.

The full Gospel of Christ challenges us to give more than our all. Real Christian communism is a greater challenge than Marxian communism. Christian communism says that our all is not enough to create the new world. It takes our all and Christ's all. We are sinners. We are too cowardly. We are too lazy. We are too selfish. We are too unclean. Before the majesty of the cross, we see our true selves. We see what we are, and what we might be. We repent. We ask

for his spirit. We give our all to him. We receive him. He gives us power to become the sons of God. Sinners of weakness, become saints of power. The spirit of the divine carpenter becomes our spirit. Our all given to him is transformed and to our all is added His all. Our all is not enough, but our all and His all is enough.

Jesus came to make the blind to see, to set the captives free, to give liberty to the oppressed, to bring glad tidings to the poor, and to give His life a ransom for many. He came to abolish human suffering, both physical and spiritual. He saw this was not possible under the selfish social, political and religious system of His time. Therefore He attacked these systems with all His might. This attack took Him to the cross where He died. He became a Saviour and He sent His disciples out to make disciples of all nations, to teach all He had taught and to do all that he had done. He said, "What I have done, ye shall do also, and greater things than these shall ye do, because I go unto my Father." He also said, "Go, I am with you always, even unto the end of the age."

This gospel of Jesus is both evangelical and social. It is the gospel of repentance, and of the Kingdom of God. It is that gospel in which all is given to men by giving all to God, and in which all is given to God by giving all to men. It is the gospel of social evangelism, in which the Lord of our worship is hungry as long as men are hungry, and cold as long as children freeze, and in untold agony as long as men are torn with strife, and women and little children are bombed in war.

The Church should now arise and declare itself unequivocally, as Jesus did, on these great social issues. If she does, she can win the allegiance of whole armies of Chinese youth. If she does not, she will unconsciously abdicate in favor of other philosophies, as far as Chinese students are concerned.

Hundreds of students in China are accepting Christ today. These students believe that the Church is more and more awakening to both its social and evangelical mission. Students are arising to welcome Christ as the Lord of all life. Will the Church also arise, as never before, to follow Him in all things? If so, the vision for a new China can be realized, and the new faith of Chinese youth in Christ will not be disappointed.

The challenge of Chinese youth to the Church is as unequivocal today as that of Christ to Chinese youth. The evangelical-social gospel, the whole gospel of Christ for the whole of life, is what China and the world needs today. And in China, at least, when this gospel is preached, even in weakness, hundreds of youth everywhere in a new way respond to its challenge. Will the Church equally respond?

The Chinese Dragon No Longer Sleeps

By MRS. GERALD R. ZIMMER, Tungjen,
Kweichow, China
Missionary of the Evangelical Church

IN EARLY Chinese art there was frequently pictured two swirling dragons grasping for the flaming pearl, which always remains beyond their reach. This is the parable of man's striving for the unattainable. China has been compared to a sleeping dragon. But the dragon no longer sleeps! China is united and, even though torn by war, her people are working together and are accomplishing what was considered the impossible a few years ago.

Kweichow province is often called the Switzerland of China. Tungjen, a city of twenty-four thousand people, is fourteen hundred miles from Shanghai. The living conditions are twenty years behind those in down-river towns where the influence of education and modern inventions have been felt. Kweichow has been one of the most backward and undeveloped provinces but now every effort is being made to develop it along agricultural and educational lines. Where tall, brilliantly colored poppies formerly grew, golden headed wheat and other food products are planted. The government is succeeding in the suppression of opium, and the mission hospital is filled with men and women taking the opium cure. Opium users are given a stated length of time to quit smoking or be punished by imprisonment or death.

Tungjen has been suddenly jolted awake by thirteen hundred refugee high school students and two hundred teachers and their families coming to the newly established government school. The students and teachers, from all parts of China, are readily distinguished because of their sophisticated air and mode of dress. Many are homeless and friendless. Some have no idea where their parents and relatives are, many of whom have been killed in the war. Because of the unsanitary conditions, and lack of proper care and food during the past months, many of these students are ill. They are crowded into the former government buildings and large temples where they are quartered too closely for good sanitary and health conditions.

August first, four hundred seniors, both boys and girls, left here for Kweiyang, capital of Kweichow, for military training. It takes five days to make this trip by bus but as none are available the

entire group must walk. In the fall some of them will return while others go to the front as nurses, officers and to serve in other capacities. In the near future one thousand more refugee students are expected here from Hankow and vicinity.

Tungjen is also to be the training center for twenty thousand new recruits from the counties in this section. Although Kweichow province is declared to be free from professional bandits we are troubled by local bandits. When a troop of soldiers left for the front, leaving the city practically unprotected, bandits entered and kidnapped a wealthy merchant's son and fatally wounded another, holding the son for \$20,000 ransom. The government would not permit the family to pay it because this would encourage other kidnappers. Food shortage means famine, disease and increased banditry.

In a recent letter to us Madame Chiang Kai-shek said in part: "We are trying to do the best we can for the salvation of our country. China is now passing through a terrible crisis, and what the end will be, no one can foretell. We will continue resisting to the best of our ability, but we know that great pain and suffering will have to be endured owing to the terrible ruthlessness and barbarity of the Japanese. . . ."

"The morale of the troops is high, and the spirit of the Chinese people has never been greater. The philosophy of the refugees is helping them to bear the impoverished condition with goodwill and comparative cheerfulness.

"Everywhere efforts are being made to take care of the refugees and the orphans and the lost children. . . . The Generalissimo and I have publicly expressed our great admiration of the missionary body, and our abiding gratitude for all they have done, and are doing, for our people. The example of the missionaries has been a great inspiration to many of our people. . . ."

The work this great, courageous, Christian woman and the Generalissimo are now doing is heroic. They have the strength which comes from the determination to give all for the greatest cause in the world—that of building a united and Christian nation.

The Christian Church in China is faced with

the greatest possibilities in the history of the Church. Our desire is to help our Chinese friends to a knowledge of Christian peace and joy. We thrill at the opportunities for service each day.

In the "occupied" parts of China the Japanese are not really in control. Many villages are practically empty, shops are closed and people have fled to safer districts. When Japanese troops occupy the walled towns, they are forced to stay

within the walls at night because of the activities of the Chinese guerilla bands.

We believe that China will be victorious in the end. When that time will come we do not know, but this we do know, Japan is fighting a losing battle. But whatever comes we stand in admiration and loyalty to these faithful and persistent Oriental brothers of ours. The Dragon awakes! China will attain the flaming pearl!

Hu Shih on China's Progress*

DR. HU SHIH, the new Chinese ambassador to the United States, is not a Christian but is an ardent patriot and a profound scholar in China's history, literature and philosophy. He strongly opposes the recent attempt of some Chinese leaders to stimulate nationalism by a revival of Confucian culture and semi-annual sacrifices to the sage. Dr. Hu Shih is convinced that China must look toward the future rather than the past, and must face reality. In a recent address, protesting against dependence on Confucian ceremonies to bulwark the national spirit, he recites the evidence of progress in China during the last twenty years, before the invasion by Japanese armed forces. He wrote in Chinese for Chinese, and not for foreign propaganda.

The number of elementary school students in China increased fourfold in the last twenty years; the number of secondary school students tenfold, and the college and university students a hundred fold. There were in 1937 about twelve and a half million students in the modern schools of China. Hu Shih says:

"China has made wonderful strides in the last twenty years. The progress during these years in intelligence, morality, national spirit and character, social custom, political organization and self-respect has surpassed any other generation in the history of the country. Of course this period has not been without its obnoxious features and weaknesses, but these do not cancel the gain. We may point out some of the outstanding evidences of progress.

1. *"The overthrow of despotic government, with all its parasitic systems, imperial concubines, eunuchs, hereditary nobles, yamen-runners, the purchase of government positions and other evils, has been a great achievement.*

2. *"The reform in education.* There are still superficial observers who attack the failure of the new educational system, but if they stop to think what the old system was, and what it had to offer,

they will admit that in quality and quantity the new system has excelled the old many times over. With the old system of education, there have fallen the absurdities of the 'eight-legged essay,' and the mechanical forms of blank verse and poetry. The new system has not yet achieved much, but it has already increased knowledge, improved skill, reformed the written language, advanced physical education, and popularized national consciousness.

3. *"The change of the family system.* Recent industrial, commercial and educational developments started the process of concentration of population in the large cities; the first institution to be affected by this transformation is the family, which has been reduced in size. Parents, parents-in-law, and heads of clans have lost much of their ancient powers and prestige. Sons and daughters have declared their independence. The elevation of women and the improvement of the marriage system that have accompanied this change in the family organization can be regarded as the greatest reform of the last five thousand years.

4. *"The reform of social customs.* The abolition of footbinding, male prostitution, judicial torture and other reforms are not positive developments but the emancipation of women, the attempts to reduce the expense of funeral and marriage ceremonies; the enthusiasm of young people for athletics, and the extension of scientific medicine and public health work are all achievements beyond the dreams of the ancient sages.

5. *"New developments in political organization* are the direct result of the passing of the old despotic government. Not all these experiments have been successful, but many of them, such as our modernized judicial, police and military systems, and the advance from a yamen-centered to a scholar-centered governmental machinery have produced unusually satisfactory results. Our recently promulgated civil law, which embodies many important improvements, has been in itself a bloodless revolution.

* Forwarded by Dr. Geo. W. Hinman.

"These are indisputable historical facts. The success of the revolution against the old régime, and the achievement of modernization in China, are facts. Has there been progress in character-building, self-confidence and strength of the people during the years between 1917 and 1937? At this time when the habits and behavior of men are exposed to the influence of forces both old and new and trends of thought, both Western and Chinese, it is very difficult to decide which combination of forces produces which type of character. But without hesitation we say that because the leaders of this age have lived in a new world and under new currents of thought, they have surpassed their predecessors in thoroughness of thought, richness of knowledge, magnanimity of

attitude, freedom of action and sublimity of character. In classical scholarship, in polish and worldly wisdom, and in punctiliousness in little things, Dr. Sun Yat-sen may have been excelled by Tseng Kuo-fan. Nevertheless in courage of thought, greatness of personality and fearless action the revolutionary leader has greatly surpassed the earlier philosopher statesman. According to my observations during the last decade or two, the personalities of those who have been most influenced by modern culture not only compare favorably with those of the great men of any other age, but have frequently excelled them. The new type of character, which is manifested by Generalissimo Chiang, adds much to the glory of the age and convictions that produce it."

When Hindus Buy Gospels in India

By MARGUERITE MODAK, Ahmednagar, India

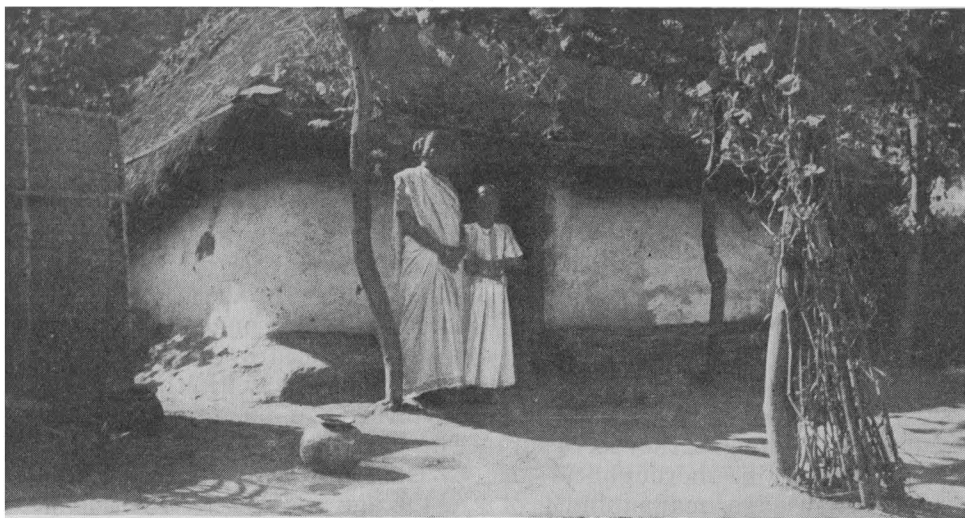
THE first sales—of twelve Gospels—were made by an eleven-year-old Indian girl, the daughter of a member of our church in Ahmednagar, India. She sold them to those she saw on the street, between the church and her home. The first man to buy was a Hindu milkman carrying quart cans of milk on his bicycle. The next purchaser was an elderly Mohammedan whom she saw in front of his dye-shop, hanging out a bright red turban-cloth which he had just dipped in the dye. Indian girls are generally shy and timid but this young girl was fired with a zeal to sell more Gospels than anyone else, and to follow the instructions given her, that they be sold to non-Christians.

Five days in the early part of 1938 were allotted to the sale of Gospels by the First Church of Ahmednagar (The United Church of Northern India). The British and Foreign Bible Society of Bombay sent one of their representatives to teach our church members the best methods of approaching non-Christians. He was a young Indian gentleman, modest in appearance and efficient in his work. Fifteen of the men of the church and our most enthusiastic young people met in the church and then went out singly and in twos to do this important piece of evangelistic work. My husband, the Rev. Ramkrishna Shahu Modak, pastor of the church, sold fifty copies in two hours in the bazaar where tradesmen of all kinds, and gentlemen of the city were transacting business. I went down one of the main streets of

the city, a few Gospels in my hand and a boy with me to carry the extra supply. To each one I met on the way I offered a Gospel in his own language, saying that as I read other Indian religious books in order to be informed for, the same reason they should read mine. Almost every person purchased a copy and within an hour I had sold fifty-five Gospels to non-Christians. The only objection to the sale of these books occurred when I approached three Hindu ladies sitting on their door-step. A Hindu gentleman passer-by interfered and told them not to buy.

Five hundred people had in their hands, many for the first time, the words of Christ to speak to them directly. While many Christians may be unworthy of the name they bear, Christ himself and His words meet little opposition from non-Christians in India today. A Hindu or Moslem may not be willing to leave his social group, as his family would no doubt force him to do if he were baptized, but he wants to know more about Christ.

Gospel selling week was a part of the year's work for the Ahmednagar Church. The calendar for the church was drawn up in December for the ensuing year, and called for two periods of Gospel selling, as well as for a retreat, a series of special meetings, picnics, one day of commemoration of the dead, Bible reading, a church birthday celebration, a village preaching campaign, and the annual religious festivals. The retreats of our church are days when the people sit in silence before God and meditate upon Him.



Courtesy of "Spirit of Missions," New York

A CHRISTIAN HOME IN AN INDIAN VILLAGE

Save India Through India's Women

By ANBU M. AZARIAH,* Dornakal, Central India

OUT of the whole population of India, "some 352 millions," more than eighty-nine per cent live in villages. In the Telugu country, there is not even one city of major importance, or any military station. Hence, to give a typical picture of the life of the average Telugu Christian family, we must look closely at one or two villages.

Many efforts are being made by the present Government at rural reconstruction. Yet the backward conditions under which most village women live at present will probably strike American Church people as surprising. Until recent years, nearly all the village Christians were drawn from the "depressed classes." These still live outside the village proper, in hamlets of thatched huts. In the hot weather these hamlets are subject to devastation by fire so that every year many homes and all their contents are reduced to cinders in a few minutes. One room or at most two are all that a family possesses. Earthen cooking pots, with one or two brass vessels for water, large baskets for storing grain and other food stuffs, a *coir* (rope) bed or two, and some mats of wild date palm leaves are all the furniture they possess. The wife and mother rises at dawn, pounds her grain, does some hasty cooking and departs for

coolie work with her husband and children. She does not return until dusk, when she again cooks a meal for her family. For nine months in the year, this is her life; the remaining three months in the hot weather are less occupied, but are proportionately "lean."

The village women toil all the day long but, like the rest of their family, they are underfed.

Not only the depressed classes but the *sudras* (farmer caste) also live under insanitary conditions. They and their cattle live under the same roof. One village is noted for intestinal disorders. The filthy condition of the neighborhood, the cow dung heaps close to the houses, and the number of flies, are the root cause of this common malady. Propaganda work is being done by talks on the laws of health and by health songs composed in Telugu.

One caste woman who had been to a hospital for an operation and who used to live in a house with no proper ventilation, had another house built to live in, with large windows and doors as a result of what she learned at the hospital.

And yet there is a brighter side to the life of the Christian family, even living in these conditions. Christianity lets in light, even in the darkest places. There is, first of all, the village Christian schools for the children; to these the boys, and an increasing number of girls, are sent. There

* Wife of the Bishop of Dornakal, the Rt. Rev. V. S. Azariah, contributes this paper to *The Spirit of Missions*, Protestant Episcopal Church, New York.

is the evening service, late in the evening, when there is a joyous service with hearty singing. The truths of the Christian religion are simply taught, including preparation for Baptism and the Holy Communion. All these truths give a new meaning to downtrodden lives. There is on the faces of some Christian men and women a look of inward joy and peace, and outward cleanliness, which cannot be mistaken, when they are compared with their non-Christian neighbors.

The Mothers' Union, in spite of all difficulties caused by illiteracy and ignorance, has been a means of strengthening the faith of these village women, of improving their standards of life, and of giving them a sense of fellowship with other

number of adult literates rapidly in each congregation. This is true not only of the depressed classes but of caste people also who gladly avail themselves of this opportunity to learn to read.

The Diocesan Guild for Christian girls (*Andhra Christava Balika Samaj*) is another auxiliary organization which enables us to serve village girls. This guild aims at helping unmarried girls in the villages and towns. The village girls have never had the chance of going to school; they have always worked in the fields to contribute to the family income. In the *Samaj*, they learn to live a simple life, say a prayer each day, and celebrate a joyous Christian festival once a year. They are gathered into night classes where they learn to



Courtesy of "Spirit of Missions," New York

FUTURE WOMEN LEADERS AT THE DIOCESAN GIRLS' HIGH SCHOOL

This is one of four girls' schools in Bishop Azariah's area of Dornakal. About five hundred Christian girls are enrolled in this school.

Christian women. The Mothers' Union members are also able to preach the Gospel to others. During the "Week of Witness" in May, 1938, in many villages they went out to their caste neighbors with the Good News and witnessed for Christ under the leadership of teachers' wives.

But we must look outside the village itself to see what Christ has done for the women of the depressed classes. Out of some of the most depressed hamlets have gone girls who, passing through the Church's boarding schools, have become teachers, nurses, doctors, wives of the clergy and Government officers. These are giving to India today many instances of the ideal Christian home worked out in practice.

The "Laubach method" † of adult instruction, used in this diocese, enables us to increase the

read, to sing, to sew or anything else that will help them to better their lives.

In some villages, this year, the *Balika Samaj* girls presented an Easter drama, "Seeking the Body of Christ," and thus taught in a beautiful way the meaning of Easter. The girls' boarding schools have branches of the *Samaj* and the girls who were originally drawn from the villages, now having obtained the privilege of a Christian education and training, pledge to help their village sisters by fellowship and service, especially during the summer vacation when they go home.

The Christian women leaders are those who thus get their training at the girls' boarding and training schools. These schools are an important adjunct to the work of the Church, under the management of women missionaries. There are four such institutions in the diocese with about five hundred Christian girls enrolled in them.

† See article by Dr. Frank C. Laubach in our January, 1939, REVIEW.

There is a training center for women in a village in Kurnool District where two women missionaries live in a simple thatched house, with the students in similar simple huts built all round their house. Here the women have a thorough course of training in the Scriptures, Church doctrine, and practical social and evangelistic service.

In a village, the teacher and his wife are looked upon as the leaders of the people. Where the



Courtesy of "Spirit of Missions," New York

AN INDIAN MOTHER AT WORK

She rises at dawn to pound her grain as the first task in her long day of toil

teacher's wife is a very earnest woman the women of the congregation follow her example. Study schools for the teachers' wives and the wives of the clergy are conducted by the women missionaries, often assisted by the officers of the Mothers' Union.

Candidates for ordination (as clergy) undergo training at the Divinity School for two or three years. They come to Dornakal with their families and live at quarters provided for them for about

three years. As Dornakal is wholly rural, it is a good training ground for rural service. Their wives are required to prepare for the ministry of their husbands. The spiritual preparation and the consecration of their whole being to Christ's service are important factors in the ministerial service of their husbands. To help them in their spiritual life, early morning devotions, morning and evening services are held, with Holy Communion on week days, and a quiet day once a quarter.

The women have regular classes daily, from one o'clock to two forty-five, when the babies and children are left at home in the husbands' charge. They learn a short outline of Old Testament history, the Life of Christ, and the Acts of the Apostles. Once a week, they go out to preach to non-Christian women. They also go out another day to do social and welfare work among village women in the neighborhood. Every noon, intercessions are led by the women in turn.

They also write essays on home life, training of children, village service, and kindred subjects. They do Sunday school teaching for the local village men and women. Thus they are trained to take upon themselves the responsibility of the leadership among women.

These classes, now completing two decades, have long since proved their worth. Most of the women who have been in Dornakal with their husbands are helping in the villages by their work among women. Some are able to visit in the pastorates with their husbands. The village women look up to the clergyman's wife as their pattern in everything, in social, physical and spiritual life.

The Lord giveth the word: The women that publish the tidings are a great host (Psalm 68: 11).

These words receive literal fulfillment today in the mission field. If you want to transform the nation, transform the mothers. If you desire to transform the mothers, transform the girls. If you want the girls, catch the children. The child, the girl, the wife and the mother afford great opportunities of service for India. Save the women, and so save the nation.

THE CRY OF A TAMIL POET

Lord, in the darkness I wander;
Where is the Light? Is there no Light?
Nothing know I, but I wonder
Where is the Way? Is there no Way?
How may I reach Thee, I wonder;
Is there no way? Where is the Way?

(Tamil poet, 1,000 years ago; quoted
in "The Women's Missionary Magazine.")

Closer Cooperation in Mission Work

By the REV. ALEXANDER McLEISH, London
Survey Editor of "World Dominion"

THE last twenty-seven years have been marked by the growing cooperation of missionary societies and churches. World Christian Councils have been formed in nearly all the mission fields and these have done much to give to Protestant missions a united front as they face the problem of evangelism in their respective fields. As was to be expected, this spirit of cooperative helpfulness has resulted in the emergence of many projects. In reviewing the work of a whole area much overlapping has been avoided by cooperation in various activities. This has been the means of economy in men and money, and has secured a greater degree of efficiency.

These projects, however, should not be confused with "Church union." Undoubtedly the atmosphere of cooperation has greatly aided the nurture and completion of many schemes of union. These, however, have taken place almost exclusively along the line of denominational affinities, the widest union being that of the Church of Christ in China. This includes almost all denominations and Christian bodies with the exception of the Episcopal Church, the Southern Baptists, and the China Inland Mission. In Japan many unions have occurred between the separate churches of different denominations; in India, the Church of North India and the Church of South India are mainly Presbyterian in character, while the Lutheran and Baptist unions have been more exclusively along denominational lines, as also is true of the Church of India, Burma and Ceylon. But all these unions within the various camps have laid the foundation for further union.

In cooperative projects a still greater degree of common action is found in many places. Christian colleges exhibit a wide degree of cooperation in India; the work of the Baptist Mission and the Society for the Propagation of the Gospel in Delhi is a cooperative effort that promises well for the future. It is probably not generally realized how great has been the growth of union institutions during the last few years. As an example of this, there are now twenty-six union enterprises in India, apart from those general movements that may be described as interdenominational.

This whole movement towards cooperation indicates that this method of work has come to stay, and having gone so far it is clear that we must go further. Recently in India cooperation has been entering a new field. Owing to the growing emphasis on the preeminence of evangelism in the work of the Church, the field has been viewed from a wider point of view, and the ideal of a united Indian Church in the various areas has begun to dominate policy. Some of the Provincial Councils, in view of the urgency of the present situation, have brought about a new cooperation among missions in evangelistic work. Mr. J. Z. Hodge, Secretary of the National Christian Council of India, gives one example of this in the case of the missions working in the Bhil country in Central India. This people is one-and-a-half million strong, and on the advice of the Mid-India Christian Council, which had previously surveyed the field, the missions in the area have formed themselves into a council of work among the Bhils, pledged to seek as their objective a united church in the Bhil country. This action has made possible the interchange of workers and, where necessary, the readjustment of territory.

The study of many of these cooperative enterprises reveals one great weakness. This arises from the nature of their development and their relationship to the normal work of missions. They have tended to be viewed as an extra or additional commitment outside the main budget, and have not been considered as an integral part of the work. But it is clear that if this type of activity is to develop it must be viewed by the mission boards as just as much an integral part of their activity as any other and more particularly denominational interest. A readjustment is needed in the point of view of the relative importance of our various activities.

This growing cooperative activity should be placed in the centre of our purposes, planning and budgeting.

Very closely connected with this is the education of our respective constituencies as to the need, the value, and the results of cooperation. One finds in most mission reports little or no adequate reference to the work of these cooperative

schemes. It is very important that full particulars should be broadcast to show the significance of these cooperative movements; projects in which missions may have a share should be reported in annual reports and other periodicals as truly the activities of that mission. The education of our supporting constituencies is a crucial matter. The cooperative field, more even than the denominational field, needs the fullest publicity, and those engaged in such work should be more alive to this necessity and obtain publicity from home committees.

Cooperative activities have greatly appealed to Christians with large vision as to the needs of definite fields; and from time to time individual givers have been found to help inaugurate these schemes. In other cases one society has associated others with it in some activity, and has had to bear the brunt of the support of a cooperative project. Recently much of this support has been withdrawn. The men loaned to cooperative work have been withdrawn, or the building has been required by the society; no financial equivalent has been forthcoming, so that many cooperative projects have fallen into a perilous financial situation.

Some Needs in Reconstruction

A good deal of reconstruction is required if cooperation is to make adequate progress. From the experience of the last few years I would suggest certain requirements:

(a) The need of broadening the basis of support and so decreasing the individual grants-in-aid. This would, at the same time, widen the interest in the project.

(b) Every scheme should be supported by a budget covering a definite period of years (three or five have been suggested).

(c) Supporters of the scheme should be kept particularly well informed of its progress.

(d) In order to command the fullest confidence such projects should have a good executive with the requisite knowledge.

(e) Gifts of men and property to help the project, in lieu of money payment, always present a difficulty, for when the man or property is withdrawn it is not likely that the equivalent in money will be forthcoming. If possible, every project should be so financed as to pay for its own staff and equipment.

(f) There should be equality of status among the cooperating groups; all should pull their weight, and not let the others down.

(g) The various cooperating councils have a special duty to keep in close touch with the working of these projects and to keep the supporting churches and mission bodies well informed of the progress, as they affect the interests of each.

(h) In all such projects the financial side, once settled, should not be allowed to obtrude itself continually, and the real object of the scheme should command all the energies of those working it. The spiritual objective and the fellowship of endeavor should be kept first.

The organization of cooperative councils is now fairly complete throughout the world. The co-operation between missions that resulted from the Edinburgh Conference of 1910 has been gradually passing in most fields into cooperation between mission and church.

This development has changed the whole situation; in India it has been marked recently by the amending of the constitution of the National Christian Council. The two new factors embraced in the scheme are of supreme importance. They are:

(1) To review periodically the progress of the Christian enterprise in India, Burma and Ceylon in cooperation and consultation with the Provincial Christian Councils, and to suggest plans for further advance.

(2) To take all possible steps to give effect to the principle within the Christian enterprise that the church is central and permanent.

This decision means that the future business of the annual meeting of Provincial Christian Councils will be to review the progress of the Christian movement in its area and to plan accordingly. The Provincial Councils know with some certainty what the needs of the area are, what are the available resources, what reinforcements are required, and how they should be distributed. The point to emphasize is that cooperation is to centre around the church and its activities. This cooperation in the church and mission institutes a definite procedure to what were exclusively mission activities. A policy of greater "give and take" is needed. In many fields too definite a line has been drawn between church and mission.

Burning Questions

From my recent visit to India I have found that there are many burning questions in the minds of Indian church leaders which require handling by missions with greater sympathy and understanding. A few of these might be mentioned:

First, there is the administration of money as between the mission and the church. As things stand, the indigenous church has been operated on a too limited self-support policy, a policy which can barely keep it in existence. It appears to the church leaders that they are a poor, struggling body, while the mission seems to be a wealthy organization. Yet increasingly the church is being called upon to face the whole Christian task, and it is being admitted that the church and not the

mission is the main factor in future evangelistic efforts. Nevertheless, evangelistic activities, owing to the possession of the necessary finance, are largely undertaken by the mission. The church leaders feel that there is something wrong about all this.

Financial support cannot be separated from other factors in the situation. An amazing amount of self-support can be carried on a wave of spiritual awakening, but should this spiritual fervor decline, the effort to maintain self-support may be found quite inadequate to the task. No one will deny that the church must be further enlisted in the evangelistic movement. A case in point is that of the opportunity presented by the Mass Movement in India. If, at this stage, the missions were to seek exclusively to cultivate this opportunity and to rush forward with what monetary help they can obtain, the position of the Church would be a very difficult one. It would feel that it had taken no effective part in the movement and yet was likely to be called upon to take up the responsibilities of the infant church gathered as a result of the missions' evangelistic efforts. To avoid any such result it is vital that the church should be taken into full cooperation with the mission in facing any evangelistic opportunity that may present itself in the mission field today. The time has gone when the mission can act alone. The church that has been established is the central consideration. Its interests must be regarded in a new way that will involve a readjustment in the allocation of foreign money for the prosecution of the Christian enterprise.

In the second place, a good deal of misunderstanding is being caused, rightly or wrongly, in connection with the question of the holding of property. Where the mission has acquired property in any particular area for the prosecution of the Christian enterprise, the native church leaders think they have a right to remand that this property should remain in the service of the Christian enterprise of that area. Many may hold that a mission, having spent money on land or property, has a perfect right to dispose of it by sale or otherwise. This seems to be reasonable, especially when there is a deficit in the work conducted in that area. Nevertheless, the question is not so viewed by the indigenous church. Missionary leaders may think that this is wrong; others may think that selfish motives are at play. What has to be faced, however, is that this feeling is widespread, and to ignore it is to do irreparable damage to the relationship between the indigenous church and foreign mission.

In the third place much misunderstanding has resulted from the effort to assert control of work financed from outside sources. The very word "control" is "a red rag" in many indigenous enter-

prises where the support comes mainly from foreign countries. There is a growing feeling among some that financial support ought not to give the right of control of work conducted in another national area; there is much to be said in support of this contention.

In a lengthy visit to India and the Far East I was struck by the fact that while there is widespread acknowledgment of the centrality of the Church in the Christian enterprise, there seems, from the practical point of view, very little grasp of the significance of this truth. Many say, "Yes, the Church must increase and the mission decrease"; but in many quarters it was not recognized that this is an exceedingly revolutionary proposition. It affects not only the question of policy, but the whole personal attitude of the missionary to his indigenous colleagues. It affects his standard of living and his relationship to the prevailing economic situation. It is very regrettable that so many quarrels exist between the local mission and the local church. Of course, it is inevitable that it is difficult to establish the new relationship, and it is just here that the demand for allocation of foreign workers in the field of the church becomes acute. The leaders of the church feel that they must be able to say who among the foreign missionaries they wish in the service of the church and where they would like to see them employed.

These questions show how vital it is that a real fellowship should exist between the mission workers and church workers, and how necessary it is at the present specially critical stage to preserve the spiritual value of the relationship of the mission to the church. If that relationship is obscured, the mission will not be in a position to help and cooperate with the church in shouldering the future task of evangelization. It is an undoubted fact that here we find the reason for stagnation in many fields today.

The new position into which the church has come in the cooperative councils of the world makes the question of cooperative mission projects still more important. The interest of the church must be secured in the project; it must feel that the matter is one that intimately concerns its own welfare, and if possible the church should be associated with the group of missions that are combined in the particular project.

Viewing the whole field I have not merely been impressed with the variety and extent of cooperation already achieved, but also by the wholly undeveloped possibilities. Everywhere new vistas of possible cooperation open up. This is especially so when we realize, as Dr. Mott points out, that the Christian mission today is confronted with an intensification of the forces of opposition, with the organization of religions against the Christian

witness, and with the success of the many *isms* claiming the allegiance of men. In answer to this world situation the missionary enterprise must also intensify, organize, and make more efficient its organs of cooperation.

In view of this necessity, it is regrettable that so many missionary cooperative councils are crippled for lack of adequate financial support. It stands to reason that the cooperative projects already functioning will be greatly endangered if these councils are not strengthened. Is it not a wrong policy to be concerned chiefly about the support of this or that project when the missionary council itself is in serious financial difficulties and is largely rendered inoperative? In spite of all handicaps, however, it is amazing how these councils have functioned through times of recent difficulty and how extensive have been their operations and how vital the emphasis they have placed upon the centrality of evangelism.

Two dangers have been present in the development of cooperative projects. On the one hand schemes have been promoted by specially interested groups, which have not been properly discussed by the missionary community. This danger is the greater where the group interested can usually provide initial finance. Development once begun may wrongly direct a great deal of missionary activity.

On the other hand there is the danger of preparing plans from the top, and not sufficiently preparing the ground and nurturing them from below. The result is that often the schemes are superimposed upon an uninstructed constituency whose interest has not been captured. Another necessity in all cooperative projects is that while they should be devised on a thorough business basis, we should never lose sight of the spiritual significance of the project. It should constitute for all concerned a call upon their faith and sacrifice.

This subject of closer cooperation formed a part of the program of the World Missionary Conference in South India. The time has come seriously to reconsider the whole question of cooperation and its financial support, and to integrate it in the everyday plans of missionary councils and committees. The experience that has attended such cooperation has revealed to those participating something unique. It has been found that what we hold in common is much deeper and more significant than that which separates Christians. This is a great discovery! The magnitude of the issues at stake, and the demands of an increasingly difficult situation may have drawn us together, but it was not these which kept us together. The spirit of Christ has been found to be the unifying factor, and this was a real discovery.

Faith in Christ has been discerned in a new dimension in the fellowship of others representing all sections of the Christian Church. Where these conference and councils have included Christians of all nations this discovery was even more significant. Faith has enlarged its boundaries and has overstepped divisions; in very truth Christ has been found by all in a new way.

The faith of the Church as a whole has thus taken on a new significance; this has not been because of organization and manipulation, it was a real discovery. This wider and deeper faith, which the Church has entered upon in this way, has opened up new possibilities; these possibilities are not confined to committees, the Church has discovered that it had a more adequate Message for the world. What Christ might mean for Christians and for non-Christians has been set forth more clearly, and the whole witness of the Church is definitely linked up with the needs of men everywhere. The life and witness of the Church necessarily involves a world outlook, as has been demonstrated beyond all gainsaying.

On the practical side the experience of these cooperative councils has thrown increasing light on the problems of world evangelization and on the whole mission of Christianity. The experience gleaned from other parts of the mission field, and from other sections of the Christian Church, has been brought together and has been applied to the whole enterprise. Solutions otherwise impossible have suggested themselves for long-standing difficulties, and the Christian forces have found themselves facing the task presented by its information throughout the world with fresh vision, rejuvenated faith, and conscious power to apply the Christian interpretation to the life of the world. It can safely be said, therefore, that we have reached a point where it has become clear that cooperation in the missionary enterprise has come to stay, that it must become an integral part of our outlook, plans and budget, and that we must embark upon a process of education of constituencies in order to show unmistakably the significance, the need and the value of cooperation.

It is the growing conviction of those who have much experience of cooperative projects and the work of these Christian councils that they have a significance for the missionary enterprise greater than that devoted to parochial or denominational interests. This, in fact, stands to reason, and there undoubtedly seems a special blessing attached to all such endeavor. It demonstrates the existence of a unity for which we all pray, and is the closest approach we have yet been able to make in the present circumstances to the fulfillment of Christ's prayer, "That they also may be one in Us: that the world may believe that Thou has sent Me."

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

Enthusiasm is something which can be caught. Ten minutes with someone who is accomplishing something is worth ten hours reading *about* him—provided the ten minutes is used effectively. We are deeply concerned in developing the interest of our laymen in the missionary task of the Church. Are we making effective use of the times when our missionary is, for a brief period, with us? Is the enthusiasm which dominates his (or her) life to the extent of keeping him at work in a foreign environment being transferred to those who are responsible for his being there?

Almost as valuable, and in some cases more so, are the contacts with the National Christians from mission lands.

And to a varying degree, the same is true of opportunities to meet Mission Board secretaries and other official liaison-people of the various boards.

We have received and present to you some interesting accounts of effective use of such opportunities. They compose but a fraction of the ways in which we should be making better use of personal contact with those on the far-flung battle line of Christian progress.

As Man to Man

"An adult conference in Iowa over Labor Day week-end was arranged to take advantage of the presence and participation of a missionary home from Africa. His approach was from the point of view of the African who accepts Christ; and revealed the changes that must necessarily come in his whole scheme of living. The missionary stayed with three laymen, who took him

home after the Sunday evening service and called a men's meeting to hear him. I never saw men as captivated as were the men at this conference."—*M. E.*

Very well; look at what happened. Labor Day—a week-end when *men* would be free. His approach—refreshing to say the least; and vital. We venture that those who arranged the conference gave deep thought to the question of what phase of the work they wanted their missionary to present. It is necessary to study out what a group needs. To say, "Just speak to us upon anything that is in your heart," is a lazy and ineffective method, calculated to result in nothing. (Parenthetically may your editor remark that within this past year she listened to an address given by a world famous missionary at an interdenominational gathering of thousands, which was but futile piffle. Probably because no one had troubled to discuss with the speaker possible background and needs of the group to be addressed.)

Arrangements were made for close contact with three laymen—not with a family or a married couple. Those three men may have been chosen because of what the experience would mean to them, and through them to the local church; or it may have been a deliberate setting of the stage for just what happened spontaneously.

There was a spontaneously called meeting of men—where as man to man the subject could be followed further. Men gather for serious discussion in almost every organization except in regard to the missionary work of the Church. Men need to have a

chance to meet thus. Spontaneous or pre-planned, it accomplishes something that a mixed group will not do.

Obviously their missionary had a winning personality and a real message. But so do many other missionaries who are never given half a chance to put them at your service.

Two-Way Contacts

We have often heard of reading a letter from our missionary once a month at the meeting. Here is something different. It comes from a church in Louisville, Kentucky.

"Our Young Matron's Guild, our Business Young Women's Guild, and our Women's Missionary Society each write a letter every month to our missionary in India. Our pastor also writes occasionally. We keep up a subscription to *Good Housekeeping* for her and once in a while send her patterns of dresses, as some of our women wear the same size." They find many ways of sharing in her work and of keeping her assured of their continuing interest. "In fact," the account closes, "we are all crazy about her and do all we can for her."—*E. S.*

The emphasis, in that church, we note, has been almost entirely on its responsibility to their missionary. The personal contact was made while she was on furlough. Now their affection and expression of interest follow her. It does not take much imagination to picture the difference between the atmosphere in which that missionary works and the one in which the unattached worker labors. Upholding the hands of those afar off to give them power to achieve is no

sentimental imagery. We called it *morale* in the days of the Great War.

Do not be content to be on the receiving line. Make a two-way contact with some worker and enter into his or her work with appreciation and intelligence. Presents are all right. One gives where one's heart is. But understanding and interest is the jewel beyond price that lies in our hands to bestow.

A Continuing Contact

A state missionary leader in Georgia writes of a series of contacts with a missionary which she is using to secure that *continuity* so often lacking in our missionary education.

Three steps are noteworthy. First, a series of contacts in which a missionary was personally escorted from church to church by the state worker who was quite familiar with those churches. What a splendid way for a first contact to be made! The missionary was free to give herself; and received so much in her companion's interpretation of the situation in each church as to be able to give what it needed most. Second, a project of providing things for the missionary's use in the field was arranged through Board Headquarters. The necessary follow-up study of that missionary's work was a natural accompaniment of such a plan. Third, and this is especially interesting, this contact and the project were deliberately planned long enough ahead to be the build-up for the present India study.

The same sort of thing is possible in any group. Too often we study frantically a certain country or racial group and after the six months is over, we drop them like hot stones while we pursue a new interest. New studies keep us alert. But let us so plan our approach, our contacts, our service projects, our study, so that along a few major lines at least we build up a continuity of interest and action.

The World Day of Prayer

The observance of the World Day of Prayer can all too easily

become set into a form. Consider this year having at least one dramatic element is your service. The following report gives an excellent suggestion. With the world in its present state, what more forceful than the symbolic recognition of the fact that only Christ can draw the peoples of the world together in friendship. Use nationals if possible; it will give reality to the service. But the nationals must express their own conviction as to the power of Christian living. It must be real, not assumed. We are in a service of prayer, not in a playhouse.

This year the international service was held in the Community Church, with the wife of the sub-dean of Holy Trinity Church presiding. Twelve different nations were represented in the audience. Each one prayed in her own language. The earnest prayer offered for the sufferers of the war by a Japanese woman will long be remembered. The high peak in the service was the candle lighting service when women, representing the different nations, approached the central candle with their unlighted candles, from opposite aisles, to return with them lighted to spread their light.

A holy hush fell on the audience as the Japanese and Chinese women from opposite aisles approached the central candle and at the same time lighted their candles to return to spread their light. It was evident that the only way out was for the love of Christ to lift us all above the narrow nationalism which is darkening our world. We were challenged to spread the light of His love as the only way out of the darkness which is fast enveloping us.

Harness Hidden Abilities

The director of a welfare organization with a million dollar endowment remarked, "I don't know why we keep Miss X. She violates every rule for procedure that we have drilled into our workers." He paused thoughtfully and added, "And yet she can, in her own way, accomplish results in this group of contacts that has baffled our best workers."

That organization is to be complimented. Although Miss X's talents lay outside the prescribed set-up, she was allowed to serve in her own way and given a problem the orthodox could not solve. They used her inability to work in routine ways to advantage by finding

the place where her abilities could serve. She is a success and a piece of work is being well done.

How often have we tried to force every member of the missionary society into a pattern of giving? How often have we measured the success of our stewardship by what we have accomplished along one or two lines?

Why not try, instead, to search out the realm of every member's greatest interest in giving and then demand "Full measure, pressed down and running over," of every one in her chosen field. The total giving when unorthodox avenues receive recognition and encouragement will amaze you. And there will be an increase also in your regular avenues of stewardship, for increased interest always results in better general support.

Here is one way of finding out interests and abilities and getting them into harness. Be sure each team has a driver who, even if the road is new, is willing to work along and find its goal.

Make a sheet, or sheets, preferably mimeographed, with something like the following on them, leaving space at the bottom for any member to write in any other special ability she might care to offer for service. Place a copy in the hands of each member of the missionary society, asking that one or more of the items be checked, that the slip be signed and returned to the officers.* From a study of the returned sheets, interests of members will become apparent, and abilities hitherto neglected may be put to use.

1. I feel the need of a bit of serious study. I would like sometime during this year, to join a leadership training class on methods of effective missionary work in the church . . .

2. I am interested in needle

* Before preparing the slip, the officers should consult any one directly involved—such as the leader of a Junior group, or the superintendent of the Sunday school—so as to have some idea of what types of service may be rendered. The possibility of a few weeks of help may encourage the Junior leader to take up a mission study with the children. Or it may reveal the fact that she is not cooperative, and so lead to the decision that that item should be omitted.

work. I might be able to join a small group of women who would meet occasionally, to make garments for some mission center, such as those for Migrant workers under the Council of Women for Home Missions. . . . If such a group meets I think it would be interesting if a chapter or two at a time of some one of the lighter mission study books might be read out, — something which none of us have read. . . .

3. I enjoy telling stories to children. I should be glad to undertake the preparation and telling of a group of stories in one of the children's story hours, or study periods for missions. It would give me a fine excuse to be with the children in one of their units of mission study, and it would bring me up-to-date on the methods and materials being used with children today. Besides, it would encourage the leaders of the children's group to have an extra helper once in a while. . . .

4. I find I would like to do some special reading on —. I would like our librarian to make out a list of several good books on the subject and give it to me. If she will indicate whether the books are from our own library, are personal copies or are in the public library, I will try to read at least — of them during the year.

5. I have become interested in the political aspects of some of our city problems. I am willing to investigate any such thing as Juvenile Court, Playgrounds, Color Lines and restrictions, which would help our society to find out what our nearest city conditions really are. . . . I might be willing afterward to serve on an interdenominational committee to attack some one phase of the contributing cause of trouble at its root, in the attempt to destroy or modify it. . . .

6. I enjoy entertaining. I should be interested in helping to arrange for interracial social affairs, . . . in entertaining some guest speaker of another race . . . , in planning special times of fellowship and recreation for our group. . . .

7. I like giving book reviews. I shall be glad to read and prepare introductory book reviews on several books which would be stimulating reading for our members. . . .

8. I have directed dramatics. If playlets for the meetings are to be given, I shall be glad to help direct, costume and stage them. . . . If a missionary play for public presentation is to be given, I should be happy to undertake its production. . . . or to help in its production. . . .

9. I have had some experience in directing music. If new missionary hymns, are to be used, I will be glad to learn them and to plan for interesting learning periods in which I shall guide our members in learning them. . . .

10. I like to cook and to experiment with new dishes. I shall be glad to try out recipes for foreign foods and to plan refreshments or dinners using them, supervising or undertaking their preparation. . . .

11. I have had some training and experience as a teacher of adults. I would be willing to prepare to lead a group of our members in a leadership training course on missions . . . ; in a study of the current home missions book . . . ; in a study of the foreign missions book . . .

12. I like going to Conferences. I am willing to consider giving several days to go to a missionary institute, summer conference or something similar during this year. . . .

13. I enjoy making out bibliographies. When our missionary group wants to do some reading on a special subject, I shall be glad to browse through our own and the public library and make out an annotated list of books and magazine articles to be circulated. . . .

14. I have some artistic ability and would be glad to plan and make posters and announcements for special meetings . . . ; or place cards and table decorations for special dinner or luncheon meetings. . . .

15. I have a car and shall be glad to call for and bring to the meetings and return home after-

ward older members who can not otherwise come. I would like to have a regular group of passengers so that we can develop a fellowship—so these members will not feel they are imposing on me for an "occasional" ride. . . .

A Garden Meeting for Baby Bands: As children and leaders gather together, two lovely verses were read from the membership cards and mothers and babies sang, "Jesus Loves Me." Four tiny members then appeared dressed as the little gift box friends, Sita, Lillian, Taro and Danny, and in a few words told something of these little folks. In response to the roll call each child presented his or her kodak picture to be used in a Family Album being started in the Baby Band. The speakers were the ministers of the church, who gave the mothers a thoughtful talk on child training, and the branch secretary of Baby Bands an interesting address on the work done for Japanese children at one of our schools. The S. S. superintendent provided a very happy surprise in the way of moving pictures. A brief program of games followed, the children having been told that other little boys and girls all around the world were running, skipping, playing ball just as we were. For the refreshments the table was spread with pink and blue paper—Baby Band colors—and flowers to match. Bread and butter or little sandwiches with peanut butter or jelly were offered, cocoa or milk given to drink, and ice cream was served, made attractive with animal crackers (bears, elephants, etc.) climbing up the mound. — *Missionary Monthly of the United Church of Canada.*

Unique Report: The secretary for national and overseas sewing of Los Angeles Presbyterial, in presenting her report at an annual meeting, used a chart to illustrate the number of articles sent to the field. She had written on a roll of wide shelf-paper, fastened to a curtain rod, the numbers of the various articles made, the smallest figures first, and the largest last. As she rose to make her report, she unrolled the chart to its full length. The effect was very dramatic. — *Women and Missions.*

A Story for the Children

By VIOLET WOOD, Missionary Education Movement

THE LITTLE HYMN SINGER

Marian had one joy, which was not many for a little American Negro girl living in the poorest and noisiest section of South Philadelphia. She loved to go to church, for there she could sing as much as she wanted to, without fear of disturbing sleeping babies in adjoining tenements at home. Standing up between her mother and older sister she would pour out her heart in "spirituals" (Negro hymns). The other people in the congregation often stopped singing just to listen to Marian.

"Did you ever hear such a voice as that?" one of the church people would say to others; "that child of Mrs. Anderson is the best little hymn singer I ever heard."

It was small wonder that before Marian was eight years old she was singing solos in the adult choir of the Union Baptist Church. Many people came to church especially to hear her sing, and finally the organist arranged a concert so that many more could hear her. Admission was charged to help raise money for a community project.

After that, almost every month she sang at some church social in her own or in other Negro communities. She was very poor and had to work to help her mother, but with her earning, of from fifty cents to two dollars each Sunday, she sang her way through grammar school and high school. Her father was dead, and life was not easy for Marian, her mother and her two sisters.

One day her mother realized sadly that Marian could never become a better singer unless she could take lessons from a teacher who could help develop her voice and inspire her to hard work. This would cost much more than Marian could pay.

She was in despair because she wanted her voice to be as beautiful as possible. Mrs. Anderson tried to comfort her daughter with the hope that a way would be found.

The minister, the organist and all the friends at Marian's church knew of her problem, and wanted to help her. One of them said, "It seems selfish to keep Marian to ourselves. How proud we Negroes would be if white people could hear her sing!"

"Yes," said another friend, "it might help white people to realize that God gives beautiful gifts to us as well as to them."

As a result of their talk together it was suggested that they arrange for a big concert at which Marian could sing. Tickets would be sold to members of all Negro churches so they could raise the needed \$125.00. Marian sang that night in her rich contralto voice to a full house. The people sat spell-bound and called for encore after encore. It seemed as if they would never let her go.

That was the beginning of a great career. Today Marian Anderson is one of the world's famous singers. She has sung in the capital city of almost every country in Europe, in Russia and in South America. She gave a concert in the White House, and she sang before the King and Queen of England. Jan Sibelius, the famous Finnish musician, admires her so much that he has written songs of great beauty especially for her.

Marian has not forgotten that she was once a little hymn singer in a Negro church. As the closing part of her concerts she always sings three or four Negro spirituals. Some day you may hear her over the radio, on your phonograph or at a concert when she sings "O, Lord, What a Morning, When the Stars Begin to Shine."

MAKING USE OF THIS STORY

Tell the story of Abraham Lincoln and his struggle to free the American Negroes from slavery. Explain that he knew that freedom for them was only half the battle and that the other half lay in making it possible for them to have an education. Out of illustrations from the work of your own denomination show how Christian home missions are carrying on the work that Lincoln started. Round out the child's understanding of the term "Home Missions" to include Christian schools, colleges, community houses, traveling hospitals, clinics, clubs, churches, social workers, nurses, doctors, teachers and pastors for the Negroes in rural and metropolitan America.

In building up a picture of the background of the South from which most Negroes come, make the scene vivid by describing sorghum cane, cotton bales, Mississippi paddle-wheel boats, paper-shell pecans, Spanish moss, Negro spirituals, sage brush brooms, iron kettles, and other things connected with their life.

A True-False Test for Children

(When the child has written his answers, or given them orally, the parent or teacher should follow up each item with "We know this is (or is not) true because . . .")

1. George Washington set free the slaves in America T— False
2. Negroes do not admire Abraham Lincoln . . T— False
3. A Negro dance is called a spiritual T— False
4. Negro boys and girls can go to any school T— False
5. Roland Hayes is a famous Negro singer . True F—
6. Marian Anderson is an English singer T— False
7. A Community Chest helped Marian Anderson T— False
8. Jan Sibelius does not permit Marian Anderson to sing his songs T— False

Music

"*African Hammock Song*"—first English printing of song of native African men bearing the hammock of the white missionary and incorporating the rhythm of the marching feet on the forest trail. Both English and Buluba words. (5 cents per copy or 3 for 10 cents.)

Order from the Missionary Education Movement, 150 Fifth Ave., New York.

BULLETIN

Council of Women for Home Missions

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

The Women of the Church Seek Peace

The Christian Church in these days is in the vanguard of that great movement driving the peoples of the world away from war. Amidst the tension of the hour in international relations and the confused thinking as to how to preserve the peace of the world one fact stands out in bold characters, and that is the desire of the common people to find a way to keep out of war. The Church is making its contribution in its declaration that war is sinful and contrary to the way of life as revealed by Jesus Christ—and in its effort to lead Christians in their attempt to achieve a peaceful world built upon justice and brotherly love. In this movement the women of the Church through their organized groups, and as individuals, are taking a leading part, and in increasing numbers are seeking peace and pursuing it. How are they doing it? Through worship, first of all, believing as they do that God is wisdom and that only through communion with Him will the true solution be found.

"Seek Peace and Pursue It"

A WORSHIP PROGRAM

This peace program, extracts from which are here given, has been recently published by the Women's Boards of Domestic and Foreign Missions of the Reformed Church in America. It emphasizes the relation between missions and peace and is intended for use by women's missionary societies or other groups of church women. It is given here in outline with the permis-

sion of these Boards in order that women of all denominations may use it if they so desire. The complete program may be obtained from the headquarters of these Boards, 25 East 22nd Street, New York City.

* * *

Call to Worship: Glory to God in the Highest, and on earth peace, goodwill toward men. Blessed are the peacemakers; for they shall be called the children of God. The day spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And He shall speak peace to the nations. Glory to God in the Highest, and on earth peace, goodwill toward men. (Luke 2:14; Matthew 5:9; Luke 1:78, 79; Zech. 9:10; Luke 2:14.)

Hymn: In Christ there is no East or West.

Scripture Reading: Isaiah 52:7; Zechariah 9:9-11; Isaiah 11:2-6, 9; Micah 4:3.

Prayer.

Hymn: Jesus shall reign where'er the sun.

Reading: Why do we seek Peace?

As Christians we have chosen to follow the Prince of Peace. As loyal followers we believe in His teachings and spirit, and He taught and exemplified the power of love. He showed us the Father, and all men as our brothers. We seek peace because it is *His Way*.

As women in the home churches we have become acquainted with God's children around the world. We believe that understanding, respect and

good will are vital factors in international relationships.

As citizens of the United States we join in the renunciation of war as set forth by the Kellogg Peace Pact which our nation has signed.

Finally, we seek Peace because we have seen the fruits and futility of war. Its cost in money was the smallest price of the World War. It cost 33 million human lives.

The end is not yet; the fruits are still with us, in broken homes, shattered lives, economic burdens, increased bitterness and distrust among nations. The last word of a war is never spoken.

We seek peace because the way of war has failed. *Why not try His Way? Love never faileth.*

Meditation: How shall we pursue Peace?

It is not enough to seek peace; we must pursue it. World peace is an ideal still far from realization, but it is our part to follow the gleam. To achieve peace we must follow hard after the things which make for peace. We know the things that make for peace with our neighbors; the same laws operate for nations. Love is the fulfilling of the law. May all that we do be done in love.

* * *

Prayer: Dear God of Love, and King of Peace, we know that out of the heart are the issues of life. Disarm our hearts. Take from them all things that make for strife, all hatreds and prejudices, all suspicion, and self-seeking, and self-righteousness, and give us hearts sensitive to the sufferings and the needs of all our brethren, of whatever

color or race or nation. Make us ever anxious to aid, eager to share. In our own lives, and as far as we can project our influences, may we follow after the things which make for peace. May we who dare to call ourselves by His name, dare, too, to try His Way, the way of love.

In the name of the Prince of Peace. Amen.

Hymn: O God of Love, O King of Peace.

The Church Woman's Decalogue of Peace

A statement of beliefs has evolved from the thinking of groups of church women who through study and discussion have come to the conclusion that they must base their work for peace upon the principles here set down. The National Committee of Church Women believes that this Decalogue expresses the point of view of the majority of the church women with whom it has come in touch. Does it represent your convictions? Write to the editor for a free copy. Study it and decide.

Gleanings from the Activities of Church Women in the Peace Movement

The organized women of the Church are taking an ever increasing interest in public affairs. Witness their activity in interracial and social problems which are so closely aligned with their mission study, and the growing realization that international relations are so bound up with the missionary enterprise that the building of the Kingdom of God on earth depends to no small degree upon the solution of the problem of peace and war. Studies in international relations are being put into the programs of missionary societies, and other church groups, and this is leading to an active participation in the peace movement through church agencies or through one, or more, of the various peace organizations.

Many stories could be told, would space allow, for in one way, or another, word comes of the many methods by which the

people of a community are being aroused to the need for intelligent study and responsible action in this field of foreign affairs. Never have the people of the United States been so internationally minded as at the present time, nor so confused by the trend of world events. To create an intelligent public opinion from the point of view of the Christian citizen is the work of these groups of church women who are cooperating with men and women in other organizations who are equally aroused to the need of the hour.

And what are some of the things which these women are doing? The Woman's Auxiliary of the Diocese of Newark, New Jersey, sent out a call for a one day Institute on Peace Education for which they asked the cooperation of the New Jersey State Committee on the Cause and Cure of War, the first time that a church group had appealed to that committee for help in setting up such a program—a fine example of cooperation between church and secular agencies. To quote from the letter sent out by the President of the Woman's Auxiliary of the Diocese: "The findings of the great World Conferences at Edinburgh and Oxford have so appealed to our inclination toward church unity that we have perhaps missed an equally important emphasis in the program of the church cooperation with existing organizations and agencies in the interest of world peace. This is, therefore, more than a date on our calendars. It is an expression of faith that, in spite of the sense of futility induced by present world conditions, it does matter that the church women of the Diocese of Newark believe in peace." The program included among other topics a discussion of peace education in parish programs, and from that institute there no doubt was carried down into the churches of the diocese a new enthusiasm for this phase of the work of the Church.

Another instance: The Peace Council of the City of St. Louis planned a huge demonstration for peace on last Armistice Day.

"Eleven hundred luncheons held by eleven hundred women each entertaining eleven guests at eleven minutes before eleven on the eleventh day of the eleventh month" was the goal set by the Council, and the church women of the city took an active part in the project. At eleven o'clock there was a radio broadcast conducted by some of the religious leaders of the city. The time from that hour until luncheon was served was given to a discussion of the world situation, and after luncheon a ballot was taken to register the opinion on American foreign policy. The interest was very great and it is the hope of St. Louis that other cities will follow their example next year.

These are but samples of the many ways in which the women of the churches are working. If you are convinced that your church should have a share in this great task and would like to know how to get started, send to the Church Peace Union, 70 Fifth Avenue, New York City, for a leaflet called, "Building a Peace Committee in the Church," and you will find much help. Or, write to the National Committee of Church Women, Room 63, 297 Fourth Avenue, New York City, which represents the Council of Women for Home Missions, the Committee on Woman's Work of the Foreign Missions Conference, and the National Council of Church Women, through which the organized women of the Church are related to the peace movement.

"Seek Peace and Pursue It." This theme represents the ideal which moves the women of the Church today as through worship, education and action they seek to put the Christian motive into the heart of the great cause for which they work—"on earth peace, goodwill to men."

ELINOR K. PURVES,

*Chairman, International Relations Committee, National Committee of Church Women.**

* The National Committee of Church Women is the coordinating Committee of the Foreign Missions Conference, the National Council of Church Women, and the Council of Women for Home Missions.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

CHINA

Spreading the Gospel by Radio

The Shanghai Christian Broadcasting Station is in many cases the only means by which the Gospel is heard in China. Additional factors favor this method of spreading the message of Christ.

The people of China are from 80% to 90% illiterate, but no illiteracy prevents them from hearing. Even a lack of education does not prevent their understanding the story of salvation through Christ.

Many who would be afraid of "losing face" should they be seen going to a Gospel Hall, do not hesitate to listen over the radio.

The worse the weather, the larger is the audience around the radio so that storms do not hinder the work.

This is also the quickest and cheapest way to reach large areas with the Gospel Message.

Christian unity is promoted, for from 80 to 90 speakers from different missions and churches take part in the program each week. At the end of 1937 there were at least 1,500,000 receiving sets in China, and the number is increasing. There are very few programs on the air in China, so that the Christian message is listened to more readily by those who have radios in their homes. —*Alliance Weekly*.

Students and Christianity

A Presbyterian college professor in China says that preaching Christ to students in China today is probably the greatest privilege that can come to any follower of Christ. This conviction came after a two-months' evangelistic tour among students in Japanese-occupied territory. Student evangelism is more be-

set with difficulty in such areas, because students are compelled to take part in Japanese promoted parades and demonstrations against Chiang Kai-shek and the central government. In schools which refuse, teachers are dismissed and students are transferred to other schools. Some feel that institutions should be sacrificed, rather than ideals; others think it their duty to carry on as best they can. Faced with such a desperate situation Chinese students are gripped in a new way by the challenge of Christ and the Cross; hundreds are accepting Him and hundreds more are ready to do so.

—*Foreign Affairs Bulletin*.

Love of God in Action

A China missionary on furlough in the United States says that more progress has been made in Christian work in the last six months in the area where he has been doing relief work than in the previous ten years. The love of God shown in the heart and life is more convincing than sermons.

All of the thirty-nine Presbyterian mission stations are occupied and active. For the most part, missionary mothers and children are in protected areas, while the men remain at their posts or service. Two missionaries have recently been allowed to return to Soochow, the ancient capital, which was almost destroyed by the Japanese.

Forty Christians Bear Witness

Forty Christians at the United Church of Canada Mission in Changte, Honan, were carried off last August by 160 armed men who broke into the compound. Later, all were safely returned, and had a tale to tell.

Nothing of the kind had ever happened before. The majority of those aroused from sleep and carried off for ransom were young girls; the others were three men, some married women and several children. Tied together with ropes, they were forced to wade through a river waist-deep. Nevertheless, they refused to be frightened and went serenely with their captors, confident that they were in God's loving care. At first, their captors taunted them with the fact that *they* did not believe in God, that their church had *not* been able to take care of them, that God had *not* helped them; but this taunting did no damage to their faith, and soon the bandits began to be impressed, whether they would or no. Then began an experience for these ex-soldiers as to what Christians were like. They could trust them—and this resulted in more liberty. They spent much time in prayer, and couldn't be intimidated. Finally their captors said: "Truly, your prayers have power to open the heavens." They returned them in safety, some even saying wistfully that they would like to become Christians too. "Come with us to our compound," was the reply. "We would be given ropes and told to hang ourselves," was the answer. "No, Christians forgive," was the reply. "They do not want revenge." Probably it was their guilty consciences that did not permit the acceptance of the invitation, but who knows but that in happier times some of them will find the better way?

—*World Dominion Press*.

All Seek a Better Order

A writer in the *Missionary Research Library Bulletin* reminds us that whereas one country

turns to Communism, another to Nazism, another to Fascism and still another to old age pensions—all in the pursuit of a better social order—not one has shown such inclination to turn to Christ as the solution of its problems, as has been revealed in China in her crisis. The germ of a mighty national movement is there. The Japanese invasion has shattered the placidity of the Chinese masses, so that the missionary program must follow a new path. Hitherto, the chief emphasis has been on training the intellectuals, and the success of this emphasis is well demonstrated by the large number of Christian leaders in every department of the nation's life. It is this group of the nation's Christian leaders who are urging a program for carrying the Gospel of Christ to the awakened masses as the objective of future missionary work.

Missionaries vs. War

Presbyterian missionaries at Shanghai have sent the following appeal to the readers of *Monday Morning*:

The members of the Shanghai Station of the Presbyterian Mission in China would appeal for social action to the Presbyterian ministers of the United States. We ask that they organize the men of their churches, and the women, for action against war; that they send letters or telegrams to the President of the United States, to the Secretary of State, and to representatives in both houses of Congress, demanding that the United States no longer be a partner to the invasion of China through supplying the means of aggression to the Japanese invaders or through the loaning of money for the so-called reconstruction of "occupied areas."

We want peace for the United States, a peace that is not only legally correct, but that is also honorable in its relationships to other countries. Our latest information is that 54 per cent of the war supplies purchased by Japan have been secured from the United States.

We ask that the United States of America make no further such contribution to the armed aggression of another nation in China.

(signed)—*Members of Shanghai Station Presbyterian Church in the U.S.A.*

Student Aid

The Far Eastern Student Service Fund of \$50,000 is being

supported by national and international student organizations to meet the acute needs of students in China, to demonstrate student solidarity around the Pacific, and to strengthen the forces of reconstruction in the war-torn Far East. Last year, Christian Associations and church groups raised \$18,000 for the same purpose.

Funds are distributed through nine local committees in key student centers of China. Trained secretaries, giving volunteer service, make possible wise selection of those receiving aid and a personal relationship with them. There is no discrimination as to sex, religion or political views. Help is given to any student in good academic standing who is in desperate need because of the war.

—*Presbyterian Tribune.*

Literature for Refugees

The Christian Literature Society for China reports that after months of disturbance and uncertainty, they are going ahead in their Shanghai headquarters with something resembling a normal program of printing and distribution. In the refugee camps—for Shanghai is still a city of refugees, with 100,000 in the shelters—at least 10,000 took literacy tests preliminary to entering the classes organized in these centers. These destitute people welcome books and magazines, though war has so filled their minds that they cannot settle down to anything but brief pamphlets and magazines. "Pilgrim's Progress" is one of the most popular books.

Christian Growth in Tibet

Although progress is necessarily slow in a land of age-long darkness and prejudice, such as Tibet, yet one finds much encouragement. For example, at Sheh there are now four Christian households; a Tibetan evangelist has gone to live there so that he may teach the people to read and give them Christian training. This little company has shown so much growth in grace that it is hoped to build a church at Sheh in the near future.

Two native evangelists penetrated the interior of Tibet, distributing Gospels to the wandering tribes they met on the arid plateaus of that country. They encountered little difficulty in their travels, partly because they had toured that district on a previous occasion, and partly because they carried a medicine chest with them which proved invaluable as a means of creating a friendly spirit. Longer tours are arranged at times when the rivers and passes become more or less easy to negotiate, though travel at any time in the Himalayas is fraught with a certain degree of difficulty and considerable risk.

The poverty of the average Tibetan Christians and the fewness of their number are factors that stand in the way of self-support for the churches; yet the fact that they are attempting to face the problem is a step toward the goal. —*Life of Faith.*

Chinese Hospital Merger

A significant development in medical education has been the merger of three large mission hospitals in Chengtu, capital of Szechuan Province into a teaching hospital for the medical schools of the three universities in that city. The three hospitals are the Canadian Mission Hospital for Men; the Canadian Mission Hospital for Women; and the Eye, Ear, Nose and Throat Hospital. Each has a history of more than twenty years. The three universities are Central University, Cheeloo University and the West China University. The medical colleges of these three universities have a total of more than 200 students.

—*Chinese Recorder.*

JAPAN—CHOSEN

Contrasts—China and Japan

Dr. Fred Field Goodsell, of the American Board sent an article for *Advance* from Hongkong, in which he points out marked differences between Christians in China and Christians in Japan. Christians in Japan, for the most part, are urban, middle class folk. Their churches are usual-

ly small and coherent, growing very slowly. It is assumed there can be no conflict between religion and the state, so that Japanese Christians, with few exceptions, do not feel that they are untrue to their Christian principles when they support the policies of their government, even when it invades China. Dr. Goodsell heard one Japanese Christian say: "Of course we don't like this war business, but since the government has gone into it, we must see it through."

The Chinese in contrast to the grim seriousness of the Japanese, are naturally exuberant and enthusiastic. There is a gap between Christian intellectuals and Christian peasants in China, such as is not so apparent in Japan, probably for the reason that there are fewer Christian peasants in Japan.

Under Government Control

When the proposed mobilization is completely effected, Japan will rank with totalitarian states. Speech and press are rigorously censored. Textbooks have been rewritten. University and college professors—among them a number of Christians—who professed liberal or democratic opinions, have been removed from their positions and held for trial. The bill for the control of religious organizations, if enacted in its present form, will extend government control of churches and temples even to such details as the appointment and dismissal of religious workers.

Japanese Christians number less than 300,000 in a total population of approximately 67,000,000. In their outlook on the world, their sympathies lie with the democratic states of the west rather than with Japan's new European allies. They profess a religion which is strongly identified in the public mind with internationalism and movements for world peace. In recent years their leaders have been striving earnestly to realize a common viewpoint with Chinese Christians on a basis of fellowship to "remake the world." This explains why they are looked upon

with distrust by the Japanese Government, and are threatened with serious curtailment of their religious and personal freedom.

—*Pageant*.

Spiritual Mobilization

Japan's present emergency has forced religion upon the attention of the Government, hitherto indifferent to all religion. Great efforts are being made to secure the understanding and co-operation of religious leaders in promoting the "Spiritual Mobilization Movement" of the Government. Recently, a week's Training Conference was held at which Government officials and specialists presented national problems for consideration. These included the nation's economic life, thought life, objectives on the Asiatic continent and future policies. Buddhist and Shinto priests, predominated, but sixty Christian pastors, representing all the denominations, were present. The crisis is forcing the followers of all religions, and especially their leaders, seriously to grapple with the questionings and problems which assail the nation. Therefore, a Buddhist-Shinto-Christian Council has been formed to enable the leaders of these three faiths to take united action where possible, if no compromise of religious principle is involved.

—*World Dominion Press*.

Japanese Professor Speaks

When a Japanese professor addressed a large audience on "The Christian Idea of Righteousness," facing him were seated some twenty secret service men ready to jump at him if he uttered any sentiment against the national unity movement. "O Holy Spirit," he prayed aloud before his lecture, "stand beside me and give me power to be Thy witness, Amen." Again and again he appealed fervently to the audience, saying, "You who are not Christians, I assure you that Christianity raises up true patriots in every land. Search history. Christianity makes us the best citizens, the best Japanese. You, Christians, I plead

with you to be unresentful, faithful and loyal till the end."

He was calm, self-possessed, dignified, but meek and unresentful. One could see the flower of Bushido baptized into a Japanese Christian gentleman. Nobody could lay hold upon him at that time. Later, however, the pressure was brought upon him, because of his Christians views on many critical issues. For the peace of his university where he had taught over seventeen years, he resigned his chair.

—*World Dominion*.

A Novel "Experience Meeting"

Around the dinner table at a missionary's home in Chosen, some guests related the manner of their conversion.

An elder of thirty years' standing had been a dissolute youth. After much urging on the part of a Christian older brother he went to church, merely to please his brother. There he was fascinated by the clock on the wall, and went back time and again to observe this remarkable foreign contraption that had the power to move its hands itself, and by which one could tell the time—if he knew how. It could be nothing less than spirit-controlled. Fascinating as it was, he could not concentrate on the clock all the time, so that gradually he became more interested in what the preacher had to say, and after that it was not long until God's Truth took hold of him.

Another man said that when he had gone to market he was asked to buy a small book. He was not interested and had no intention of buying, but he could not be impolite enough to say a curt "no" so he asked the price. When he learned it was only two *sen* he felt sorry for the man whom he thought must be in very reduced circumstances to be selling anything as cheap as that, so he bought one. But this did not mean that he had any intention of reading it. He had charge of a sewing machine in a clothing shop, so stuck the book in the drawer and forgot about it. Eight years later, when work grew slack he sometimes glanced

at the little book, so long out of sight and mind. Finally, his interest was gripped; he began to wonder if this thing was worth inquiring into. He sought out a Christian group, was given instruction, and now, for many years has been a Christian helper in his district.

—*Presbyterian Board News.*

ISLANDS OF THE PACIFIC

A Memorial Day in Papua

The birthday of Charles W. Abel, founder of the Kwato Mission in Papua was celebrated as a memorial day. Events included a cricket match; a dedication service when 40 babies were baptized, among them the first Dorevaiddi baby, from the interior. Chief Sibodu brought his 14-month son, and in his own guttural tongue promised to bring him up to love and serve God.

At women's and men's meetings, great surrenders were made, in which Papuans renounced pride, unwillingness to let God convict of things they didn't want to let go, unwillingness to be really unselfish in the home. They expressed a desire to live, instead merely to preach, in difficult situations. Many said that they had caught the vision of God's plan for Papua, but had shirked the cost and preferred the easy life of a nominal Christian to the revolutionary life of complete God-control.

Mr. Cecil Abel gave a story of the Mission to help the young people realize their heritage and responsibility.

Expansion into Dutch East Indies

Captain Skolfield, in command of the Independent Baptist Gospel Ship in the Philippines, has been looking into the missionary situation in the Dutch East Indies, with a view to expanding work into that field. He says that this is the neediest, least evangelized field in the world. As a result of conferences with the Missionary Consul there, Mr. Van Randwyck, territory in the

northern and southwestern part of Dutch New Guinea has been offered Captain Skolfield.

The present population of the Dutch East Indies probably exceeds 75,000,000. On this basis it appears that there is not one white missionary or Christian worker, (including Roman Catholics) to each half million people. A section of Central Sumatra, inhabited by more than a million people, has never seen a missionary. There is a highly developed civilization, supervised by Dutch officials, without one Christian among them. —*The Message.*

Philippine Cooperation Advances

During the past five years, and notably during 1938, definite forward steps have been taken in a 40-year old cooperation among the missionary boards in North America and among the institutions set up by them in the Philippines. As a result of what was formerly the American Council of the Philippine Federation of Evangelical Churches there is now the Philippine Committee of the Foreign Missions Conference of North America; a secretary has been added—for at least a year's service—to the Foreign Missions Conference staff to be also secretary of the Philippine Committee during much of his time; and the Philippine Committee is, by action of the American Council of Missionary Boards agreed upon last spring, cooperating with the Philippine Federation of Evangelical Churches in a number of aggressive enterprises.

Among these cooperative activities are the following two: "A more adequate presentation to the American people of the strategic position of the Philippines in the Far East, and America's Christian responsibility and opportunity there"; and "continuous study of the needs, progress and opportunities of the evangelical Christian movement in the Philippine Islands, with a view to the development of a more adequate and effective program of work."

NORTH AMERICA

Present Day Demands on American Missions

Two conferences were held in Pittsburgh by United Presbyterian leaders last October. There was a courageous facing of realities and responsibilities in this day when every system, social, political and religious, is being tested by fire. Definite objectives include taking community census at proper intervals; enrolment of communicant classes; where possible, series of evangelistic meetings for winning of life.

Dr. W. Bruce Wilson, before the conference, had completed a 10,000-mile tour of western stations; some in the "dust bowl," others in mountain fastnesses where the party stuck in a snow drift nine feet deep. In that neglected, one-time important gold mining center, a promising group was brought together. In the second largest county in the United States, not many miles from Los Angeles, Cal., is a district without a Christian ministry and typical of 10,000 communities in our boasted land without religious instruction, Protestant, Catholic or Jewish. There are 60,000,000 of our fellow citizens without definite association with religious faith and culture; more than the millions in fields in India, Egypt and the Sudan.

—*United Presbyterian.*

Men and Missions Sunday

The Laymen's Missionary Movement—in case anyone has forgotten—is a voluntary fellowship of Christian laymen of all denominations, whose objective is to enlist the interest of men in missions at home and abroad; and to stimulate their support of missionary work in the churches with which they are connected. From their headquarters in Chicago comes the report that "Men and Missions" Sunday was observed in 1341 cities and towns from coast to coast in the United States. Every State in the Union was represented. Each year the participation has increased, and this

year's total is the largest to date. Fifty-three denominations cooperated with the National Committee of the Movement in promoting the enterprise. Plans are already under way to secure an even wider observance of the day in 1939.

Are We a Nation of Gamblers?

Dr. George Gallup, Director of the American Institute of Public Opinion whose polls on various subjects have proved accurate to a high degree, has completed a study of the gambling habit which leads him to assert that 50 per cent of the people in the United States indulge in games of chance, by which fabulous sums of money are squandered. Included in this are lotteries, slot machines, raffles, sweepstakes tickets, racing, election bets and sport gambling. Church lotteries, bingo, and raffles of one sort or another have become amazingly common, even in some Protestant churches.

Once this fever grips a person, moral and spiritual degeneration is sure to follow. Many people are driven into financial difficulty which sometimes leads to suicide.

—*Watchman-Examiner*.

Methodists Study Merger

Time observes that the 19th Century saw the women of the United States emancipated in many fields—but not in religion. When, in 1869, eight Methodist women formed the Woman's Foreign Missionary Society, an independent body, churchmen tried to persuade them to let it be administered by men, who knew about such things. But the women stuck to their purpose, which was "engaging and uniting the efforts of the women of the Church in sending out and supporting female missionaries, native Christian teachers and Bible women in foreign lands."

The society sent to India one of the most famed missionaries of all time, Isabella Thoburn. It sent to the East the first woman doctor from the U. S. A., Clara Swain, and today this or-

ganization is spending some \$1,500,000 a year on 5,500 missionaries, Bible women and other workers in 17 lands. It is the largest United States organization of its kind. It now faces the prospect of losing its identity in the merger of the three main branches of United States Methodism. One problem that must be decided is how best to merge seven boards all doing related tasks. Probably four boards will remain: Education, Home Missions, Foreign Missions, Christian Work for Women. The Woman's Foreign Missionary Society will have to join with one of the last two.

Syrian Church Enters Federal Council

The first non-Protestant Church to enter the Federal Council of the Churches of Christ in America, the Syrian Antiochian Orthodox Church, was received into membership at the thirtieth biennial meeting in Buffalo, December 6-9. Other features of this meeting were vigorous denunciation of anti-Semitism and similar racial enmities; appeals for prayer and aid for refugees; a call for worldwide cooperation among the churches.

A request was made to the Department of State at Washington to exert influence to persuade sellers of war supplies to Japan to cease such operations voluntarily. Arrangements were made to form a commission to study measures by which the Church can remove economic injustices between nations, and a call was issued for a spiritual revival among the churches in order to meet the challenge presented by "new secular rivals."

Friendliness Wins

Volunteer workers in Berkeley, California, who call in foreign homes, are delighted that they are now beginning to see some outward results. Twelve Chinese have joined the Church, at least half of these came through influences working in the Chinese-American Club. The Chinese President of this Club

four years ago often refused to come to the door when visitors called. She now spends many hours talking with her friends about the meaning of church membership, and urging them to join.

A small group of young people meet about once a week to share opinions and convictions about fellowship among people of various races. At one of these meetings, a Negro lawyer spoke to the group, and on one Sunday morning breakfast was served to fifty people of eight different races.

—*Watchman-Examiner*.

In Mormon Theological Seminaries

Every High School in Mormondom has one of these, a theological training department which every boy and girl is expected to attend for one hour a day in their graduating year; members of lower classes one hour or more a week. They are taught much of the Bible, mechanically if not spiritually, and Mormon books rate even higher in authority.

Sometimes these "seminaries" have asked Protestant missionaries to talk to the classes; presumably, to give the opportunity afterward to refute what has been said. But many missionaries have spoken so plainly and logically that orders have now been issued that no longer will they be allowed to address the students.—*Light on Mormonism*.

Coordination in Alaska

A new cooperative piece of missionary work in southwestern Alaska, called the "United Protestant Conference of Southwestern Alaska," is reported in *Monday Morning*. Its first meeting, held in the spring of 1938, was attended by missionaries of the Presbyterian, Methodist and Baptist Churches. Allocation of territory among the different denominations was suggested for approval by the Home Missions Council. Rev. Bert Bingle, Presbyterian missionary in the Matanuska Valley, was elected president. Annual meetings will be

held, and all matters pertaining to the coordination of Protestant mission interests in southwestern Alaska will be cleared through this organization.

Religious Education in Dominican Republic

Last summer the Board of Christian Work in Santo Domingo held its seventh annual Institute of Religious Education. It was attended by eighty delegates, representing the 80 congregations in the Republic. So keen was the interest in one of the courses, "New Orientations in Education," that public school teachers asked one of the staff to give a series of lectures on education in Central Church, and over 100 attended.

If a new day is dawning in the educational life of the Dominican Republic, the Evangelical Church is providing some of the light. These annual institutes offer Dominican youth one of the few opportunities available for definite study in new fields, under competent instructors. Sixteen were recently graduated in Religious Education. The National Department of Education recognizes the value of these institutes. —*Monday Morning.*

LATIN AMERICA

Student Evangelism in Costa Rica

Practical experience in evangelistic work is part of the training received by students at the Bible Institute of Costa Rica. Open air preaching and work in public institutions are closed to them, but much has been accomplished by house to house visitation and distribution of literature. Workers can be seen any Sunday morning coming out of the Institute swinging their lunch bags, to set off by twos for villages and towns. The morning will be spent evangelizing along the roadside or visiting from house to house. Sunday schools are held wherever possible in the afternoon before the rains set in. During the past year, students have conducted about 15 different Sunday schools, scattered over the Cen-

tral Plateau. Thus students in training are making a contribution to the evangelization of Costa Rica.

—*Latin American Evangelist.*

Changes in Ecuador

The spiritual progress evidenced in Ecuador in the past three years is noted by Mr. and Mrs. J. D. Clark, of The Christian and Missionary Alliance, who have recently returned after a furlough. They note that the people are more open to the Gospel, that it has taken deeper root in their lives, and that it exerts a wider influence in the country. The radio has played its part in this; native witnessing is another factor; there is greater stability in work begun. The greatest challenge is the native ministry; new recruits are urgently needed.

D.V.B.S. in Colombia

Daily Vacation Bible Schools in Barranquilla report that they are important instruments for bringing the Gospel to many children. The first such school there was held in 1933. The following year there were two schools, and the increase has continued steadily until this year a total of eight schools were held in this area. Five of these were in the city itself and the others in near-by villages. One of the directors writes: "In spite of the fact that three public primary schools were still in session near our center, we had an average attendance of 43. The general theme was 'Service' and the children were genuinely interested. In order to attend the school, one ten-year-old girl had to prepare food for her father who was sick, leave the house in order, and get ready three little brothers who came to the school with her. The mother was employed outside the home. The Lord has richly blessed the work in this section of the city."

Itinerating in Brazil

Rev. D. T. Reasoner, Presbyterian missionary in South Brazil, has a field comprising over

20,000 square miles, possible to be covered only on mule back. Part of it is in a low, wet area, which in the hot season is a pest hole for malaria; but the eastern part is in a high, healthy location, and his home is established there. Mr. Reasoner tells of holding a meeting in a farm house, where a man got up during a prayer and said in a loud voice, "I'm not in agreement with this, I am of the other religion, I'm an illiterate." Another time a man said, "I believe in God but will not swear that there is one. I have never seen God nor found anyone that has seen him." After showing him that we know things through other means than by sight, Mr. Reasoner told the man that he was willing to swear there was a God, because he had experienced Him, and had seen His power change lives.

Brazilian Broadcasts

Bahia, Brazil, has a broadcasting station powerful enough to reach two-thirds of the people of that country, which is larger than the United States. The Presbyterian Mission School in Bahia has been on the air three times with a program of music, a Gospel message by a Brazilian teacher at the school, and the offer to send the evangelical monthly *Light and Life*, free, to anyone sending in his name and address. Requests have come from as far away as the Amazon in one direction, and São Paulo—1,000 miles distant—in the other. The school hopes to be able to continue the program for six months.

Outward Religion in Peru

No country in the world seems to present the outward symbols of religion so conspicuously as does Peru, where the Pan-American Congress recently met. Visitors are confronted by images of the crucified Christ on every hand; and one can scarcely round the corner of any street without seeing a statue of a saint, the Virgin or the crucified Christ. But there is little evidence of any consciousness of a living Saviour, the Hope of

mankind, who has the power to transform lives. His teachings of love, truth, honesty, brotherhood, seem to have been missed, —so completely overlooked that boys and girls in mission schools are surprised and mystified that acts of truthfulness and honesty are considered essential attributes of Christian behavior. To their way of thinking, a wrong is not wrong unless one is caught in the act. Such is the result of a religion whose teaching goes no farther than outward rites and observances.

—*Christian Observer.*

South American Missionary Society

The annual report of the work of 1937 in the Chaco, (Paraguay) tells of some recent accomplishments:

On every station the tide has flowed the same way, sometimes quicker, sometimes slower, but surely nevertheless. It is rare for an Indian to live long in any one of our stations without making tentative attempts to join the ranks of the inquirers; sometimes, after questioning, he is put back till he appreciates better what the step means; sometimes he is accepted, and enters on a period of probation and instruction, the length of which varies according to his appreciation of the teaching and visible growth in grace as testified to by those who live with him. These weekly classes are a regular feature of mission life; the attendance is usually excellent; the attendance is good, and often considerable inconvenience is cheerfully borne in order not to miss a class. . . . Today in the fully established missions . . . and in the extensive rural schools of the districts served by those stations, we have a permanent bulwark of faith to convince the casual inquirer of the important results of mission work among such aboriginal peoples as the Mapuches.

—*The Christian.*

EUROPE

Scotch Sunday Fishing Problem

The Church of Scotland maintains an efficient ministry among the 10,000 Scottish men and women engaged in the English herring industry, and follows them up with care for bodily ills, as well as soul needs. The staff of twenty-seven workers includes ministers and skilled nurses who speak Gaelic.

Recently 2,000 Scottish fisher girls made a protest against Sunday fishing—not in Scotland, but in England. As the English boats put out to sea on Sunday, they have an advantage over the Scottish fishers who do not go out that day. The girls claimed that the conditions were unfair and went on strike, refusing to clean Sunday-caught fish. Their effort drew public attention to their grievance, although they have not as yet won their point.

—*The Presbyterian.*

An Unfinished Task

The founders of the Belgian Gospel Mission, Mr. and Mrs. Ralph C. Norton, had a great vision for that small country. Counting all Protestant groups at work in Belgium, their adherents do not yet number one per cent of the population. But there are encouraging facts to record. Books and tracts in French and Flemish, as well as the monthly Gospel papers, have penetrated as far as the Congo and Haiti, the Dutch East Indies and French Indo-China. Subscribers in ten different countries have taken Bible Courses by Correspondence. Young Peoples' Societies have been organized, and progress is being made with Summer Camps. In addition to Sunday School and Thursday Schools, Children's Meetings are held during the tent campaigns. Young people are urged to take Bible Correspondence Courses which will fit them to train the little ones. Self-support has been attained by some of the stations. One Belgian couple, M. and Mme. Mayeur, have offered their lives for service in the Belgian Congo and, after additional training in England, plan to sail next autumn. Belgian missionaries are in great demand there.

About Pastor Niemöller

Dr. Julius Martin, in a letter to *The Spectator*, in London, says that Dr. Martin Niemöller, who is suffering from intestinal catarrh, is being subjected to the relentless process of slow demeritation reserved in Nazi Germany for recognized leaders of the op-

position, but has hitherto withstood ever-recurring attacks of apathy and despair. Dr. Martin fears that the Confessional clergy, deprived of Neimöller's leadership, will have less resistance to Naziism; and Dr. Karl Barth has seen the advisability of sending a circular letter to the Council of the Confessional Church and to many of the clergy urging them not to give up the struggle; as the concessions they are offered, in return for taking the oath of allegiance to Hitler, are slight and practically meaningless.

Hitler Requires New Oath

German Evangelical pastors are now being called upon by Hitler's National Socialist State to give the following oath which is identical with that required of all State officials: "I swear I will be loyal and obedient to the Leader of the German Reich, Adolf Hitler, obey the laws and fulfil the duties of the office I hold, God being my helper." The pastors were given a month to decide whether or no they would take this oath. Advice was sought from Dr. Karl Barth, exile in Switzerland, and this is his reply:

My opinion and my counsel amount to this, that the oath should not be taken either with or without reservations. . . . The question before ministers today cannot be how they would or could interpret the oath, but how National Socialism requires it to be interpreted. Every other way of explaining the question would mean an evasion of the decision required and ultimately an evasion of the Christian witness which God demands. . . . This oath demands that Adolf Hitler should become the law, conscience and standard of the one who subscribes to the oath in every relationship. . . . He who takes the oath in this the only possible way has at the same time under solemn invocation of God expressly contradicted the First Commandment. . . . In 1935 the National Socialist State punished me with dismissal because I intended to make additions, such as those which today stand in question, to the oath required of me as a State official. . . . I can see nothing but a temptation in taking the oath in any form whatsoever. In a spirit of true friendship, therefore, I desire to warn everyone against this temptation, and pray God that many may have strength to resist.

—*Dnyanodaya.*

Expanding Work in Italy

The Spezia Mission faces the bitter hostility of the Vatican at very close range; and the trend of Fascist political life has a strong anti-Christian influence. Tact, good judgment, courtesies and infinite patience are constantly needed, and without firm faith it would be impossible to go on. Rev. C. H. H. Pullen, general director of this Mission, thus describes the situation:

Here in Italy we labor among a very fine people—keen, intelligent and, in the great centers, highly educated. Their history and their experience, and more especially the assiduous working among them of the Roman Catholic Church, while they have made the rustic populations superstitious and bigoted to the point of fanaticism, have driven the thinking and more influential parts of the nation to cynicism and scepticism, and they are very hard indeed to reach on religious matters.

It is evident that the efforts of the Mission are bringing results, for many have recently been baptized and joined the Church. Before a convert is baptized, the greatest care is taken to ensure that the change of heart professed is real. Those who have found Christ are gathered into classes by the pastors and carefully taught and prepared.

The distribution of the Scriptures accomplishes a great deal. Colporteurs make contacts with people on the highways and on doorsteps.

—*Life of Faith.*

Repression in Rumania

King Carol of Rumania, visiting London, was waited upon by a deputation representing the Evangelical Free Churches and including some Anglicans, to protest against the suppression of Protestants (almost all of them Baptists) in Rumania. The King was petitioned to use his influence and authority to ensure: (1) That the Baptists and others now in custody or in prison should be liberated; (2) That the administrative decree published by the Rumanian Ministry of Cults should be withdrawn; (3) That the Baptists of Rumania should be acknowledged as members of a legally recognized communion. The King's foreign minister, who received the protest, promised to recommend favorable action.

Jews in Czechoslovakia

Rev. I. E. Davidson, Director of the Barbican Mission to Jews, tells of the readiness of Jews in Czechoslovakia to hear the Gospel. He explains that he cannot give particulars, because only one page to foreign countries is permitted and letters must be left open. "When I tell you," he says, "of the number of Jews who are asking for baptism, perhaps you will think that I exaggerate; but I assure you what I am reporting is true. I am in touch with 12,000 to 15,000 Jews who are asking to be baptized. I am giving instruction to hundreds every day; some times I go a whole day without a meal. The anti-Semite landlord, seeing so many Jews come to the house, gave me notice to leave the flat by January 17, 1939. His brother, quite a different man, told me to remain in the flat, and said, 'The Jew is also our brother,' but I think it will be better for us to look out for other mission premises. These premises, in any case, are too small. God is blessing this work in a wonderful way."

—*Life of Faith.*

Religion Dies Hard in Russia

The Christian Century observes that the corpse of slaughtered Christianity in Russia keeps on moving, "occasionally lifting its head and even opening an eye." Then it must be killed again—if possible. Recent reports tell of "deplorable" manifestations of religious sentiment and practices in many districts. Last year children went about singing Christmas carols, even on collective farms; and at Easter they went to church and carried candles; and on religious holidays some of the schools are half empty. Accordingly, the commissariat of education feels he must again exhort all teachers to redouble their efforts to "convert all Soviet school children into convinced, active fighters against religion." Whatever religion is strongest in a particular district, that is the one to fight most fiercely, but the war is a general one against all reli-

gion. "Teaching must be so conducted," says an article in the official organ of the commissariat of education, "that by the end of his schooling the pupil has a clear understanding that, though religions differ in form, they all in essence lead to the same end, all are ideologies of slavery, all implacably contradict science and all are directed against the interests of toilers."

AFRICA

Whole Clan Converted

A special mission was conducted in the upper Nile region last year under C. M. S. direction, and one result was that forty-two old men and sixty-two old women in one small village have been admitted to the catechumenate. The Rev. H. F. Davies writes: "The church was too small, so we held the service under a tree. We were very touched when the old men and women stood up to make their promises. First were the old women, most of them grandmothers, many with grey hair and failing sight. Then came the old men, grey-headed elders of the tribe. It appears that a whole clan has come over in a body. We asked what was the cause of this movement, and were told that during the last mission a teacher went to the village and visited and preached, and as a result these people have come in.

Now they must be taught, and the only teacher available is not highly trained. Perhaps while he is trying to explain the Gospel to others, he will gain a better knowledge of Christ himself.

—*C. M. S. Outlook.*

Refugees in the Sudan

Missionaries are not the only refugees from Ethiopia who have sought safety in the Sudan. Many Ethiopians have gone there to live, one of these is Banchi, (former pupil of Gorei School.) Mrs. R. F. Shields, United Presbyterian missionary of Khartum writes in the *Women's Missionary Magazine*:

"After our last missionaries

left Gorei she continued to teach the Gospel. Because their house was neat and clean they were suspected of being servants of foreigners and she was told that she must become a servant of Italians. But by night Banchi and her husband started for the Sudan. She had shaved her hair off and dressed in men's clothes and together they came to Kurmuk with a group of carriers, walking eight days. . . . Several times she has gone over to Khartum and gathered a few of the Ethiopian women together to teach them a Gospel story. Banchi has been faithful to her Lord and has trusted Him through many hard times. She told me of how she was in a place with bombs dropping all around, and while others were afraid, she opened her Bible and read, unafraid, because she had faith in Christ and it mattered not to her whether she lived or died. She is now working in the English Mission Hospital. Her husband is studying Arabic, with the small boys, in the Mission School, and trying to learn English in the evening, with Banchi as tutor."

Chiefs Destroy Idols

In 1937, field executives of the Qua Iboe Mission decided that intensive Gospel campaigns should be inaugurated at each central station during 1938, with a view to carrying the Gospel to all the heathen compounds in every town. Reports have come in from several stations that are most encouraging. Never in the history of the mission have so many idols been burned in numerous cases by heathen chiefs who, in the evening of their days, have turned their backs on the old ju-ju worship, and have come to Christ.

Two elderly men who had never faced an audience before became very eloquent, and were in great demand as evangelists. One had been a witch doctor of great repute; the other had been a member of all the heathen societies.

Preparations for this campaign began with an appeal to those willing to travel among the

villages, and on the day appointed for volunteers to meet at a central point, 160, young and old, came forward. That day was spent in prayer, and the week following in plans for action. From reports that have come in, it was found that more than 4,000 people had burned their idols. Not only this, but church members have been revived and reconsecrated.

News from Central Africa

The *C. M. S. Outlook* reports that Christianity has taken root in Uganda, and the Church is becoming increasingly indigenous. In Kenya Colony, within a few years, the number of communicants in the Church of Scotland Mission has increased from 1,000 to 4,636; and there was an increase in giving. Difficult problems are raised by the impact of Western civilization, and the demand for education.

There is reported a steady growth of African ministers, resulting in more conversions and more adequate pastoral care of Christian communities. The Moravian Church has opened a new clinic at Usoke in Tanganyika, while the Mennonite Mission now has four stations and fourteen missionaries, of whom two are doctors. Some disturbance is reported in Nyasaland, due to a number of separatist movements, seven such sects having been organized.

Moanza—Yesterday and Today

Writing in the *Watchman-Examiner*, Rev. T. E. Bubeck pictures what the visitor to the Belgian Congo would have found there twenty-five years ago. There would have been, to begin with, no teachers, no pastors, no evangelists, no Christians, no followers, no churches, no village schools, no school children, no medical work, no medical instruction, no trained *infirmiers*, no Christian worship, no Christian homes. The visitor would have found tribal wars, social isolation, spiritual desolation, physical suffering, fetish worship, belief in animism, the practice of slavery and in some parts, cannibalism.

Here is what one finds today: a central church numbering over 5000, divided among 16 local churches, of which eight are self-supporting; more than 200 teacher-evangelists who instruct 10,000 village children in almost 200 villages, conduct morning and evening prayers and special Sunday services; a rising educational standard and an increasing number of those who request the marriage ceremony.

Facing Problems in S. A.

During the darkest hours of the international crisis in September, more than 1000 ministers and laymen of the Dutch Reformed Churches gathered in Bloemfontein in the largest Missionary Conference South Africa has known; and earnest prayers for the peace of the world mingled with the discussion of plans for a wide extension of the Church's missionary work.

This Conference was not merely a gathering of missionaries. The 150 mission churches were each represented by a European missionary, and no less than 400 European congregations were also represented each by its minister and a chosen lay member.

A good deal of attention was given to native education. It was emphasized that schools are of great importance to the Church; that secularization of teaching much be opposed, and that education must not "denationalize" the native.

Another problem considered was the degree to which heathen customs should be recognized. Some held heathenism as the Gospel's deadliest foe, seeing a danger that heathenism might adapt itself to Christianity instead of being rooted out; others held that Western civilization was replacing by its evils the old paganism of the tribe, without imparting religion, the only safeguard.

Discussion of controversial matters was not allowed to obscure the ultimate aim of establishing an independent, self-supporting native Church.

—*South African Outlook.*

WESTERN ASIA

Religion in Turkey

Turkey has not suppressed religion, but it has ended the authority of the State over religion. When republican Turkey deposed the sultan and abolished the caliphate, the clergy was stripped of authority and standing. The regrettable result of all this has been the neglect of religious training for children, except what they may receive in their homes from their parents. Mission Sunday schools, known as Services of Worship for Children, have, therefore, a large and fruitful field of activity among Turkish children. A revival of religious interest is apparent in many directions. The Christian Scriptures, especially those in the new Latin script, are in demand, and Christian literature has free circulation. Recently, interest has been aroused by publications dealing with the early introduction of Christianity among the Turkish tribes.

Religion is everywhere respected in Turkey today. In thousands of mosques and in hundreds of churches and synagogues worship goes on unhindered. Four evangelical churches in Istanbul hold services as usual.—*World Dominion Press*.

Evangelical Venture

To move from a Christian to a Moslem town is something of a venture, but to go there as an evangelist requires courage. Last year, a young Syrian evangelist and his wife were sent to a virgin field in the Alaouite District, and they went in considerable trepidation. His first move was to secure government permission to transplant about 4,000 olive trees from an abandoned grove,—an odd way to preach the Gospel, but it proved to be an entering wedge. The next move was to secure a model bee hive, and start raising bees scientifically. Not only does all this work make friends, but it serves a real need of the people whose way of living is primitive and degraded. Since this was a large town, a reading room was opened, and met with enthusi-

asm. When the people expressed surprise at these examples of unselfish service, and asked the reason, they were told it was Jesus' command. "How good this man must have been!" they said. "These expressions encouraged us," said Mrs. Younis, "and made us see that kindness is more acceptable than speeches. I then began to teach the girls how to weave rugs, and other handicrafts. Children kept coming to our home, so I started to train them in politeness, cleanliness and truthfulness. Their parents noticed a change in their conduct and were pleased. Other little ones began coming, so I got a few supplies and started kindergarten methods. We have relations with about thirty-five families whom we visit and who come to visit us."

—*Syria Mission Quarterly*.

The Palestine Problem

Rev. A. S. Morrison, of the Church of Scotland Mission in Jaffa, gave an address in Edinburgh last October in which he said there is only one solution of the present dilemma in Palestine, and that is the spiritual solution. Arabs and Jews must learn the way of brotherhood. A German Jewish lawyer, recently converted to Christianity, expressed this view as follows: "I have had a hard life. I belong to a persecuted race, and it has forced me to think. I have been up against the German problem, the Jewish problem and the Palestine problem, and the solution of these problems contained in the Gospel seems to me to be the only way out."

Mr. Morrison believes that conferences, pacts and disarmament programs will not bring peace; and that men or nations will not stop fighting merely because guns are taken out of their hands.

The Church of Scotland is supporting Missions to the Jews in Budapest, Prague and Cluj in Europe; Alexandria in Egypt and in Jaffa and Tiberias in Palestine.—*E. M. M. S. Quarterly*.

Problems in Mesopotamia

The majority of Mesopotamia's inhabitants are Moslem

Arabs of the Shiah sect, though there are many Sunnis among them. Outstanding characteristics are hospitality and a capacity to endure hardship. The more than a hundred families of Jews there are probably descendants of the Babylonian captives. There is also a small group of Christian converts from Islam, but the Christians one finds are of various sects, and not a united group.

New forces are acting upon all these people. Motor cars, telephone, electricity and telegraph are changing life and thought. Irrigation is extending the arable land, and there are new roads, new buildings, new towns. Also, the educational system has been greatly extended, and especially noteworthy is the increase in the number of schools for girls. Much of the fanaticism of former days has disappeared.

INDIA

Mass Movement Figures

From distant jungle villages, about 15,000 people traveled to a recent Christian Convention in Dornakal, where loud speakers were installed so that all might hear the addresses. Village Christians put by small sums throughout the year in order to attend these annual meetings. Following this Convention, 33,000 communicants took part in a "Week of Witness"; an increase of 10,000 over the previous year.

Reporting on the results in one of the areas, Archdeacon Tanner, of the C. M. S., writes:

As regards the visible results, eighty-two villages asked for a teacher. There were 4,969 definite decisions to become Christians, including 1,037 Sudras. This is a rise of fifty per cent on last year's results. An even larger number of persons—6,553—promised to become Christians later on; these included 1,658 caste folk. What are we going to do about it? After removing the names of unsatisfactory inquirers, we had 27,136 names on our Kistna list to be prepared for baptism. At our present rate, it would take about nine years to baptize all of them. Now nearly another additional 5,000 have asked us to prepare them for baptism, and that in one week.

Hyderabad Mission

The bi-monthly *Hyderabad Bulletin* says there are 800 Christian congregations with a community of 109,885 people in the Hyderabad (British) Methodist Mission. In the villages, 690 evangelists and 667 Bible-women are at work. In 1937, the total number of baptisms was 8,923. There are 715 Sunday schools, with 983 teachers and 16,296 pupils. In the Theological School, 128 students are in training. It is now over ten years since the first caste-converts appeared for baptism. Since that day, there has been a constant stream of enquirers and "the movement" seems to be more vital and determined than ever.

Training a Native Ministry

Leonard Theological College at Jubbulpore recognizes that a trained native ministry is the means for evangelizing the mission field. They also realize that the type of training in the West does not adequately equip students for service in the Oriental Church. The curriculum at Leonard includes practical work in villages. The students make surveys, conduct reading rooms, study indigenous handicrafts and industries, travel to fairs and *melas* for the purpose of exhibiting higher standards of village life. In the midst of a Hindu *mela*, held near Jubbulpore recently, was a working exhibit of village industries. Christian boys from Leonard were showing the pilgrims how to improve their lot with household weaving, spinning and planned agriculture.

Among the students this year is Joseph Johannes Khan, a converted Moslem, who escaped from hanging after fifty-seven strenuous days in jail in the Turkestan country north of the Himalayas. Incarcerated for his Christian preaching, the Moslem rulers threatened him with poison, hanging, and all kinds of bodily harm. Later released, he ran away across the pass to India and Jubbulpore.

Then there is Philip Bhair B. Christian, who used to read the stories of David Livingstone in his home school at Baroda, and is this year leaving with his wife and child for Old Umtali, Africa, where he will be an Indian-supported missionary among the Indians of Africa. There is a member of the British army at Leonard, who left the ranks and plans to become an Indian evangelist. —*Christian Advocate*.

A Life of Service

A Jain, former pupil in a Kolapur High School, spent three years in residence in the palace of a Maharajah, of West India, and there was imbued with a desire to serve his people. He gives all the credit for this ideal to Christian missions. A writer in *Western India Mission Notes* outlines the result of this desire on the part of Mr. Patil, the Christian Jain.

"A hostel in Satara where there are now 183 boys from 100 villages from all castes, who cook and eat together in friendliness which is continued when they return to their villages. They promise to cease to observe caste 'wherever.'"

"A Normal Training School for teachers has 40 students this year. There is a Practising School up to the 4th Standard. In the home of Mr. Patil are nine or ten small boys who live and eat and study under his direction. The house in which they live was built by the hostel boys themselves. Next year Mr. Patil plans to open schools in 50 villages of the Satara District where there are now no schools. The teachers will be sent from his own training school.

"A recent project is that of selling grain at cost to the villagers, in the midst of a bazaar where profiteering is rife. Boys from the school will carry it on. Land has been secured for permanent hostel, schools, etc., and the boys are to do the building. Farming is the chief industry taught."

Mr. Patil himself lives on 20 rupees a month and puts 100 rupees a month into the work.

A Non-Christian Testifies

An Indian woman doctor of great prominence, a non-Christian, touring India on an educational commission, discovered the widespread influence of Christian missions; and in the course of an address before the All-India Women's Conference said:

I feel I would be failing in my duty if I do not offer a tribute to the missionary education organizations which have been the pioneers in every province in the cause of female education. The female population of this country has been placed under a deep debt of gratitude to the Christian missionary societies for their valuable contribution to the educational uplift of Indian women. I honestly think that they have done more for women's education in this country than the Government itself. . . . Even more than the educational and the cultural contribution made by these missionary societies to the Indian people, the noble and self-sacrificing examples of the men and women who, infused with a spirit of love and service for suffering humanity, and true to the teachings of their Master, face obstacles and live very often a single, lonely life, cannot but have a very beneficial effect upon the men and women of this country.

—*Christian*.

Sundar Singh Ashram

Christian circles all over India are awaiting developments of the proposal to establish a Sundar Singh ashram at Subathu to carry out his expressed wish and to consolidate the work he started. A writer in *The National Missionary Intelligencer of India* thinks the Sadhu's most important piece of work was the adaption of Christian missionary methods to the needs of his country. Hindus and Moslems heard through him a truly Indian version of the message of the Gospel. His success was phenomenal, and Christian ashrams have sprung up at Tirupatur, Poona, Sat Tal, Coimbatore and other places, and is carried on by real sadhus in every sense of the word.

The writer of the article suggests an ashram with a two-fold purpose: first, "a center for the deepening of the spiritual outlook of our people and provide ample means and devise methods for doing so." Secondly, it should

serve as a school for the preparation of sadhu missionaries imbued with the spirit of sacrifice to carry the Gospel message to all corners of India.

Educational Adventure

With social customs what they are in India the admission of women students to college classes is something of an adventure. The Church Missionary Society, which was the first agency to provide education for girls in Travancore, announces this important development at the C. M. S. College at Kottayam. It is intended that all girls admitted to the classes shall live in a hostel, with a woman missionary as warden. There they will have their own social activities and games, and should gain valuable experiences in the art of living together in a Christian atmosphere. This hostel began with twenty women students.

—C. M. S. Outlook.

MISCELLANEOUS

Race Relations Sunday

A special appeal for the observance of Race Relations Sunday (February 12th) says the day has never rolled around with such crucial importance as in this troubled year. The message reads: "The world appears to be drunk with fear and hate, crazed with desire to persecute and crush racial minorities."

Such is the theme of the challenge to Christian people from the Federal Council of Churches, as it issues through its Department of Race Relations a new set of programs for various departments of the Church for the 17th annual observance of Race Relations Sunday, to be followed by Interracial Brotherhood Week.

How to Make Democracy Safe

In a statement issued by the Methodist Board of Home Missions, attention is called to the grave dangers that confront our nation. "America for Christ," says the appeal. "Our democracy will be safe only in proportion as it is Christian, because the human content of Christianity and democracy are the same.

"Freedom of worship, lawful liberty, equality of economic and social opportunity were among the worthy objectives of the founders of this Republic. . . . The value and importance of the Church in every city, town and hamlet must be reemphasized. . . . The teaching and practice of the New Testament standard of stewardship, and the larger recognition of youth in all the plans and programs of the Church are essential if we are to fulfil our God-given mission. . .

"We call upon our church people to give more earnest attention to prayer, the devotional reading of the Word, personal evangelism, and such other forms of Christian service as will make the Christian Church once again a witnessing Church to the saving power of Jesus Christ."

—Christian Advocate.

Braille Missionary Union

This valuable adjunct to the missionary enterprise makes the Scriptures and Christian literature available to the blind in many lands.

The Union's organization is of the simplest. The work is voluntary, and is essentially an individual one, since the various operations of producing braille books is carried on by workers in their own homes. The first object is the supply of free Scriptures; then grants toward the support of teacher evangelists and pupils, and for the provision of equipment whereby copies of various publications can be multiplied on the field.

There is also a library department, in which devotional books of an evangelical character are prepared.

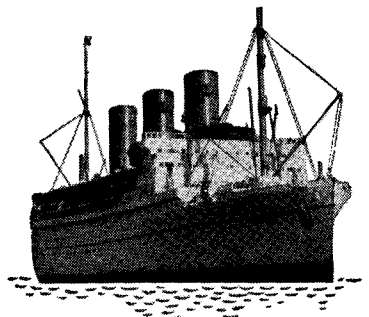
It is possible for workers to transcribe into braille characters books in any language employing the Roman script, without knowledge of that language.

The Union is entirely dependent on missionaries for the teaching and supervision of the blind. It is anxious to get in touch with retired missionaries who are willing to make use of their knowledge of other languages in preparing Braille Scriptures for copying. —The Life of Faith.

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Book Reviews

Horizons of Stewardship. By Herman C. Weber. 8vo. 119 pp. \$1.25. Fleming H. Revell Co. 1938.

Probably no one is better fitted to write on Christian stewardship than is the president of the United Stewardship Council of North America. Dr. Weber has made a thorough study of the subject and has presented it to many churches all over the land. Here he discusses many philosophies and problems associated with money—including asceticism, materialism, greed, racketeering, gambling, wasteful spending, the tithe, stewardship and the every member church canvas. The book is illustrated by some very suggestive charts, statistics and interesting experiences. Any pastor seeking to educate his congregation, and any Christian desiring to be a faithful steward will find here some excellent principles and practical suggestions. Here is not a biblical study but it is based on Bible teachings. It would serve as a very useful text book on the subject.

The World's Great Religious Poetry. Compiled by Caroline Miles Hill. 8vo. 836 pp. \$1.69. The Macmillan Co., New York. 1938.

It is a difficult matter to compile an anthology of religious poetry, or of any verse. Ideas and tastes differ and the material is almost unlimited. Dr. Hill, the compiler in this case, has done her work well, in the wide scope and variety covered by the verse. Some are not poetry according to the generally accepted standards, and many verses are not religious. The seven hundred or more selections from some four hundred authors include, Jewish and Zoroastrian, Chinese and Indian, Greek and Latin, American Indian and Christian. Both omissions and inclusions cause surprise but the selections are intriguing and lead a reader to realize the way in which the unseen, the eternal and the spiritual aspects of life and thought have captured the attention of men's minds in all ages. There is a distinct advantage, too, in noting the contrasts and similarities between ancient and modern Christian and non-Christian thoughts and emotions,

beliefs and hopes. The book is divided into sections, dealing with such subjects as The Search for God, Existence of God, Faith, Prayer, Worship, Nature, Sorrow, Life, Death and Immortality. Any reader may find here food for uplifting meditation, faith and hope. It is a book worth owning and will repay very thoughtful reading.

Prisoner of War 31,163 — Bedros M. Sharian. By Ernest Pye. Illus. 8vo. 202 pp. \$1.50. Fleming H. Revell Co. 1938.

Here is an echo of the World War, gathered from a soldier's war journal, and sent out by the former president of the School of Religion at Athens. Bedros Sharian was born in Cilicia about 1862 of Christian parents and was educated in a Mennonite school. He was drafted into World War by the Turks, served in Gallipoli and later was captured on the Mount of Olives in 1917. The story of his experiences is vividly told—as soldier, store-keeper, interpreter, prisoner of war and later a cavalry man in the British Army. Under all circumstances Bedros showed his Christian faith and courage. Today he is living in America; an industrious, successful and respected citizen.

Seventy Less Known Bible Stories. By George Goodman. Illus. 8 vo. 333 pp. 3s. Pickering & Inglis. London. 1938.

The author of these stories, retold for preachers and teachers, has written several stimulating books and is the editor of Daily Bible Notes, widely used in Great Britain. There are twenty-two illustrations from photographs of Biblical scenes. Mr. Goodman also adds a helpful chapter on "The Wonders of the Bible" and a poem on "The Value of Memory." His Bible stories are chiefly in outline and are homilies—with texts, lesson and application pointed out in each—rather than retold stories. They include the stories of Melchizedek, Jethro, Caleeb, Jephthah, Ishbi-benob, Jezebel, Tobiah, Barnabas, Tabitha and a number of Jesus' parables. Over one thousand Scripture texts are listed. Preachers and teachers will find these outlines very helpful but they must be adapted to pupils or audiences.

New Books

Directory of Christian Missions and Churches in India, Burma and Ceylon. Rs. 2-8. National Christian Council. Nagpur, India.

"Heaven Knows." Margaret H. Brown. 168 pp. \$1.00. Friendship Press. New York.

The Horizons of Stewardship. H. C. Weber. 120 pp. \$1.25. Revell. New York.

Highways and Hedges. William Wistar Hamilton. 120 pp. \$1.00. Broadman Press. Nashville.

The New Man. A Play in Four Acts. Margaret Cropper. S.P.G. London.

Ra-Ha-La-Hi-Ho (My Brother in Madagascar). Andrew Burgess. 224 pp. \$1.00. Augsburg Pub. House. Minneapolis.

25 Years Mission Work Among the Lepers of India. Wm. C. Irvine. 143 pp. 2s.6d. Pickering & Inglis. London.

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

The Heritage of the Indian Christian. The Story of the Christian Church and the relation to it of the Church in India. By a Member of the Church of India. 179 pp. Maps. Rs. 1-4. S.P.C.K. Madras.

Couriers of the Dawn. R. H. Boyd. 255 pp. Illus. 2s.6d. Church House. Belfast.

The Real Conflict Between China and Japan. Harley F. MacNair. 216 pp. \$2. University Press. Cambridge.

The Chinese People: New Problems and Old Backgrounds. George H. Danton. 312 pp. \$3.50. Marshall Jones. Boston.

What about India? L. F. Rushbrook Williams. (Discussion Books Series, no. 4). 176 pp. 2s. Nelson. London.

The Bible in India. J. S. M. Hooper, Illus. 152 pp. 3s.6d. Oxford University Press. London.

An African Survey: A Study of Problems Arising in Africa South of the Sahara. Lord Hailey. 1837 pp. 21s. Oxford University Press. London.

Pioneers in Pondoland. Godfrey Calaway. Illus. 199 pp. 5s. Lovedale Press, Lovedale, South Africa; Livingstone Press, London.

The Native Tribes of Central Australia. Baldwin Spencer and F. J. Gillen. Illus. 671 pp. 25s. Macmillan. London.

The Philippines: A Nation in the Making. Felix M. Kessing. 137 pp. 6s. Oxford University Press. London.

The Christian Handbook of South Africa. 289 pp. 4s. Lovedale Press, Lovedale, South Africa; World Dominion Press, London.

Evangelism for the World Today: As Interpreted by Christian Leaders Throughout the World. Edited by John R. Mott. 295 pp. \$2.50. Harpers. New York.

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Mrs. Glenn B. Ogden

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The Indian Poet—N. V. Tilak

Kund Heiberg

Dates to Remember

February 28-March 31—Teams of speakers from the Madras Conference are to visit a number of cities in the United States and Canada to report on the most important features of that conference. One team will consist of Professor G. Baez Camargo of Mexico, Dr. P. C. Hsu of China, and Miss Ila Sircar of India. The second team will consist of Dr. Rajah B. Manikam of India, Dr. Hachiro Yuasa of Japan, and Miss Minnie Soga of South Africa.

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

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

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

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

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

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

Personal Items

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

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

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

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

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

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

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

Obituary Notes

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

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

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

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

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

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

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

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

(Concluded on page 113.)

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THE MISSIONARY REVIEW OF THE WORLD

DELAYAN L. PIERSON, *Editor*

VOL. LXII MAR., 1939 No. 3

Publication and Business Office—
Third and Rely Sts., Harrisburg, Pa.
Editorial and Executive Office—
156 Fifth Avenue, New York City.
Entered as second-class matter at
Post Office, Harrisburg, Pa., under
Act of March 3, 1879.
25 cents a copy—\$2.50 a year.
Foreign Postage, 50 cents a year.
Published monthly, except August.
All rights reserved. Copyrighted 1939.
British agents—Marshall, Morgan
and Scott, 12 Paternoster Buildings,
London, E. C. 1 shilling per copy,
10 shillings a year.

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Editorial Chat

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

* * *

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

* * *

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

* * *

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

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

Washington, D. C.

* * *

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

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

Honors to Missionaries

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

A Correction

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

Obituary Notes

(Concluded from 2d Cover.)

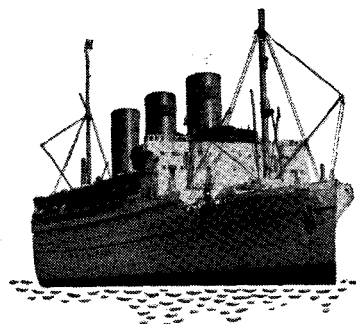
Rev. Ven. Robert Henry Walker, pioneer missionary and the first archdeacon of the Church of England in Uganda, died at Ealing, England, recently at the age of 81 years. He was born in Yorkshire, England, ordained in 1880 and as a result of the influence of a colleague, Bishop James Hannington, volunteered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

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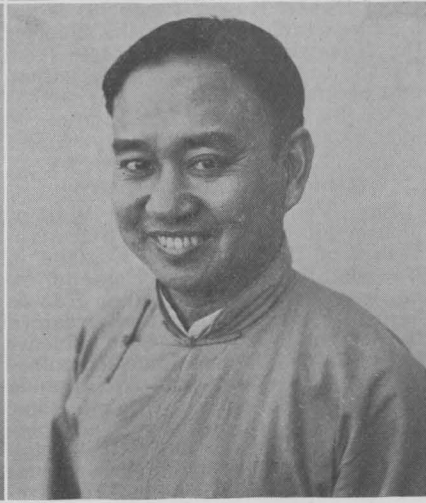
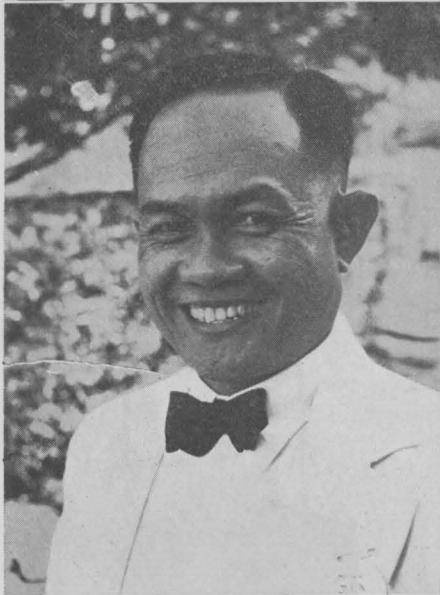
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CHRISTIAN DELEGATES FROM MANY LANDS AT THE MADRAS CONFERENCE

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

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXII

MARCH, 1939

NUMBER 3

Topics of the Times

IMPRESSIONS OF MADRAS

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

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

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

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

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

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

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

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

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

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

emerging through such gatherings as Madras.

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

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

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

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

K. S. LATOURETTE.

Yale University.

WHEN CHRISTIANS ARE PERSECUTED

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

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

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

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

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

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

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

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

SOCIAL PROBLEMS IN HOME MISSIONS

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

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

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

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

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

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

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

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

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

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

The Vision and Power at Madras

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

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

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

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

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

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

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

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

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

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

The company was divided into sections to con-

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

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

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

Section 3: "The Unfinished Evangelistic Task."

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

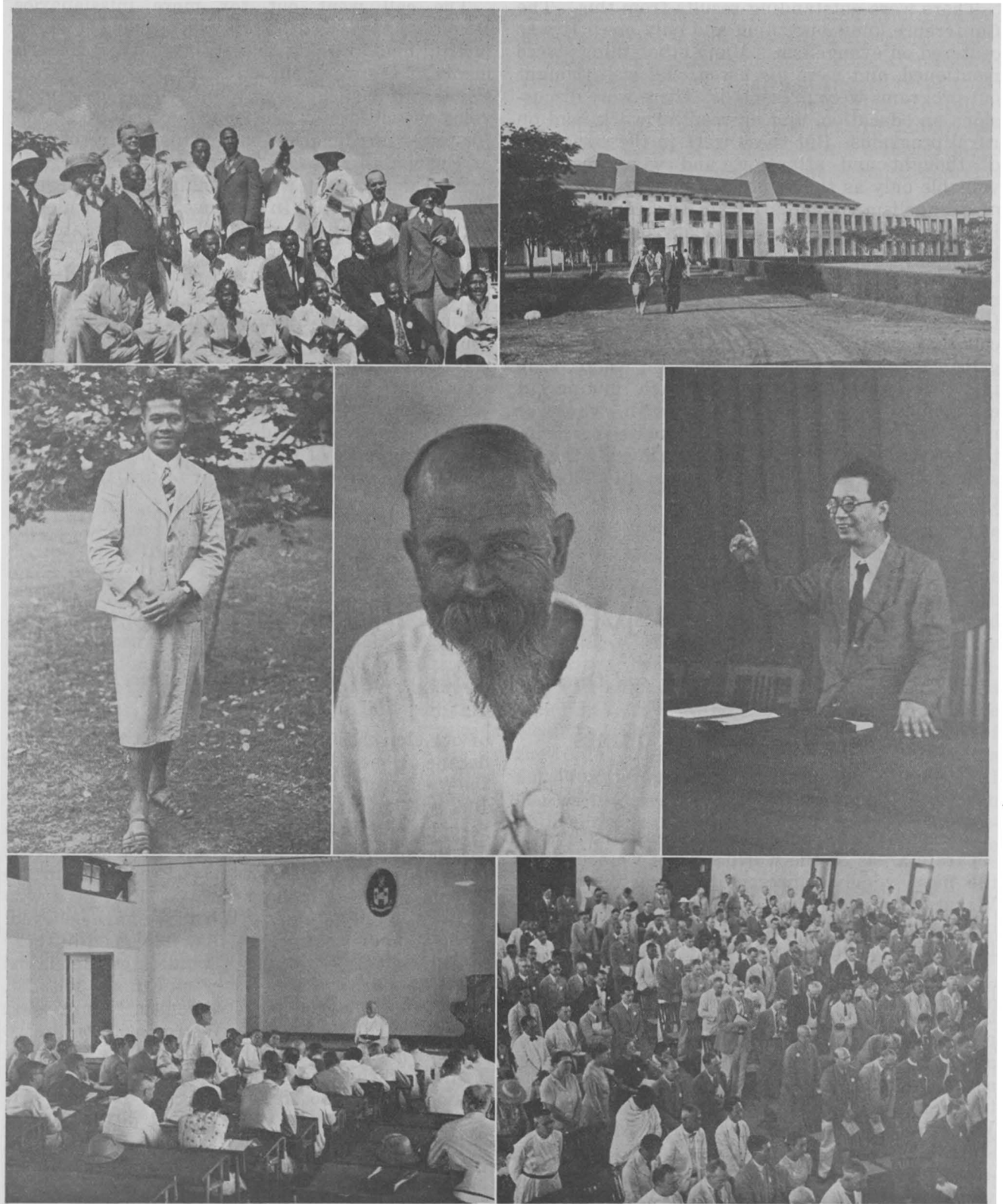
We made one serious mistake here: we talked too much, and prayed too little. There was scarcely time to eat and sleep; it seems to me that we did not meditate and listen to God as much as He would have preferred. But God is merciful; He has worked many times through men who made mistakes and He did not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

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

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

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

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



SCENES AT THE MADRAS MISSIONARY CONFERENCE

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

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

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

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

Foreign Missions Tomorrow

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

FAITH FOR A TIME OF CRISIS

OPENING ADDRESS BY DR. JOHN R. MOTT

Chairman of the International Missionary Council

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

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

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

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

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

* From notes supplied by W. W. Reid.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE TRUE MISSION OF THE CHURCH

THE RT. REV. V. S. AZARIAH

Bishop of Dornakal

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

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

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

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

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

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

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

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

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

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

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

THE MEANING OF THE CROSS

DR. TOYOHICO KAGAWA OF JAPAN

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MY MISSIONARY DAY

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

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

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

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

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

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

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

Lord, teach me to pray
Through my missionary day,

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

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

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

Some Recommendations From Madras

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

Jesus Christ and Non-Christian Religions

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

Christ and People of Other Faiths

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

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

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

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

The Call to Evangelism

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

True evangelism will always include a forward-looking vision.

The Danger of Compromise

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

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

The Future of the Missionary

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

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

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

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

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

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

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

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

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

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

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

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

A Christian Rural Civilization

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

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

Ambassadors of Jesus Christ

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

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

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

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

Cooperation and Unity

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

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

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

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

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

A Kashgar Moslem's Story

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

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

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

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

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

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

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

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

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

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

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

Primitive Animists in the Celebes

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

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

* * *

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

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

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

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

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

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

* From *The Presbyterian Tribune*, New York.

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

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

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

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

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

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

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

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

The Indian Poet, Narayan Vaman Tilak*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

We quote below several of Tilak's religious songs.

AWAKE, MY SOUL!

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

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

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

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

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

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

THE LOVE OF CHRIST

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

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

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

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

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

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

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

UNION WITH CHRIST

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

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

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

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

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

PRAYER

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

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

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

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

HOME

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

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

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

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

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

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

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

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

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

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

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

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

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

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

These words give us a clear picture of Tilak,

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

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

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

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

MY MOTHERLAND

(In the style of an Indian Lyric)

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

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

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

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

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

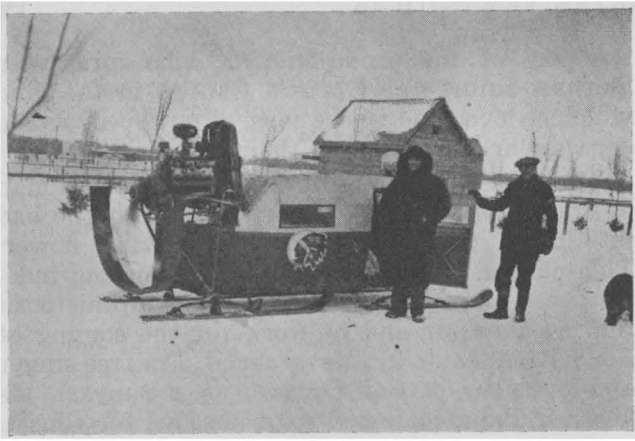
THE LIFE MORE ABUNDANT

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

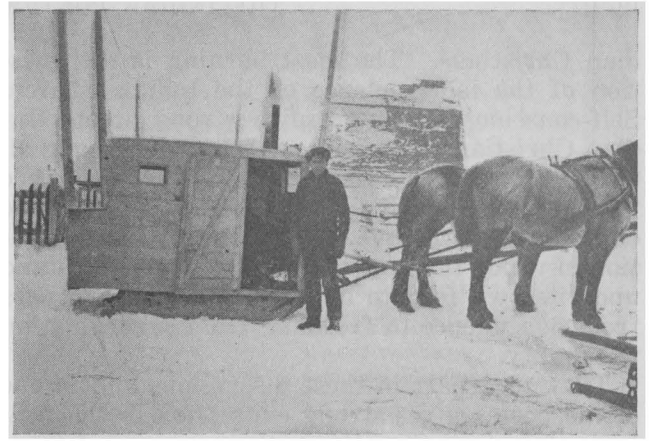
Christianity is not a restraint but an inspiration—not a weight but wings; not subtraction but addition.

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

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



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



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

Messengers of Faith in Manitoba

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

By MISS ROSALIE F. PENNELL, Manitoba, Canada

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Modern Home Missionaries Need Tools

By MILDRED S. CAPRON

*Secretary to the Protestant Episcopal Missionary Bishop
of Wyoming*

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

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

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

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

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

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

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

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

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

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

* Adapted from *The Spirit of Missions*.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

How a Pastor Enlisted His Whole Church

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

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

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

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

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

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

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

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

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

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

Gain New Strength Through Worship

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

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

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

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

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

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

Young People Make Inter-racial Contacts

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

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

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

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

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

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

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

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

That Cause Can neither Be Lost nor Stayed

CHRISTIAN OSTERGAARD

Danish Folk Tune

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

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

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

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

Translated from the Danish by J. A. Aaberg.

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

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

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

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

The Pastor Guiding Youth

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

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

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

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

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

A School of Applied Christianity

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

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

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

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

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

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

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

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

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

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

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

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

A Story for the Children

By VIOLET WOOD, Missionary Education Movement

THE WORLD BEGINS ALL OVER AGAIN

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

writing while I was speaking?" asked Teacher.

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

"Yes, indeed," nodded Teacher.

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

Making Use of This Story

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

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

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

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

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

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

Enough

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

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

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

MARY A. HOLT.

Baptist Missionary Review.

BULLETIN

Council of Women for Home Missions

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

Annual Meeting of the Council of Women for Home Missions

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

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

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

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

Advance Program

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

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

World Day of Prayer

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

Christ and the World Community—at Home

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

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

* * *

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

* * *

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

A Decalogue of Peace

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

National Committee of Church Women

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

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

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

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

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

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

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

Election of Officers

The following officers were elected:

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

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

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

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

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

LATIN AMERICA

New Call to Evangelize

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

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

—*Christian Observer.*

Indigenous Church in Colombia

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

crowds cannot all get inside on special occasions.

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

A Suffering Church

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

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

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

The Gospel by Radio

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

The Mennonites in Argentina

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

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

—*South America.*

EUROPE

Totalitarian Youth Movements

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

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

Another "Brook Farm"

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

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

—*Christian Advocate.*

Churches Still Grow in Germany

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

Juggling Words in Albania

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

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

Baptists in Rumania

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

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

—*The Christian Century.*

Bible Distribution in Old Austria

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

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

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

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

AFRICA

Work of the A. I. M.

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

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

Progress in Ibo-land

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

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

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

—*Life of Faith.*

Advance in Tanganyika

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

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

—*C. M. S. Outlook.*

Problems in Capetown

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

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

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

Christian Council of South Africa

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

Madagascar's Last Queen

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

Most of the present generation never saw their queen. Eleven

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

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

WESTERN ASIA

Atatürk—"Father of His Country"

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

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

Solve This Problem

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

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

—*Foreign Affairs Bulletin.*

INDIA, BURMA, SIAM

Importance of Literature

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

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

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

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

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

Against Polygamy

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

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

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

—*Indian Witness.*

New Bible House

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

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

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

—*The Indian Witness.*

Christian Colleges in India

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

Young People's Evangelism in Burma

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

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

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

Training at Dara Academy, Siam

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

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

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

—*Siam Outlook.*

CHINA

The Old Order Changes

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

As to the Christian Colleges

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

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

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

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

Destruction in China

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

Why Still Confident

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

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

killed, but still they can yield no money.

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

—*Christian Advocate.*

War's Effect on the Churches

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

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

Chinese Women's League

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

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

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

—*The Living Church.*

Envelopes with Christian Message

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

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

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

—*C. M. S. Outlook.*

Japanese Occupy Hainan

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

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

"Born Again" in Hainan

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

Physicians Hampered in Manchukuo

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

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

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

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

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

—*New York Times*.

JAPAN-CHOSEN

"Exceptional Christians"

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

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

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

—*Monday Morning*.

Kagawa Writing a Life of Christ

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

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

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

Love in Scavenger Town

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

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

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

—*Christian Advocate*.

The Challenge in Korea

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

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

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

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

—*Christian Observer*.

ISLANDS OF THE PACIFIC

Rulers and Ruled in the Dutch Indies

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

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

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

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

—*Christian Advocate*.

Bible Circles in Java

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

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

—*World Dominion Press*.

New Britain Dictionaries

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

Report from the Philippines

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

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

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

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

NORTH AMERICA

Bible Verses in Street Cars

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

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

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

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

Look At the Communists!

Shall we say that lukewarm Christians could profit by considering the enthusiasm of communists in this country? Protestant Episcopal headquarters supplies an outline of their pro-

cedure which has the following five points:

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

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

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

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

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

Church Unity Gains

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

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

Enthusiasm for the projected World Council of Churches.

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

Concrete projects for united action.

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

Church Membership Increases

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

Dr. Herman C. Weber, editor of "The Year Book of American Churches," has made every pos-

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

Havoc Wrought by Godlessness

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

Sunday School for Offenders

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

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

—*Watchman-Examiner.*

Sunday School Extension

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

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

Religious Destitution in Utah

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

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

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

Union Work for Indians

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

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

Eskimo Thank-offering

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

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

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

MISCELLANEOUS

The Church in the World of Today

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

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

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

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

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

—*C. M. S. Outlook.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

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

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

S. M. ZWEMER.

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

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

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

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

FRANCIS SHUNK DOWNS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

HUGH R. MONRO.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

New Books

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

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

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

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

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

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

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

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

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

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

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

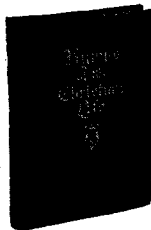
Poems and Verse of Betty Scott Stam. 129 pp. Kelly & Walsh, Ltd., Shanghai.

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

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

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

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



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Dates to Remember

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

Personal Items

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

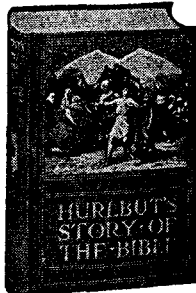
* * *

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

* * *

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

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Obituary Notes

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

* * *

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

* * *

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

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

* * *

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

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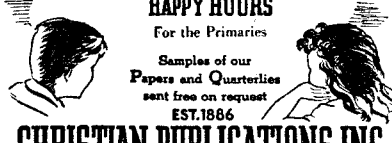
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DELANVAN L. PIERSON, *Editor*

VOL. LXII APRIL, 1939 No. 4

Publication and Business Office—
Third and Reilly Sts., Harrisburg, Pa.
Editorial and Executive Office—
156 Fifth Avenue, New York City.
Entered as second-class matter at
Post Office, Harrisburg, Pa., under
Act of March 3, 1879.

25 cents a copy—\$2.50 a year.
Foreign Postage, 50 cents a year.
Published monthly, except August.
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British agents—Marshall, Morgan
and Scott, 12 Paternoster Buildings,
London, E. C. 1 shilling per copy,
10 shillings a year.

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LISHING CO., INC.

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Editorial Chat

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

* * *

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

* * *

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

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

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

* * *

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

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

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

* * *

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

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

* * *

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

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



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



METHODIST CONGREGATION AT CONCEPCION, FIRST SUNDAY
AFTER THE EARTHQUAKE



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



FISSURES IN THE ROAD CAUSED BY THE EARTHQUAKE —
NEAR CONCEPCION



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



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

SCENES CONNECTED WITH THE CHILE EARTHQUAKE

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXII

APRIL, 1939

NUMBER 4

Topics of the Times

EFFECTS OF THE EARTHQUAKE IN CHILE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

GOD WORKING IN MEXICO

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

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

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

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

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

AMERICAN CHURCH STATISTICS

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

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

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

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

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

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

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

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

A KOREAN CHRISTIAN SPEAKS

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

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

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

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

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

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

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

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

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

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

A KOREAN CHRISTIAN.



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

A Mission in the Arctic Circle

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

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

*Honorably Retired Presbyterian Missionary;
Stationed at Barrow, 1920 to 1936*

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

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

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

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

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

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



SUMMER "PRESSURE ICE" ON BEACH AT PT. BARROW

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

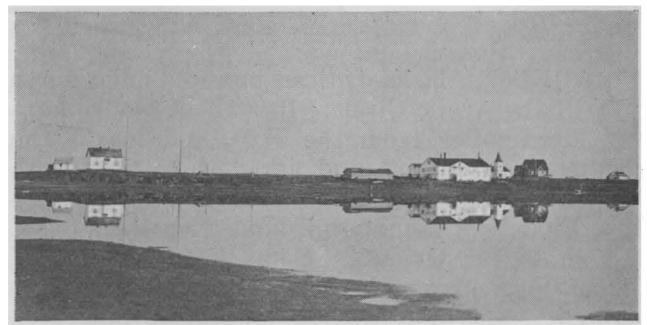
The long Arctic Night extends from November until late in January, and for a short time the sun does not rise above the horizon. Then, for three months, from May to August, it does not set at all. These are the periods which are peculiarly trying to white people. The cold in winter is intense but the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

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

Yukon Presbytery, within the bounds of which

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

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



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

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

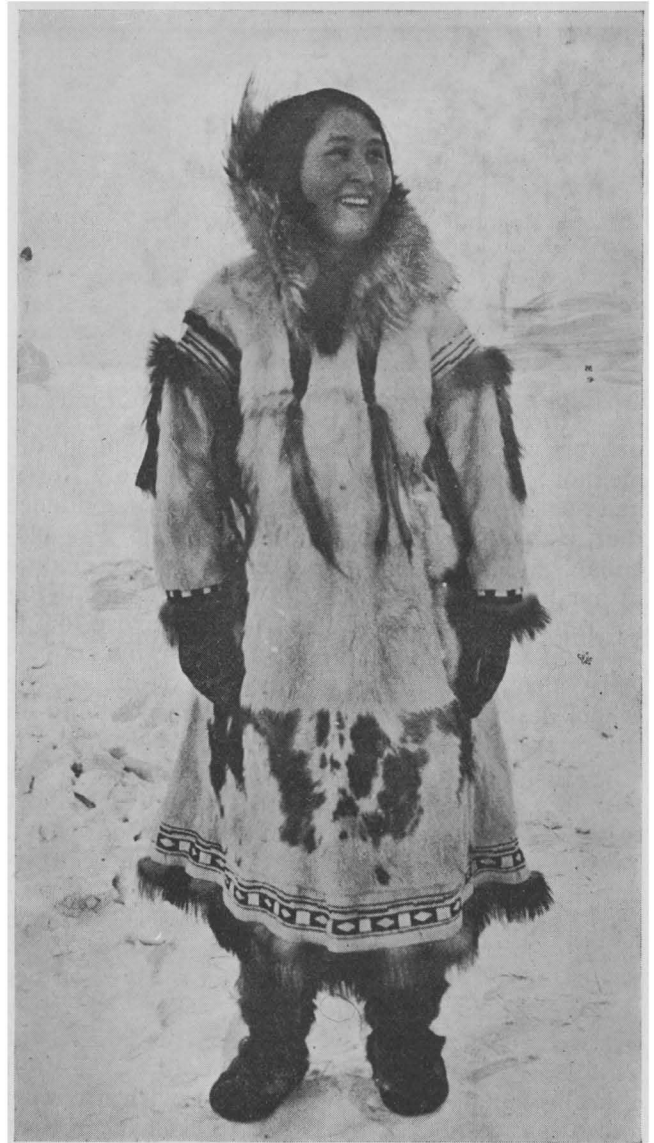
The missionary in the Arctic regions must travel throughout the winter by dog-team at not over five miles per hour. At night, for want of other shelter, he tents out on the ice-bound beach in temperatures as low as sixty degrees below

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

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

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

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



DORCAS, A FINE CHRISTIAN ESKIMO GIRL, AT BARROW

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

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

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



AN ESKIMO CHRISTIAN PREPARING DINNER

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

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

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

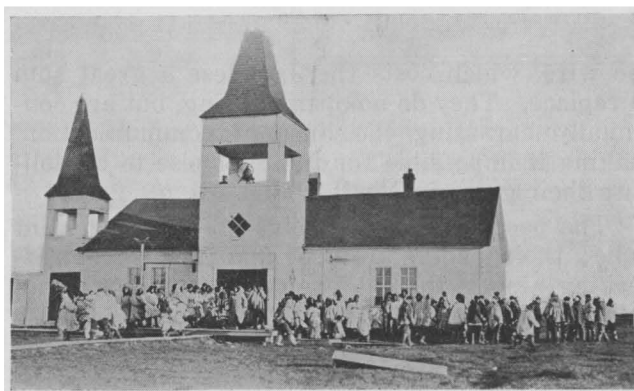
Our medical service was fruitful in giving us contacts with people from far away in Arctic Canada and from many hundreds of miles down the coast southwest to within fifty miles of Kotzebue where there is a well-equipped government hospital. Many of these patients came to us five hundred miles by dog-teams,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



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

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

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



THE MISSION CHURCH AND CONGREGATION AT BARROW

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

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

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

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

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



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

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

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

A Missionary Epistle from China^{*}

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

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

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

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

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

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

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

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

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

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

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

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

^{*} *The United Church Record and Missionary Review* (February, 1939).

Outlook for Christianity in Europe—I

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

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

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

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

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

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

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

In such countries we can indeed speak of the approaching end of those branches of the Christian Church. In Russia, for instance, there may still be hundreds of Orthodox Russian churches open and crowded. But let us not be deceived: if the present policy continues, especially if the policy of anti-Christian education is successful, the end of an old Christian Church of Russia will be near. That Church has lost its leader and his influence. It has lost a large part of its episcopacy and priesthood. Thousands of priests and bishops have been killed or are imprisoned, or have been sent to concentration camps in Siberia. The Church has lost hundreds of its fine cathedrals and other church buildings, partly by arbitrary destruction, partly by transforming Christian churches into museums, cinemas and variety theatres. The Church has lost its theological academy; no priest can receive a theological education in Russia at present. The only theological academy is that of Father Bulgakoff in Paris. The Church in Russia has finally lost its educational influence. It is not allowed to give a religious education to the younger generation before they reach their eighteenth year. The Church, being considered as the last asylum for obscurantism, has lost its influence on public life. According to the desire of the present Soviet rulers she should become a Christian ghetto in the midst of the Russian people.

The Evangelical Church in Russia has been practically wiped out. Out of 200 Lutheran pastors not one is still at work. All were compelled to leave the country or enter secular professions; or they were killed or banished and their families are suffering hunger and privations. Evangelical churches have been closed or are used for worldly purposes. The Lutheran Academy under Bishop Malmgren had to be closed.

Can one still speak of the Church of the Reformation in Germany? Is not the end near? What is left of the formerly proud and active Church of Martin Luther? There is a foreign office with

Bischof Heckel; a finance department whose administrative measures are sometimes a deadly weapon when they are used against recalcitrant pastors; a minister of state for the Church who is restricting the Christian Church and muzzling its outspoken ministers. Theological faculties, which were once the pride of German Protestantism, today have to fight to maintain their influence and to build up confidence, at least in the Confessional Church. All over Germany there are thousands of open churches where the Gospel can be preached but little is left today of the former enterprising missionary spirit. The old Church of the Reformation, as a State Church and as a leading Church, is nearing its end.

In many other countries the Church of Christ faces such deadly enemies as individualism, modern secularism and indifferentism which are transforming the old solid structure of the Evangelical Church into a vague religious sentimentalism and aestheticism.

What then is coming to an end? First of all there is to be an end to the unnatural relationship of the Church of Christ with the modern State. In many Churches the historic State was considered as the fatherly protector of the Church to take care of the theological faculties, the religious education in schools, build manses and pay salaries to the pastors, and therefore claiming the right to supervise and influence Church life. But this influence has become so strong today, and is leading the Evangelical Church away from its original aim, that millions feel that such a comradeship is against the true nature of a Christian Church. An easy compromise between State and Church is therefore coming to an end.

Second, a Church of wealth and earthly power is coming to an end; the Church knows today that, in her need and poverty, she resembles much more that Man who had not where to lay His head than she did when she was rich and powerful.

Third, a Church which thinks she knows better than Christ himself is coming to an end today—that Church which is like the grand inquisitor, in Dostojewski's novel, who sent Jesus Christ away when He came back because the Church to which He had left His task knew better than He how to handle the world.

Instead of such Churches, which are more and more dying out, a new Church is born. It is yet an invisible Church, with no clearly defined membership, with no structure or organization. Two or three members may meet somewhere in Russia, two wanderers in the streets, two farmers in the market, two boatmen on the Volga, not knowing each other but suddenly recognizing the brother in Christ by a word, a glance in his eye, a symbolic action. This was the case in the first centuries when a Christian may have drawn the sign of the

fish on the sand to make himself known to other unknown Christians. Wherever these two or three meet in the name of Christ, the new Church is born. It grows, we do not know how, in Russian villages, in the woods, on the railway. The new spiritual Church of Christ will take its form, its organization, will develop its leadership, its theology, when such is God's will.

Simple Christian folks are perpetuating the Christian Church. Russian mothers, for instance, seeing that their children are in danger of growing up like heathen, are taking things in hand and are teaching their children to believe in God, perhaps in a very elementary way but with a sincere faith. They will save the Christian feeling in the heart of the people from oblivion and destruction.

A new Church is being born also out of the Church struggle in Germany. The intrepid Pastor Niemöller is a Church builder although he sits in a concentration camp and is closely watched. He cannot speak to his fellow prisoners, he cannot even see his family regularly, he cannot write or publish, and yet his influence is spreading as an atmospheric power. He is kindling a new fire of faith in the hearts of many people and encourages them to resist a State which does not allow the Church to be the Church. Hundreds of German ministers are punished for having disobeyed this autocratic State and they are preaching the Gospel of Christ without fear. The church janitor who will not take the key of the Church out of his pocket to open its door for an un-Evangelical preacher who has come to replace a believing pastor is another new church builder; so is the organist who refuses to play the organ to accompany a service which is not inspired with the spirit of Christ.

Where two or three have such peculiar courage and faith, where they meet in the name of Christ in private houses, in restaurants, in the market place, on the railway, they build up a new Church of Christ.

It may not yet be recognized a Church as we understand it, as a great national or denominational organization; may be only a small congregation; but such cells are the living stones with which a Church is built.

And this Church is being built even against the will of its oppressors. It reminds us of that picture painted by the German painter, Moritz von Schwind. He shows a saint building a chapel in the midst of the wood, continuing his work although the devil tries to disturb him; finally the saint's faith is so strong that he compels even the devil against his will, to carry the stones that the saint uses for building the chapel.

Therefore, even poverty, isolation, persecution must help to build up a new Church of Christ for which we hope and pray and labor.

Murad and the Lost Feast Day

By V. LANE-FRIMPOLE

IN ONE room of a small, two-roomed mud and rubble cottage in northern Syria, lived an Arab boy named Murad. Here he lived, ate and slept with his parents, his little brothers and his granny. The other room was occupied by his father's brother, with his wife and children.

One night, near the end of the month-long fast of Ramadan, Murad lay on the floor in a corner, tucked up in his grandmother's bed, under her wool-waded quilt. The light of the wood-fire on the hearth flickered among the shadows of the otherwise dark room. Murad liked to watch the firelight and to hear the sound of the rain and wind outside.

The boy's mind wandered to the approaching feast which would follow the sacred fast days and his imagination played pleasantly with the thought of the cakes and other good things to eat. As a little boy he did keep the fast and did not need this abstinence in order to get hungry. He thought, too, of the new clothes that his clever aunt, who sewed on the machine, had made for him. In the mind of a child, whose people go by the sun year, other things would have been associated with a holiday for under such a calendar every feast falls at the same season of the year. In America, for example, Decoration Day comes with the grass and spring flowers; the Fourth of July is marked by hot sunshine and trees in full leaf; Thanksgiving Day is observed in the midst of November frosts; Christmas is enlivened with snow and ice.

For Murad and for all Moslem people this is not the case. The moon year of the Moslem world retrogrades at the rate of about ten days every sun year. In the year of which we write Ramadan came in the middle of December, something that had not occurred for some thirty-six years. Little Murad, the Turcoman, had been born of Moslem parents in a Moslem community, consequently he found himself in a completely nonsequential universe, where no effect is traced to any cause; where each separate act and event of the day is looked upon as caused by a special, arbitrary act of the "Will of Allah." It is thought impious to seek to try to understand God's will which is impossible of comprehension. This concept of an arbitrary will, governing the universe, is reinforced by the changes of the moon year.

Musing on his new green sateen shirt with its five buttons, each of a different color, and yearning to bite into a Ramazan cake, Murad had almost fallen asleep when he heard the sound of visitors, coming in to spend the evening. Everyone seemed happy. His own grown people had been dreadfully cross in the late afternoon, Murad thought. But after the sunset cannon had been fired and they had broken their day-long fast, things were all right again. Now these visitors, too, seemed in happy mood.

Ah! they were asking Granny to chant them a *Mevlud*—one of the long Turkish poems about the Prophet Mohammed. All the village thought granny a notable woman. She could make out any chapter of the Koran without too much halting to spell the words, and she had memorized many chapters. But she did not know Arabic and so understood nothing of the meaning. Latinized Turkish, inaugurated by the late Kemal Ataturk, she could not read at all, but she could spell out Turkish words in the Arabic characters, enough to read her *Mevlud*. These Turcomans living in the mountains of northern Syria were not yet sure of the orthodoxy of the Western alphabet for to them the Arabic letters, in which the Koran came down from heaven, were the only ones that seemed right.

Murad loved to hear his granny chant the Koran because of the beautiful roll of it and the awe in her voice. But he liked far better to hear the *Mevlud* because it was in his own language, and much of it he could understand. Happily he watched granny go to the high shelf that ran around the room and take down a manuscript written by a learned Mullah's own hand years ago. His mother thrust a splinter of pitch-pine into the fire and lighted the little oil lamp. Then Murad watched the old lady squat down with the precious book on her knee and turn over the leaves with moistened forefinger and thumb. She found the page and in a sweet, thin voice began to chant. Oh! it was the bit that Murad liked best, the lullaby sung to the Prophet by his nurse Haleema:

It is Mohammed: let mountains and stones
Rejoice—wild beasts, too, and birds.
Lady Ameena is his mother,
She is the fine flower of mothers,
Her head is of pearls.

Lullaby, my Mohammed, my high Commander, lullaby.

In the mountain of Mecca was his birthplace
At the Kaaba, at the Black Stone, in the presence of
Gabriel,
That Gabriel might praise the Beloved of God, (even
Mohammed).

Lullaby, my Mohammed, my high Commander, lullaby.

The *houris*, the Paradise maidens, came;
They bound white incense in his swaddling bands,
They praised the Beloved of God.

Lullaby, my Mohammed, my high Commander, lullaby.

Abd el Mutaleb was his grandfather,
Abdullah was his father,
The Lady Haleema was his nurse.

Lullaby, my Mohammed, my high Commander, lullaby.

May Satan's hands be tied,
May the hearts of thy friends be fat,
O son of Lady Aameena.

Lullaby, my Mohammed; lullaby, my beautiful Ahmad,
lullaby.

Lying there in his nest, Murad listened entranced. He was six years old and so far as he knew he had always slept in his granny's bed. He supposed that he always would. He could not remember the time when he had to give up his cradle to the next baby. Granny had always been there and always would be, like the sun and wind and rain. He loved her voice as she sang about the baby Mohammed's birth; about the Angel Gabriel and those beautiful *houris* swaddling him as his mother had swaddled their own baby. As the quavering, sweet voice went on and on, the faces of his family and the visitors, visible or invisible as the flames in the fireplace rose and fell, seemed to float in the warm air. Murad felt himself floating. A wind was blowing him down a high, high mountain—away from two goats that he was herding—blowing him like thistledown. Now the wind was singing. What was it singing? "Lullaby, Mohammed, my high Commander, lullaby. *Nen-ni—Nen-ni-i-i.*"

Murad did not wake up when his granny came to bed; not even when she took him in her loving old arms as she had taken his daddy when he was a little boy. A little herdboys who has been out on the mountain all day in wind and rain, sleeps soundly. The fire died down and the room grew dark and cold, but he did not know it.

He seemed scarcely to have dropped to sleep when he heard his mother saying to his father: "Get up! Get up! I have our breakfast ready."

"It's not time yet," mumbled Daddy, rolling over and yawning.

"*Vakit oldu.* It is time, and the food is ready."

"How do you know it's time? Did you hear the signal gun in Passtown?"

"No, but one seldom hears it these windy nights."

Grandmother was up now, and had opened the door wide. The rain had stopped but the east

wind was blowing as hard as ever. Perhaps it was the gusts of wind that shook the stars and made them twinkle so through the frosty dark. Snug under his quilt, Murad watched the two women move drowsily about preparing the three o'clock breakfast—the *iftar*. He was not quite awake, not quite asleep. The stir and rustle that the women made seemed to go on for ever. Then his grandmother's voice calling his father broke the spell.

"Get up, my son! Get up and eat; dawn will break before you know it and then it will be unlawful for you to eat until sunset. How will you be able to fast all day on an empty stomach?"

The Feast Before the Fast

Murad's father rose, stretching his great arms and legs. Villagers sleep in their clothes, so there was no delay for dressing. He stepped out of bed, crossed over to the hearth and sat down on the floor. No one called Murad for he was too young to fast. But the smell of the hot food called him; so crawling from under the quilt, he went and sat down by his father and snuggled up to him. His mother unfolded the woolen bread-cloth, took up some paper-thin loaves as round and big as two dinner plates. She sprinkled them with water and folded them in four; then she flung down one at each person's place and piled the rest in the middle of the big tray. Granny put down a copper bowl, full of steaming food, and a pan of curdled milk. Everything was ready.

"In the name of God," said Murad's father; then scooping up a big mouthful of the hot food with a flap of bread, he ate it. "In the name of God," echoed Murad, and did the same. The women sat down and they used the same prayer before they began to eat.

"I certainly thought," said Murad's father between mouthfuls, "that today was to be the first day of the Ramadan *Byram*. I was sure the feast began today and I was surprised when no announcement was made in the mosque last night. Surely it will not be later than tomorrow. We must get ready today; it would be dreadful if we delayed and so lost one of our four great days. My brother and I will butcher the goat, and you women must be about your cooking." Good Moslem as he was, he could not help looking forward to the end of the month-long fast, with its foodless, waterless, tobaccoless days at the plough, and its nights of broken sleep.

"All things happen as God wills," said granny. "If he wills that the feast begin tomorrow, it will begin tomorrow."

By this time Murad was back under the quilt again, and soon his granny and all the others also went back to bed and slept until broad daylight.

When the December sun had warmed the air a little, Murad took the goats out on the mountain. He wore untanned leather boots with toes turned up, just like the toes of the Hittite boots that one sees pictured on monuments. His mother had tied around his head a piece of Turkish toweling for warmth. In the flat gingham bag slung under his arm was his lunch—red peppers, some goat's cheese, wrapped up in leathery folds of bread, and some dried figs. His people were well-to-do and could afford to give him this variety.

For the older people another hungry day had begun, but everyone was busy preparing for the four-day feast. Murad's father and uncle slaughtered and flayed the fattened goat and, hanging the carcass on a tree, began to cut it up. Neighbors would buy whatever part they themselves did not want. The women were as busy; brazen pestles clanged on brazen mortars as they pounded spices—nutmeg, cinnamon, cloves, all-spice and mastic gum. The younger women did the pounding, while granny spread the thick woolen bread-cloth on the floor and began to knead a stiff mass of flour, butter, sugar and leaven for the festal cakes. The hours flew. It was noon.

A Mistake and the Explanation

"Boom! Boom! Boom!"—the dull roar of the Passtown cannon rolled through the mountain. People looked at each other in consternation.

"*Toap atuldu!* The cannon is being fired; then the feast began last night! We have missed a whole day!" The words flew from mouth to mouth, "We have lost a day from our feast! We have lost a day from our feast!"

Such a thing had never been known in the village. To add another day of feasting never occurred to them; if an impious stranger had suggested such an idea, they would have rejected it as impossible. No, the lost day was irrevocably lost. Grown men and women as they were, they felt it keenly, helplessly, hopelessly as children feel a loss. But they went on with their preparations that should have been made the day before.

Murad heard the cannon and came racing home to ask what had happened. To him and the other children it seemed interesting and exciting. Here, there, everywhere he skipped among his busy elders.

"I take refuge in God," said his mother, pestered past endurance with his mischief as he teased his little brothers, "Go back to the mountain and look after your goats, filthy devil, or I'll murder you."

"I left them with one of the Armenian boys. They're all right," he answered.

"My nestling," said grandmother intervening, "run quickly to Armen's house and ask him if we

may bake our cakes in his new bake-house. Tell him your father will do the baking if he will show him how."

"Oh! and may I go with father and help bake the cakes?"

"Yes, if you are a good boy and run to Armen's like a bird and bring back word what he says. Ask politely. Run, let me see. *Bakalum!*"

Murad came flying back with the permission. Then he helped his father load some wood on the donkey for firing, and went with him to the oven to light it. Afterwards when the oven was hot and the cakes were ready, with the spice kneaded in and sesame seed sprinkled thick on top, Murad helped carry to the oven the big copper trays covered with cakes to be baked. All eyes, he watched his father put a batch of cakes on the flat wooden shovel, and then slide them off on the oven floor. Lovely! But lovelier still when father took up the browned cakes on the shovel and slid them back on the trays near Murad to cool. Ah! the delicious, delicious smell! And how good the bits tasted that he broke off and popped into his mouth when no one was looking! If he lives another fifty years, Murad will still remember that smell and taste.

The rejoicing was general, yet every now and then someone would say grievingly, "Look how we have been cheated out of the first day of our feast!" It was as if a cloud passed over the sun each time someone said this. The village *Khoja* (Moslem teacher and preacher) was as vexed as any of them. He too was baking cakes at the oven.

"But how did it come that you made a mistake about the day?" asked Armen, the Armenian.

"The big mountain to the southwest shuts out the view, and no one saw the new moon."

"Surely a man like you, who can read and write, must know when the new moon will first appear," objected Armen. "There are calendars. Everyone knows that the new moon is sure to appear on a certain day."

Murad's father listened contemptuously to the Armenian's ignorant talk. Thank God the *Khoja* was present and would defend the faith. He did not like to have Murad hear such impious talk. That was the worst of these Christian neighbors, Well, as the child had heard it, let him now hear the *Khoja's* refutation.

"God forbid," the *Khoja* was saying. "Nothing is sure to be. Each event happens as the most high Truth wills it. If he wills a new moon on a certain day, there will be one; if not, there will not. Who can say beforehand—I ask pardon of God—what God's will is going to be? We did not see the moon ourselves, we had no authenticated news that it had been seen by responsible persons

elsewhere, therefore we did not know that there was a new moon."

"If that is the way of it, why did not one of you go to town two days ago and stay to bring the news as soon as the moon was seen in town?" persisted the Armenian.

"Perhaps, after he had taken all that bother and headache, there might have been no moon; then his labor would have gone for nothing," answered the *Khoja*.

"The cause of each event, no matter how small, is the will of God. I once heard a sheikh of profound learning say this: 'It is an error to say that fire always burns. Fire burns or not just as God wills in each case. And the proof is that when the idolaters tried to destroy Abraham by fire, far from burning him the fire caused a thicket of rose-bushes in bloom to grow up around him, full of singing nightingales. Likewise it is an error to say that knives cut. A knife cuts if God wills it to cut; if not, no. And the proof is that when Abraham was about to sacrifice his son Ishmael, the knife refused to cut. There is no God but God; without his will naught comes to pass.'"

Murad, listening with all his ears, thought that what the *Khoja* said was wonderful, and looked triumphantly at the ignorant Armenian. "Armen is nice, but he is a *giaour* (infidel) just the same," he thought. He wished that he had seen Abraham's roses and nightingales. That conversation by the oven laid one more great stone solidly in the foundation of the Moslem faith upon which Murad's life was to be built.

Murt-koy is only a mountain village. Murad had never seen the rude Ferris wheels—outdating Ferris by centuries—that are set up for the children at this feast in Moslem cities, from Constantinople to Calcutta. No strolling gypsies came, as they do to the big towns, with fife and drum. But even in Murt-koy everybody had new clothes, and the groups of women and children looked like living gardens. Even the tiny babies had new caps of every bright color; amulets were snipped off the old caps and sewed tightly on the new. Families exchanged cakes; and who so proud as Murad to go from door to door offering a cake with his family's greetings. He was shy and his lashes swept his cheeks; his voice could hardly be heard, but his smile was sweet.

And what a feast they had when he returned home! He ate and ate until he was tight as a drum. He liked that feeling and would have eaten more but his father said that he had had enough. All through that meal, though, with its fun and laughing, someone of the grown people would sigh and shake the head every now and then and say, "Yazuk! What a pity that we have lost a day!"

Murad crawled into bed and left them still eating. He was so full that he went to sleep quickly, but in the night he awoke, crying with a stomach-ache.

"I take refuge in God from Satan, the stoned," said granny. "What can ail the child?" She tried to soothe him by rubbing, but that was of no use, so she got up and made him some mint tea with plenty of sugar in it. Then she said a charm for colic. The pain eased, but he was wide awake and could not go to sleep again at once.

"Grandmother," he said, "what happened to the lost feast day? How does a day get lost, granny? Did it wander off in the mountains like our nanny goat that the wolf ate? Or did it fall down a deep crack between rocks like my *piastre* piece that I cried so hard about? How does a day get lost, grandmother?"

"God predestined that we should lose that day. The Most High Truth wrote that fate on our foreheads."

"But why?"

"I ask pardon of God. Listen to the child! God knows his own work. No good comes from thinking and asking questions. Please God, it be not a portent of some evil about to befall us for our wickedness! Truly, in these days godlessness has so increased that if the Supreme Truth rained fire on us it would be no more than we deserve. For look how children—even small children—"

Murad was always bored when granny began to moralize. "Granny, I kiss your eye, ehant the *Mevlud*," he coaxed. "Chant the same bit that you did the other night," and he began the *nen-ni*, *nen-ni* of the Infant Prophet's nurse. His grandmother took it up and went on verse after verse:

Mohammed is my heart's core, my theme:

If he weeps, my eye weeps blood.

Let me rub my face on his threshold.

Lullaby, my Mohammed, my high Commander, lullaby.

His teeth are whiter than white pearls,

The Paradise maidens, the *Houris*, are his companions;

He is the Sun of the two worlds.

Lullaby, my Mohammed; lullaby, my beautiful Ahmad, lullaby; *nen-ni*, *nen-ni-i-i-i-i*.

Her voice quavered like that of a nurse crooning to a fretful child. Then she fell silent and listened to her grandson's breathing for a few seconds. She had almost forgotten him and had felt herself to be Lady Haleema—God's approval be upon her—singing a cradle song to the little Mohammed. Then her thoughts homed back to Murad. "He is asleep," she said, fondly kissing his forehead. "Sleep my lamb. Sleep in the protection of God. What do I know? May this lost feast day portend no evil to us. I take refuge in God. Amahn! Amahn! Alas for the lost feast day!"

Adversaries and Open Doors in Missions^{*}

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THE Chinese word for "crisis" is written with two characters; one means "danger," and the other "opportunity." Paul suggested the same thought when he wrote to the Corinthians, "For a great door and effectual is opened unto me, and there are many adversaries."

Of the "adversaries" by which missionaries are compassed today, we who live in the tranquil atmosphere of this land of peace and liberty have not the slightest conception. Writes a missionary in China: "We are in the midst of wickedness and inhuman atrocities on such a colossal scale that the mind is too benumbed to take it all in." Even the physical survival of our missionaries amid the convulsions of war is a daily miracle. All around them is ruin, whole cities in desolation, panic-stricken multitudes fleeing in bewildered confusion, the maimed and wounded crying for help, the whole lurid scene a part of the tragedy that stalks in the wake of banditry, looting, murder, rape and arson. Hospitals, schools, and chapels have been shattered, groups of believers scattered to the winds, missionary homes battle-scarred, and the missionaries themselves have sat in the ruins wondering that they have outlived the destruction around them.

Unbelievable as it may seem, the Christian churches of Japan and Korea, except for the physical hardships, are enduring an even harder lot. No group of men and women ever sought to advance the interests of the Kingdom under greater difficulties. The systematic efforts to stifle and suppress everything that is contrary to the program of aggressive militarism is bringing the whole Christian movement under great spiritual persecution. Cæsar is exalted above God, religious liberty is denied, conscience is no longer free. Anyone who sets himself against the policies of the government and the idolatrous exaltation of the emperor exposes himself to reprisals of the most drastic character. Untold sufferings have been endured by Christians, especially in Korea where the pressure of police power has been applied with increasing severity. Threats, imprisonment, torture and other extreme measures have

been employed. Many, unable to endure these sufferings, have yielded to practices they do not approve. Others, standing grimly amid great distress, are bearing a shining Christian testimony. Never have we faced so ominous an outlook as is before us in Korea. We cannot foretell what the end will be. The hour is here for prayer, earnest and unrelenting. There is no way through this crisis in Korea except as God moves to help us.

But the greatest "adversary" to missions, the only one we really need fear, is the hindrance we ourselves can be through thoughtlessness and neglect. Opposition from without, our missionaries expect; indifference within the Church all but breaks their hearts. The test of carrying on with inadequate support, unable to touch the needs around them, and wondering whether the Church has forgotten, brings them their sorest trial. They return on furlough and find us living in elegant homes. They see our streets choked with shining cars. They watch the throngs that jam our athletic fields, and reflect that the price of one football ticket would pay the salary of a native evangelist in Africa for two months. They read that a thrill-crazed crowd has paid in one night to see a prizefight more than our whole Church ever gave in a year to foreign missions, and they wonder why they are asked to operate hospitals on \$380.51 a year and schools on \$31.12 a year! They are not complaining; puzzled, that is all. They wonder if Christ has lost first place in the hearts of American Christians.

The Great Open Doors

But it is not the "adversaries" that loom largest in the missionary's view of the present situation. I have just read twenty-eight letters from China. "Opportunity" is the dominant word. One group wrote: "We are not unmindful of the dangers, but we are thrilled at the thought of the opportunities before us." These they describe as "unlimited," "without precedent," "beyond anything we have known." They are joining with Paul in saying, "The things which happened unto me have fallen out rather unto the furtherance of the Gospel." Like him they refer to adversaries with

^{*} Condensed from the *Christian Observer*.

"and," not with "but," as something not to discourage but to challenge more determined efforts. It is no exaggeration to say that we are confronting a day of unparalleled need and opportunity in our work around the world. Here are some of the elements of great encouragement:

The high spiritual purpose and morale of our missionaries.

The courage and steadfastness of the Chinese Christian Church.

The scattering of many believers to the provinces of West China where they have carried the contagion of their faith unto areas heretofore unreached by the Gospel.

The new friendship of the Chinese people for the missionary, growing out of the helpfulness and service he has shown in this emergency.

The enormously enhanced prestige of Christianity because such great national leaders as Generalissimo Chiang Kai-shek, Madame Chiang, and others who are guiding the nation in the present crisis, are themselves Christians.

The unprecedented open-heartedness of the people toward the Gospel, with their new longings for the assurances of faith in the midst of the uncertainties of the present conflict.

The return of missionaries to China and the reoccupation of all our stations.

The large crowds attending evangelistic services throughout the country, with many conversions and other evidences of spiritual awakening.

The deep undercurrent of heart-hunger among the people of Japan.

The open doors in Africa and Brazil.

Thousands of Korean Christians standing fast under severe persecution.

Should it be necessary at a time like this to sound a call to prayer and self-denial? Surely in such a day the attitude of prayer ought to be the habitual mood of every Christian. These are great moments in the history of the Christian Church. They call for maximum Christian living. This is a time for unshakable conviction, because the foundations of our faith are being challenged; for great courage, because it is becoming increasingly dangerous to be a Christian; for strong faith, because the signs of the Kingdom's growth are not always easily seen; for confident Christian optimism, because God is the master of crises; for confession and prayer, because God will not refuse the cry of His people; for supreme self-denial, because the greatest issues of life are at stake.

The Present Crisis

Missions is in crisis; both danger and opportunity are here; danger lest we fail in this time of need and allow the day of visitation to pass; opportunity to present Christ to a heart-hungry world, and to lift our whole Church to new levels

of spiritual experience and a closer fellowship with Him. We are confronted by four vital and immediate needs.

I. *A Radical Strengthening of the Missionary Force.* The really critical condition with respect to our missionary personnel is reflected in the decreasing number of missionaries comprising our force each year.

The seriousness of this situation is further emphasized by the fact that our missionaries are rapidly becoming a middle-aged and old-aged group. We must look forward definitely to the loss of more missionaries through old age and retirement. Add to these the normal toll through sickness and death, and the urgency of a prompt reenforcement of our missionary personnel becomes clear.

A heavy strain is thrown on our missionaries as a result of this shrinkage in personnel. One missionary carries the burden of two or three. An evangelist in Korea, charged with the oversight of forty churches, is required to take on responsibility for thirty-five more as a field formerly worked by four men must now be carried by two. Missionaries are remaining on the field without furlough because there is no one in whose hands the task can be left. Doctors are trying to run two hospitals sometimes separated by distances of sixty or seventy miles. The need for reenforcement is urgent and immediate.

We need an immediate and vital reenforcement of personnel on all our mission fields. Nothing would so strengthen the morale of our missionaries or prove so conclusively to the whole world our unshakable faith in the ultimate triumph of the Kingdom of Christ.

II. *A More Adequate Support for Missionaries in Their Work.* The critical financial basis on which foreign mission work has been operating for the past several years can be seen from the fact that receipts for the last fifteen years have fallen off forty per cent.

Foreign mission receipts have suffered a reduction so radical that the very survival of the work has become a matter of wonder. Only by an absolutely merciless slashing of appropriations, and heroic measures on the part of our missionaries who took one reduction after another in their support, were we able to weather these difficult years.

With this greatly shrunken support we have had to maintain and conserve a work formerly established and maintained on an annual income almost twice as large.

III. *The Replacing of Personal Losses of Missionaries and Property Losses in China.* No accurate estimate of property damage sustained in China can yet be made. However, a letter from Rev. C. W. Worth will indicate something of what we must expect. He is describing what he found

at Kiangyin station which probably suffered more damage than any other center of work we have in China! "Of twenty Western style buildings, seventeen have been completely destroyed by fire. Some of the walls are still standing but even with my inexperienced eye I could see that most of these are unfit for use and will have to be razed. About three hundred feet of compound walls were down due to bombing and shell fire, and only two wooden gates were intact in the whole place. We figure that the Kiangyin losses are \$100,000, and there have been losses in other stations which put together will make another \$100,000." Heavy damage is also reported from Kashing, Soochow, Hwaiianfu, Sutsien, Yencheng and Haichow.

Missionaries have likewise suffered the loss of personal belongings. Even where buildings and residences have not been destroyed, systematic looting has taken place. Homes have been completely stripped of every valuable thing. In some

cases, especially where fire has swept the buildings, the loss is total. Probably all of our missionaries have lost something, and many have lost all.

These, then, are definite objectives that should be before us. This year should definitely mark the end of foreign mission retreat and the beginning of an aggressive forward movement in missions. We must add strength and reserves to the fast-thinning ranks of our missionaries; we must provide more adequately for their far-flung work around the world; we must replace, where necessary, the tools of our work that have been destroyed, and as far as possible the individual losses of our missionaries.

With the doors of opportunity standing wide, with God's clear call ringing in our ears, with the resources at our disposal for a definite advance in our missionary task, God forbid that we should fail!

"But From the Beginning it Was Not So"

Notes by the Late ARTHUR T. PIERSON

AS IN the case of human marriage, so in other respects, mankind often comes to accept totally different customs and even ideals from those which God intended and that were at first held sacred. In the course of history, by gradual and sometimes rapid changes, corruptions creep in, so that God's original order becomes obscured and perverted.

Professor Bernard illustrated our unconscious accommodation to a vicious atmosphere by placing a sparrow under a bell glass which contained air enough to keep the sparrow alive for three hours. At the end of two hours he put a second sparrow under the bell; at once it fell over dead, while the former bird was able to breath for the full three hours. In the spiritual realm, we almost unconsciously accommodate ourselves to evils which would shock and overwhelm us if we were suddenly confronted with them. If a man, like Stephen, had been in a moment transported from the apostolic church into the corrupted atmosphere of some present-day church life, he would have been stifled.

To save ourselves from this unconscious accommodation to a low standard of living and thinking, we must get back to first principles and practices as revealed by God. We should candidly compare what is today with what was in God's plan. Living much with God, through private prayer and Bible study, we will breathe such a pure atmosphere that we will at once recognize the pollution

of which otherwise we would be scarcely conscious. This is seen in the tendency to lower standards in literature, in the drama, in marriage and even religious ceremonials. We need to go back to "the beginning" as ordered by God in his wisdom, and to look at the standards which prevailed in the apostolic church before corruptions crept in. The following features in early church life seem to have been conspicuous:

1. The recognition of the Holy Spirit as the wisdom and power of God.
2. The readiness to yield immediate obedience to the call of the Holy Spirit.
3. The personal, spiritual presence and leadership of Christ in the Church.
4. The Universal obligation of all Christians to bear witness to the world and the ceaseless activity in preaching the Gospel at home and abroad.
5. The courageous and unflinching witness to Christ in face of persecution and the prevalence of the spirit of martyrdom in the early church.
6. Constant blessing attending the faithful preaching of the Word.
7. The appeal to the testimony of fulfilled prophecy as an evidence of the truth of God's Word.
8. The prevailing power of definite and united prayer.
9. The separation of the Church from the world.
10. The undisputed imminence of the Second Coming of Christ.
11. The equality of all Believers in rights and privileges in the Church.
12. The recognition by early Christians of their stewardship in property and talents.

The proofs of these positions pervade the whole New Testament. There is no need for proof texts.

The New Testament Idea of the Church*

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I. According to the New Testament the Church is centered in Christ. Using the figure of a body, the Head of the Church is Christ. If we use the figure of a building, the Cornerstone of the Church is Christ. If we use the figure of a bride, the Bridegroom of the Church is Christ.

In the apostolic ideal Christ is the bond that binds Christians together in a fellowship with Christ, the Leader. There is a communion of disciples with their Saviour.

Recent research has taught us to guard against reading too much system and uniformity into the Church of the New Testament. What produced the Christian community in the first place was not a constitution and by-laws, not even a set of principles; it was the faith that pulsated in the hearts of the disciples. That faith was not at first drawn from a body of sacred writings nor set down in the form of a creed. It was a rugged attachment, not reasoned out and not integrated with other emotions. It was simple personal trust in a Person, unquestioning devotion to a beloved personality, who, they felt, had saved them from abysmal disaster and who, they believed, could lead them into abiding safety. This fact that the Church is Christ-centered is clear, not only from the Great Confession in Matthew 16, but also from many passages in the writings of St. Paul and St. John.

But this idea of the Church as a free pulsating fellowship centering in Christ has often been obscured. Today the times are ripe for the recovery of that idea. For a long time men have lived on systems and the bracing effect of them. For several generations men have been enthralled by ideas and the splendor of them. Today, instead of ideas and systems and definitions, instead of programs and organizations, personalities are the centers of all great movements—leading personalities. To stand outside of the charmed circle of leaders today is to be homeless and unoriented. To stand within the magnetic influence of the central personality gives the simplest laborer heart and motion; it lifts his life from drudgery into thrilling devotion.

This change in the spiritual atmosphere opens

the way in our day for the New Testament idea of the Church. Because the Church was centered in the living presence of Christ it was not static but dynamic. It was governed entirely by the Holy Spirit of Christ. It had no fixed outlook. Much of its power was due to its ability to change from time to time in order to meet changing conditions. He who was the beating heart of the New Testament is the pulsating center of the Church in our day. He is not weighted down with utilitarian programs. He is not one who binds yokes upon men. He is one who has loved and suffered and who still loves and suffers and yearns and woos—the great Leader of infinite power who could transform the world, not by force but by fellowship, not by formulas but by faith, not by logic but by love, not by programs but by personalities.

This Christian Church, this Christ-centered fellowship, we offer to the groping multitudes of the present world. It is plastic as the heart of youth. It is the living Church of the *living* God. It has traditions that are living and vitalizing. It is kept eternally young by a living Presence. If Christians would minister salvation to a distracted world today the New Testament suggests a Church pulsating with the heartbeats of the Saviour, a charmed circle that offers fellowship with the great central Friend of the universe.

The Church Is to Be Different

II. According to the New Testament the Church is sacred; it is *holy*, set apart. It is "called out," *ecclesia*. It is different. It is high and lifted up. The Church is holy in its calling. God called it into being and it belongs to God. It is therefore holy, as God is holy.

The individuals who constitute the Church may show many differences among themselves, differences of color and race and language, differences of faith and zeal and goodness. But at least one thing they have in common, and that is the fact that their faces are turned towards God. To be in the Church is to belong to God. The thing that brings Christians together into fellowship is the fact that they have all experienced redemption through God's grace. The Church is the fellow-

* Address given at the I. M. C. meeting at Madras, 1938.

ship of the sanctified. All the members of the Church can exclaim with St. Paul: "It is God who hath saved us and called us with a holy calling, not according to our works but according to his own purpose and grace." The Church is a divine institution, not a mere human society.

The Church is holy also because the Holy Spirit works in it. As Christ is the head of the body all the members of the body do his bidding and are filled with His spirit. When St. Paul speaks in the benediction of "the communion of the Holy Spirit," he is thinking of the community of believers where holiness prevails because the members harbor the Holy Spirit of their Head.

Jesus made explicit mention of the Church only twice, according to our records. In both instances the Church is set in opposition to sin and evil. "The Gates of hell shall not prevail." "If thy brother sin . . . tell it to the Church." The clear implication is that the Church is holy. Christ required holiness of his followers. For this reason he entrusted his Church with the keys, the means of grace. The Holy Church has the Holy Scriptures, the Holy Sacraments, holy laws, holy teachings. The single aim of its acts and its teachings is to promote holiness.

The New Testament, however, does not represent the Church as complete or perfect. There is the parable of the tares and the parable of the dragnet. St. Paul repeatedly addresses his hearers as saints and yet in the course of his letters admonishes them about their shortcomings and sins. According to the New Testament the holiness of the Church is real but not yet fully attained. The Church is in actual process of being "cleansed from all sin." The Church looks forward in hope to the consummation when "Christ shall present it unto himself, a glorious Church, holy and without blemish."

But the incomplete character of the Church's holiness does not make its holiness unreal. A city may be a rich city while some of its citizens are still poor. A school may be a learned school while all of its students are still short of the ideal in learning. The Church, as a society on earth, will never be complete in its holiness. None of its members are. Sanctification is a process. That is true of the collective body as it is true of the individual member. Holiness is progressive. It shall be perfect hereafter.

In the course of Church history there have been many attempts to secure greater purity and holiness in the Church. And more than once these attempts have led to incisions in the body of Christ. However contrary to the New Testament, these efforts testify to a deep underlying conviction that the Church must be holy.

Because the Church is holy, there must always be a state of tension between the Church and its

environment. The Head of the Church protested against the low ideals of his day. Because the Church is holy, high and lifted up, it will always feel a tension between things as they are and things as they ought to be. When the Church in our day identifies itself with some secular system of economics or social propaganda, it abandons its New Testament character, because in the New Testament the Church represents the higher spiritual order. The Church is holy.

A Missionary Church

III. According to the New Testament the Church is *missionary*. It is charged with a mission. To be a disciple, a learner confessing Christ, is to be an apostle, to stand under a special commission. And the mission of the disciples is the mission of the Church, as the acts of the members are the acts of the body. The apostolic mission of the Church is to carry on the work of Christ himself on earth. "As the Father hath sent me, even so send I you."

The Church, according to the New Testament, is not only the product of God's grace through Jesus Christ, but it is also an agency of God's grace, the keeper of the keys to the Kingdom of Heaven on earth. As the collective body of believers the Church is the appointed agency for the extension of the Kingdom of God and the salvation of men. The Church is taught to pray: "Thy Kingdom come" and to use its life and resources for the conversion of the world.

According to the New Testament the Church is equipped with the means of fulfilling its apostolic commission. The Church is furnished with the Truth that it must teach the faith by which the Church lives. The original Twelve were specially trained by intimate association with Christ to be his witnesses and they regarded this as their principal duty. They transmitted that duty to their successors, and the Church throughout history has accepted the teaching and witnessing concerning Christ. In this it has continued the prophetic office of Christ himself.

Another way in which the Church fulfils its apostolic commission is by fostering associated worship and transmitting the Sacraments. The apostolic Church is a worshipping Church through all ages. It presents Christ as a mediator even now. And all the Christian liturgies of the centuries are the continuance of the priestly office of the great Head of the Church, an expression of the Church's apostolic character.

Then, too, the New Testament indicates that Christ committed to his immediate followers the exercise of discipline and the administration of affairs in the community of believers. There are widely different views as to details but in general there is agreement that the Church must exercise

some powers of discipline and government. In this the Church continues the kingly office of Christ.

As to this aggressive propulsive quality of the Church, according to the New Testament it is of the essence of the Church and not merely of its well being. Any group of professing believers that does not feel its apostolic commission to propagate the Gospel and extend the Kingdom has not inherited the Spirit of the Founder.

The new aggressiveness of the great non-Christian religions in our day calls for special emphasis just now on the apostolic character of the New Testament Church, its aggressive mission to its non-Christian environment.

A Universal Church

IV. According to the New Testament the Church is *catholic*, universal, all-embracing. It possesses inherent qualities that make it fit to be the home of all classes of men in all parts of the world and in all ages of time.

The Church is catholic because by its nature it is not limited as to place or time. This idea of the Church as universal and timeless was not an afterthought. It is not true that the Church was at first only the group of Christians in a particular locality and then when this little obscure group had expanded into a mighty enterprise the idea of a universal Church arose. From the beginning the Church was understood to be the larger incarnation of Christ, and the local congregation was simply a miniature of the whole. As a thousand different mirrors may at one and the same time reflect the whole orb of the shining sun, so the local congregations or churches are the reflections of the great Church universal. Every Church is a catholic Church unless it claims to be the only catholic Church. The body of Christ not only includes the believers and saints of all nations and places but it also extends backward and forward in time and includes the saints of the past as well as those of future ages.

Again, the Church is catholic because it rises above the limitations of culture and religion. It is the only community that can meet the needs of all mankind. This is indicated not only by particular words of Jesus and individual passages in the New Testament, but also by the very nature of the teaching set forth. Jesus claimed that his Gospel is sufficient for the needs of all mankind. Both Jesus and Paul taught with the background of Stoic philosophy and universal empire. They made universal claims for their Gospel. They pictured the Church as the organ through which God will accomplish His plan not only for men but for the universe.

The Church is catholic because the God to whom the Holy Church belongs is a living God. He is a

Spirit, always active and energizing, and always progressively revealing himself. He reaches out in love towards every living soul. The Christian idea of God carries ecumenical implications for the Church. If God is a personal, living, energizing God, then his Church is not merely an international society binding people together from the four corners of the earth. It is more than that. It is an ecumenical community bearing in its heart the propulsive power of a boundless love that will not stop until it embraces the whole world.

The Church of the New Testament is catholic because its message is a message of divine revelation and transcends all forms of religion. Christianity is not a religion. Religion is *man's* effort to adjust himself to the ultimates. Christianity is *God's* answer to the quest of the human heart. Jesus Christ is not the founder of a religion. The message of the New Testament Church is not simply one of several possibilities for man's pious self-expression. It stands alone as God's message to man. It is not just a word from God or a word about God; it is the Word of God whose content is Jesus Christ. The Church does not come with a philosophy, nor a system of doctrine, nor an ethic; it does not even come with a religion. It comes with a Person, a living God who speaks through Jesus Christ. Our God is larger than the founder of religion. Our Gospel transcends religion as well as time and place. Our Church, so long as it is faithful to this witness, is the universal catholic Church.

A United Church

V. According to the New Testament the Church is *one*. This unity is a subject of enormous proportions, and a whole library has grown up about it in recent years.

The chief New Testament sources of information about the unity of the Church are the high priestly prayer of our Lord and St. Paul's letter to the Ephesians. From these we learn that the unity of the Church is a mystery. It is something in which we *believe*. It transcends human understanding.

As the Church itself is holy, not merely a voluntary association of men combining together to effect certain ends, so the unity of the Church is not merely an earthly visible manifestation devised by men in order to increase the efficiency of the Church and to present a so-called "united front." It is divinely ordained and belongs to the essence of the Church. The unity of the Church, according to the New Testament, arises from the unity of God, "as I and the Father are one." The Church is one because there is one Spirit, one Lord, one Father. The Church is one because all

members of the Church are members of Christ and abide in Him, as branches abide in the vine.

So the unity of the Church is not something in the golden past, a lost treasure that needs to be recovered. It is not something in the rosy future, a high goal that needs to be achieved. It is something that exists now, and simply calls for fuller expression. It is something that was and is and is to be. It is as eternal as the Church itself. It is as eternal as the God who called the Church into being. It is something that belongs to the essence of the Church. The true Church of Christ *is* one.

The source of this mystical unity of the Church is the redeeming work of Christ for men. It is not in a unified organization. It is not in a common liturgy. The unity of the Church grows out of a common faith, a common Gospel that centers in the Cross. This and nothing else is the source of the creative power of the Church.

The New Testament also teaches that this invisible unity will express itself in outward and visible unity. It is to be a sign to the world: "That the world may believe." The efforts to achieve this outward unity of the Christian Church have engaged all the ecumenical councils of by-gone ages and all the world conferences of modern times. These efforts have good New Testament warrant and example.

Finally, the New Testament represents the unity of the Church as a process, a growth. It is a present reality, but still imperfect. It cannot be hurried by the manufactured conceptions of men. Perfect unity will come as a growth in faith and in "the knoweldge of the Son of God," a growth "into him in all things, which is the Head, even Christ." External means may be used to increase that faith and spread that knowledge, but the hurried establishment of any external union would hinder the true process and would check the real growth of unity.

The New Testament idea of the Church's unity brings two words of warning: first, that our efforts at Church union should not degenerate into a trifling with something that transcends human comprehension; second, that if our witness to the world is to be effective we dare not permit our love for our particular ideas and traditions to delay that growth of unity which our Lord has in mind for His Church. The New Testament conception of the Church's unity suggests that since the Church *is* one, we should enter now with joy into a sense of real unity among us. We should allow our hearts to be thrilled with the joy that was in the heart of our Lord as we emphasize continually the visible and invisible bonds of faith and hope and love that bind us together. "That they may be one, even as we are one."

New Student Foreign Mission Fellowship

By DR. TOM LAMBIE of the Sudan Interior Mission

Recently Missionary to Ethiopia

DO WE need another missionary organization? There are already over two hundred Boards and societies in North America—in addition to local church groups—that are engaged in promoting interest in foreign missions. At first blush one is inclined to deprecate the formation of a new one, and yet many feel that there may be justification for a new Student Foreign Missions Fellowship such as the one that had its first national meeting at Keswick Grove, New Jersey, early in January.

The youth of today is susceptible to the appeal for noble ideals and service to mankind, but there is, at the same time, a tremendous tug upon young people in schools and colleges to give up these ideals and to turn aside from the prospect of a

life of Christian service in favor of the pursuit of pleasure and worldly success. In addition to this, the lofty Christian appeals for a sacrificial service, involved in carrying the Gospel to the ends of the earth, have too often been watered down until there is not sufficient strength in them to stand the test of opposition from those out of sympathy with the highest type of missionary service.

Even among many church members the gist of current thought would seem to be something as follows:

Everyone must have a philosophy of life and should try to be true to it, having as good a time as possible without inflicting unnecessary injury on others. We ought to keep most of the laws of the land in which we dwell. Attendance on religious services is sometimes helpful. The heathen are probably well enough off as they are, but if

anyone feels like trying to show them Christianity, without creating a disturbance, then there is no great objection. Medical relief is a good thing for the heathen but charity, after all, begins at home. Old creeds are mostly outmoded but we should be tolerant toward those who still hold them. God is a good sort of super-rotarian who will be lenient with everyone, including the heathen, as long as they do the best they can and are true to their own philosophy of life.

Is it any wonder that, where such beliefs prevail, there is lack of interest in the missionary enterprise, that the quality of candidates has declined, that financial support has fallen off and that there is evidence of loss in devotion and spiritual power?

Faced by these conditions and tendencies the new Student Foreign Missions Fellowship has been formed in order to make a stand against such ideologies, and to promote missionary interest among the youth of today on a spiritual and truly New Testament basis.

It has been found that in many cases Christian young people, who have commenced their college or professional education, expecting to prepare for foreign missionary service, have been turned aside from this purpose while in college. It is hoped that the new Fellowship may conserve and deepen this purpose and help to maintain spiritual ideals. Only those who have a definite determination to go as ambassadors of Christ to the foreign field will be admitted to this Fellowship. Emphasis on two points is stressed: First, absolute adherence to the Christian faith as taught in the New Testament. This includes belief in the plenary inspiration and authority of the Bible, in the Virgin Birth of Christ, the atonement and salvation through Christ's voluntary death on the cross, and His bodily resurrection. Second, it is necessary that all Christians have a realization of the obligation to carry forward to completion the still unfinished task of taking the Gospel to the ends of the earth. The organizers of this movement believe that every active member should be personally committed to go to the foreign fields as a missionary of Christ, as soon as possible after the completion of his or her education.

Thousands of students have (in the past fifty years) volunteered to go as missionaries to the foreign field but many of them have never gone. Some have lost their faith and vision, some have shown themselves to be insincere or unstable. Something could and should be done to prevent this great waste and to crystalize and spiritualize the thinking of every student volunteer. The young people gathered at Keswick in January felt the need of banding together for such a purpose,

not because they were urged by others to do something about it, but because they were conscious of being moved by the Holy Spirit.

Many more students came to the conference than had been expected. Forty-eight registered, and many others attended but did not register. The older people, professors and missionaries, were very much in the minority and kept in the background. The colleges represented included Hampden-Sydney, Wheaton, Columbia Bible College, Davidson, John Stetson University, Glassboro Teachers', Wilson, Grove City, Drexel Institute, Women's Medical, University of Pennsylvania, National Bible Institute, Philadelphia School of the Bible, Pennsylvania Bible Institute, Moody Bible Institute, Faith Seminary and Johns Hopkins University.*

A constitution was adopted and a Missionary Purpose Pledge was approved which reads as follows:

Knowing:

That Jesus Christ has saved me from my sin,
That all men without Christ are lost, and that there is
no other name by which men may be saved;
That God's command is, "Go ye into all the world,"
That the laborers are few in the foreign field,
And believing it to be God's will for me,

I purpose to be a foreign missionary, and will plan accordingly. Until He leads me to the field, I will support the work by my prayers and gifts and by witnessing. If the Lord's later leading should direct me into other service, I will seek to give foreign missions its rightful place of prominence in my ministry.

Other true-minded students who are in sympathy with the movement, but who are undecided about their own future and their own life work, may attend the meetings of the Fellowship and are to be admitted to an associate membership if they desire.

The meeting at Keswick Grove seemed like another Haystack Prayer Meeting under the guidance of the same Holy Spirit and moved by the same enthusiasm for carrying the Gospel to the ends of the earth. There was the same deep consecration to the task. The potentialities of that meeting seemed boundless.

These students mean business. They have a steadfastness of purpose and a devotion to the Will of God that is admirable. This movement will grow and be effective in proportion as God is in it and as the Fellowship is true to Him.

* The following officers of the new Fellowship were elected: Executive Secretary, Kenneth G. Hood, M.A.; Student President, Jack W. Murray, B.A.; Vice-President, Davison Phillips; Secretary, Lois Raws.



MADRAS CHRISTIAN COLLEGE AND SOME OF THE DELEGATES AT TAMBARAM

A Milestone in Missionary Progress

An Appreciation and Appraisal of the Madras Conference

By DR. H. KERR TAYLOR, Nashville, Tenn.

*Formerly Missionary in China; Educational Secretary of the
Foreign Mission Work of the Presbyterian Church, U. S.*

THE recent conference at Tambaram, a suburb of Madras, India, was both inspiring and revealing from the points of view both of the mission field and of the sending churches.

1. Here was a demonstration of the strength and success of the Christian movement. For well over a hundred years the modern phase of the missionary enterprise has been in progress, during these last few generations constituting one of the major points of contact between Western life and that in Asia, Africa and parts of Latin America. There are today over 27,000 missionaries, and the annual budgets of the different societies aggregate many millions.* Colleges, hospitals, schools, industrial missions, and different kinds of evangelis-

tic and social work are included in the methods of this far-flung movement.

In Madras we saw a demonstration of the success of it. Fifty per cent of the 460 delegates from over 70 countries and scattered areas came from younger churches in mission lands. A better equipped and technically trained group of administrators and of workers on the mission field it would have been difficult to assemble. All were in close touch with Christian work in their several areas. Most of them spoke two or more languages and many spoke more.

On no other platform and in no other Name could such a gathering have been held. The conference was conscious of its unity in purpose and program, and settled down to seventeen days of quiet and earnest work on matters of supreme con-

* Approximately \$35,000,000 from sending churches in America, Great Britain and the European continent.—EDITOR.

cern to the life of peoples throughout the world. Here was a remarkable fusing of contributions from men of utterly diverse backgrounds of race, nationality, religious experience, theological views and economics. For over a fortnight these hundreds of workers expressed their convictions and aspirations, and in most fraternal and earnest fashion sought, and measurably achieved, a united mind and outlook. It was an exceptional gathering in our modern world. It sought for the life of our day the larger recognition of a higher and more absolute responsibility and control. Here was a strong witness to the potential unity of spirit in the Lord that is possible to the whole world.

2. The conference was sanely positive and constructive. The delegates spoke their minds frankly, seeking to conserve the best in the heritage of the church, particularly in its world-wide Christian enterprise.

The positive leadership of the International Missionary Council was shown in the publishing of a preparatory study book, "The Christian Message in a Non-Christian World," by Dr. H. Kraemer of Leiden University, Holland. This provided a massive contribution to the world's mission literature, and conserves much of the best constructive thought of recent decades. The thought of the conference was largely indebted to this presentation, which avoided the pitfalls of a too optimistic pragmatism and of the hampering weakness of an overweening eclecticism so evident in recent years. While thus the strength of much of what has been regarded as the current continental thought was made basic in the thinking of the conference, the gathering itself did not hesitate to implement the strong positions of this point of view with the view from the North American continent, which emphasizes practical social emphases of the Christian message.

Here was a positive advance in current mission and church cooperation. It is in such mutual understanding that the possibility of collaboration and union in our enterprises is possible. In a troubled world and time, the Madras meeting was driven back upon its basic and essential values. One wonders if it had been possible to hold such a conference fifteen years ago, whether the unfortunate rift in the American churches with regard to theology and method would have been largely avoided. Let the church in its cooperative and union enterprises heed the lesson of the past two decades and not the strength of the Madras collaboration. Cooperation is easy when the objectives are clear and when Christian leadership is positive and unequivocal.

3. The conference was a demonstration in a war-mad world of how fraternity and understanding may be attained. It mattered little that delegates had come from Germany and from the

great democracies, from South Africa and Egypt, from China and Japan. Here in a common service of God for mankind, fraternity and love were not only an ideal, but a fact. There was a striking absence of vindictiveness and condemnation even among those from whom this might have been apprehended. One of the finest influences exerted by any delegation was that of the Chinese delegation who impressed the conference with their fine restraint and Christian forbearance. A new emphasis was thus made to the reality and the indispensability of the influence of the Prince of Peace.

4. The Madras meeting was strong in the emphasis given to the Church. This was explicit. Christianity was not conceived as a mere pervasive influence; it requires concrete and definite expression. As Dr. Speer said many years ago, "Religious life, like any other life, is and must be cellular; only thus does it conform to biological law." The Church as a fellowship has a faith, a witness, a life and a commission. In the Church is the historic and effective means for preaching the Kingdom of God.

5. It would extend the limits of this article unreasonably to evaluate the contribution of the work of the sixteen commissions into which the conference was divided and whose reports were received by the whole conference. The evaluation of these findings is a work for the churches and missionary societies in the coming years. Suffice it to say that these studies and recommendations were characterized by great breadth of understanding of the phases and problems of this world movement. In such realms as the nature and function of the Church, its witness and relation to the non-Christian systems, its worship, ministry and literature, and its social responsibilities and relation to the State, together with its larger corporate life, the conference made significant contributions to current thought and provided for the Christian enterprise a compendium for serious and extended study during the next decade.

Unresolved Problems

One hesitates to point out weaknesses in such a worthy enterprise. But it would be too much to hope that such a gathering, representing such diverse elements and different ranges of experience, would not reveal elements of indecision and inconclusiveness which indicate that the final word is far from being spoken on some important concerns. The Church in its mission and in its growth on the mission field has yet a long way to go in solving some of its essential problems.

1. There was a recurring indication throughout the days of conference that secondary consideration is often being given to the basic necessity on all fields of a *truly indigenous* church life. In more than one commission, and in the plenary

sessions, the conference avoided the question of self-support. One heard too little of church fellowships seeking such corporate expression as is possible now, drawing sustenance up from the soil and life where these fellowships exist and where they must give their own witness.

The mission field church should not, of course, be a replica of that in the homeland. Not only in Western modes, music, architecture and ministerial garb has the church on the mission fields too often given the impression of being "foreign," but there has often been evidence of this want of a conditioning attitude of mind and life in native sustenance and in independence. One wonders how this whole attitude of some of the younger churches appears to the supporters of the non-Christian religious institutions. And the clash with nationalistic aspirations is a commonplace.

In some of the sessions at Madras the hope for advance would in this respect have been furthered had there been less discussion of "grants in aid," "subsidies," and "control of funds," and a more earnest and realistic consideration of some of the findings of the Department of Social and Industrial Research of the International Missionary Council through its secretary, J. Merle Davis. If the unrealities of much of the outmoded practice of past decades, with its want of such self-maintenance, are not discarded on the mission field in these days of world depression and necessary reconstruction of financial policy, then the current opportunity for much real advance at this point will have been lost.

2. A correlated weakness of the conference was its failure to make clear the vital need of new recruits for missionary service. It is true that one section was concerned with the place and function and training of the future missionary; and one commission presented the yet unfinished task. But the conference, and particularly the leadership of the younger churches, should have made clear in a ringing and vivid way the admitted need for a recruiting of the missionary force.

The leaders of the younger church would do well to keep this in mind. The present missionary force is rapidly aging, and on all sides there are vast unoccupied fields. We have lived through an era of wide missionary expansion and of enthusiastic support. Outstanding missionary leaders in the sending countries have laid this responsibility on the church and have called for the heroic venture of young life in occupying fields that otherwise would not be reached. The center of gravity of the enterprise has now shifted to the mission field. Inspiration for a continuation of the enterprise must take its rise there. In this world-wide enterprise, in which the interests of younger churches and the missionary societies are so identical, what is needed is the sounding of a clear call

for a new generation of workers in this a new day, workers who will in fraternal collaboration with the younger churches take up with them the service at the point which it has reached and help carry it to a worthy conclusion.

Representatives of the younger churches had a good deal to say as to the need for collaboration by workers from abroad with the leaders of the younger churches, the desirability of a shared control in the finances of the enterprise, and the feasibility of putting the life and service of the missionary himself under the direction of the native church and its leadership. Much of this was indicative of the new day to which we have come or are destined. But in the findings of the commission on the unreached fields, one wished for a more convincing call from the younger churches themselves for young men and women from abroad, who are undoubtedly needed, with the offer of challenging and significant tasks even though today there has come a new orienting of the missionary's position and service. Wise will it be in the immediate days ahead if in the calls from the field less emphasis is put on the special qualifications needed for new missionaries, and more convincing emphasis on their indispensability.

There is indisputable need and challenging scope for young men and women of consecration and training, as was proved by the convincing evidence furnished by the commission on the unfinished task. And constant contact with the youth of our home lands assures one that there is no want of heroic willingness on the part of the young people to meet the challenges of a new day. But what the missionary cause in the homelands today requires, in the light of the rapidly aging missionary force and the small numbers of missionary volunteers, is a clamant and convincing call from the younger churches themselves, that many of the best youth of the older churches should "come over and help" in a task altogether beyond the ability of the younger churches to compass. There should be the assurance that, for a whole lifetime at least, such life investment will be cordially welcomed and challengingly employed. It is just here that the younger churches in the next few years can render a most valuable service and can be the means of reinspiring the older churches to an even larger adventure in the vast unreached task of Christian missions abroad.

3. Perhaps the explanation of the situation is in the trend of leadership noticeable on some of the mission fields, as revealed in Madras. Present day leadership partakes too largely of Western viewpoint and support. The church on the field is not native enough. It is oriented too largely to the West. Its dress shows it. The structure of its cooperative and representative enterprises is conditioned too largely on foreign funds. In a

conference conducted entirely in English, and therefore reflecting so largely westernized opinion, one often missed the careful and measured balance and independence of judgment that is the sure mark of a self-supported and entirely indigenous enterprise. Jesus lived and died and rose again in Asia. What the missionary cause today needs is the careful judgment and collaboration of a native church whose life and leadership is devoid of artificiality in its structure and support. We too often think in terms of the churches as they ought to be, and not enough of the churches as they are. Let the International Missionary Council, and particularly its constitutive units on the field, reflect current indigenous church life and opinion. The centers of Christian life for these younger churches are not, or should not be, Canterbury, Rome or New York, but in the mission lands themselves. We need to be on our guard lest we make the same mistake here that has so often been made in mission projects, and in our zeal for results in organization and leadership through foreign subsidy, run ahead of ourselves.

4. One should not look in the findings for clear cut, unequivocal delineations of some of the current problems and frictions throughout our world.

The composite nature of the gathering and the necessity for the observance of amenities and restraints made impracticable the specific condemnation of known acts of aggression, specific areas of persecution, and like ills. One must read between the lines of the findings to see what the conference really had in mind. After all, the meeting was for counsel in the doing of a specific task in the world, it was not a conference to sit in judgment on the world.

The conference was a worthy third in a great series. Edinburgh in 1910 was a great missionary conference that emphasized comity. Jerusalem in 1928 recognized the importance of the younger churches and sought a common front and platform, finding it in a unifying Christology. Madras in 1938 conceived of the unfinished task in terms of a world-wide church fellowship. Its greatest contribution was not so much its findings, but in a real sense its very self. The conference was perhaps lacking in great creative statement. It was a great creation, representing the results of past decades of noble missionary service, and indicating the need for further advance. It emphasized dramatically how far we have come, and how far we yet have to go.

An Impression of Madras Conference

By PROF. HENDRICH KRAEMER, Leyden, Holland
Author of "The Christian Message in a Non-Christian World"

NEVER before have I found it so difficult to formulate an impression about a conference I attended as in regard to that held at Tambaram (Madras) last December. One usually feels reasonably certain that one understands the general trend and spirit of the conference, and has some definite opinion of the outcome to be expected. These conclusions are not clear in regard to Tambaram, possibly for two main reasons.

First, the time allotted to handle the sixteen main subjects (and the many others added during the conference) was far too short. This was the general feeling of the delegates. Because of the many subjects that had to be discussed in five days, one was so occupied with the subjects to be taken up in the special sections attended that it was impossible to get a grasp of the general sweep of the conference.

The second reason, as far as I can judge, is that such international conferences become so perfected in their technique, and so standardized in their methods, that creative explosions and stirrings become very rare and almost impossible. The method adopted in these conferences seems to have become somewhat as follows: For a year or two in advance extensive and stimulating preparatory work is done, which is one of the most productive features of a world conference. People are urged to collect material, to think out principles, to criticize methods and principles, and to outline new visions and plans. The result is put at the disposal of the whole missionary enterprise in the world. This is a highly stimulating and productive influence.

When the day of the conference dawns the delegates are divided into sections, to study the various subjects allotted and to prepare a report for

general consideration. The idea is that a small group study one particular subject and, as a result of cooperative and creative thought and constructive criticism, will present the result to the full session of the conference for criticism and revision or adoption.

But this excellent idea, in my humble opinion, can create useful and satisfactory results only if the general guidance of such a conference is sure and determined and if there is sufficient time. Otherwise the splendid intentions of this technique will become largely inoperative as seemed, to a great extent, to have been the case at Tambaram. In many cases the important preparatory work was scarcely used. This does not detract from the value of the preparatory work but it is to be regretted that the conference could not use to full advantage the results of these preparatory labors. The same pressure of time made it difficult to have a thorough discussion in the sections where a conflict of ideas could be given free play in such a way that the creative spirits could formulate a common platform. This criticism applies especially to the most important subjects.

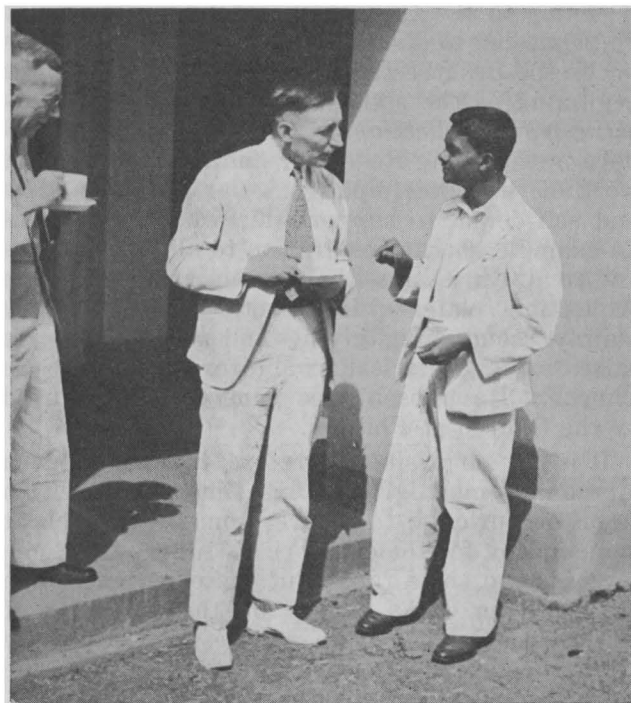
The plenary sessions of the conference were so limited in time that they did not bring that wholesome and indispensable clash of ideas to enable us to discover the fundamental urges of a conference and the unifying and inspiring force that determines its energizing influence.

Conferences, like that at Tambaram, are of such great importance to the missionary enterprise and to the Church that it is important to discover where their weaknesses may be remedied. Nowadays we know fairly well what the technique of a great international gathering should be in order to obtain the maximum results. Tambaram, however, teaches that this technique cannot yield its due results unless we take at least three or four full weeks for such a gathering. There is an Arab proverb which runs: Haste originates from the devil. This certainly applies to international conferences. One of the fundamental conditions for their fruitfulness is that the mind can work quietly and intensely, open to God and open to each other. Only then can the average-minded and average-gifted delegate have his due share in the work of planning and thinking; and only then can the spiritually and intellectually creative minds make their indispensable contribution.

This is not all that I have to say about Tam-

baram. It was a great privilege to meet so many inspiring personalities. It was inspiring to hear, first-hand, how the forces of the Kingdom of God are working everywhere, often against the greatest odds. The deep sense of Christian fellowship, experienced at Tambaram, filled the heart with thanksgiving to God. The reality of the Universal Church of Christ in the world, as the deepest and solely undeceiving cause for hope and joy, manifested itself repeatedly in our dealings with each other.

Probably the most abiding impression I carry with me is the expectation that from this confer-



DR. HENDRICH KRAEMER AND REV. D. T. NILES OF CEYLON

ence a new fire will spread through all the churches and mission fields, a new fire of wholehearted surrender to the divine commission of evangelizing the world in all its spheres, and of strong loyalty to the Church as the fellowship in Christ. The world needs a clear demonstration of what the Church, if faithful to its calling, must be—namely a new, regenerated quality of individual life and of life in fellowship. Tambaram strongly impressed this vision on the minds of those who were present.

Is this the time, O Church of Christ! to sound
Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard, when God's will was found?

No! rather, strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all its fullness is the Lord's.
Great things attempt for Him, great things expect,
Whose love imperial is, whose power sublime!

CHARLES SUMNER HOYT.

"Now Concerning the Collection"

By the REV. SAMUEL M. ZWEMER, D.D.,
Princeton, N. J.

*Editor of "The Moslem World"; author of
"It Is Hard to Be a Christian," etc.*

IN ALL the Greek manuscripts of Paul's first letter to the Corinthians there is not even a semicolon to divide the glorious fifteenth chapter on the Resurrection from the statement at the beginning of the sixteenth chapter: "*Now Concerning the Collection.*" For a Christian to believe in the living Redeemer and to abound in the work of the Lord implies regular offerings, gifts and self-denial to support this work. Paul was an example and an inspiration to all missionaries and to all Christians—he was not ashamed of the "collection plate." He wrote elsewhere very plainly "concerning giving and receiving." He raised money for missions and for the poor of the Church. He himself was generously supported by the Church at Philippi.

It is not surprising, therefore, that the modern missionary must give of his time and strength when on furlough to secure from the Church at home money for the enterprise. All try it. Some succeed, and some fail. But the experiences one has in being God's beggar on the doorsteps of Dives and Company are priceless, whether one meets with liberal gifts or niggardly refusals. The same plea meets with varied response. My experience (in this sheaf of stories) is like that of the American soldier in the World War, who was successively billeted in an Irish, an English and a Scotch home. In each place he asked for more sugar in his tea. The Irish woman said, "here's the bowl, help yourself"; the English lady said, "pass your cup and I'll give you a second lump"; while the Scotch housewife looked dour while asking, "Mon, have ye stirred it?"

The acid test of our love to Christ and His Kingdom is stewardship. The Master still sits before the treasury and weighs our contributions as he did those of the rich Pharisees and the poor widow. It is not an easy task to raise money for missions, but I have often comforted myself by the words of Dr. Arthur T. Pierson: "We know that the rich man opened his eyes on a different scene, but the beggar landed in Abraham's bosom." I have met with rebuff on several occasions during the past fifty years, but the recollections

of those who gave hilariously (2 Cor. 9:7) and liberally stand out in my memory.

There was a Sioux County farmer in Iowa who heard of Arabia when I was ordained as missionary. His own pioneer experience responded to such an appeal and I recall how he supported our first native evangelist. His letters in Dutch, and those from Kamil Abd ul Messih in Arabic, crossed the seas and after translation joined hearts in prayer.

Another wealthy farmer was the greatest hog-raiser in his county and his state. His hogs took the blue ribbon prizes but his heart was that of the Gadarenes. One day, as he himself told me, he received an impudent and threatening letter from gangsters in the county-seat. It was signed with skull and cross-bones and spoke of murder unless "you skinflint, you put two thousand dollars in a cigar box under a stone at the cross-roads." In great fear he spread the letter before the Lord as did Hezekiah of old. He prayed that God would deliver him from the gang, who apparently meant business, and vowed to make restitution to God. He paid his vow over and over again to the cause of Christian education and missions; nor was he ever molested.

The largest gift I ever received for missions was from a godly and wealthy lady in Chicago. I was making an effort to raise \$10,000 for the Nile Mission Press in Cairo. Dr. John Timothy Stone, pastor of the Fourth Presbyterian Church, generously gave me five minutes at the close of his morning service, to present the need of Christian literature in the world of Islam. No one else responded to the appeal at this service but this lady invited us to luncheon and to my amazement gave her check for the whole amount. There had been prayer in Cairo and in Chicago.

In sharp contrast to such beneficence was an experience in Philadelphia where, at the close of a service in which I had spoken of medical missions in Arabia, two ladies dressed in fine seal-skin coats tarried to meet the preacher. They said: "We really could not go without giving you some token of our interest in your great work

... and, believe it or not, when I had thanked them warmly and opened my closed hand in the vestry, the image and superscription was that of an American twenty-five-cent piece.

The following week I was in Rochester, New York. It was a very cold day; I called on an old friend who sold automobile accessories. He remarked that my light overcoat was unsuited except for Arabia, took down an expensive fur-lined overcoat, and insisted that I pay for it and wear it. He looked at the sales tag and said, "the price of this to you is twenty-five cents—no I am not joking—pay me the sum and then we'll go to lunch together." I told him the Philadelphia story, and paid the quarter. Later the coat was bequeathed to a Dakota missionary.

This Rochester friend kept a tithing account in his bankbook (as I learned, after his death). His son showed the account to me and at the top of each page of benevolences were the words: "W. R., in account with his Redeemer."

It is a spiritual tonic to meet such businessmen. He was like the Philadelphia lawyer to whose office the late Fennell P. Turner and I went to solicit a gift for the Student Volunteer Movement. "Gentlemen," he said, "you need not waste your time or mine by long speeches. I know your cause and believe in it. If my funds allow, I shall give you a check." Then he rang for his secretary.

"Can the tithing account stand another hundred?"

"No, it is overdrawn."

"The special account?"

"No."

"Well, then, draw a check on the special, special account."

He explained that this account consisted of receipts from debts unexpectedly repaid after long standing!

"I owe my Lord more than these debtors owe me," he said with a smile. The whole transaction took less than five minutes.

The secret of the willing mind and the liberal hand is to realize the Lordship of Christ over our lives and His constant presence with us. In July, 1918, we were soliciting gifts for missions among the farmers of Sioux County, Iowa. An earnest deacon drove me from farm to farm and nearly everywhere in that prosperous year the farmers gave liberally. We came one day at the breakfast hour to the home of one of the wealthiest farmers but my guide said there was no use going in to ask this man. "He is very close-fisted, although his wife is a liberal soul."

I responded we would better try, since he could not do more than say no. As my guide had expected, the farmer refused bluntly. His wife entered a plea but he would not yield an inch. As

they were disputing whether to give or not to give, I asked playfully, "Who is the head of this house, you or your wife?" Both deferred to the other. Then to my delight I saw a wall motto hanging over the living-room table: *Jesus Christ is the Head of this house; the unseen guest at every meal; the silent listener to every conversation.* I pointed to it as the answer to my question. Without another word the farmer took a check book from his overall pocket and wrote a larger sum than any of us had expected. The deacon was most of all surprised and led in a prayer of thanksgiving.

Time would fail to tell of other experiences and of the joy that comes to those at the battle-front when reinforcements of men and money are forthcoming. The Philippian Church was Paul's joy and crown. How often they cheered him by their free-will offerings, so that even in prison he was "their own missionary" and they became an example to all the churches of Asia Minor, even to the Corinthians (Philippians 4:15, 16).

"Thanks be to God, who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord. Now concerning the collection."

EXAMPLES OF SACRIFICIAL GIVING *

King David would not surrender to cheapness when it came to his worship of God. When the prophet directed David to go up on the threshing-floor of Araunah and there offer a burnt-offering, Araunah freely offered to give the King the threshing-floor, the oxen, and everything that was necessary for the burnt-offering. David's classic answer is found in these words: "Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing" (2 Sam. 24:24, 25). He insisted on paying for it. Where there is no sacrifice there is no love and where there is no love there is no worship.

Mary of Bethany was at her best in worship when she anointed Jesus' feet with a pound of liquid nard, very costly, but without counting the cost (John 13:1).

In "The Gardens of Life," J. R. Straton tells the following story:

A rich man was down at the waterfront awaiting the departure of an ocean liner. He was joined by an acquaintance, who said to him:

"You seem to be much pleased about something."

"Yes," said the rich man, "I do feel unusually good today. Do you see that vessel at anchor in the North River? Well, I have on that vessel ten thousand dollars worth of

* Condensed from *United Church Review* of North India.

equipment for a hospital in China, and I just came down to see the vessel safely off."

"That is interesting, and I am glad you made that gift," said the friend. "But you know I also have a gift on that ship. My only daughter is on that vessel, going to China to give her life as a missionary."

The wealthy man looked feelingly into the eyes of his friend and exclaimed:

"My dear brother, I feel as though I have given nothing, when I think of what this sacrifice means to you."

This is the spirit that delights the heart of God and the spirit which He seeks to foster in His children.

A big lumberjack once said to Frank Higgins, the "Sky-pilot Lumberjack," as he lay on the operating table just before he took the anesthetic: "Frank, you know that we love you and want to help you. While the doctors are operating I will be at your door; and Frank, if the doctors find they need a quart of blood, or a piece of bone, or a bit of skin, they can call on me. Frank, you can have every drop of blood or every bone in my body; now don't forget, I will be at the door."

This is the spirit that God is seeking to cultivate when He tells us that it is more blessed to give than to receive.

There is an interesting story in Philippians 4: 14-19. The church at Philippi had been ministering to the needs of the Apostle Paul while he was in prison in Rome. Paul was very appreciative of their gift for it represented real sacrifice, of which God himself approved. Then the apostle makes, as a climax, that matchless promise made to the donors, "And my God shall supply every need of yours, according to his riches in glory in Christ Jesus."

Dr. G. Campbell Morgan says, "We know the truth of God as no other age has ever known it, and yet there never was a time when men, knowing and living under its blessings, were less obedient to it than now." In the wake of obedience is rich blessing, but in the wake of disobedience is judgment, disappointment and failure.

Sacrificial giving in our service of God enriches and does not impoverish us.

EXTRAVAGANT RETRENCHMENT

In a conference several influential business men urged closer cooperation between commercial and religious organizations in averting war and promoting international goodwill. One of the laymen present suggested that the churches might wisely cut down their foreign missionary work seventy-five per cent and use the liberated money to further the cause of peace and related objects. One of the members of this conference, the Rev. Arthur J. Brown, D.D., Secretary Emeritus of the Presbyterian Board of Foreign Missions, after-

wards wrote as follows to the above-mentioned business man:

"As I was for thirty-four years an executive officer of a large Board of Foreign Missions (Presbyterian), and am still, as Secretary Emeritus, in close touch with it, I feel sure that you will appreciate my interest in your suggestion that the churches might cut their foreign missionary work seventy-five per cent, and use the liberated money to further the cause of peace and related objects. Apart from the reasons for foreign missions that are basic in our Christian faith, may I suggest the following considerations that would be involved in so extensive a reduction of missionary work.

"There are now approximately 40,000 churches in non-Christian lands, with a baptized membership of 10,971,066. These churches are the results of missionary work. While some of them are locally self-supporting and all others are contributing part of their congregational expenses, thousands of the smaller ones need our assistance. To withdraw the major part of this assistance would seriously cripple them. They stand for the same principles of peace, brotherhood and righteousness, for which the churches in the United States stand. You eloquently stated the vital need of the cooperation of American churches in creating the international conditions that you so ardently desire. If the help of the churches here is essential in securing world peace, do we not also need the help of the missionary churches to promote peace abroad? Nationalism cannot create the international mind in churches any more than in politics. We need the missionary churches and they need us. The words of the late Lord Bryce, former Ambassador to the United States, are as true now as when he wrote them. He declared:

The jarring contact of many nations in the Far East imperatively calls for the strengthening of foreign missionary work, which must be the chief influence in smoothing that contact, in allaying irritation and in creating those conditions of international goodwill which are essential to the preservation of world peace. The one sure hope of a permanent foundation for world peace lies in the extension throughout the world of the principles of the Christian Gospel.

"As a business man, I am sure that you will appreciate the following facts:

Some Significant Facts

"1. The foreign missionary work of the churches has been slowly and laboriously built up for over a hundred years until it now represents properties and equipment in mission compounds, hospitals, orphanages, leper asylums, schools, colleges, universities, industrial and agricultural institutions, residences, church buildings, etc., to a total value of considerably over a hundred millions of dollars. Withdrawal of seventy-five per cent of the financial support which is now being given

would close most of the 1,092 hospitals and 56,891 schools and colleges. It would necessitate the closing of the numerous orphanages, leper asylums, schools for the blind, the deaf and dumb children, the industrial and agricultural institutions which are training youth for useful service and self-support, raising standards of living, and helping poverty-stricken people better their lot. Leaders of the churches in Asia freely declare that they could not possibly meet the expense of maintaining these numerous institutions without the help they are receiving from the American and European churches, nor do they yet possess a sufficient number of trained executives to direct them. Comparatively few of these properties could be sold, except at heavy loss. Forced sales of real estate, hard enough in the United States, are doubly so in non-Christian lands, especially when the properties are institutions which cannot be operated for commercial profit.

"2. The 27,577 missionaries, of whom about 15,000 are from America, are appointed for life service and cannot fairly be discharged as a merchant discharges a clerk. After a missionary has been given a collegiate and post-graduate training in America, and a mission board has paid his travel expenses to a distant land, has provided him and his family with a house and salary for a minimum of three years while he is acquiring the necessary knowledge of a foreign language and people, he represents a considerable investment and becomes a valuable man. It would be costly to lose him and, if the work is reopened at some later period, to begin all over again with new and inexperienced men. Moreover, it costs about \$1,000 to bring an average missionary (less for single missionaries but more for married ones with children) from Asia or Africa to America. If seventy-five per cent of the 15,000 American missionaries were to be recalled, nearly if not quite \$11,000,000 would be required to bring them home. As the mission board could not honorably cut off their salaries without making some provision for their support for a few months until they had a reasonable time to secure other employment, a meager allowance of at least \$500 per person for this purpose for 11,000 missionaries would require \$5,500,000 more for the whole number. In other words, the withdrawal of seventy-five per cent of the 15,000 American missionaries, so far from liberating money for other uses, would not only ruin missionary work but would involve an aggregate expenditure of approximately \$16,500,000, nearly all of which would be a total loss.

"3. The money that has been given, and that is

now being given, to foreign missions is not in the treasuries of churches and is not at their disposal. It consists of voluntary offerings designated for this specific purpose. It is, therefore, a trust fund which is expended by the churches through their boards of foreign missions and it cannot be legally or morally used for anything else.

"4. The distressing conditions now existing in China, so far from lessening the need for missionary work, has enormously increased it. All the mission compounds in the area of hostilities are thronged with refugees—penniless, starving people, the aged, the sick, most of them women and children, many of the latter being orphans. The missionaries are toiling literally night and day to help them. Recent letters report 2,500 helpless refugees in one mission compound and 7,000 in another. All are dependent on the missionaries for food and medical care. The Chinese have given innumerable testimonies to their gratitude. Generalissimo Chiang Kai-shek and his wife have publicly stated their appreciation and their hope that the resources of the missionaries will be increased. In his recent Christmas message to the people of the United States, the Generalissimo said:

There lies upon us, and we presume upon you also our fellow-Christian readers, a great weight of care which religion alone can teach us to bear worthily. . . . Peace and high moral standards are inseparable, and when they become an accomplished fact in the lives of all the peoples of the East and West, there will be no more war. War is brutal, but it will ever be powerless to rob any of us of the transcendent peace of men who are at peace with themselves.

"Why, then, should we weaken the 'religion' and 'high moral standards' in China, which the foreign missionary work of our churches is creating there and of which the Generalissimo and his gifted wife themselves are among the fruits. It seems to me that, instead of lessening foreign missionary work, we should strengthen it if we are to promote both at home and abroad the international mind and the spirit of world brotherhood which the foreign missionary enterprise inculcates. . . .

"Your advocacy of peace, as essential not only to world trade but to all the best interests of mankind, is an inspiration to us who have long had that cause in our hearts."

It may be that there are other well-meaning church members who think that missionary money should be diverted to other causes and who do not realize the difficulties, the injustice and the tremendous loss that would result to the Cause of Christ and the welfare of humanity.—EDITOR.

Work Among Hindu Pilgrims*

By REV. RAJENDRA CHANDRA DAS

LAST April a small group of twelve men met in fellowship, prayer and consultation in the United City Mission at Benares. They came from different centres of Hindu pilgrimage in north and northeast India. A few of the local missionaries and Indian Christians also attended some sessions.† This conference was composed of persons who are either engaged in work among pilgrims and other orthodox Hindus in religious centres or who are running Christian Ashrams or are interested in the study of the faith and practice of Hinduism.

The purpose of the gathering was threefold: First, fellowship in prayer and interchange of experiences and ideas. It was an encouragement to hear reports of how God is using men in different fields. Everybody noted the mighty work of the Spirit of God in the difficult field of Brindaban among the Sadhus and Vairagis. In Calcutta the banner of evangelism is kept high among the educated. The Ashram life of Puri is developing along the line of quiet study, meditation and prayer, as well as personal evangelism. In Muttra, Rev. R. Templin and some of his colleagues are experimenting on Christian life and work along brotherhood lines.

The views and spiritual experiences, as narrated by the different members, were as varied as the men themselves, but the core of the experience

was the same—they all centered in and around the Cross of Christ. The converts, “born” Christians, Europeans and Indians, had each a significant story to tell. Each one had a different approach to Christ—the Saviour and Master. Among the converts were different types—social, intellectual, political, moral, spiritual, natural, personal—every one with an emphasis of his own. There were also one or two who had many of these motives combined in determining their Christian surrender. Yet in all this diversity there was a solid and wonderful spirit of unity which all appreciated. It was a pleasant discovery that in a group of heterogeneous elements there could be so much understanding and fellowship. There were men of Anglican, Baptist, Quaker, Methodist and Free Church affiliation and yet there was a happy, joyous and exhilarating fellowship and unity. Thank God for this wonderful blessing.

The second object of this conference was the formation of a simple organization with a view to fostering this fellowship between different persons and places through the publication of a small paper and through occasional conferences, as well as by interchange of workers. After a discussion of several points it was agreed that a simple organization be formed under some such title as “The Association of Christian Ashrams” (workers among pilgrims and orthodox Hindus in North and Northeast India) — *Bhartiya Khristakula Samity*. A small quarterly paper containing requests for prayers and thanksgiving and short reports of work was felt to be desirable. It was decided that on particular occasions of festivals workers would be exchanged between different centres like Puri, Brindaban and Benares as well as at other normal times. A retreat—conference like the present one—is to be repeated at least once every two years at a centre and on an occasion when practical evangelistic work could be done among pilgrims and Sadhus.

This conference was called upon to consider the feasibility of inaugurating a school to study Hinduism, with emphasis on its practical, popular and orthodox side. A few of those actually engaged in preaching the Gospel to Sadhus, Sanyasis and pilgrims, Pundits and Priests, Mohants and Brahmins have felt the need of a unity of purpose and practical knowledge and training in work. It was

* Condensed from *The Indian Witness*.

† Mr. Abraham Khan came from Puri. He is in charge of the Ishapanthy Ashram which was founded by the late Rev. B. C. Sircar, M.A., the Y. M. C. A. evangelist. The Temple of Jagannath with its annual Car Festival draws hundreds and thousands of people from all parts of India. Rev. M. Moses of the Church of God movement represented Calcutta where thousands of pilgrims visit the Temple of Kali. The Rev. J. Y. Sidley of the Baptist Mission represented Gaya where Hindus come in great numbers to offer Pindas (balls of rice) in the names of their relatives for their full and final salvation, and Buddhist pilgrims also come to visit the place where Buddha was enlightened. Mr. N. N. Das of Patna, retired from Government Secretariat service and associated with the Union Church work, represented ancient Pataliputra and Hindu bathing centres in Bihar. Mr. I. L. Lawrence of the English Methodist Church represented Ayodhya, the birthplace of Ram, one of the great incarnations of the Hindus. The Rev. G. W. Maw of the Friends' Mission, Itarsi, represented not only the pilgrim centres of Rajputana and Central India but also the great Himalayan shrines like Kedarnath and Badrinath. Mr. Maw, in a Sadhu's dress, has traveled far and wide with pilgrims themselves. Pandit Yamna Prosad Chowbey, professor of music, came from the Theological Seminary of the Methodist Episcopal Church at Bareilly. Mr. Didar, a young Hindu convert of the Methodist Mission, represented Muttra. Brindaban, a most important pilgrim centre especially for Vaishnava Bengalees, was represented by the Rev. A. C. Chakravarti, B.D., of the Methodist Church, who has founded a Christian Ashram on his own responsibility in that very “orthodox” place. Benares, where the retreat was held and which is the greatest centre of Hindu orthodoxy and learning, was represented by the workers and inmates of the United Mission—the Rev. S. R. Holt, Mr. H. K. Dey and Rev. R. C. Das.

unanimously felt that such opportunities would be highly appreciated and utilized by many. The Benares United City Mission offers any facilities it has for such a purpose. A well equipped library was felt necessary and there is already a nucleus of it at Benares. The study of the faith and practice of Hinduism is necessary and important for a right approach to Hindus. It is unfortunate that almost all workers, Indian or non-Indian, do general work among non-Christians with no special qualifications to touch effectively either Hindus or Moslems. A School of Islamics started a few years ago has rendered valuable service for the cause of Christ among Moslems. No less should be done intelligently and sympathetically to touch Hindus.

There was a paper from the Rev. R. Templin of Muttra on the subject of "Witness and the Servants of the Kingdom." Emphasis was laid on (1) the need and importance of collective witness; (2) the Kingdom of God rather than the church as an institution; (3) God seeks man through Christ; (4) no faith without faithfulness.

The Rev. Atul Chandra Chakravarti, B.D., of Brindaban Christian Ashram, in an address on Hinduism, brought out the following points: The study of Hinduism as a religion and culture is necessary: (1) for goodwill and fellowship with our non-Christian friends; (2) to equip us better for preaching the Gospel and in bringing out true contacts and real differences between Christianity and Hinduism. The following vital issues and practical questions were raised: Should we aggressively show the superiority of Christianity and deficiency of Hinduism? Should we condemn, attack, criticize, and find flaws? How can we preach Christ—the only Saviour—without arousing antagonism? How reconcile the claims of Christianity with goodwill for Hindus?

The Rev. G. W. Maw, of Itarsi, speaking on the Christian approach to the Hindu pilgrims, described how he lived like a Hindu Sadhu and Sanyasi, wore the colored robe with the distinctive mark of the cross on it, lived and conversed with the pilgrims and traveled with them up and down the highways of Indian pilgrimages in North India and the Himalayas.

It was a very interesting deviation from the ordinary course followed among Christians when we heard Dr. M. D. Shastri, Principal of the famous Government Sanskrit College of Benares, speak on "How Christ Appeals to the Hindu." He stressed the Hindu position, viz., that every religion has truth and is good for its own followers, so that there need be no rivalry or enmity between religions. The Hindus had no difficulty in regarding Christ as a great teacher and incarnation, because Hinduism is essentially not a religion in the sense of a creed or a way of life but rather a socio-

politico-cultural organization. As a Hindu he saw no barrier in Hinduism as regards intermarriage and interdining. Coming from a man of his position, this was remarkable inasmuch as Christian circles are not usually conversant with this universal attitude of Hinduism, its orthodox and exclusive ideas and practices being more commonly met.

We were convinced of many things, among which the more important are: first, only practical and sincere Christianity of the apostolic type in the sense of converted and consecrated personal life through the saving grace of Jesus Christ, as effective in meeting this long-lived and virile Hinduism we find in shrines and pilgrim centres; second, only collective witness and cooperative endeavor disclose the secret of the power of Hinduism; third, fresh methods of evangelistic approach to Hindus based on understanding and sympathy, must be discovered. Our supreme conviction is that the presence of the Living Christ among us and the guidance of the Holy Spirit is essential in everything said or done.

ECLECTIC RELIGIONS

BY REV. J. CHRISTY WILSON, D.D., Tabriz, Iran

There is great danger in eclecticism in religion.

The Bahais are all inclusive and all things to all men. They will agree with Moslems, Christians or Jews and claim to unite the best things from all faiths.

From Iran the ancient Nestorian Church carried the Gospel with burning zeal to India, China and the far reaches of Asia. Very few of the Christian communities they founded remain today, and one of the reasons for the failure of these Christian churches to survive, is that they compromised with other faiths.

Some advisers believe that missions should do the same today—"Accept what is good and true in all religions and work together." But Christ says we cannot serve two masters, or as the common Eastern proverb has it, "You cannot hold two melons in one hand."

When Israel took up idol worship they did not intend to forsake Jehovah, they merely wanted to be broad and get along with other religions. The end was fatal and led to degradation and dispersion.

Here is a lesson that Christians should take to heart. We who are working for Christ in the Bible lands must love men of other religions, but we must call them to worship only God as revealed in Jesus Christ. Men cannot live to the glory of God unless they are Christian. Christ must have full and complete allegiance if God is to be glorified.—*The Presbyterian*.

A Missionary Vacation in Rural Japan

A Letter from a Mother to Her Sons in America

By MRS. T. W. B. DEMAREE

*Formerly under the Methodist Episcopal Church, South,
at Oita, Japan—1889 to 1934*

SIX of us left home on Saturday for Camp Nada Hachiman, about thirty miles from Oita. We had two cars in which to load our “junk.” The girls rode in one car. We brought all the tent and fixtures. Our cars reminded me of California tourists.

The mosquitos are pretty bad here in evenings but we have our nets. The beach and sea bathing are perfect. Our tent is stretched in the pines which grow along the beach as far as we can see. For this big round tent we need only a center pole and a few stobs and bamboo—quickly and easily put up, especially where we have so many trees to which to tie the ropes.

The Japanese were seemingly delighted to have us and everybody turned out to help.

“What do you need?” they asked.

“First,” Daddy said, “we must have a center pole—so long—some bamboo.”

Off went a man on a bicycle and by the time we had our tent unrolled he came riding up with an ideal pole on his shoulder. Others produced the smaller bamboo poles and all turned in to help. Talk about kindness, I never saw anything to beat it.

All day Sunday we had callers of all descriptions: railroad officials, principals of schools, teachers, school children, farmers from back in the sticks, some of the funniest specimens you ever saw, with questions, questions. Then at night a large group came and asked for a Christian talk and Daddy must have talked for two hours. He promised to have a real meeting for them tonight when he blows his cornet.

Today we have had rather a quiet day with very few inquisitive gazers. The principal of the *Kitsuki* girls’ school where I once spoke called today with a large basket of fruit, lovely plums and *natsu mikan*, which grew in his own garden.

* * *

I stopped to play some games with the crowd. . . . Now I am seated several paces from the tent in the shade of the pines with a wonderful breeze blowing from the sea. We had meetings Monday

and Tuesday nights with a hundred or more in attendance. The railroad station master here is one of our *Kitsuki* Christians. He copied a hymn on a large sheet of paper; we tacked it up on a tree, built a bonfire for light and I taught them to sing. They responded and listened well. The girls and I sang some special songs for them.

Even the old priest, who is at the head of the big temple, has been to call and has attended the meetings with some of his colleagues. He expressed the desire to hear more.

Wednesday night, after supper, the members of our party put on their bathing suits and we went down to the beach. Soon we were joined by the station master, and later a nice looking man dressed in a white suit came up and introduced himself, saying, “I live on a farm back in the mountains and only heard today that a Christian missionary had come to this place for a few days. I have heard something about Christ and long to learn more. Have you time to teach me?”

We came back to the tent and dressed and the people continued to gather. I took a group to one side and Daddy took charge of the inquirer. Still they came. I spread down tent cloth and rugs and soon every seat was taken. There must have been fully sixty earnest inquirers, and I never saw more earnestness. Several times I remarked that I thought they must be tired trying to understand me but they declared they understood perfectly and begged me to continue. When they were gone Daddy and I were too happy to go to bed so we walked down toward the sea to look at the beautiful full moon and its reflection in the sea, when seven young men came up on bicycles saying they had heard in their village, several miles away, about our meetings and they had come to learn. They seemed much disappointed to learn that the meeting was over, and asked if we would not talk to them a little while, so Daddy took them in charge.

Before I was asleep some old drunken fellows came by and made a big hubbub. One old fellow came into the tent (side curtains were all up)

and called out in a big loud voice, "*Obasan, obasan*, are you asleep? I want your address in Oita so that I can come there and learn more about Christianity. I'm a little drunk tonight because today we finished putting up the big stone *torii* for our temple and we are celebrating. Yes, I'm a little drunk but I want to hear more."

He and others hung around until after one a. m. but we finally shook them off without even making them mad.

The man who came early last night from up in the mountains came again as we were finishing breakfast, bringing some beautiful dahlias and pears. He was a hungry looking soul and Daddy talked with him for over an hour. "O, how I wish they could know there is room for them all and that Jesus bids them come."

This is a perfectly wonderful place to spend a summer, and I've never run up against such an opportunity. There is no church near and it is

real country but autos and autotrucks are continually passing and an aeroplane passed over my head.

Day before yesterday as I sat peeling potatoes for supper a boy was racing his pony around the race track beyond our tent. The horse fell and we thought the boy was killed. Daddy and I both started toward him taking a bucket of cold water from the well. After some working of the boy's arms and plenty of cold water he began to breathe. Then Japanese came and carried him to his brother's home. No bones were broken, and today he is up and has been here, with his parents, kin and neighbors galore, to thank us for having saved his life. . . .

Yesterday the superintendent of the railroad, three principals of schools, an ex-army captain and other dignitaries called. . . .

After six days we came back home; we did not get much rest but we had a good time.

The Need of Farmers in Japan^{*}

By DR. TOYOHICO KAGAWA, Tokyo

IN JAPAN we have 140 large cities and 1,200 towns and villages are rural. Only 48% of the total population is rural. Each year more than 100,000 people leave the rural sections and go to the cities. Five million seven hundred thousand rural people live on six million hectares of land. (One hectare equals two and a half acres.)

Our first cooperative association for farmers was introduced from Germany a few years ago. Until then the farmers borrowed money from the loan sharks, with interest sometimes 25% and sometimes 30% per year. The government had a regulation that interest was to be only 20% on a debt, but the loan sharks were able to squeeze the peasants for more. Today more than 14,000 cooperatives have been organized for the farmers of 12,000 communities. There is one central cooperative union.

Today we have 8,600 storages for rice based on the cooperative scheme. Through these storages and cooperatives the price of rice can be fixed completely. About the middle of December, when we know about the rice crop, the rate is fixed for the year. We can fix the price of silk also.

Through the cooperative plan that we got from Denmark, we have four different forms of insurance for the people in rural areas. We have a harvest insurance for the rice crop and the silkworm crop; a livestock insurance; a health insurance cooperative; and a national health insurance co-

operative. The scale of health insurance is based on the income of the village. The more income you have the more you pay. But the treatment and the number of visits of the doctor are the same no matter what fee you have paid.

The farmers can now buy good fertilizers because of the cooperatives. They can also buy the lands they till. In 1931 the farmers of Japan suffered from a depression and a panic. As one result many lost the ownership of their lands and today about 40% of the 5,700,000 farmers are landless. Thirty per cent of them have a little land; 70% are tenant farmers; 28% own small lands; only 2% of the farmers are well off. Sixty-five per cent of the owners of farms live in the towns and cities. Therefore, we are endeavoring through cooperatives to give back to the farmers the lands which are owned by city people. Each year there are about 3,000 cases of land disputes—labor disputes are almost stopped, but not land disputes—because of what the Japanese farmers suffer from the city owners of their farms. Last year the Diet passed a resolution that an owner of farmland can sell the land to another person only with the consent of the tiller of the soil. If the tiller of the soil will consult with the farm credit cooperative, he can probably be helped to buy back his land from the city owner.

The lay leaders of the Christian churches, as individuals, are active in these organizations everywhere.

^{*} From an address at the I. M. C. meeting, Madras.

Problems of Rural Life in Africa^{*}

By IRA E. GILLET, Kambini, Portuguese East Africa
Principal, Central Training School

A MAN in India was showing me photographs; as he hurriedly passed over some of them he said, "These are just ordinary villagers." "Ordinary villagers!" I said in amazement, "why that is all we have in Africa!"

Our people are all "ordinary villagers," except for a few who are adjusting themselves to the life and work of Durban, Capetown, and the mining areas of Rhodesia and the Rand. For more than four million people in Mozambique, more than half as large as the Union of South Africa, and extending for fifteen degrees along the east coast, we have only one high school, and that is in the extreme southern end of the colony.

A large majority of the able-bodied men of our section are continuously away from home at work in the gold and coal mines of the Transvaal, some of them going as often as eight or ten times for shifts of eighteen months each. At the mines the unskilled laborer receives about six times as much in wages as in the colony. Some of this eventually reaches the home village but this residue is seldom put into permanent village development.

The earthly possessions of most families consist of a pole-and-earth hut, roofed with grass. In the one or two rooms of this house there is little or no furniture beyond a few baskets, pots and hoes; and immediately after harvest there is some grain, such as peanuts, corn, beans and millet, upon which the owner pays an annual tax of about ten dollars.

Because of constant moving to the mines, tribal life is badly disintegrated and home life is broken up. Where this has not come to pass and where there are sufficient male adults at home to attend the cattle and goats, there are still herds of inferior cattle, seldom (though increasingly) used for plowing. Farming methods are slow and wasteful. Villagers leave the worked-out fields and cultivate new land or old land that has grown up again to thickets. Undecorated clay pots, good baskets and mats of various kinds, a little tanning of hides and a little whittling of wooden articles are the limit of general handicraft; carpentry of the European style is becoming popular for the more progressive, for the making of chairs, tables,

cupboards and doors. The 8,000 East Indians residing in the colony handle the major part of the retail trade, and their cloth and blankets are largely replacing the bark-cloth and skins of former days.

Protestant Work

Protestant Christian work is almost entirely confined to the southern districts of the colony. Here six long-established and four more recently established missions are at work under increasing limitations.

Speaking for one mission, we insist that missionaries sent out by the Board be rural-minded. A man who prefers a game of tennis to a shower when the land needs rain, who is glad to buy eggs for less than they are worth, or who is too dainty to touch the manure cart need not apply.

Since the general standard of living, of sobriety, of trustworthiness, and of education, is much higher in the Christian villages than outside, the local administrators are generally sympathetic.

We have a central training school, based on a farm and including a Jeanes school, in which church, hospital, farm, shops and classes work as an integrated whole, together with the surrounding community. Student candidates are examined and recommended by the elders of their communities whether they be men or boys. Men must bring their wives and children and establish self-supporting homes for three years, after which the more capable ones are permitted to continue for a further period. The whole family attends classes, tills the soil under the direction of the farm leaders and according to approved methods, shares in the worship and community service of the church—both locally and at considerable distance from the school center. Surveys, preaching missions, agricultural fairs, institutes, and tours of farm-counselling are carried on with faculty supervision within a radius of 150 miles—all within the framework of the church organization.

In addition to their regular school classes, the wives are taught various aspects of home-making, simple nursing and midwifery as well as how to lead worship services. In fact, nothing that is vital to home and village life is foreign to our program and interest.

^{*} Notes taken by W. W. Reid at the Madras Conference.

Groups of Christian villages are joined into a circuit which, from its own funds, supplemented in decreasing proportion by the mission, makes its own budget for evangelism, health services, instruction, bulk subscriptions for vernacular newspapers carrying Sunday school lessons, pastoral support, home missions and connectional funds. There are sixteen of these circuits, including 175 villages. Each meets quarterly for inspiration and business. To suggest that any of their needs of life do not come within the Church's interest would come to them as a surprise.

An annual consecration of hoes, seed, and other implements is held in the majority of these villages, usually at planting time. Thank offerings at the time of the harvest festival bring in gifts according to the gladness—though not necessarily according to the wealth—of these farmers. In spite of evident poverty, with very meagre education, surrounded by sorcery and drunkenness, these units of the Church look to their school at the center; to this school they send their boys and their families, and from it they receive help.

Happily the African in our colony is not theoretically the victim of the color bar in industry. The opportunity is usually there for those who will take advantage of it. Moreover, by the development of the land the African can make his claim to it secure, so that he has not to depend solely on communal holding. Many of our Christian people are taking advantage of this to erect

permanent residences. All church buildings and parsonages and medical substations are built by the local church.

A family trained at the school goes to a new village or to an old one in need of help, and sets up a permanent home. The man begins his farm work, and his community visitation as time and resources permit, and as need appears. The circuit may give him from two and a half dollars to five dollars during the quarter depending upon circumstances; so that he need not resort to the mines to get money for his tax. He and his wife preach, nurse, teach, farm, encourage, act as peacemakers, and in short become "lights in the world."

Missionaries visit these Ex-students as often as possible and confer with them concerning their problems. As they are given larger responsibility they are also taken through additional courses of study; and short courses and private conferences are frequently arranged.

The primary boarding school for young boys seems to have contributed little to this whole development, and I am convinced that this luxury is too ineffective to be continued. It must give place to more provision for day school instruction of students who live at home and so are able to transmit the school influence directly and immediately to the home. Much of this can be done through some such plan as 4-H clubs and adult education over a wider area.

Rural Changes in Mexico Today*

By PROF. G. BAEZ CAMARGO

Secretary, National Evangelical Council of Mexico

IN MEXICO we are going through a social change that is greatly affecting the rural life of the country. Our rural problems are due to the breaking down of a land system that prevailed for 400 years. The old system of cultivation was primitive in technique, and large areas of land were in a very few hands. An extreme case, yet illustrating the system, was that one landowner had an area equal to about half the size of France.

In 1910 the Mexican Revolution began. One of its main objectives was the breaking down of the system of land holding, the distribution of land, and the making of small farms. The old Indian villages had communal lands which all the people of the village cultivated together. These lands the

Spanish seized. The ownership of these lands was investigated after the Revolution and resulted in the restoration of much of this communal land to the villages. But in the years many new villages had sprung up and they had no lands; for them the government bought land and gave it to the villages.

This ability to own land has made a tremendous change in the life of the village and of the farmer. Before that the farmer had been getting a small wage for tilling the land; he was paid with tickets and had to buy his provisions with these tickets from stores owned by the landowners. Now with the allocation of land to the villagers, they must work their own land, and they cannot count on a fixed amount of income each week. But the government is getting these farmers and villagers adjusted to the new system.

* Extract from an address delivered at the recent International Missionary Conference, at Madras.

Subadar Mahka La's Story*

By GUSTAF A. SWORD, Kutkai, Burma

SUBADAR MAHKA LA of Kutkai, Burma, was a nominal Christian but a slave to the strong drink and opium habits. More than once did he try to break the habit but without success. Associating with one of the young Kachin chiefs, who became a Christian ten years ago and who has experienced the power of God, the Subadar felt more disgusted with himself than ever before and asked the Christian chief for advice and help. The chief told the Subadar that the only way of help he knew was through honest and persistent prayer to God. And so the Subadar began to pray as never before.

One night he had a vision; a wonderful light filled the room and his heart and he saw some supernatural beings. In the pure bright light the Subadar felt filthy, mean and unclean. He looked upon his hands and his body and saw that he was black with a dirty substance like opium. One of the visitors came close to him and when he saw the filth and misery he told the Subadar to wash himself and be cleansed. The Subadar answered:

"Sir, I am not able to wash myself. I have tried but this filth sticks to me, no matter how much I try to rid myself of it. Sir, if you will wash me then I will be clean."

Then this supernatural being called his comrades and they set to scrubbing and washing the

Subadar until he saw the thick filthy black tar-like substance was being washed from his body. Especially from the tips of his fingers came a continuous stream of filth and slime. The more they scrubbed the better he felt.

After a while the mystical visitors gradually faded away in the light. Then the light disappeared and the Subadar awakened from his dream. A wonderful sensation filled his soul. He felt clean; he felt free, and happy.

As the Subadar got up and walked about he spied his old opium pipe and a package of opium. The sight and the smell of it was nauseating so he set about to destroy it. He also poured out the strong drink. Indeed he had been washed clean.

It is now five years since this happened and the Subadar is now a deacon in the church. All who knew him marvelled at the change; today he is a living testimony to God's saving power.

A few years ago when I was in Kutkai building the new mission bungalow, the Subadar came one evening and placed something in my hand saying, "This is my gift for the new Kutkai chapel." It was dark, I could not count the money but as I came into the grass hut we had erected while we were building the new bungalow, I counted the money and found Rs. 150. Since then he has given me Rs. 350 more for the new chapel. He has also given Rs. 300 to the new Baptist Kachin Mission enterprise in Sumprabum.

* From *The Burma News*.

CAN A CHRISTIAN BE NON-MISSIONARY?

There is no such person as a Christian who is not making a sacrifice to support the work of the Church at home and abroad. I am not the authority for this statement. Christ is, for it was He who said, "He who would come after me let him deny himself" . . . also "Go ye into *all* the world and preach the Gospel to *every* creature." We can't escape the fact that He called us to be ready to make a willing sacrifice in order that all men everywhere might share the Good News. . . . Christ decided this nineteen centuries ago, and all we can do is to either prove our loyalty by heeding His command, or rule ourselves out of the company of those who are truly His followers. The work of Christ needs, and has a right to expect, the united backing of every man, woman and child in the whole Church. Furthermore, I do not consider a person worthy of being presented for confirmation unless he is ready and eager to make his pledge on both sides of the envelope for the work of the whole Church. It is time we stopped turning out these generations of church members, half of whom are ignorant as to their responsibility when it comes to the support of the work of the Church.

—Bishop Hobson.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MISS GRACE W. MCGAVRAN, 5718 OAK AVE., INDIANAPOLIS, INDIANA

Not Too Early to Plan!

Plan what? To have at least one member from your group attend a Peace Institute this summer.

You cannot afford to have your missionary organization, church and community without the stimulation and inspiration that having a representative at a Peace Institute will bring.

What values are there to be gained? Let some of those speak who have gone to other institute meetings.

A woman says: "It was a stimulating experience to have such men as Samuel Guy Inman interpret South America to us; to have T. Z. Koo of China, with all his charm, bring to us the backgrounds of oriental tensions; and to have Hugo F. Simon rub our thinking the wrong way. Every course was valuable in helping us to understand underlying currents in an ever-changing world. . . . We left Naperville 'instructed' and 'inspired' to do something to help bring about better understanding between the races and to make this a better world for others as well as for ourselves."

A pastor says: "Well—out of the experience of those ten days, I returned to my parish with the renewal and deepening of certain convictions about life. I sensed anew the fact of the interdependence of the great human family. I saw the similarity of the problems which confront the different nations of the world. I was strengthened in the conviction that the one hope for a way out of all this confusion is through world cooperation.

"This looks hopeless in the

light of present conditions. But here is a job for the Christians of the world. I am coming to believe that if enough Christians face this problem, we can condition the next generation to think and act in terms of world brotherhood.

"I came away from the conference, with a definite conviction that a free church has an important function to fulfil in this present world crisis. Our American churches dare not mark time. In this present crisis the Church must challenge the thinking people of our country, in terms of world responsibility. We must do it now while we are not at war—once war is declared, it will be too late."

A student says: "The spirit of fellowship was uniquely apparent in the way it dominated even the most bitter of the disputes which sometimes arose out of our discussions. Therefore the two weeks was not only highly educational and very enjoyable, but deeply inspirational in its unity of purpose in the face of sharply opposed opinions.

"I must add that frequent comments were voiced as to the character of the leadership and the staff members. The institute members were impressed by the workers of the American Friends who were giving so much time and energy to this cause.

"As we left, we were not only keyed up to a peak of interest in getting out and fighting in the peace movement, but also in a feeling that groups such as the American Friends Service Committee and the Council for Social Action deserve our sincerest support."

The Missionary Herald (Congregational - Christian) recom-

mends: "The cost varies from institute to institute, but runs to \$25-\$35 each, for the ten days—for room, board, and tuition. Tuition alone is generally \$10, which is the total cost to be borne by persons from the neighborhood.

"Some churches are raising a scholarship fund to send delegates. Women's organizations might hold benefit teas or dinners, planned in the international spirit with foreign costumes, flags and posters. The money raised could be used to send the pastor of the church or one of the Church School teachers. Here is a concrete project for those who ask, 'What can I do for peace?'

"The institute is an invaluable experience. It affords an opportunity to sit under internationally known authorities; to mingle with people from many backgrounds—ministers, teachers, librarians, peace leaders, workers, students, religious education directors; and to receive the stimulus of fresh ideas.

"Then too—and not the least—there is the delightful summer campus on which the institute is held. All these elements combine to offer the institute-goer a rewarding time."

It is sound advice for all of us. Your first step is to write to your missionary or "social action" board for information about past and future institutes. Second, find out approximate costs for the one nearest to you. Third, find the person most fitted to go—your pastor, one of the leading laymen, an outstanding woman of the church—choose carefully. The person chosen must be able to provide leadership after returning. Do not send a simple

sponge, no matter how keen the sponge may be to absorb it all. You don't want to have to spend time squeezing to get information when your delegate returns! Fourth, lay plans for providing tuition, transportation, board and room and texts if needed.

It is not too soon to start planning. It takes time to get information, to secure funds, to develop interest, to find the best person to send and to complete arrangements. Summer rolls around all too soon.*

Display Gifts Before Sending

There is much satisfaction in work completed; the value of this we ignore when we allow a committee to collect gifts, pack and send them, making a weak verbal report, or even none.

With the above procedure, contrast the following:

The women who collected scraps for making bed covers for flood relief were themselves utterly amazed at the two beautiful and serviceable covers evolved from their contributions. They will be ready to embark on a similar enterprise again.

The women who made garments for a migrant Christian Center, and those who had not joined in the actual work, were delighted and encouraged at the sight of a clothes-line full of pretty garments, flapping in the breeze at their outdoor meeting just before the garments were sent off.

Seeing the completed task gives a feeling of satisfaction so that in future similar tasks will be more readily undertaken.

No matter what your undertaking, try to give the entire organization a visual impression of it in its finished state.

Enrich Your Devotionals

Here is a new hymn well worth adding to your devotional materials. It should be sung first as a solo or by a quartette. A brief introduction may precede its first use, stating that when the Presbyterian Board of For-

eign Missions came to their hundredth anniversary, and wanted a new hymn to celebrate that occasion, this one was chosen from over two hundred hymns submitted. It was written by Dr. Jay Glover Eldridge of Moscow, Idaho. We all rejoice with the Presbyterian Board in its completion of such a span of service and we find in the hymn an expression of our own hope and desire; we therefore want to add it to those hymns through which we voice our own aspirations.

The tune to which it is set is found in most church hymnals. It is the familiar and beautiful "Hymn to Joy" by Beethoven, the tune to which ordinarily we sing "Joyful, Joyful, We Adore Thee."

After using this hymn as a solo or quartette, use it in the next meeting as a hymn, sung by the entire group. It should be used frequently thereafter until it becomes familiar.

God of years, Thy love hath led us,
Thou hast been our bulwark, strong,
Wall of fire against the wicked,
Sword of power against the wrong.
Thou hast blest of old Thy servants
As they bore Thy message far;
We who follow in their footsteps
Evermore their debtors are.

Onward lead, O King eternal,
Lo, we heed Thy high command,
Bear good news to every people,
Far and near, in every land.
Thine they are, Thy love doth seek
them,
Thou wouldst bring them to the
light;

Lead us on till darkness brightens,
On till faith is lost in sight.

Lead us forth, a Church united,
Strong, courageous, in Thy might.
Lo, the fields are white with harvest,
Sheaves to garner ere the night.
One our purpose, One our Leader,
Thus Thy Church shall never fail;
Lead us on, O King eternal,
So shall love, world-wide, prevail.†

The Summer Christmas Tree

Early in May, 1938, a four-page folder was distributed to the members of the Sunday school of a large church in Evansville, Indiana. It was not a surprise, of course, for they had for eighteen years been having the fun of a Christmas tree in May. But it reminded them

of the history of their "Christmas Tree in May" and presented the plans for the celebration of it this year.

The back page of the folder tells the story of the enterprise.

HOW WE STARTED

In 1921 Bethel Bible School sent its first big *Christmas Box* to India. It carried so much joy to the folks who received it that for fifteen years Bethel folks packed veritable treasure stores of happiness into great wooden boxes and shipped them to India. Each year hundreds of boys and girls, men and women, and leper patients in our mission station depended for their Christmas remembrances upon the arrival of this box. Clothing, school supplies, religious literature, toilet articles, toys, and literally thousands of things crossed the ocean each year.

Several years ago an increase on the "duty" which our missionaries had to pay made us decide to send the money instead of a box, thus saving the expense of transportation and insurance.

HOW IT WORKED

Our new plan has been highly successful. Our members have responded as loyally to this way of giving as they did when bringing articles in Christmas wrappings. In 1936 and 1937 we sent checks of \$100, which our missionaries have gladly turned into many useful and welcome gifts.

On next Sunday, May 15th, each member of the Bible School will be given a small colored bag into which to put a gift for our Christmas check to India. These bags are to be returned on the following Sunday, May 22nd, and hung on Christmas trees in each department as a part of our observance of "Christmas in May." *We are counting on you!*

Before we turn to the other pages of the folder, please note how skillfully joy of sending actual packages has been turned into happiness in sending a money gift. Notice that the little bags in which the money is to be collected are bright-colored. They will take the place of the brightly wrapped packages on the tree, and will have a dramatic value that mere envelopes for an offering cannot have.

But now let us turn to the first page of the folder. It announces the idea — *Christmas in May that Others May Have Christmas in India in December*. It is decorated with a simple line drawing of a Christmas tree hung with bright-colored balls. That will be the bright colored bags of the offerings!

* All quotations are from *The Missionary Herald at Home and Abroad* and are used by permission.

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A little verse by the missionary in India closes, "whole Christmas in December, makes all of us remember Him, whose coming brought Christmas for us all."

Perhaps the nicest part of this announcement folder is the inside two pages which carry a Mother's Day thought which links this observance of Christmas in May to a Mother and Child of long ago.

On Christmas night—long, long ago
A mother's arms a baby held.
A Child that was the Hope of man
A prophet's dream at last fulfilled.

So many children since that day
In many lands o'er all the earth
Rejoice on Christmas Day and sing
Of Jesus and His holy birth.

Yet many children would not know
Of Him and what He came to be
Except as men and women go
To take His Word across the sea.

The Church a mother needs to be
With arms outstretched to gently hold
Each tiny soul close to her heart
And with her love all babes enfold.

"*Christmas in May*" our slogan is
"That Others May Have Christmas Too."

In May we bring our gifts of love
To make their Christmas dreams come true.

By poverty and sin oppressed
Not many joys their own they call
A gift from you may make them know
That Jesus came and loved them all.

'Tis fitting then, this Mother's Day
To think of India's children too
As real they are, though far away
As your own children are to you.

In serving them, honor anew
Mother and Child of Bethlehem.
Send Christmas cheer across the sea
To India's children—In His Name.

So much for the folder. It does motivate the enterprise nicely. Careful planning and work in the departments together with education about the destination and use of the gifts comes to a culmination on the day set. Each one from tiny child to grandmother brings a little bright-colored bag to the Sunday school service.

Everyone meets to sing carols for fifteen minutes. Then they go to departments, where a brief service of worship culminates in hanging the gifts of money in

their bright bags on Christmas trees small enough to be carried. Then from each department, in procession, headed by one carrying the tree, they come back into the auditorium, where the trees bearing their gifts of love are placed together on the platform.

Now the gifts are dedicated. It is recalled what joy there will be in the use of the articles purchased with the money, or other uses made of it, in that far-off land of India. There is emphasis placed on the gift as a link of love between those giving and those receiving. Carols are sung. Christmas in May is over.

The groups which use the Summer Christmas Tree idea have found that in this quieter time the carols are sung with fresh zest and enjoyment; that there is opportunity for interpreting the Christmas message to the world in terms beyond that of remembering the first Christmas; that where gifts are sent, more careful planning is possible; that where the gift is money, a more generous gift is available and eagerly offered.

In trying any such plan it is well to remember that careful motivation is necessary. We cannot simply say, "Lo! We will have a summer Christmas tree. Let everyone bring gifts for it." Study the record of what this church actually did, how it planned, and what its presentations were. Work out your own plans with a definite reason for attempting it; think thoroughly through the introduction to it which you will use. Make the occasion a real celebration, with enough ceremonial to bring the atmosphere of Christmas into its observance. Do not attempt, however, to imitate those things which go into the season itself, such as simulated snow, etc. Here is a chance to have a semi-tropical Christmas, such as a great part of the world has every year anyway. Start with plans not too elaborate, and if you find the idea has values, let the observance grow from year to year into one of those traditional affairs, ever recurring, yet ever new, and ever increasing in worth and value for those taking part in its observance.

Reading for Children *

In selecting missionary books for children, there are always two points to keep in mind. First, the appearance of the book. Children are entitled to beautiful books. By this I do not mean expensive books, because many less expensive books combine the good taste and simplicity which are characteristic of beautiful books—a high price does not necessarily guarantee quality. But a book for a child must be attractive to the eye as well as to the mind—its size and shape, the size and face of the type, the binding, the cover design and the jacket.

The second point is the content. A beautiful appearance is worthless without value between the covers. In judging the contents of books for children, there is one question to ask one's self: Is the content of the book within the ability of the child for whom it is chosen—are the words and the incidents within his understanding?

The final question, which is the deciding factor in a decision to buy this book instead of that, is: Is the content Christian? Are Christian attitudes, sympathies and conducts treated as natural and normal expressions of life?

In selecting missionary books for children a few factors must be applied: (1) The facts about other racial and national groups must be true. (2) The book must not contain any statements or illustrations that hold racial or national groups up to ridicule. (3) Great world issues, such as disarmament, world peace, economic justice, and racial equality must not be minimized. (4) There should be no statements by which children might generalize and come to identify certain racial or national groups with criminal offenses.

Many of the books which children have been using as supplementary readers in geography are useful in this work of missionary education. Many secular publication houses are producing books which really are inherently missionary.

* From *Women and Missions*.

A Story for the Children

By VIOLET WOOD, Missionary Education Movement

THE GARDEN OF JOSEPH OF ARIMATHÆA

"It is the same as when Jesus was born — no place to lay his head. And now," Benjamin wiped away a tear, "who will take him down from the cross? Who will give a corner of his estate for the body of Jesus? He said that he would rise again. Oh, that he might rise in a garden such as that one of yours near to Jerusalem, beautiful with sunlight, flowers of lilies and palm trees!"

Joseph of Arimathæa paced up and down as the boy was speaking. Of all his servants none was so loved as the young lad, Benjamin, because he was a fearless disciple of Jesus. Joseph was a believer, too, but in secret. Often the master and servant journeyed together as father and son. Benjamin was excused from his work to go to the market and public places to hear Jesus speak. The boy would return to the inn where Joseph awaited him and would sit up half the night telling the merchant what Jesus had said and done.

A full day they had traveled from Arimathæa to Jerusalem to the house of Nicodemus, a ruler of the Jews. He, too, was drawn to Jesus and had visited him by night to ask him many questions.

"He gave all for me," muttered Joseph, partly to himself, "even his life. And I stand here hesitant to give his crucified body a corner of my garden. Yet if I went to Pilate, it would be known that I am a disciple of Jesus."

"Ah, but if you love him, Joseph of Arimathæa, you will count it an honor to have his body rest in your new tomb. In the years to come, men will travel from far and near to see the place. 'Here it was,' they will say, 'that the Lord's body was laid by his friend Joseph.'

You honor yourself in honoring him," said the boy.

Nicodemus plucked at his long beard as he sat at the rough table on which a flickering lamp burned. It should have been still daylight outside, but a strange darkness had covered Jerusalem that afternoon.

"My trades will suffer if the Jews think that I am a disciple of the Nazarene," sighed Joseph.

"Yes," agreed Nicodemus, "but perhaps we could take the body in the night and bury him secretly."

Benjamin forgot that he was but a servant boy and cried scornfully, "All the world will know where Jesus is buried. You cannot hide his burial place. I have heard that he said he would rise again from the dead."

"Your faith shames my years," said Joseph.

The lamp on the table flickered as the door opened and a heavily veiled lady crossed the room and ran to Nicodemus, crying: "Such an evil day I have never seen, my husband. I have been the whole day following the crowds. Jesus has been crucified."

"But he promised that he will live again," cried Benjamin.

"Judith, this child is a disciple of Jesus, and he would have Joseph give the new tomb in his garden outside the walls of Jerusalem for the body of Jesus," explained Nicodemus.

"I beg it, too," said she as she clasped her hands and turned to Nicodemus. "Let us give linens and aloes to a hundred pounds." She swung around to Joseph, exclaiming: "I would not be Pontius Pilate for all the perfumes of the East. He is uneasy in his soul tonight. He will not refuse you."

"I will do it," said Joseph suddenly, "for my heart tells me not to be a coward."

"I go with you," cried Nicodemus, "and will do whatever I

can to make amends for my past cowardness."

Drawing their mantles about them, Joseph and Nicodemus went to Pilate and boldly asked for the body of Jesus. Receiving his permission, they went to the hill called Golgotha, near to Joseph's burying ground, and took the body from the cross. Solemnly they wrapped it in spices and placed it in the new tomb in Joseph's garden. Then they rolled a great stone against the entrance and went home to observe the Sabbath. Meanwhile Pilate placed a guard of soldiers to watch the tomb, and to prevent the body from being stolen.

The Sabbath passed in gloom. But on the third day a great commotion arose in the streets. People said to one another: "The grave of Jesus is empty, in spite of Pilate's guard. The stone is rolled away! Jesus' disciples say that he has risen from the dead." Hearing this rumor, Joseph, Nicodemus and Benjamin hurried to the garden; they saw the empty tomb and marvelled. They also heard the stories of the women who had gone early to the garden and were told how the guards had tried to defend themselves.

"Look," cried Benjamin, "how beautiful this garden is! See how the flowers are blooming. It is a holy place and people will come to see it from over the seas and across burning deserts."

Benjamin was right. Of all the gardens in the world the most famous in song and story is the garden of Joseph of Arimathæa where the body of Jesus was buried and where he rose from the dead.

Making Use of This Story

Children like to take part in pageants, especially when they can be in costume and perform before adults. They like better often to take part in plays among themselves and to let their imaginations supply stage properties and costumes.

BULLETIN

Council of Women for Home Missions

EDITED BY MISS EDITH E. LOWRY, 297 FOURTH AVENUE, NEW YORK, N. Y.

"CAN CHRISTIANS BIND THE WORLD TOGETHER?"

The only answer to this is: we can try. As we face a choice between Christianity and chaos, and there seems to be no other alternative, it is important that we should think and work together. The National Committee of Church Women brings this challenge to the Christian women of 77,000 communities in the United States, and asks that they unite in a nation-wide observance of the May Luncheon on Thursday, May 4, 1939.

The May Luncheons may be held wherever convenient—hotel, parish house, church gymnasium or private home—as long as all “come together with one mind.” It is suggested that plans be started immediately by a local woman’s interdenominational group, a church woman’s group, or some one woman. The cooperation of all Christian women in the community is vital. “Interdenominational” means not only members of the Protestant churches but of all churches which “accept Jesus Christ as God and Saviour,” for so does the constitution of the World Council define its membership.

In order that church women the country over may face the task unitedly, it is essential (1) that the subject for the luncheon be, “Can Christians Bind the World Together?”; (2) that the luncheon be interdenominational; and (3) that it be held on May 4th. A program outline is being prepared and will be sent to anyone on receipt of five cents in stamps. (Address: The National Committee of Church Women, Room 63, 297 Fourth Avenue, New York, N. Y.) Local leaders will have to be secured to

carry it out. It is hoped that there may be a national radio broadcast as a closing address. But for this the local papers should be watched and local programs arranged accordingly.

Last year the church women of 414 communities in forty-four states and Canada reported having held interdenominational May Luncheons for the first time. This is all the more remarkable in that only one such luncheon was held in New York City each year during the years 1934 to 1937 with an average attendance in the two hundreds. To quote from a few of the reports which came in last year: “Westminster, Maryland. The most thrilling thing was the way all seven churches cooperated in arranging for the luncheon.” “Elmira, New York. Our main address was broadcast for forty-five minutes over WESG.” “Lyndhurst, New Jersey. A committee was appointed to meet ten days after the luncheon to make plans for further unity.” “Lawrence, Kansas. Twelve denominations were represented.”

* * *

WHY IS THERE A NATIONAL COMMITTEE OF CHURCH WOMEN?

“Recognizing the desperate need of the world for the leadership of Jesus in all areas of life, we hereby declare that it is imperative that the womanhood of America become a united force for bringing in the Kingdom of God and that this united body shall relate itself definitely to an inclusive united Christian advance.” These words embody the objective of the Committee which came into being January, 1938. Who constitutes the National Committee of Church Women?

Three members each from the National Council of Federated Church Women, the Council of Women for Home Missions, and the Committee on Women’s Work of the Foreign Missions Conference. The activities and interests which have become the responsibilities of its committees include: (1) International relations, (2) World Day of Prayer, (3) May Day Luncheon, (4) *The Church Woman* (magazine), and (5) local programs.

The foundations for the organization of the National Committee of Church Women in its present form were many years in the laying. During the early part of the twentieth century a number of community women’s interdenominational groups were formed to further programs of study and service. The year 1924 found these groups related to the Council of Women for Home Missions and the Federation of Woman’s Boards of Foreign Missions, but evidencing a desire to extend their programs into fields beyond these forms of mission service so as to include all phases of the church’s program.

In 1936 the National Council of Federated Church Women elected a Commission on Re-evaluation to make a study of the whole movement of interdenominational cooperation and relationships. One of its recommendations was that a conference of all national Protestant interdenominational women’s groups and denominational leaders be held. Out of that conference, held at Lake Geneva in July, 1937, came the recommendation that a cooperative committee be formed. This was approved by the two mission organizations,

members were appointed, and an initial meeting held September, 1937. This committee was constituted as the National Committee of Church Women in January, 1938.

"This committee has taken only the first steps in cooperation and coordination," states its chairman. "We dare not prophesy as to its future, but we hope this initial step may mean a steadily growing unity among church women in purpose, program and action, for only thus can the responsibility in the overwhelming tasks which are facing the Church and the church woman today be faced and met."

MABEL M. SHEIBLEY,
*Member of the Editorial
and Publicity Committee,
Council of Women for
Home Missions.*

A "CAUSE" FOR AMERICAN YOUTH

On January 8 there was held in Baltimore a conference for young people, the purpose of which was to help them see a little more clearly how they could make real the fact that Christian Youth has the answer to the vital problems that face our world today.

Choosing as its theme, "Christian Youth Has the Answer," the Young People's Committee of the Home Missions Councils sponsored this conference for young people in connection with the annual meetings of the Home Missions Councils.

Dr. Abraham Muste, of the Labor Temple, New York City, was invited to present to youth his challenging message born out of a deep personal conviction that Christ is the only answer man has with which to meet the challenge of present-day living.

In his opening address, Dr. Muste stressed the fact of sin and the need of a recognition of it as the deep seated cause for all the unrest and problems of our day. "The Christ-way," said Dr. Muste, "will face the fact of sin, man's need of God, his helplessness without God and his power when linked with the Eternal. Once I too thought that man's way out could be found

without the aid of God, but I KNOW . . . I KNOW . . . it cannot be done without Him."

"How can we make you see," said he to the young people, "that this is the greatest cause you can dedicate your lives to today. All about you, you see practices challenging your sense of right and wrong. All about you are signs of an undermining of our precious heritage, the democracy in which we live, founded in faith by our forefathers with the courage of a real conviction."

Where can youth find a greater challenge than the call to heal the deep cleavage so apparent in human relations today. Man's inhumanity to man, greed, crime, oppression, strife, envy, hate, and war, are these not enemies enough to challenge any adventurous soul?

Following Dr. Muste's address, five young people told very graphically what avenues of service were open to young people.

The young people then separated and met in small groups to discuss more intimately ways and means of participation in the enterprises which offer opportunities for service.

A number of very concrete recommendations were the result of these group conferences, some of which we enumerate:

"We need to inform ourselves concerning conditions that are impoverishing and debasing millions of our fellow countrymen."

"We need to demonstrate that we are not willing to accept privileges and opportunities for ourselves and be content to ignore another's lack of privilege."

"We need so deep a conviction that existing conditions are our responsibility that we shall feel compelled to do something about them."

"We need a better knowledge of the Bible and Jesus' teachings in order that we may approach existing problems in a Christ-manner."

"We need to begin by asking ourselves—Am I truly Christian in my attitudes and actions, in all my relationships?"

"We need to stop thinking about discrimination against one particular race and think in

terms of human personality and the right of every man to be treated as a God-created being whatever his race, color or creed."

"We need to make better use of our leisure time, devoting it to our cause and let people know we have a cause worth working for."

"We need to discover the truth about monopoly control, selfish use of land which robs the soil of the power to bear fruit, selfish use of privilege, exploitation of labor groups, the underprivileged migrants, share-croppers, tenant farmers, the unemployed, city slum areas, the plight of the American Indian and the problems of Indian youth, unfair practices in industry and race discrimination. All of us are in close touch with some of these conditions. We may find that church people are in part responsible and therefore not willing that our investigations should be made an issue. We shall need the courage therefore of our convictions, that is why it is important that we have convictions, and dare to live by them."

"We do not need to be ministers or missionaries to put the Gospel into action."

"We can form study groups, join a discussion group, plan and carry out local projects, make a survey together, exchange friendship invitations with foreign groups, offer our leisure time to social service and recreational centers, give voluntary service to City Mission interest groups, offer to sponsor a group for under-privileged children, but before all else, practice Christ-like living in all our personal relationships."

"We need to give much more time to prayer."

Thus did these young people express themselves. Has youth a cause? The greatest and grandest and most challenging cause in the world—one that Christ died for, and one that we as young people must make ours with a throbbing passionate concern.

JULIA HEINES,
*Chairman, Joint Committee on
Young People's Work, Home
Missions Council and Council
of Women for Home Missions.*

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

INDIA, BURMA AND SIAM Persecution Raises Its Head

Mrs. John L. Goheen, Presbyterian missionary in West India, says that the Hindu world at Sangli has blown wide open in its determination to prevent the Mahars from becoming Christian. Nightly mass meetings in the theater were held with well-known speakers exalting Hinduism, attacking Christianity, denouncing the missionaries, and warning people against going to Miraj and the Hospital. Daily articles in the vernacular newspapers were full of untruth and inuendos. Members of the Hindu Missionary Society and others descended upon a group of Christians at night with gas torches and tried to terrify or cajole them into renouncing their faith. Few went back to Hinduism and those who have done so were all from places where Christian services were infrequent. The whole experience teaches the necessity of strengthening the Christian life by means of daily worship and by training leaders for every village. This has led to the adoption of a plan for holding classes to develop lay leaders. The high quality of those who have come into the classes makes it plain that a new door has opened.

Mrs. Goheen relates a significant incident in connection with the kindergarten at Sangli. A well known nobleman asked a member of the Mission to take his grandson into her home and to bring him up as her own son, saying—"I want him to be a good boy."

"But, you know," said the missionary, "I should have to teach him in the Christian way."

"Teach him what you please and as you please, but make him an upright, clean living and hon-

orable man. I have observed that you Christian people seem to know how to do this."

Danger to be Avoided

The following quotation from Bishop Lapp's book, "The Christian Church and Rural India," emphasizes one of the difficulties in Christian work in a Hindu environment:

Christian influence is spread out thinly and watered down to what it is considered the non-Christian staff and local non-Christian opinion will stand for. The compulsory method of attendance at religious teaching is practiced, which too often imposes upon the pupils an insipid form of religious instruction. No conversions to Christianity are expected, and the educational training for both Christian and non-Christian students is given in a secularized Brahmin atmosphere. One has called it *partially* Hinduizing our Christian boys. . . . He compared what in his opinion are futile and fruitful schools and supported Mr. Arthur Mayhew's view that quality of work, personality, leadership and free experimentation should characterize the Christian school in India. Our call as Christian forces is to do something of the finest quality and embody the Christian ideals in every part of school life for the sake of the Christian boys as future leaders in the Church and in new India, and for the non-Christian pupils and Indian educationalists who watch our work, and to whom the Christian Church will be either commended or condemned thereby. He criticized the Western Church for building up huge institutions which represent methods alien to the Indian eye and thought, and difficult for the future Indian Church to manage, in the day when the transfer of control and management into the hands of the Indian Church seems so near at hand.

Punjab Leaders and Polygamy

Several prominent leaders of the Punjab have characterized polygamy as the greatest social evil of India. Not long ago a spirited appeal was made to all women by the Central Punjab Branch of the All-India Women's

Conference at a meeting of its Executive Committee in Lahore. In response to this appeal, the Executive Committee passed the following resolution: "This Conference views with alarm the recent increase in the number of marriages in cases where the first wife is alive. It condemns the action of those educated women who, setting aside all standards of common decency and sympathy for their own sex, have consented to marry men whose wives are still living. It further appeals to all women to discountenance and socially boycott all such marriages, and do their utmost to prevent the celebration of such marriages in future."

—*Indian Social Reformer.*

Conference of Missionaries to Moslems

In December, under the auspices of the Henry Martyn School of Islamic Studies, a two-day conference of missionaries to Moslems was held in Delhi. The delegates (61 in all) were drawn from Turkey, Iran, Palestine, Cairo, Korea, and from almost every part of India. A number of those present were on their way to Madras for the World Conference. Under the leadership of Dr. Murray Titus, the delegates discussed "The Christian Enterprise, and Its Influence on Islam." One session was devoted to the need for Christian literature for Moslems. Miss Constance Padwick, of Jerusalem, told of present trends in literature; Rev. W. A. Zoerner described an experiment in newspaper evangelism in North India.

"Lord's Acre" Plan in Katpadi

"We are so poor; the rains have failed; our young men have

had to go away to the tea estates to earn cash to pay taxes. How is it possible to double our church contribution, if the Mission withdraws its help and we are to pay our pastor his \$25 a month?"

This was the response to the news that the Arcot Mission was obliged to discontinue its annual grant of \$150 to a rural church. A meeting was called; the missionary explained the "Lord's Acre" idea, and it was agreed to send month-old, purebred chickens from the poultry farm to some 200 village homes, to be raised and later contributed to the church. The plan took root, and Rev. J. J. Valois has set down some of the tangible results: The local income was trebled; the pastor received his salary regularly; everyone had a specific share in making the venture a success, and the spiritual life was deepened; the work was not a "flash in the pan," but interest has continued; purebred poultry has spread to other villages; the project attracted attention of other villages; and it was the Indians themselves, not the foreign missionary, who made the plan work. —*Agricultural Mission Notes.*

Port of Bombay Decried Dry

Dewitt MacKenzie, Associated Press correspondent, says that Gandhi's crusade to make India dry in three years appears to be "going places." His latest triumph puts the world famous port of Bombay on the dry list as from August 1. This cosmopolitan city of about 1,200,000 people has for centuries provided the means of quenching the thirst of wayfarers from all nations.

Thus far, out of the 11 provinces of British India, partial prohibition has been inaugurated in half a dozen where the nationalists—that is, the All-India National Congress—have gained control of the governments. Addition of the rich prize of Bombay to the list will give the movement much impetus.

One of the last acts of the Gaekwar of Baroda, the famous

progressive Maharajah who died recently, was to make an agreement to prevent alcoholic beverages from going to Bombay from his state which adjoins the Bombay presidency.

Total prohibition is one of the chief objectives of the Congress for an India which they hope to make absolutely independent of England. Writing in his weekly paper "Harijan," Gandhi says the Congress has the right to expect the sympathy "of the best minds in the whole world in this, perhaps the greatest moral movement of the century."

To Train Women Workers

Last year the Punjab government launched a five-year plan for rural development, and as a part of this plan a domestic training school for women will be opened in Lahore. One student from each district has been selected.

It is claimed to be the first attempt of its character in India. After receiving nine months training these women welfare workers will be posted to their respective districts and tour selected villages. They will teach women improved methods of cooking, sewing, knitting, elementary hygiene, animal husbandry, fruit culture, gardening, cooperatives, maternity and welfare work. The school will be run on residential lines.

—*The Guardian (Bombay).*

Mar Thoma Evangelistic Association

The Mar Thoma Syrian Christian Evangelistic Association of the Reformed Syrian Church in Malabar has completed fifty years of missionary work. It preceded the National Missionary Society of India by 17 years. It was in September, 1888, that twelve men met in Central Travancore and decided to form an association to take the Christian message to their fellowmen without distinction of caste, creed or denomination. Every member of the group was to contribute according to his means, as well as to be himself a witness bearer. Growth in membership and funds made possible the ap-

pointment of a missionary the next year. It soon undertook work among the depressed classes in Central Travancore, from whom it met ready response. Within six years, it organized the annual Convention at Maramon which is the largest evangelical Christian gathering in the world. The Convention which lasts for a week has been conducted regularly for the last forty-four years.

The audience, which often numbers over thirty thousand, listens to the Gospel truths from famous evangelists. The activities of the association outgrew the boundaries of Travancore within which it was originally confined. In its eighteenth annual meeting it decided to undertake missionary activities outside Travancore, and then in Bombay Presidency.

Membership is open to all Christians without distinction, and every member is expected to be a witness. "No debts" is another principle lately adopted.

—*National Missionary Intelligencer.*

Gospel Transforms Primitive Men

Rev. C. U. Strait, of the Burma Baptist Mission, says that on his first trip to the Chin Hills fifteen years ago, the Deputy Commissioner, a fellow passenger, bluntly asked him if he knew where he was going; and on finding that Mr. Strait was on his way to undertake missionary work, added: "Do you know that the Haka Chins are all drunkards—men, women and children?" They were not only drunkards, he found, but dirty to the point of being filthy, and ignorant beyond belief. Poverty, too, was the natural consequence.

A review of what has happened in a decade and a half is convincing proof of the power of the Gospel. There are now Christians in more than a hundred villages; four hundred or more are baptized every year. Not many of these revert to heathenism. Drunken feasts have given way to the Communion Service, and it is an in-

spirational scene never to be forgotten, says Mr. Strait, to attend the Communion Service at a Chin Hill Association meeting. There twelve to fifteen hundred Christians come together from far and near, and instead of hair pulling and drunken bouts, one observes a very devout and consecrated service. While all are seated closely together on the ground, the service is conducted without commotion and with reverence and dignity.

Indian Church in Rangoon

Three years ago an Indian Church was established in Rangoon at Judson College. This church now has 88 members, of whom 64 are men and 24 are women. During the past year there were 16 baptisms. Pastor Devadass devotes his time to the church and evangelistic work among the Tamils and Telugus within the school and in the vicinity. There are 83 children in the Bible school.

—*Watchman-Examiner*.

CHINA

Building for the Future

"Button your coat!" is an order heard frequently on the street of any Chinese city. It is part of the New Life Movement which is waging war upon untidiness, laziness, vice and dirt. Anyone slouching along the street with garments half on is likely to be told by a member of the Youth Brigade to straighten up his shoulders and keep on the left side of the road. But this is not all. The New Life Movement sends inspectors into homes, and labels are affixed to doors informing the public whether the homes are clean or dirty. Every child in school is expected to do something to improve his own particular surroundings. Armies of fly swatters strive to see who can produce the largest number of dead flies in a given time.

The old and middle aged in night schools learn to read how a literate people can build a new China. The war with Japan has only increased the ardor of both old and young. Paralleling the New Life Movement is the Chris-

tian Homes Campaign of the Chinese Church, which aims at making every Christian home a center of witness. Daily family worship is insisted upon, and is becoming the regular custom. Many Chinese Christians would be greatly surprised if they came to America and found how rare a thing is family worship.

Missionaries Help Victims

The North American Newspaper Alliance adds its testimony to the service rendered by missionaries during the war. More than 4,000 Americans have joined about 3,000 missionaries of other Western nations in forming a highly specialized corps which constitutes the only protection the Chinese have in the dangerous and frequently long interval between the retreat of Chinese civil and military forces and the establishment of law and order by the Japanese invaders. Often they act as Pied Pipers to lead homeless children out of the danger zone. For more than two years, in addition to their usual evangelistic, medical and educational work, they have undertaken such special tasks as scouring the streets for wounded, thrusting themselves between drunken Japanese soldiers bent on looting and raping their victims, and generally trying to ease the blows of an occupation by an army that is a lawless mob. The conduct of the missionaries is adding a remarkable chapter to the history of human heroism in the face of galling trial.

"Only nationals of a foreign nation can meet the invaders and talk to them," is a statement repeated over and over again.

The actual number of missionaries on the field has decreased by only about 10% since the war began. Board officials report the frequent spectacle of missionaries on field trips, caught by an advancing Japanese army, hastening frantically back to their posts, from which Chinese armies and refugees were as frantically fleeing away. All denominations and agencies report a large increase in the number of conversions.

Hangchow College in Shanghai

Dr. Clarence B. Day, of Hangchow Christian College, writes that this college, driven from Hangchow by the Japanese invasion, is now carrying on in the Continental Emporium (a banking and office building) on Nanking Road, Shanghai. St. John's College was located here a year ago and Soochow University and the Science Departments of the University of Shanghai occupy space in the same building. These temporary arrangements have been made possible by American contributions. These institutions are working together in class work and operate a joint library and a student cafeteria. There are about 2,000 men and women students that tax the seating capacity of the classrooms and crowd the elevators and stairways. The new educational posters display the slogan: "*War or no war, Chinese Youth must be educated.*"

Communists Less Hostile to Christianity

Dr. Earl Cressy, in *China Marches Toward the Cross*, makes the remarkable statement that anti-Christian sentiment among communists is disappearing. It is not to be concluded that all of them are becoming Christians, but there is a vast change from the bitter spirit of 1928. Freedom has been given to evangelistic bands of Chinese pastors to circulate among them and preach the Gospel. This sweeping change is described by Bishop Roots:

"A short time ago I invited to lunch with me one of the communist generals whom I had heard of in 1930 as a determined enemy of Christianity. After preliminary polite remarks, but before he would eat, he asked me, 'Do you remember our past?' I replied that I remembered him as one who, some years ago, had carried some of my friends around with him as his prisoners. To this he said, 'There were many misunderstandings then. The missionaries have helped much in Shensi and Shansi. We are sorry for the misunderstand-

ings of the past and want to work with them for the good of China hereafter.'"

—*Watchman-Examiner*.

Persecution and Destruction

Forty years of devoted, efficient service in one of the hardest fields in the world, Chinese Turkestan, has been tragically interrupted. Fourteen of the seventeen missionaries who have been working under the auspices of the Swedish Mission in Sinkiang Province (Chinese Turkestan) have been compelled to return home because of the persecution of the Christians and the practically utter destruction of their work. During a Moslem revolt the station at New Kashgar was burned; later the rebels were suppressed or driven into India. But local authorities revived the persecution, scattering or imprisoning the Christians and closing the printing office and the hospital. The British Foreign Office sought to remedy the situation, but as there was no improvement only three missionaries have remained to watch developments.

Honoring the Church

When the Japanese forces were attacking Tsinan, the "Ta Huai Shu" Christian center sheltered more than 1,000 women and girls for over a month, and fed those destitute. To show their gratitude, the citizens came to the mission and said: "Let us present you with a red silk umbrella on which the names of the donors are inscribed in golden letters." "What could we do with a red silk umbrella," the missionaries asked.

"Then we will present you with an inscribed tablet that will extol your virtues to a hundred generations," they said.

"That won't please us," replied the missionaries, "we don't want to be glorified. Why not buy a bell to call people to worship? If you must present a gift, let it be one in praise of the heavenly Father who kept us safe." So it was decided and these words were embossed on the bell: "The Bell to Rouse the World." They also prepared a

black lacquer tablet with the four Chinese words meaning "True Source of All Created Things."

The presentation was made in style. There were musicians and bearers in gay uniform, some fine speeches were made and the usual picture taken. To ensure that only good influences should prevail while the tablet was being hung, the band dared not stop playing while it was hoisted and fastened in place high above the pulpit.

—*London Missionary Herald*.

The Resurgence in the West

China's Millions makes further comment on the significance of the westward trek of refugees, which has included personnel of government departments, leaders of education, finance and industry, seeking reestablishment in "free" China. A government commission made a survey of these western provinces, and found that their richness in natural resources is far beyond the imagination of those living in eastern China. They have remained unexploited for lack of good communications, but there are now strategic motor roads linking the large cities; one 1,400 miles long extends to the Burmese frontier, and it was along this highway that our American ambassador made the first trip by private car on his return to the United States.

There is an astonishing number of Christians among these fleeing refugees, and like the "scattered brethren" of the early church, they are "everywhere preaching the word." As to students, a missionary writes:

"If you can imagine all the school boys and girls and university students of England scattered over the capitals of Europe you get some picture of the extent, although not of the number, of refugee students." Another missionary in Yunnanfu emphasizes the spiritual changes that have come about, and says that so strong is the national unity that China can never be conquered by an enemy.

JAPAN-CHOSEN

Japan Sends Buddhist Priests

A subtle move on the part of Japan is to send Buddhist priests to China, a piece of mission work undertaken by the Japanese Buddhist Federation, whose membership comprises 159,000 Buddhist priests.

Two hundred Japanese Buddhist priests have been chosen for the work. Their activities began October 1 with an intensive three-weeks' course in the Chinese language, this course being provided by the Ministry of Education. Since both peoples use the same characters, the acquisition of a working knowledge of Chinese will not be an insuperable task for these Japanese priests.—*The Guardian*.

Korean Village Campaign

The plans of the Oriental Missionary Society include the sending of bands of students to the islands off the coast of Korea. The islanders are very poor, as they suffer frequent drouths and live chiefly on barley instead of rice. Many of them live and die on the island where they were born, without ever making a trip to the mainland, and therefore know nothing of such modern things as railway trains and motor cars. The students were often mistaken for government officials or police, and many places they had to work for some time to assure the people that it was all right for them to accept the Gospel tracts which they were distributing.

As they journeyed here and there they sometimes arrived on an island at midnight, and would find all the inns closed and the occupants asleep. They would then climb the rocks above the sea and spend the rest of the night praying for all those asleep below in sin and ignorance. Statistical reports show that these bands walked 3,519 miles, dealt personally with 4,242 persons, held 218 open-air meetings, with the result that 918 persons definitely sought the Saviour.

—*Oriental Missionary Standard*.

ISLANDS OF THE PACIFIC

Going to New Guinea

The latest word from Captain Ellis Skolfield says that the projected New Guinea trip of the Gospel Ship is now definitely under way, and the Ship is now at Jolo, the last outpost of the Philippines before entering Dutch waters. At Jolo the balance of supplies and oil are being taken aboard and the remainder of the Ship's personnel are being awaited.

In addition to a full crew including two engineers, there will be Captain Skolfield, Dr. Culley, Rev. Simon Meek, pastor of the Chinese Church in Manila who will go along as interpreter and Chinese evangelist and Rev. Percy Fraser, independent missionary who has served in the Navy and who will go along as special helper to Captain Skolfield, also as an addition to the crew. Mr. Fraser is also an earnest soul-winner. In addition to these men there will be several Filipino evangelists in the party.

A special gift has made possible the purchase of a new life boat and some other needed equipment.

Central Philippine College

Central Philippine College at Iloilo has encouraged local self-government since its beginning in 1923, when four Filipino members were elected to serve with the seven missionary members on the school's board of trustees. By 1929 a majority of the trustees were Filipinos. Missionaries' places were filled by Filipinos in 1936 and 1937 when a number of missionary terms expired. In accord with this policy, President H. F. Stuart recently offered his resignation, expecting that a Filipino would be chosen to head the institution. The trustees felt that the time had not yet come for this, and appointed Rev. F. H. Rose as acting president, while they look about for a suitable Filipino for vice-president, who may later become president.

—*Watchman-Examiner*.

NORTH AMERICA

Is America Becoming Pagan?

Here are a few facts that would seem to substantiate Dr. William Adams Brown's claim that "America is progressively becoming pagan." Nearly half of our present population claims no sort of relationship to the Christian Church. Ten thousand rural communities are churchless, while thirty thousand have no pastor in residence. Approximately 13,400,000 American children under twelve years of age receive no religious instruction whatever. Many mountain pockets and range regions of the South and West, backward sections of New England, Ohio, Michigan, Wisconsin, the Dakotas, and elsewhere, voice urgent demands for adequate religious ministries. Utah has seven whole counties without a functioning evangelical mission.

In Maine, 100,000 rural folk have no religious opportunities, and throughout New England, only 40% of the adults and 33% of the young people are claimed by any church or Sunday school. A study of 11 townships of one Michigan county showed 1,005 children enrolled in 46 public schools, yet with no church or Sunday school. Another Michigan county reported that approximately one-half its public school pupils were unrelated to any church, Protestant, Catholic or Jewish.

Moral Instruction in Schools

A bill introduced in the New Jersey State Legislature in February proclaims in its preamble that "One of the first requisites of a harmonious, contented and prosperous state depends upon religious tolerance and understanding." This bill would authorize public schools to provide one hour of moral instruction each week; and local boards would be authorized—a permissive measure—to survey the religious affiliations of pupils. With such information in hand, boards could then excuse certain pupils to attend their respective places of worship, there to receive moral instruction accord-

ing to the religious faith of their families. The bill further provides that pupils be credited with the time so spent, as if in actual attendance in school.

A Nation-Wide Reading Poll

The American Institute of Public Opinion has recently completed a poll on the question: "What is the most interesting book you ever read?" The answers indicate that the Bible is still the most favored. However, the age distribution is disquieting. The percentage of people more than fifty years old who preferred it was more than twice as large as those between thirty and fifty; and six times as high as those under thirty.

An editorial in the *New York Times* declares:

Any comment on this may do no more than betray the age of the commentator; but it remains a plausible conjecture that if fewer of the young people of today prefer the Bible it is because fewer of them read it. It contains not only about the best English prose ever written but a greater variety of material than can be found in any other single volume on the book market; purely as literature, some of the most widely read persons in all ages have found it better reading than anything else.

But in the days when it was universally read it was not read purely as literature; it was read because it was the Word of God, the infallible guide for life. If fewer people read it now, that is to the lasting detriment of the cultural background of a nation.

No such survey has previously been made, so that this one does not determine a trend. Some believe that an adequate appreciation of the Bible can only be acquired in later life, while others say it can never be truly appreciated unless it has been loved from youth.

In Behalf of China

American interest in the sufferings of the Chinese and the fate of China is shown by the fact that there are eighty organizations in America working for the relief of the Chinese sufferers or to create practical sympathy in their behalf. A directory of these groups, published at 33 West 55th Street, New York City, includes all types of organizations, emphasizing va-

rious projects such as political aid to China, the boycott of Japanese goods, the promotion of trade with China, friendly relations and relief of sufferers. Eleven of the American organizations are composed entirely of Chinese. They are scattered all over the country, from New York to California, and from Toronto, Canada, to Durham, North Carolina.

Progress of Church Union

Those who wish to see denominational union will be interested to know that twelve such unions have taken place in the United States since 1906. Dr. E. D. Kohlstedt, President of the Home Missions Council, lists them as follows:

- 1906—Presbyterian Church, U. S. A., and Cumberland Presbyterian Church.
- 1911—Northern Baptist and Free Baptist Churches.
- 1917—Three Lutheran groups form the Norwegian Church in America.
- 1918—Three other Lutheran bodies form the United Lutheran Church.
- 1920—Presbyterian Church, U. S. A., and Welsh Calvinistic Methodist Church.
- 1922—Evangelical Association and United Evangelical Church.
- 1924—Reformed Church in the United States and Hungarian Reformed Church.
- 1924—Congregational and Evangelical Protestant Churches.
- 1931—Congregational and Christian groups are united.
- 1931—Three Lutheran bodies merge into the American Lutheran Church.
- 1934—Evangelical Synod of North America and Reformed Church in United States.
- 1939—Unification of American Methodism.

Youth Presbytery in Brooklyn

In Brooklyn, N. Y., twelve of the 38 Presbyterian churches and missions have set up a provisional youth presbytery, made up of delegates from young peoples' groups. Their purpose is to promote greater cooperation in religious work with members their own age from churches of other denominations. Members are to be between the ages of 15 and 30.

The project was formally launched in January, when 28

young presbyters were consecrated. It is patterned after a similar venture started about eighteen months earlier in Nassau and Suffolk Counties, New York. —*New York Times*.

The Seventh-Day Adventists

The General Conference of Seventh-Day Adventists was organized in 1863—seventy-five years ago. Today the work of this Church is carried forward all over the world. The Church was founded in 1845 and was stimulated by a revival in Bible study on both sides of the Atlantic Ocean. The leaders emphasized keeping God's law, especially the observance of the seventh day as the Sabbath, the imminent second coming of Christ and the judgment on unbelievers. In 1844 Adventists counted a thousand followers and in 1863 there were 3,500 members. In 1874 these had increased to 7,000 and in 1894 to 42,763. Thirty years later there were 70,000 members in Europe alone with a total of 238,657 in 5,393 churches in all lands. There were then 8,679 pastors and missionaries scattered to the ends of the earth—in addition to institutional workers. Today the Adventists report 28,029 workers in 385 countries and in 714 languages and dialects. They have a total membership of 452,758 with 8,388 organized churches. The work continues to grow through 5,923 missionary Volunteer Societies with a membership of 130,748. The total denominational investment is reported to be \$60,026,066.

Two secrets of the progress of this Christian movement seem to be: (1) the missionary spirit of its members; (2) the emphasis on the Bible as the Word of God; (3) the tithing system that produces a large and steady income for church and missionary work; (4) the wide use of Christian literature; and (5) the large number of volunteer workers.

The chief criticisms of the movement are their undue emphasis on the Old Testament Law—especially the observance of the old Jewish Sabbath—and

their disregard of the prior occupation of a field by other Christian workers. All Christians might learn some valuable lessons from the work of this energetic denomination.

German-speaking Churches

German-speaking churches in the United States form the largest foreign group in the Congregational-Christian Church. These have an aggregate membership of 22,166, and 109 pastors. Most of these are in rural communities. Approximately 95 per cent are German immigrants from Russia, and the children of such parentage. Who are these people? German colonists, after 1763, settled in southeastern Russia and became the object of intense persecution. In the early seventies of the last century, the Czar determined to make Russians out of them, and it was then they sought America, the land of liberty. Emigration began at once, but it was not until after 1890 that they came in large numbers, after which there was a continuous influx until 1914. By 1920 there were 303,532 of their number first and second generation, in the United States.

It is significant that the young people are making little or no effort to break away from the religious traditions of their elders. Although there is little opportunity for fellowship among these German Congregationalists, since they are scattered over a wide area, they maintain their entity as if by unseen ties, and hold to their mother tongue with great tenacity. —*Advance*.

Why Work Among Mormons?

Recently a contributor to Westminster College in Utah wrote Hans P. Freece, a representative of this College, and a former Mormon: "As Mormons no longer practice polygamy, and we are led to believe they are highly educated, with a great deal of culture and refinement, just what is the purpose of missionary work among them?" To which Mr. Freece replies:—"It is true that polygamy is not now

openly practiced, but Mormons say the Lord has only suspended it for the time being and that He will restore it in His own time. God Himself has many wives, they say, and polygamy is practiced in heaven."

"Refinement and culture" are below the average in Utah. Some better class Mormons send their young people to Westminster College to get "refinement and culture"; also, high scholastic attainments. Mormons do not know God nor trust in Jesus Christ, and Christian workers are needed in Utah for the same reason they are needed in China, India and Africa.

Indians On Their Own?

One of the recommendations on Indian work made by the Home Missions Council at its last meeting was a motion for the removal of certain Indian groups from the wardship of the Government, particularly those who can well afford to meet their obligations in taxation and other elements of citizenship.

Other recommendations called for the preparation of a statement setting forth the essentials of a missionary program for Indians, involving trained leadership and one or more cooperative parishes for experimental work. Included in this statement is to be an appraisal of the Church's work in relation to other agencies, and suggestions as to services best performed by the Church, as well as those best performed by other agencies.

—*Monday Morning.*

Liquor in Alaska

Much controversy has arisen over the liquor problem in Alaska, and the natives themselves deplore the laxness of law enforcement. Rev. R. K. Wheeler, of Haines, writes that the natives had success in their fishing last season, and knowing the peril they were facing he and the government school principal determined to prevent the natives from squandering all their earnings on whiskey. He says:

We notified the Town Council that unless the town marshals strictly en-

forced the law against selling liquor to minors and to intoxicated persons we would request the Territorial Liquor Commission to deny license refunds to the town, and instead turn that money into the Territorial Treasury. Consequently the law was rigidly enforced and there was and is practically no drunkenness. The merchants report that many long outstanding bills have been paid and that sales are the largest in years—for groceries, hardware, paint and clothing. Mr. Troutman, the principal, deserves all the credit for his fearless cooperation and determination to protect the natives.

Monday Morning says that almost every third door on the main street of Sitka is a liquor store. This means sixty saloons serving a population of less than 3,500. Alaskan natives are so concerned about this situation that the Alaskan Native Brotherhood, and Alaskan Native Sisterhood, at their 26th annual convention, went on record as in favor of a system of governmental control of liquor, similar to that in force in British Columbia.

LATIN AMERICA

Cuban Workers Encouraged

Several features of the Cuban work during the past year mark advance, according to a Southern Baptist report. Services are more largely attended. Sunday schools are larger. There are more frequent calls for cottage meetings. Places of worship are taxed to capacity at ordinary services, and are proving too small for special occasions.

The same spirit is manifest in many different sections. At Colon, where people seemed apathetic a year ago, there are full houses at all services. An evangelist who carried forty decision cards with him when he began special services in Colon found they were not enough. This steady growth calls for better trained workers.

The Southern Baptist Seminary, now in its third year, has seventeen students. Five go out on Sunday to as many different centers. Enrolment in the Mission School has reached 200, not including seminary students. The name has been changed from Cuban American College to *Collegio Bautista* (Baptist College).

Colombian Missionary Society

A correspondent in *Colombian Clippings* describes a meeting of the Women's Missionary Society in the Central Presbyterian Church of Barranquilla. There are the usual officers, with committees expected to have something to report at each meeting. Roll call is answered with each member repeating a Bible verse; there is a free will offering, and a true prayer service.

The society contributes to help support sick members, and paid the expenses for the hospitalization of a faithful member. They also helped to purchase a horse and saddle for an itinerant missionary.

Among Primitive Indians

The South American Indians form one of the many groups that await the coming of the missionary. These neglected people range from healthy and friendly to degenerate and suspicious. They live in hidden villages of the jungle, some orderly, some not, in primitive grass houses.

The Inland South America Missionary Union sent two of their staff, with Indian guides, to survey the possibilities for work along the Xingu River, one of the mightiest tributaries of the Amazon. The first five days were overland by mule back, attended by every possible difficulty connected with mule psychology. Then they reached the river and the rest of the trip was by canoe, which sounds pleasant and peaceful but was not. The canoes were crudely hollowed logs, shallow and heavily loaded. There were frequent and difficult portages. The sun was blazing and the insects biting. The Indian guides fished with bow and arrow. One of the men hung his clothes to dry on the ropes of the mosquito net one night, and in the morning found that carrier ants had happened along and devoured most of his shirt.

The missionaries viewed their hardships with a sense of humor, and their perils with a consciousness of God's protecting care.

—*Episcopal News Service.*

Two Missions Merged

The two Presbyterian Missions in Brazil, the Central and the South, have been merged for administrative reasons, and will now be called the Central Brazil Mission. Brazil is larger than the United States, and the lack of roads in the interior make it impossible for committees or administrative groups from widely spaced regions to meet for planning and organizing work. Although the lack of communications is still a serious problem, it is less so than formerly, and the two missions believe that greater economy and more effective work will result from the union.

Lavras Agricultural College

This institution, under the auspices of the Southern Presbyterian Church, has recently been given a very distinct recognition by the Brazilian government, having its diplomas accepted for official registration. This mission agricultural college was the only private school in Brazil obtaining such recognition. While the government realized that the physical equipment of Lavras was not on a full equality with the official government schools, the outstanding work of the Lavras graduates caused them to accept the work of Lavras as being fully equivalent to that of its own schools.

For many years the school had no more than 25 students, but since the government recognition the number has gone up to nearly 100. Every effort is now being made to put the equipment on a par with that of the government schools.

—*Agricultural Mission Notes.*

In Argentine Chaco

The South American Missionary Society has established a new station at Poso Yacare, Argentine Chaco, and the people are eager to learn about the Gospel. Mr. and Mrs. W. C. Everitt have taken up permanent residence there, and several buildings have

been put up. After surveying the situation, Mr. Everitt writes:

At present there are about 150 Indians living at Poso Yacare and I suppose 200 or more working at the cane fields, who will be shortly returning; there are also numbers of Indians living in the vicinity. As there is plenty of forest here where they can collect wild fruits, plenty of fish in the river, and fruitful ground for gardens, there is no reason why this should not be a prosperous station.

To cut down trees and put up buildings is one thing, he continues, but to teach these people and lead them to Christ requires nothing short of a miracle. But we have seen miracles of this kind, and we know that God is all-powerful.

—*Life of Faith.*

EUROPE

Bibles at Glasgow Empire Exhibition

The great "Empire Exhibition" of Glasgow was open from May to October, 1938, and was visited by more than 12,000,000 people. Many opportunities were afforded for distributing Bibles, and none more unique than among the dwarfs of "Midget Town" in the Amusement Park. A few of them were Germans, the rest Poles, so with a supply of German and Polish Gospels a worker sought permission to distribute them. He was told that it would be of no use, but the little people were found to be eager to receive the copies. "*Poli, Poli,*" they cried delightedly as they retired to a corner to read.

Some time later a second visit was paid to "Midget Town," and the visitor was not forgotten. Polish Testaments were joyfully accepted. The worker was asked to inscribe each copy, after which he was invited to have tea with the midgets. Afterwards, it was found that these little people carried their Testaments about as if a precious possession.

Bible Sales Increase in Germany

The three Bible Societies in the German Reich (those of Württemberg, Saxony and Prussia) report an extraordinary increase in the sale of Bibles. In line with this is the increased attendance at Christian summer

assemblies devoted to the enrichment of spiritual life.

One is inclined to believe that the present lull in the battle against the Evangelical Churches at present is based upon the same theory as that followed by the Communists in Russia in the earlier days of their antireligious activities: that of letting the "old fools" have their churches so long as youth can be won away. The choicest boys are being picked and trained as teachers, burgomasters, government officials and army officers. They are insulated as far as possible from all Christian influences.

—*Advance.*

Nazification Objectives

No comment is needed upon the following quotation from an address of Alfred Rosenberg, culture minister of the German Reich:

That the Catholic Church and also the Confessional Church, in their present form, must disappear from the life of our people, is my full conviction. . . . The Hitler Youth Organization is an absorbent sponge which nothing can withstand. Furthermore, the development of our teaching scheme in schools of all categories is of such an anti-Christian-Jewish type that the growing generation will be forewarned against the black-coat swindle. . . . We have another means of pressure also and that is the financial one. But here also we must proceed prudently, although systematically, so as to cut the financial arteries supplying those clergy whom we cannot win over. . . . Reasonable men will, under pressure, find themselves compelled to submit to National Socialist leadership.

The expected offensive against Catholic schools in Austria has been more rapid than was anticipated, and the few Catholic schools permitted to continue function are those for defective children.*

The Waldensians

Torre Pellice, the little capital of Italian Protestantism, might be called "the Geneva of Italy." There are today 120 Waldensian churches and missions through-

* The bulletin of the World's Student Christian Federation states that on August 19 the German press announced the suppression of the German Student Christian Movement and the German Women Student Christian Movement.

out the land. Lack of funds has closed the doors of many of their schools. One in a remote part of Sicily, with 250 pupils all from non-Protestant families, is kept open by self-sacrifice on the part of the teachers, who continue without salary. This school has a long waiting list. Parents prefer to send their children to the Evangelical School, even though a small fee is required, while government schools are free.

Every morning the day's work begins with an hour's Bible teaching. The work has far-reaching results, as shown by an incident recounted by the pastor. Talking to a boy of nine, he asked him whether his parents could read. To his astonishment, illiteracy being high in the place, the boy responded, "Yes, Sir." "Where did they go to school?" was the next question, to which the answer came, "They have never been to school." Mystified, the pastor asked, "How then did they learn to read?" "I taught them," was the boy's answer. "Every day, when I go home, I teach them from my Bible what I have been learning at school."

Unquestionably, to evangelize Italy is to promote the peace of Europe and of the world.

—*The Christian.*

Purge of Minorities

A missionary in Rumania, returning from furlough in the United States, says that after "the glorious freedom" at home the return to Rumania is like being abruptly landed in another world; and is confident that not since the days of the catacombs has there been such a gigantic plan to wipe out completely all Evangelical Christianity as that being launched by the Government of Rumania, unless one expects that of Russia. Threats, beatings, arrests and closed churches are the methods being used. This missionary believes that the year 1939 is the time set by Rumania to purge all religious minorities, and has set herself to the task in dead earnest.

This was written before the decree withdrawing rights and privileges of Baptists went into

effect, and it is said that conditions are worse now than at that time.

—*Life of Faith.*

Baptist Churches in Rumania

In spite of a government order permitting several Baptist churches in Rumania to reopen, all churches of that denomination remain closed; and will refuse to open even one unless permission is granted to all. There are 1,602 Baptist churches in Rumania. The Minister of the Interior has given orders throughout Rumania that no more Baptists are to be arrested, and churchmen are pinning their faith to him. Some have it that the Rumanian Government is anxious to place itself in a favorable light in the United States, in view of the New York World's Fair, soon to open.

Eastern Orthodox Churches

The Provisional Committee of the World Council of Churches, meeting in Paris, decided to stress particularly the Committee's work among the Eastern Orthodox Churches of Russia and the Balkans. A special deputation was authorized to visit the Balkans with a view to strengthening ties, and to develop relief work among the hundreds of churches suffering from government oppression. It was also decided to hold an ecumenical seminar in Hungary, for the benefit of student pastors, ministers and lay leaders.

As for the possibility of calling a conference to discuss the economic and other causes of war, as purposed by the Federal Council of Churches, it was pointed out that the demands of the rulers of Germany, Italy and Japan have gone far beyond mere economic issues; and involve racial, political and imperial ambitions which no conference can deal with. Hope was expressed that individual Christians may exert an influence to check the drift toward war; and general secretaries were asked to call together a small number of competent persons, representative of different nations and churches, who may exchange their thought as to the

establishment of international order.

Wandering Preachers in Soviet Union

A magazine article recently published in Warsaw reveals that in spite of persecution, Orthodox priests and non-conformist preachers travel up and down Russia, holding services and evangelizing. They have been deprived of their parishes, and have no settled home. Most of them have registered as craftsmen, to shield themselves from persecution; and earn their living by any kind of manual work they can find to do, sewing boots, sharpening knives or laying brick. Wherever opportunity presents itself, they minister to the spiritual needs of the people. All this in spite of the fact that in Soviet Russia only officially registered persons may perform religious services, and only in chapels under constant supervision of local authorities.

In a recent number of *The Godless*, the Commissar for Atheism has a curious observation: "Ever since the beginning of the Revolution, no clergyman fears the *Internationale*; whereas Bolsheviks even up to the present day experience terror at the sight of the Cross."

—*Life of Faith.*

Jewish Home a Failure

Ten years ago the Soviet Union founded a Jewish Home in Siberia, near the Manchukuo frontier. It was planned to settle, on collective farms, Jews from the Ukraine, White Russia and other parts of the Soviet Union, to develop the rich mineral resources and timber of the region, and gradually to create a self-supporting economic unit. It was thought that 100,000 Jews would settle in this 12,000 square mile area in ten years. Later, Jews from other countries were to be invited.

There was some response on the part of Jews, but there has been a large exodus, for not more than 20,000 are now living there, and they are outnumbered by non-Jewish inhabitants, three to one.

—*Alliance Weekly.*

Anti-Church Maneuvers

The difference between communism and nazism in their attitude toward the Church seems to be one of method only, and may be summarized thus: "Russia, the godless; Germany, the Christless." The last two remaining Lutheran churches in Russia have been closed recently, and their pastors thrown into prison, according to the *New York Times*. The Moscow *Izvestia* announces that Christian church property amounting to \$3,575,000,000 had been confiscated by the government since the war to exterminate religion began twenty-one years ago. Of the 100,000 congregations, less than 30,000 remain. At the same time, the paper admits there are signs of religious revival in Russia.

A manifesto of German army chaplains declares that one in every fifteen Protestant pastors is under arrest. Churches are forbidden to organize recreation for children, or train students for the ministry; and the government claims the right to dictate the content of all Christian preaching.

AFRICA

Leprosy and Nationalism

Dr. Emory Ross, General Secretary of the American Mission to Lepers, observes that so unselfish a ministry as work for lepers might be assumed to be free from politics, but it is not the case. In Africa a leper work carried on for twenty years by an effective American group has been completely stopped, the property expropriated and those in charge caused to leave the country. In two more territories in Africa not only is official aid refused to well-executed leper work financed and staffed by Americans, but heavy duties are laid upon chaulmoogra oil and other medical supplies imported for the treatment of lepers. All this has come about partly because of clashing political movements in Europe, and the Africans look on in bewilderment. However, this situation does not prevail in all of Africa. In Li-

beria, only remaining free territory, the Government has invited the Mission to Lepers to cooperate with it and with the three main Missions there in a campaign to wipe out leprosy.

In the Belgian Congo, in the heart of Africa, government and missions collaborate fruitfully in all well established leper colonies, and the funds supplied through the American Mission to Lepers are supplemented by public grants. In the French mandated territory of the Cameroun, a mandate very nervous and tense indeed these days because it is a former German colony, the return of which may be demanded as part of the price of European peace, full facility is given the American Mission to Lepers.

Development of Medical Missions

To those who remember the difficulties of financing and staffing mission hospitals in Africa, the apathy of people toward such work, the present scope of medical missionary work in South Africa is a cause for thanksgiving. The recently published *Christian Handbook for South Africa* gives the following figures as evidence of this changed situation:

Missionary doctors in South Africa	44
Missionary nurses (European)	137
Nurses (Bantu) employed by Missions ..	54
Native probationers in training	314
Mission hospital beds ..	1,605
Inpatients (1937)	17,684
Outpatients (1937) ...	270,264

Figures About Elat

Elat parish of the Presbyterian West Africa Mission has 189 chapels with an average attendance each Sunday of 35,000; Christians 24,037. Of schools, it has 185 Village Vernacular, 15 Village French, 650 pupils, 1 Boys' and 1 Girls' Boarding School, 745 pupils, 50 teachers in training. In one decade of medical work: 110,662 sick folk treated, 5,216 won to Christ.

There are seven native pastors, 7 licentiates, 201 evangelists, 152 teachers; and, with secretaries, a total paid staff of 368. Church gains are reported in all phases of the work. The parish has grown to 15,000 square miles and includes 26,249 Christians.

Changes in Ten Years

Mrs. John M. Imrie, a Presbyterian missionary of Sakbayeme, sees much change for the better in West Africa. Polygamous marriages are dying out as a result of Christian training, and happier homes are the order. Heathen men complain that they cannot get wives for mission-trained girls will not marry them. Son Mbok, one of the towns, ten years ago had only 15 people desiring to learn; today, Son Mbok has a Central School, a teacher, a catechist, an attendance of nearly 400 on Sundays, and 100 coming up for communion each time. The number of Christians at Ibon increased to the point where a new town, Maonk, was started to accommodate them. Soon there was a congregation of 1,200. This is in a prairie country, where nothing can be seen but elephant grass. The people seem to walk out of the grass, but there they are.

A prominent chief wanted to become a Christian. He was held off for a time to make sure he was in earnest, and not seeking the limelight. But Samuel Hiobi kept insisting that he had given the matter much thought and was anxious to become one of the "Tribe of God." At last he was accepted as a beginner. He put away his wives (keeping only one—the first one he had married), and promised to care for them and their children, seeing that they have medical care when ill. He is an example of the many who have rejoiced to find the better Christian Way of Life.

Cameroun in Jeopardy

Dr. Emory Ross reminds us that the Cameroun has had more languages, more governments, more foreign adjustments forced

upon it from abroad in the past sixty years than any other part of Africa. First, English. Before any foreign government ruled, English trade, language and customs dominated the coast and spread somewhat inland. Second, German. German government, language, trade and customs in the 1880's began to cover the country. Third, French. The Versailles group of treaties consolidated military victories; French government, language, trade and customs ruled Cameroun. Each succeeding foreign influence has fought to root out the preceding.

During all these changes the Church has been almost the only uninterrupted, continuing foreign factor in Cameroun life. It has pioneered in education, medicine, modern agriculture, manual training, spiritual regeneration. It has brought thousands of Africans, through Christ, into closer human as well as closer spiritual relationships than they have ever experienced before. It has interpreted and bound and mediated. It has taught English, then German, now French.

It has been the largest factor in stability and unity. And now Germany is demanding the return of Cameroun; Germany, whose officials oppose Christianity, forbid the fundamental teachings of Jesus Christ and complete loyalty to Him.

Making Ends Meet

Rev. James L. Jackson, of Luebo, Congo State, says that for the past eight years the missionary budget has not been sufficient to meet the needs; and by way of being explicit lists what Luebo station is expected to do for six months on \$2,400. (1) Medical work: pay for all medicine in a hospital where 15,000 patients are treated and as many as 75 major operations are performed annually; pay for all emergency medical trips when gasoline costs 50 cents a gallon, and quinine to keep missionary families free from malaria. (2) Pay teachers' salaries in a school with 2,000 pupils; all teaching material and entire support for 14 outstation schools

with another 2,000 enrolment. (3) Pay salaries of 160 evangelists and 25 elders and pastors; all missionary itinerating and all office supplies. (4) Pay for all repairs on buildings which deteriorate rapidly in that tropical climate and where white ants work destruction. Christians at home should not consider their obligation ended with the payment of missionaries' salaries.

Prison Visitation in Uganda

One feature of C. M. S. work in Kampala, Uganda, and has been for some years, is regular visiting at the central prison twice each week. This is undertaken by Rev. A. M. Williams, who has about 70 names on his baptism record; many more than that number attend the services. Since most of the men are there for a long term it is possible to do a good deal with them, and results are encouraging. Nearly all are illiterate, but all are taught to read and write before they are baptized, except the very old.

Some of the most effective leaders in the mission band have been convicts, and it is not uncommon to find prisoners, after their release, going back to their villages to engage in active evangelism.

Changes in Nyasaland

Rev. Wilfrid Emberson has spent 27 years of service in Nyasaland, and recently, because of his wife's ill health, both have returned to England where Mr. Emberson has accepted the pastorate of a Baptist church in Kent. During their joint service in Nyasaland, village schools have grown from 40 to more than 100. There are now seven indigenous churches. In the early days there was no building in which the sick could stay for healing, but, after a boy with a diseased foot had crawled five days to reach the missionary, two mud huts were set apart as a "hospital." During the first year 7,000 patients were treated, and last year 19,229 sick folk received treatment.

In describing the contrasts between then and now, Mrs. Emberson says:

If we wished to visit our outstations, our only mode of travel was by donkey and bush chair. The chair was propelled on one wheel under the center of the seat, with a long "harness" in front to allow room for the "boy" to walk or run without knocking his heels against the step. Behind was a shorter harness which a second boy held, in an endeavor to keep the conveyance steady. Needless to say, there were many bad moments for the passenger when the boys made even a slight swerve.

Last year we started at 10 a. m. in an auto to conduct a morning service in one of our indigenous churches, about sixteen miles away. We found 700 people waiting to hear the Gospel, and 200 of these people partook of Communion. Leaving this church at 1:30 p. m., we went on to another church some twenty-five miles in a different direction, and found 1,500 people waiting. There was insufficient room in the church, so they all sat under eucalyptus trees, to listen enthralled to the same Word of God. It was unforgettable and very touching, to hear this crowd of people sing in their own tongue, "Rock of Ages, cleft for me." After this service, once again Christians to the number of 300 sat down at the Lord's Table.

We left them as the African sun quickly disappeared behind a mountain, and reached the mission station at 5 p. m., having come into contact with about 2,200 Africans on one Sabbath day. And this difference has come about in eighteen years!

When Mrs. Emberson said good-bye, the oldest Christian woman, gripping both of Mrs. Emberson's hands, said: "Don't cry *mai* (mother), we shall go on following the Jesus you have helped us to know and love, and when He comes again for His children we shall meet again, and in that day say 'Moni' (Good morning) face to face."

—*The Christian*.

Juvenile Crime in Johannesburg

Juvenile crime in South Africa is engaging public attention. In Johannesburg, it has increased by more than 53 per cent during the past year. An inquiry conducted by Dr. Ray E. Phillips names poverty as the root of the situation. Children steal because they are hungry. Other causes named are inadequate housing; unstable marriage ties, which means that children are not liv-

ing with parents; liquor consumption; lack of educational advantages—more than half the native children are not in school because of lack of accommodation—and, by no means the least significant factor—the separation of families, because 300,000 native men are at work in the mines, and living in compounds.

—*World Dominion Press.*

WESTERN ASIA

Sunday Schools in Bible Lands

Many cablegrams during the year have informed the world of bloodshed and bitter strife in the lands of the Bible, but most of the Sunday school news tells the story of a world of cooperation and mutual enhancement among men of diverse cultures. From Tiberias one writes, "The Sunday school is a movement of world brotherhood. It is the only place where Arab and Jewish children meet in peace and brotherhood in time of racial enmity and bloodshed." Another report says, "In spite of war and rebellion, schools were conducted in Palestine with the help of Moslem and Arab boys." In Jerusalem one thousand children were enrolled in six vacation Bible schools.

The work of the Bible Lands Union for Christian Education is a unique demonstration of cooperation in Palestine, Syria, Transjordan, Lebanon, Iraq and Cyprus. Representatives of the Greek Orthodox, Armenian Apostolic, Anglican and American Protestant churches carry on a vast program of Christian education. The ancient churches are adopting modern methods for work with children, youth and adults. The Christian conference grounds at Choueir, Lebanon, have proven to be a busy center twelve months of the year for leadership education, Christian endeavor conferences and boys' camps.

—*World Sunday School Assn. News.*

Germany Filters Into Near East

The connection between Germany and the troubles in Pal-

estine is obvious. The Germans have established an Arab club in Damascus. An Arab doctor, trained in Germany, goes back and forth between Iraq and Damascus, and recently information was let slip that he has been busy sending money from Germany to Iraq, to be forwarded to Arab committees in Palestine. A new motor road between Syria and Iraq furthers Germany's plan for a "Greater Germany" to stretch from Berlin to Bagdad.

However, a writer in *Al Misry* believes that the Arabs understand quite well the consequences of getting into Hitler's power, and their officials are not much impressed by Germany's appeals. Arabs do not seriously consider any scheme they do not fully understand.

MISCELLANEOUS

The Bible and Education

In an address at the Columbia Convocation in New York, commemorating the 400th anniversary of the English Bible, the Dean of St. Paul's, London, said, in the course of the address:

One cannot contemplate a falling away from the reverence and knowledge of the Bible without seeing a great danger of national incoherence. In this modern time there is a great risk that the masses of the population may become, as it were, uprooted, without secure foundation for their lives, that they may degenerate into a swaying crowd with no common values and no continuing tradition. The nations flourish or decay ultimately from within. They flourish or decay from the soul.

It is surely the duty of everyone who owes his own spiritual life to the Bible to do his utmost to insist that it shall take its proper place in the education of the people; and constantly to urge that no education, from the most elementary to the most advanced, can be adequate which leaves students in ignorance of this fountainhead of all that is best in our common heritage.

—*Federal Council Bulletin.*

The W. S. S. A.

The World's Sunday School Association is made up of 51 units, with two administrative centers, one in Glasgow, the other in New York. The recently published annual report contains

many encouraging facts. In Sweden, the number of schools and scholars has increased during recent years, and their efficiency is steadily improving. Teacher training courses are held regularly, and junior work for girls and boys who leave the Sunday school at fourteen years of age has been organized.

Progress is the keynote of Sunday school work in Esthonia. Much time has also been given to visitation of German and Russian Sunday schools in the vicinity of Tartu: here Sunday school and Bible class work is being regularly conducted among Russian and German youth; and great enthusiasm is evident on the part of both teachers and scholars.

The report reveals that in France, Holland, Hungary and many other countries, the work is making steady progress.

World's Student Christian Federation

How to make this Federation a force in America is the question that faces the organization as they look over the world and see Christianity on the defensive. "Not here"; one may say, "these things can't happen in the United States." Well, can't they? There are movements on foot here that have already stamped out the Student Christian movement in other countries.

Two things, says a writer in *The Intercollegian*, are essential to promote the Federation: education and funds. For the educational program is suggested: 1. An enthusiastic World Fellowship Committee to interpret the Federation's aims. 2. Promotion of international Christian literature. 3. Study groups. 4. Use of bulletin boards and chapel speakers in colleges. 5. Establish friendships with foreign students. Correspondence with students in other lands.

Local experimentation is suggested in the matter of raising funds. "Federation Friends" should be enlisted among faculty members and others, and a "Pledge Day" might be established.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Directory of Christian Missions and Churches in India, Burma and Ceylon. Introduction by Alexander McLeish. 512 pp. National Christian Council, Nagpur, India.

This is the fourth edition of the Directory since 1932 when its publication was undertaken by the National Christian Council. It contains statistics and a very complete list of approximately 200 missionary agencies, 2,000 stations, 7,000 missionaries, 175 periodicals, and 2,500 institutions in India, Burma and Ceylon. Anyone will be impressed by this vast number of Christian enterprises but the Directory is of especial value to missionaries, editors and executives interested in Christian work in India. The Christians of all sects and races now are estimated to number 7,500,000 of whom about 7,000,000 are Indians. In 1931 Protestants numbered over 3,000,000, a 50% increase in ten years, and Roman Catholics over 2,000,000. Hindus number 240,000,000. There are 225 languages spoken, in addition to many dialects. The Bible, in whole or in part, has been translated in only 120 of these. There are still many unoccupied areas and unevangelized millions in India.

Women and the Way: A Symposium. 198 pp. Cloth, \$1.00; paper, 50 cents. The Friendship Press, New York. 1938.

What the acceptance of Christ's Way of Life has meant to the women of every land is a question here answered by outstanding Christian women of many different parts of the world. The list of authors includes such distinguished leaders as Madame Chiang Kai-shek, Michi Kawai, Muriel Lester and others from home, church, political and professional life. It is

obvious that women of different races and nationalities around the world have the same problems and interests. Each author writes from wide experience as to what Christ has brought to her own countrywomen. Taken as a whole, the chapters supply a valuable record of the trends of the Christian movement throughout the world. It is clearly shown that Christianity is a stabilizing force for nations, as well as for individuals. At a time, when the whole Christian world is menaced by systems contrary to the teachings of Christ, it is important to point to His Way as the only force that will cement the nations together on the basis of righteousness and brotherhood. H. H. FERGUSON.

The Turkey of Ataturk: Social Progress in the Turkish Reformation. By Donald Everett Webster. American Academy of Political and Social Science. 337 pp. Price, \$2.50. Philadelphia. 1939.

The author was a short-term teacher in the International College, Izmir (Smyrna), and had other contacts with Turkey. His book describes the complex processes which have as by miracle produced modern Turkey. Its viewpoint is not political, nor religious, nor that of the journalist, but that of the sociologist. The first sentence in the Introduction give the writer's viewpoint: "Turkey, no longer an object of derision, pity, and evangelization, now marches in the vanguard of those nations whose post-World War revolutionary processes are most astounding." At the close of the book he remarks: "There are still a few Protestant missionaries in the country who do no proselytizing, but spend their time in teaching school, render-

ing medical service, and assisting in village uplift projects, convinced that this is a sounder, because a more helpfully constructive process than trying to change labels."

Aside from this bias against Christian missions, the book bears the marks of scholarship and is the best account we have of present-day Turkey. After describing the background in 61 pages Mr. Webster deals with the struggle for independence and the processes of reformation and leadership under Ataturk. The second and longest part of the book (pages 162-289) deals with the ideology of the present government, particularly politics, the press, education, and the result of all this on the social structure, the rural uplift and the life of the people.

The volume is beautifully illustrated, with photographs, diagrams, and maps, all of them valuable. We have also a gazeteer, a full bibliography, and a careful index. As a secular study, one can desire nothing better.

S. M. ZWEMER.

The Wild Rue: A Study of Muhammadan Magic and Folklore in Iran. By Bess Allen Donaldson. Luzac & Co., London. 216 pp. 10/6.

Edwyn Bevan, in his Gifford Lectures, used "Symbolism and Belief" as the general title. All races are fond of symbols for their faith and superstitions—the Star for Judaism, the Crescent for Islam, the Swastika for Buddhism. And so the learned author of this excellent book on Persian superstition has taken for title "The Wild Rue," the most common plant in practice of magic, used like the mandrake in the Pentateuch. I know of no other volume better suited to give the background of daily life

in Iran. Reforms, social and intellectual, are the order of the day but eighty percent of the common people only hear of them and live their lives under the shadow of Islam, as in the past. That shadow includes a mass of superstition and magic. Here we have the key.

The book includes chapters on "The Evil Eye," "Practices at Child Birth," "Marriage," "Death," and "Burial." We have an account of superstitions connected with the seasons, the weather, the calendar, dreams and sleep; also we learn what pious Moslems are supposed to do when they weep or breathe, sneeze or cut their nails and hair. There is also an account of sacred places, saints and pilgrimages. This material might have been better classified but the index is fairly complete. The book is written from a woman's viewpoint but it represents all the old life of Persia. As the author says: "Considerable attention has been given to religious customs; this is because the superstitions are firmly rooted in the religion. With the majority of the people their occult practices have become religious rites. It is to them that they pin their faith, and to them they turn in times of trial and crisis. While the name of God is often upon their lips, all too frequently it, too, is merely a name with which to conjure.

The uninformed mind turns very naturally to something tangible in times of need. They are surrounded by fears: fears of sickness and death, fears of drought and crop failure, fears of famine and flood, fears of evildoers and their wives, fears of husbands and their relatives, and all kinds of fears of the supernatural, and in their ignorance they have but sought the help of some "magical power" in strange objects or symbols.

SAMUEL M. ZWEMER.

Gems from Bishop Taylor Smith's Bible. Compiled by Percy O. Ruoff. 142 pp. 2s. 6d. Marshall, Morgan & Scott. London. \$1.00. Zondervan Pub. House, Grand Rapids. 1939.

Bishop Taylor Smith was a remarkable character, with a keen sense of humor, spiritual discernment, a heart of love and a faith that begets courage. He

was a deep student of the Bible, which he accepted as the inspired word of God, and he was a preacher to whom old and young, learned and unlettered delighted to listen. He knew God as revealed in Christ and he knew and understood men, because he himself was a man.

These Bible notes are more than beautiful nuggets of gold that Bishop Smith mined in his days of study and prayer, they are living seed-thoughts that came from the granary of God's revealed Word and are copied from the Bishop's much used wide-margin study Bible. Are not such thoughts as the following stimulating to deeper thought, more earnest prayer and more Christlike living:

"My God, my God, why hast thou forsaken me" (Mat. 27:46). This is hell!

"Whom God hath raised up" (Acts 2:24). If this had been a lie the apostles would not have dared to preach it in Jerusalem—besides the Holy Spirit could not have blessed a lie.

"As for God, his way is perfect" (Ps. 18:30). We cannot add to a perfect thing. To meddle is to spoil.

"For all the promises of God in him are yea, and in him Amen" (2 Cor. 1:20). Subject to no discount.

"Thy Kingdom come" (Luke 11:2). Before me petition is allowed for self, foreign missions are to be remembered.

"But when he was in Rome, he sought me out very diligently and found me" (2 Timothy 1:17). A good man is ever seeking people—worldly people for Christ; Christians for Christ.

Not only pastors and teachers but all Christians will find this volume richly rewarding.

Men of Power. Volume III. Four biographies by Fred Eastman. 197 pp. \$1.50. Cokesbury Press. Nashville. 1939.

Benjamin Franklin the scientist and statesman, R. W. Emerson the poet, preacher and essayist, George Fox the founder of the Society of Friends, and Charles Darwin the revolutionary scientist—all make excellent subjects for sixty-minute biographical sketches. Dr. Eastman is a clear thinker and a dramatic writer. The glimpses he gives of their development, their achievements and sources of their power are stimulating and

captivating. After reading his studies we feel that we know these men and wish to know even more about them. Dr. Eastman not only shows us the men in brief compass, but he reveals their background, the spirit of the times in which they lived and their influence on posterity. It is an excellent book for young men and offers good illustrative material for sermons and addresses.

Evergreen and Other Near East Bible Talks. By Abdul-Fady (A. T. Upson) with foreword by Dr. S. M. Zwemer. 120 pp. 2s. Marshall Morgan & Scott, Ltd. London. 1938.

This little book of outline talks on the Bible is deceiving in two ways. Its small size does not give promise of the amount of real meat in it. And too, it gives the impression of one of those devotional books that one can toss off in a day or so and go on. Not so, for here is the considered result of years of teaching God's Word, which fact in itself should get it a hearing. This teaching was done in surroundings which must of necessity reflect themselves in the quality and the flavor of the material presented.

The occasional turns and touches from the Near East save this book from being just another book of Bible talks. It is clear that the author has been there. An instance is the explanation of the "sound of marching" in the vale of Re-phaim (page 38). Again the reference to the ripening of the Jaffa oranges (page 41) makes us realize how much a knowledge of "the Land" is necessary to an understanding of "the Book."

ROBERT F. OGDEN.

Highways and Hedges. By William Wistar Hamilton. 119 pp. \$1.00. Broadman Press. Nashville. 1938.

These are brief stories of converts in evangelistic work, written by some fifty Christian workers. Some of them are too brief to make an impression but others offer effective material for pastors and Sunday school teachers who may unfortunately lack these rich personal experiences. A careful sifting would improve the volume.

Spiritual Need Knows No Boundary Lines

A page from Korean Edition

The Upper Room

Doctors' Building Nashville, Tenn.

The Second World Conference on Faith and Order, Edinburgh, 1937. Edited by Leonard Hodgson. \$2.25. 386 pp. Macmillan. New York. 1939.

The final report of the conference includes six chapters: (1) Introduction; (2) The Grace of Our Lord Jesus Christ; (3) The Church of Christ and the Word of God; (4) The Communion of Saints; (5) The Church of Christ: Ministry and Sacraments; (6) The Church's Unity in Life and Worship. Here is evidence of the present reality of the ideal which is pursued. Certain manifestations of unity remain to be attained but here is a real unity of the spirit in the bond of peace. The prayer of our Lord for unity among His disciples, like the unity of the Father and Son, has not been achieved but the disciples are striving after it.

R. E. SPEER.

Civilization—The Next Step. By C. Delisle Burns. \$2.75. 291 pp. W. W. Norton & Co. New York. 1939.

The author's desires and purposes are of the best. The next step should be more friendliness, kindness, intelligence, equality and justice. But the philosophy is the old humanism. Humanity is to lift itself by its own bootstraps. A living God and the Christian dynamic are simply not in the picture. The tragedy of the world lies deeper than this diagnosis. There is such a reality as sin and there is need of a more powerful Saviour and a more radical salvation than is conceived here.

R. E. SPEER.

Guy Bullen. By his friends. Illus. Maps. 136 pp. 5s. Highway Press, London. 1938.

This biography of the late Rt. Rev. H. Guy Bullen, Assistant Bishop in Egypt and the Sudan, is written by friends and associates who pay tribute to the unusual attractiveness of the man's human characteristics and to his simplicity and power as a devout Christian. Perhaps the least interesting part of the book is the first section dealing with Bullen's boyhood where an attempt is made to relate youthful inclinations to later powers in the missionary's personality. The chapters relating to his far-sighted

program in revolutionizing the method of missionary activity in the C. M. S. stations in northern Nigeria provide food for thought for any who may be interested in mission work in West Africa. The last section of the book leads up to the tragedy of his death in an airplane crash during his second term as assistant bishop in the Anglo-Egyptian Sudan.

L. K. ANDERSON.

Essential Christianity. By Samuel Angus. 226 pp. \$2.00. Macmillan. New York. 1939.

Dr. Angus maintains the opinion that Christianity is not a matter of opinion and he sets forth his opinion of what essentially Christianity is. It is the old self-contradictory circle. A man tells us that "It does not matter what a man thinks. It only matters what he is." One replies, "You are either saying what you think or you are saying what you don't think. If the latter, what are you? If the former, why are you saying it if it does not matter?"

Of course Christianity is very much a matter of opinion, but few, if any, readers of THE REVIEW will agree with Dr. Angus' opinion of it. "Christianity is an experience." It is not faith in God in Christ. "It is faith in God like that of Jesus." The note is the note of that pre-war liberalism which defined Christianity as "the religion of Jesus" and decried "the religion about Jesus." It deprecates the relationship of the essence of Christianity to "alleged historic facts of debatable historicity (such as the Virgin Birth, the miracles, the physical resurrection of Jesus, the bodily ascension, the official and authoritative establishment of a Church by Him)." It rejects the deity of Christ. It accepts what in the New Testament suits the author's opinion of essential Christianity and rejects what does not.

Dr. Angus' emphasis on the duty of Christlikeness, of obedience and conformity to the Spirit of Christ, or unselfishness and sacrifice and service and love is all to the good, but his subjective humanism is a swan song of a declining Christism. He has read

Brunner's "Mediator," and Schweitzer's the "Mysticism of St. Paul," but has not grasped or been grasped by their doctrine. The tragedy of the post-war time has driven religious thought and experience in this Western world into a deeper, more mysterious, more transcendent construction of the thought of God and of the grace of God, of the fact of sin, and of the manifestation of God in Christ, and of the deeds of God in Christ and history, than is represented in this book.

R. E. SPEER.

Let Us Build. By P. E. Burroughs. Illus. 154 pp. 60 cents. Broadman Press. Nashville. 1938.

Building churches—both physically and spiritually—is a problem. Finances, educational equipment, worship, recreational facilities are all involved—and how the problems are worked out may mean all the difference between success and failure.

The author is educational and architectural secretary of the Southern Baptist Sunday School Board and his manuscript has been approved by forty-two architects. The book includes forty-five plates to illustrate twelve building plans for various sized churches and differing costs from \$7,000 to \$122,000 each. It is arranged as a textbook and contains many valuable and practical suggestions for both churches and Sunday schools. Many of the plans are very attractive and practical. Little attention is given to social and athletic equipment and which is so popular today in many churches.

Hugo of the Blade. By Julius F. Seebach. 271 pp. \$1.00. United Lutheran Publication House, Philadelphia. 1938.

This is a moderately interesting novel of the Reformation period, centering about the life of a printer and his descendants who were staunch supporters of Protestantism. The "trimming blade," used in book binding, became the symbol of truth and freedom. This story won first prize in the "John Rung Legacy" contest for 1938, for the best historical narrative, educational and missionary.

H. H. F.

Tales from Many Lands: Stories for Juniors. Illus. 127 pp. Paper, 50 cents. Morehouse-Gorman Co., New York. 1938.

Children will like these stories, and leaders of junior groups will find them helpful in creating an interest in the children of other races and lands and in promoting a missionary spirit. In addition to the stories about children in far-away lands, there are tales about American Indians, Negroes and Mountaineers; also about children of island dependencies—Porto Rico, Hawaii, the Philippines. Following the fifteen stories are six biographical sketches, in language children can understand, of stalwart Christian leaders, such as Bishop Azariah of India.

HENRIETTA H. FERGUSON.

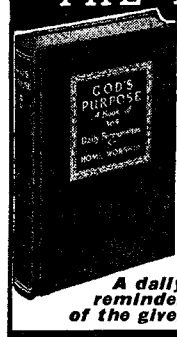
Master Thoughts for Victorious Living. Edited by Dumont Clarke. 72 pp. 25 cents paper; \$1.00 leatherette cover. Paul M. Hinkhouse. New York. 1938.

These 285 quotations are from many different sources from the Bible to Mohandas Gandhi and from John Keats to Robert E. Speer. They naturally form a great mixture on over fifty topics and are of varied value. Most of them are very brief—one sentence—but they offer food for thought and come from experience. To many public speakers they furnish material for apt quotations.

All Around the City. By Esther Freivogel. Illus. 95 pp. 50 cents paper and \$1.00 cloth. Friendship Press. New York. 1938.

Here is an attractive book on the city for primary children. A "Primary Teacher's Guide" is also obtainable at 25 cents a copy. Miss Freivogel describes how children move to the city from the country, their experiences at Christmastime, at the Neighborhood House, church school and at play. Pen and ink drawings and the story are designed to interest children. The incidents of life will help them understand other children, and to sympathize with many who are undernourished both physically and spiritually. It is a good book for children from seven to ten years of age.

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The Spirit of the Shepherd. By M. P. Krikorian. 8 vo. 125 pp. \$1.00. Zondervan Pub. Co. Grand Rapids, Mich. 1938.

The Twenty-third Psalm is immortal and seems to be inexhaustible. The present interpretation is by an Armenian shepherd who became a spiritual shepherd and Christian evangelist. His emphasis in this exposition is on the revelation of God as the Jehovah who provides, guides, gives peace, overcomes and gives His people a Home forever. These characteristics are all referred to in the Hebrew names. The study is practical and interesting rather than unique.

Life's Cricket Match. Reginald Wallis. 43 pp. 6d. Pickering & Inglis. London.

Master Thoughts for Victorious Living. Edited by Dumont Clarke. 72 pp. 25 cents; \$1.00, Leatherette. Paul Hinkhouse. New York.

The Missionary Significance of the Lord's Prayer. Lee S. Huizenga. 84 pp. Eerdmans Pub. Co.

Revealing Christ. Percy Hortill. 71 pp. 1s. 2d. S. P. G. London.

Studies in Popular Islam. S. M. Zwemer. 148 pp. \$2.50. Macmillan. New York.

The Turkey of Ataturk. Social Progress in the Turkish Reformation. Donald Everett Webster. 337 pp. \$2.50. Academy of Political and Social Science. Philadelphia.

They Dared to Live. Robert M. Bartlett. 135 pp. \$1.25. Association Press. New York.

The World's Religions. A Short History. Charles S. Braden. 256 pp. \$1.50. Cokesbury Press. Nashville.

Welcome House. Jessie Eleanor Moore. Illustrated. 95 pp. \$1.00, cloth; 50 cents, paper. Friendship Press. New York.

John Wyclif and the English Bible. Melvin M. Cammack. 288 pp. \$1.75. American Tract Society. New York.

Tales of a Waste-Basket Surgeon. Gordon S. Seagrave. 265 pp. \$1.50. Judson Press. Philadelphia.

The Two Ways. A Play in Six Episodes. A. L. E. Williams. 53 pp. 1s. S. P. C. K. London.

The World's Great Religious Poetry. Compiled by Caroline Miles Hill. \$1.69. Macmillan. New York.

Why Be Good? James Reid. 191 pp. \$1.50. Cokesbury Press. Nashville.

The Holy Bible. Illustrated by William Hole. 8vo. 1,252 pp. Eyre and Spottiswoode. London.

Men of Power. Vol. III. Fred Eastman. 197 pp. \$1.50. Cokesbury Press. Nashville.

State Population Census by Faiths: Meaning, Reliability and Value. H. S. Linfield. 72 pp. \$2. Hasid's Bibliographic and Library Service. New York.

New Books

Christian Home Making. (Prepared for the Madras Conference of the I. M. C.) Edited by Mrs. Robert E. Speer and Constance Hallock. 141 pp. \$1.50. Round Table Press. New York.

Canadian Journey. H. P. Thompson. 69 pp. S. P. G. London.

The Church Faces the World. (Prepared for the Madras Conference of the I. M. C.) Edited by Samuel McCrea Cavert. 133 pp. \$1.50. Round Table Press.

Christians in Action. A Record of Work in War-Time China. By Seven Missionaries. 115 pp. \$1.00. Longs, Green & Co. New York.

Green Timber. Esther Gerberding Hunt. 220 pp. 75 cents. United Lutheran Pub. House. Philadelphia.

Hugo the Blade. Julius F. Seebach. 271 pp. \$1.00. United Lutheran Pub. House. Philadelphia.

The History of Christianity in America. Frank Grenville Beardsley. 244 pp. \$1.50. American Tract Society. New York.

Historical Atlas of the Holy Land. Maps. 62 pp. \$1.00. Rand McNally. New York.

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- May 1-3**—Tenth Annual Missionary Education Institute. Third Christian Church, Indianapolis, Ind.
- May 14**—Rural Life Sunday. For suggestions write to Committee on Town and Country, 297 Fourth Ave., New York.
- May 25**—General Assembly of the Presbyterian Church in U. S. A., Cleveland, Ohio.
- May 25**—World-Wide Day of Prayer for ministers and missionaries.
- May 30-June 2**—Third Biennial Institute, A Movement for World Christianity, New York, N. Y.
- June 7-13**—Annual Conference, Church of the Brethren, Anderson, Ind.
- June 8**—General Synod of the Reformed Church in America, New York, N. Y.
- June 16-24**—Winona Summer School of Missions, Winona Lake, Ind. Courses include Bible, Missions, Text Books and addresses by missionaries. Write to Mrs. C. E. Ahrensfield, 431 S. East Ave., Oak Park, Ill.
- June 20-25**—Northern Baptist Convention, Los Angeles, Calif.
- June 21-25**—Sunday School and B. Y. P. U. Congress of the National Baptist Convention, U. S. A., (Inc.), Tulsa, Okla.
- July 6-11**—International Christian Endeavor Convention, Cleveland, Ohio.
- July 11-August 16**—Winona Lake School of Theology, Winona Lake, Ind. Dean, Dr. J. A. Huffman, 302 Morton Blvd., Marion, Ind.
- July 22-28**—Baptist World Congress, Atlanta, Ga.
- July 24-August 2**—World Conference of Christian Youth, Amsterdam, Holland.
- Aug. 5-10**—Ninth Quadrennial Convention of the Woman's Home and Foreign Missionary Society of African Methodist Episcopal Zion Church, Detroit, Mich.
- August 13-20**—Geneva Summer School of Missions, Lake Geneva, Wis. For information write to Mrs. Paul H. Wezeman, 1177 S. Humphrey Ave., Oak Park, Ill.
- Regional Conferences of Indian Missionary Workers**, held under the auspices of The National Fellowship of Indian Workers, are as follows: *Oklahoma* (June 6-8), Bacone College, Bacone, Okla. (near Muskogee)—including Oklahoma, Kansas, Mississippi, Louisiana and Texas; *Southwest* (June 13-15), Ganado Mission, Arizona—including New Mexico, Arizona and Colorado; *Pacific Northwest* (June 20-22), (place to be announced)—including Montana, Idaho, Oregon and Washington; *Central* (June 27-29), Yankton College, Yankton, S. D.—including Nebraska, Iowa, North and South Dakota, Wyoming, Minnesota and Wisconsin; *Western* (Aug. 29-31), "Galilee" on Lake Tahoe, Epis-

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Obituary Notes

Dr. John Mason Somerndike, a secretary of the Presbyterian Board of National Missions, died of heart disease on March 14 at his home in South Orange, New Jersey, at 61 years of age. Dr. Somerndike was born in Philadelphia in 1877 and was connected with the Presbyterian Board for forty years. Recently his work had to do mainly with Sunday school missions, Alaska and the Indians. He was the author of "Sunday School Missionary Incidents and Exercises," "Teachers' Manual of Week-Day Bible Lessons," "Sunday Schools in Town and Country," "On the Firing Line," "By-Products of the Rural Sunday School." Surviving are his widow, Edna Smith Somerndike, two daughters and a son, J. M. Somerndike, 3rd.

Rev. E. S. Greenbaum, of Montreal, a former president of the Hebrew Christian Alliance of America and founder of the Hebrew Congregation of Christ in Montreal, died on March 25. He was born 50 years ago in Poland. After his conversion he studied theology in America and was ordained to the Christian ministry in 1917.

Rev. Martin Eric Ekvall, for forty-six years a missionary in China under the Christian and Missionary Alliance, died on January 6 at Hangkow, China. Mr. Ekvall was born in Christdala, Sweden, on July 26, 1866. His parents emigrated from Sweden in 1882 and settled near Manchester, N. H. Martin and his younger sister became students at the Missionary Training College in New York and were appointed to China in 1892.

Bishop Joseph Marshall Francis, oldest Protestant Episcopal diocesan bishop in America, died in Indianapolis on February 13, in his 77th year. Except for ill health, Bishop Francis would have completed 52 years of service in the Church last December.

Mr. Edwin F. Willis, treasurer of the Executive Committee of Foreign Missions for the Presbyterian Church, U. S., died February 2, in Nashville, Tenn.

Rev. William A. Waddell, D.D., honorably retired missionary of the Presbyterian Church in South Brazil, died in Sao Paulo, Brazil, February 22, after an illness of several months. Dr. Waddell went to Brazil in 1890. He was elected President of Mackenzie College in 1914, and held this position until 1927. From then until his retirement in 1932, his time was spent in evangelistic and Presbyterian work throughout Brazil.

Mrs. William A. Mather, Presbyterian missionary in Paoing, China, died in Peiping, February 19. She assisted her husband in rural evangelism and taught in the Girls' Bible School, in the Nurses' Training School, conducted a Mothers' Club and trained volunteer workers.

Dr. Luke Tamikichi Imaizumi, a Christian physician who had devoted the last years of his life to the spread of Christianity in Japan, died at Sendai, December 30th. In 1932, after making provision for his family, he turned over the greater part of his fortune, about \$100,000, to be used for strengthening the Church in Japan.

Dr. Spencer Lewis, veteran Methodist missionary in China, died at Chengtu, February 15th, at the age of 85. He had served in China 58 years and after his retirement in 1929 remained in semi-active service until his death.

Mrs. W. T. Larimer, formerly a secretary of the Presbyterian Board for Freedmen, died February 15. She retired as secretary in 1928 but continued to serve in the Pittsburgh Presbyterian Society.

(Concluded on Third Cover.)

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1502 N. Third St., Harrisburg, Pa.

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

VOL. LXII MAY, 1939 No. 5

Publication and Business Office—
Third and Rely Sts., Harrisburg, Pa.
Editorial and Executive Office—
156 Fifth Avenue, New York City.
Entered as second-class matter at
Post Office, Harrisburg, Pa., under
Act of March 3, 1879.
25 cents a copy—\$2.50 a year.
Foreign Postage, 50 cents a year.
Published monthly, except August.
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British agents—Marshall, Morgan
and Scott, 12 Paternoster Buildings,
London, E. C. 1 shilling per copy,
10 shillings a year.

MISSIONARY REVIEW PUB-
LISHING CO., INC.

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Editorial Chat

The June number of THE REVIEW will deal largely with the progress of Christianity in America and the development of the Christian Church. This includes a wide range of activities, in various fields and by many types of work. Christian work in America includes not only pioneering in new territory but reclaiming old ground; attempts to reach not only miners, and lumbermen of the West and North, but mountains of the South; it includes neglected city areas and rural districts; Indians and Negroes, Orientals and Mexicans, Europeans and Eskimos, neglected rich and neglected poor, industrial workers and migrants, Moslems, Mormons, Buddhists and atheists. Only a few of these will be dealt with but all must be kept in mind in the study of Home Missions. Our June and July issues will be overflowing with interesting articles.

* * *

Readers have recently sent in their comments on the REVIEW, as follows:

"The March issue is a splendid number and we certainly will use it to advantage."

MISS MARY MOORE,

*Secretary for the Western Area,
Board of Foreign Missions,
Presbyterian Church, U. S. A.*

* * *

"I find your magazine the best that comes into the office."

ESTHER ROYAL ALTMAN,

*Cincinnati Branch, Woman's Foreign
Missionary Society, Meth-
odist Episcopal Church.*

Personal Items

Dr. J. H. Oldham, who has held the office of Secretary of the International Missionary Council since its beginning in 1910, has resigned in order to give more time to the problems inherent in the relations between Church, Community and State, and the efforts that are being made to solve them. Dr. Oldham was the first editor of the *International Review of Missions*, established after the Edinburgh Conference in 1910. In later years, he made Africa his special care, and served as a member of the Commission on Closer Union in East Africa, member of the Advisory Committee on Education in the Tropical Dependencies and as Administrative Director of the International Institute of African Languages and Cultures.

* * *

Madam Chiang Kai-shek has been awarded the gold medal of honor of the New York City Federation of Woman's Clubs for her "indomitable courage and leadership in the crisis of her native land." This is the first time the award has been made since 1929.

* * *

Mary Reed, friend of lepers, at 84 years of age is still superintending the leper colony at Chandag Heights, India. Miss Reed's fifty years of work for lepers has recently received a spontaneous tribute through meetings, letters, radio talks, and by the publication of a new biography.

* * *

Sigurgier Sigurdsson has been elected Lutheran Bishop of Iceland to succeed Bishop Helgason, retired. The new Bishop is 49 years old and has served ten years as pastor in the most rugged part of Iceland.

* * *

The Hon. Kensuke Horinouchi, Japan's new ambassador to the United States, is a witnessing Christian. His home in Tokyo has often been opened to Christian meetings where morning devotions are the rule.

* * *

Dr. James Dexter Taylor, of Johannesburg, South Africa, who is now in the United States, is supervisor of the amalgamated churches of the Rand Native Mission of the Congregational Union of South Africa and of the American Board Mission. Dr. Taylor has written a number of books dealing with race relations and missionary work.

* * *

Mrs. Richard H. Soule, who originated the United Thank Offering plan fifty years ago, celebrated 90 years on February 17. The annual thank offering topped a million before the financial depression.

* * *

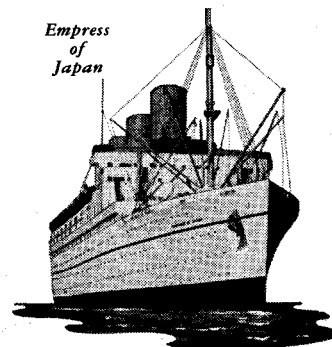
Robert B. Giffen, recently student pastor at the University of Chicago, has become secretary for the University.
(Concluded on Third Cover.)

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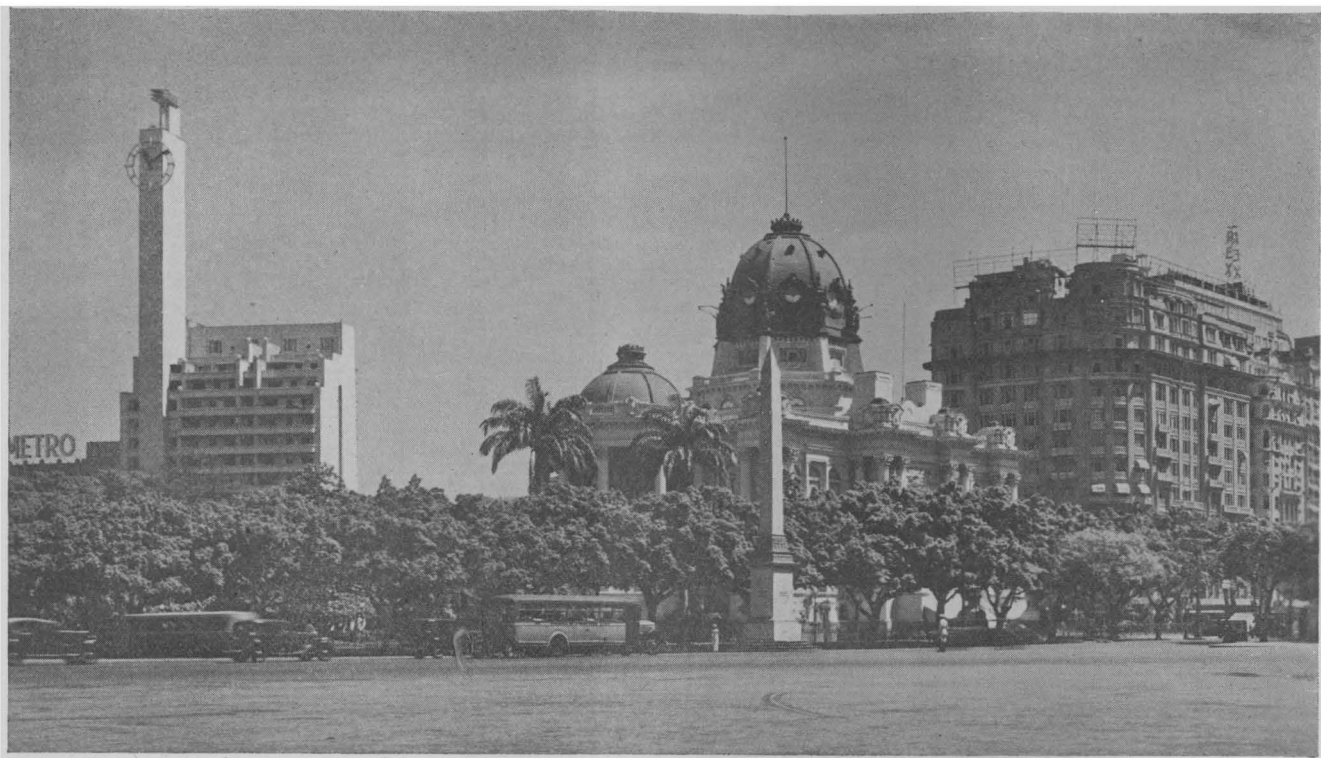
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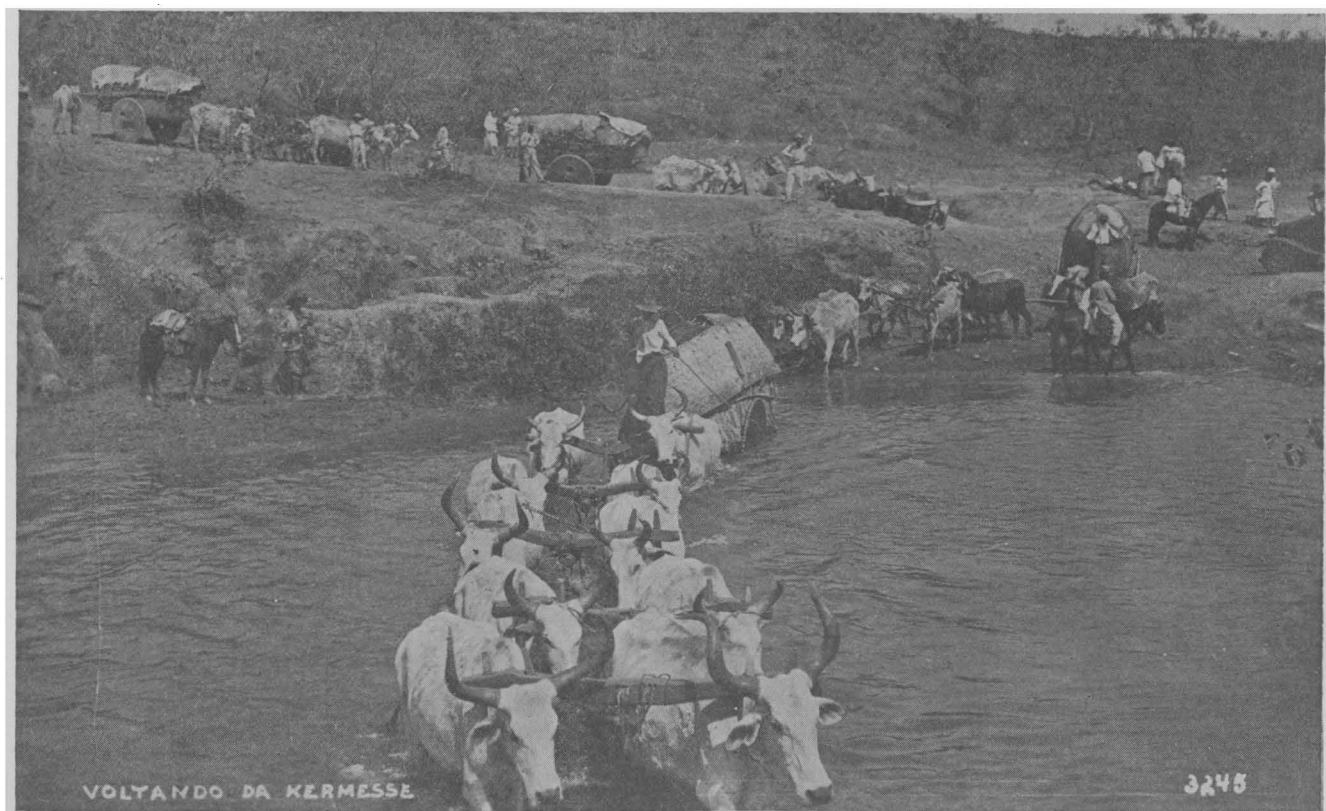


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MODERN BRAZIL -- THE MONROE PALACE IN RIO DE JANEIRO



BY OX-CART IS STILL ONE OF THE MODES OF TRAVEL IN THE INTERIOR OF BRAZIL

THE OLD AND THE NEW IN BRAZIL (*See page 243*)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXII

MAY, 1939

NUMBER 5

Topics of the Times

CHRISTIAN TRENDS IN JAPAN AND CHINA

There was a time, forty years ago, when Japan seemed almost ready to accept Christ as the national ideal if not as divine Saviour. The old edicts against Christianity were no more and the boards on which they had been posted were only found in museums. There was religious liberty; Buddhism was dying and Shinto was becoming more and more only a patriotic cult. Many Japanese peasants, students and even rulers were turning to Christ and there seemed a possibility that the Japanese nation might adopt the Christian way of life. But the Christian Church was not ready to rise fully to the opportunity with a sufficient supply of consecrated men, money and prayer.

Then the tide turned. Rationalism came into schools and colleges to foster unbelief in Christ and in the authority of the Bible. Materialism took hold of the people and they sought satisfaction in the cultural fruits of Christianity, while they overlooked the roots. Japanese travelers in America and Europe brought stories of the failure to practice Christianity in the lands from which missionaries were being sent to Japan. The World War brought another crushing blow to Christian idealism. More recently the increasing power of the nationalistic military party in Japan has promoted the effort to establish Shinto shrines in all Japanese controlled territory, to promote emperor worship and to make national Shinto supreme. Patriotism has become a religion, and military might is the only power recognized. Japan and Korea are both suffering from the determination to make Japan supreme — obedience to God being secondary. This attitude of the dominant military party in Japan is making Christian life and work difficult in lands dominated by the Mikado's army. The greater the success of Japan's military forces, the more evi-

dent is their opposition to Christ and His spiritual program.

Contrast the trend in China. Forty years ago the Boxer rebellion sought to obliterate Christianity in China and to drive the "foreign devils" into the sea. Many Christians died as martyrs, but in the succeeding ten years more Chinese became Christians than in the previous one hundred years. But even after the republic was founded by a professing Christian and religious liberty was proclaimed, there was a widespread anti-Christian sentiment. Governmental decrees separating Church and State included laws against religious instruction even in Christian schools and colleges. This was a serious blow to mission work but Christianity continued to spread.

Today China is passing through a baptism of blood which is having a refining influence. Not only has the anti-Christian feeling disappeared but the whole nation seems to be turning toward Christ. Many of the national leaders are outstanding Christians and not only is missionary work favored but the law forbidding religious education in public and private schools has been abrogated. The sacrificial service of the missionaries in China's time of need has shown the true character of Christ and His Gospel.

But what will be the effect if schools, churches and other institutions in China should come under Japanese control?

One foreign observer writes:

If Japan should win this war, the door of missionary opportunity in the Orient—China, Japan, Korea, Formosa, embracing a third of the human race, will gradually be closed. She will extend her anti-Christian activities from Korea and Japan proper to China, just as soon as possible. Here is a significant list of questions submitted by the Japanese gendarmerie to representative ministers of the Christian churches in Japan: "1. Who is this God of Christianity? 2. What is your opinion of the 800 myriads of gods of Japan? 3. What is the difference between the Emperor of Japan and your God? 4. What is the differ-

ence between a foreign ruler and your God? 5. What is the relation between the Bible and Imperial Edicts? 6. What is the difference between Imperial Commands and the Commands of Christ? 7. What is your opinion of ancestor worship and shrine worship? 8. What is your opinion of the ancestors of the Emperor? 9. What is the ultimate goal of your religion? 10. What is your idea of religious freedom? 11. Why do you regard worship at Buddhist temples and Shinto shrines as superstitious? 12. What is the difference between the Christian spirit and the spirit of Japan?" To give honest and Biblical answers to such questions would undoubtedly lead to opposition and persecution.

But if China is victorious the result will be a great victory for democracy, for human freedom, and for religious liberty. The doors of international trade will be opened wider than ever before, as China will need vast amounts of everything at one time for her rehabilitation. And best of all the doors of missionary opportunity will be opened wider than ever before, not only in China, but in Japan, Korea, Formosa, and Manchuria. Victory for China will mean the triumph of right over might. It will mean the liberation of the Japanese people themselves from the inhuman tyranny of their own wicked military leaders. Surely Christian hearts all over the world should daily join in prayer for victory for China and her brave Christian leaders. Surely the citizens of the United States should vigorously protest to their government against the sale of anything to Japan that aids her in this iniquitous war, this wanton orgy of murdering innocent men, women and little children.

Eighty per cent of the missionaries are remaining in China and most of the mission stations are still occupied. The Chinese Christians are showing their courage and their patriotism, and openly testify to the comfort and power of Christ and His Gospel. What can Christian missionaries do for the Chinese in this time of crisis? Much in every way. They are a tremendous force for righteousness and save multitudes of Chinese from death and starvation, from dishonor, despair and spiritual defeat. One missionary writes:

In the occupied territories our first duty is to carry on. Because their fundamental purpose is humanitarian rather than nationalistic, Christian missions cannot enter into any "scorched earth policy." As the Chinese Government told the Friends: "We can do a great deal for our own people behind our lines, but there is a job we cannot do. That is to care for the people behind the Japanese lines. That you can do. Go and do it." The need is tremendous and the gratitude of the people almost breaks your heart! The Christian missionary is the best friend the Chinese people in the occupied territory have. Every missionary who can possibly go back should do so, with the exception of women with small children, and even that depends upon each family's own position and desires. Single women have proved that they can carry on even under war conditions almost if not as well as men. The story of how six women and one man doctor have protected 5,000 refugees from the Japanese army in one mission compound without any consular assistance, will go down as a classic of heroism and devotion. Of course, the going of missionaries into occupied territory raises the question of American rights and interests. But if we hold back for fear of those complications we will betray our sacred trust and obligations to serve the suffering. We do not ask for military protection. Japan has proclaimed so loudly that she would protect the rights of third party nationals—even

claimed that she was defending them—that it is time the truth or falsity of her claims were definitely proved. The missionaries all go "at their own risk."

The recently reported statement by the Chinese Communist leader, Chu Teh, that he welcomed the missionaries raises an important point. In 1927 the Chinese Government was opposed to Christian missions in many ways. Missionaries settled down to their tasks and in a few years the Chinese Government came to appreciate their work. In 1933 in our conference on "Christianity and Communism" we decided that the only thing Christians could do was to out-live and out-serve the Communist. Missionary efforts, especially in this year of great suffering, have now won the respect of this Chinese Communist leader.

SIGNS OF LIFE AND DEATH— IN A CHURCH

Springtime brings new signs of life—in budding trees and flowers, in new apparel, and in many church services. These awakenings are periodic. At the Easter sunrise gatherings in hundreds of places all over the United States there were probably not less than 200,000 people present, ostensibly to commemorate the resurrection of Christ from the dead. Without doubt at least thirty million people in America attended Christian church services at sometime on Easter—many of them for the first time this year. How much does this celebration mean? It is difficult to know how much is outward show and how much is an evidence of inward spiritual life. Will the outward signs of awakening continue and bear fruit or will this apparent life be followed by an early blight?

In many shop windows in large cities there are on exhibition beautiful plants and flowers—palms, ferns, lilies, poinsettias, roses. They are the same day after day, year after year; they never wither and die; they are artificial, without life. The evidences of life in a plant, an animal, a soul, a church are ability to breathe, to feed, to change, to grow, to reproduce its own kind. Life is "ability to respond to environment" and is maintained by a life producing and stimulating environment.

It requires no argument to prove that the life of a church is not shown by its beautiful buildings, by the size of its membership, by the state of its finances, by the eloquence of the sermons, by the impressiveness of its ritual, or by the attendance at its services. These may all be good and helpful but they are not the signs of true spiritual life.

A report recently received from a very intelligent and spiritually-minded observer in a Christian church contains the following diagnosis of a church in a small American city:

This church has fallen on difficult days and may be forced to close its doors. Only about one-third of the members pay anything toward church support; the minister's salary is in arrears. . . . The reason for this condition is, I believe, that the people do not take any interest out-

side of themselves. None of them seem to have any knowledge of Christian stewardship. All of the men and most of the women show that they do not want to hear anything about missions. . . . Many are strongly opposed to having any benevolence budget. The church does not seem to be spiritually minded. I have never heard any elder or deacon offer prayer in any meeting—and few of them attend. There is work but no true life; the chief idea of Christian activity seems to be entertainment, church suppers and such things. . . . When the pastor started a Bible class for Lenten services less than ten people were present, out of a total membership of four hundred. . . . The majority of the women belong to clubs of one sort or another and seem to want to make the church just another club.

In contrast to this, note the signs of Life in the recent annual report of the Peoples Church, Toronto. The pastor is a Bible student, an evangelist and a spiritual teacher. He is deeply interested in missionary work and ten years ago he organized "The Peoples Missionary Society" of the church. Now they contribute to the support of 130 missionaries in eighteen different fields at home and abroad. Their congregational expenses, including \$3,966 for radio broadcasting, amount to \$20,410 a year, while they give nearly \$40,000 a year to missions.

This church shows activity, but also life and power. The *Peoples Monthly* states:

This church stands preeminently for the conversion of souls, the edification of believers and world-wide evangelism; emphasizing especially the four great essentials—salvation, the deeper life, missions and our Lord's return; endeavoring by every means to give the Gospel message to the Christless masses both at home and abroad, in the shortest possible time.

The church activities include: a missionary medical institute for prospective missionaries, regular preaching services, radio broadcasts, Sunday school with adult Bible classes, elders' and ushers' prayer meetings each Sunday, Warriors prayer meetings, children's services, young people's meetings, women's prayer meetings, church prayer meetings, Sunday school teachers' meetings, and monthly meetings for converts and personal workers.

How can we expect evidences of spiritual life in a church organization unless there is spiritual life in the pastor and the individual church members? True life will be manifested in earnest prayer and Bible study, in personal work for the conversion of non-Christians, in vital spiritual activities and in the practice of stewardship of time, talents and money. Any church that is not a working force for Christ and the Kingdom of God, is apt to be a farce, without effectiveness for the fulfilment of Christ's program.

An Indian Christian, N. K. Mukerjee, remarks that a "converted church" is one that is vitally related to Christ; one that is fruitful in spiritual children, not barren; one that lives victoriously

and gives evidence of the fruit of the Spirit in love, joy and peace; one whose people show that they are truly interested in promoting the Cause of Christ throughout the world.

VOLUNTEER SERVICE

Are we mercenary? Does anyone say that men and women will not do effective and continuous work unless they are paid for their services? The American Red Cross, that serves humanity in so many emergencies, has had a remarkable history that disproves this cynical charge. It is called upon in times of flood, drought, fire, epidemics, hurricane or war to bring relief to many thousands who are suffering and in distress or danger. Forty years ago the headquarters of the American Red Cross in Washington consisted of a one-room office with one full-time employee; its list of donors numbered about three hundred and there were only a few hundred dollars in the national treasury. Today the organization occupies its own building and has a large staff of efficient employees. But the remarkable fact is that today the Red Cross has in the United States 3,700 local chapters with 3,500,000 members. Its 197,397 volunteer workers are always on call for service; and they gave last year the equivalent of more than 105,000 days of volunteer service. They made garments, layettes, surgical dressings; they drove automobiles, gave public health aid, helped in hospitals, prepared food and fed victims of many disasters; with free smiling service they also collected a million or more dollars in the national relief and membership campaigns.

Another noteworthy fact is that the efficient head of this organization, Miss Mabel Thorp Boardman, who has been leading the Red Cross for thirty-nine years, has never received any salary, although she works daily from 9 a. m. to 4 p. m. and keeps four secretaries busy. It is remarkable that this organization, with all its power and money for relief has kept out of politics and, though handling millions of dollars of public money, has been free from scandal or charges of selfish and wasteful use of its relief funds.

All honor to the Red Cross workers; but they are not alone in this free and sacrificial volunteer service for humanity. The Christian Church and its missionary organizations have a still more wonderful record. In the American Protestant Christian churches alone there are not less than two million women who are working as volunteers to serve their fellow men, women, and children, and to promote the Kingdom of God on Earth. These women provide free motor service, sew on garments, speak at meetings, collect funds, do free clerical work, cook and serve meals, visit the sick and strangers, care for children, teach Bible

classes—in churches, homes, Christian associations, missions, jails, hospitals and other institutions. They give or collect not less than \$20,000,000 a year to support the work done through Protestant churches and various Christian societies. All this volunteer service is rendered without publicity, public honors or material rewards. These women are not organized into one great body under an outstanding human leader but they nevertheless work faithfully and efficiently, serving Christ and humanity. Their reward is reaped in the lives they brighten or help to save, and in the youth whom they teach and enlist in the cause of Jesus Christ.

While Christian women render the major part of such volunteer service, the men are not far behind. Their work is more largely on boards and committees, and in furnishing funds for the conduct of Christian enterprises. When to the Protestants we add the Roman and Greek Catholic and other volunteer workers, it is clear that mankind is not wholly engrossed in the pursuit of money and pleasure. Sacrificial service is honored among all men—whether it is rendered in the sphere of the State, in social welfare or the Church. Those who acknowledge allegiance to Christ are inspired by His teachings and example.

CHRISTIAN OPPORTUNITY IN IRAN

The ancient land of Darius, the Persian, is attracting attention by the progress made in government, in material improvements and in education. The Shah Riza Khan Pahlevi, is absolute ruler of about nine million people. While Islam is the recognized religion, and Moslem "doctors of law" wield great influence, there is more religious liberty in Iran than there has been. The Government seeks to take an impartial attitude toward all religion and Zoroastrianism, Judaism and Christianity are all recognized. Some officials are Christians or are very friendly toward Christianity. "As a matter of fact, (says a recent Bulletin), more limitations have been placed on Mohammedan ceremonies, such as the famous Moharram celebrations, than on Christian activities. The Moslem ecclesiastics, who formerly often exercised more authority than government officials, have been reduced in number and are largely stripped of power."

In Iran today Evangelical Christians are quite free to conduct preaching and worship services and to carry on evangelistic effort. Schools are even allowed to give Christian instruction to Christian students; the government requires all elementary pupils to take examinations in the teachings of their own faith. Missionaries and Iranian evangelists hold public services to which Moslems and other non-Christians are freely in-

vited. Mohammedan converts have recently been able to register themselves as Christians, and their marriages by Christian ceremony are officially recognized. All religious faiths must stand on their own merit rather than on tradition or force.

Iranian officials often praise Christian schools and hospitals and many send their children to these schools rather than to the government institutions. Sons and daughters of Cabinet and Parliament members, of provincial governors and other high officials have been students in mission schools. Missionary teachers are asked to serve on examining boards in Government examinations, and serve on committees appointed by the Ministry of Education to draft new curricula for elementary and secondary schools. Recently when the Ministry of Education wished to open Government nursing schools they asked for half the time of three American missionary nurses for three years to start this work. Here was an opportunity to render a unique service to Iran. Christianity in Iran faces new opportunities and it is time to press forward in the works of Christian faith and love.

INTERDENOMINATIONAL COOPERATION IN MEDICAL MISSIONS

Christian workers in mission lands are usually less conscious of the denominational distinctions and barriers than in the United States. This is particularly true in medicine. Dr. Edward M. Dodd, medical secretary of the Presbyterian Board of Foreign Missions, in his Founder's Day address at the Clifton Springs Sanitarium and Clinic, said: "It is an 'old saw' that there is no distinctively Methodist medicine or Presbyterian surgery, no difference between Baptist and Episcopalian diagnoses—whatever may be said for Baptist hydrotherapy!

"Most of the large mission medical hospitals in the field are union institutions in which various denominational groups collaborate.

"At this end of the line (in America) the Mission Boards have had a joint examining office for several years in New York City and last summer a Christian Medical Council for Overseas Work was organized.

"There is still so much to be done, so large a medical and Christian contribution to be made in medical missions, that a life-time service should be devoted to this work. The chief hazards and handicaps today are the extreme phases of nationalism in some countries which may in time shut out foreign doctors, even though a country may not be adequately supplied with its own physicians and hospitals. The Church at home should support and promote this arm of Christian missions while there is opportunity."

The Church in Arabia Salutes You*

By PAUL W. HARRISON, M.D., Muscat
Missionary of the Reformed Church in America

ARABIA is a small country, small in population at least. Three million men and women, more or less, are scattered over a million square miles of territory. The rainfall can hardly exceed an inch a year, and perhaps no area in the world is quite so poor as Arabia. The drought and the heat and the hunger have hardened the Arab into one of the great races of the world. Mohammed lived and died there, and he still holds the souls of the Arabs in the hollow of his hand.

Christ told us to "Go into all the world and make disciples of all the nations." It would be hard to discover a more difficult task than this one, the transformation of the Arabs into disciples of Christ. But a promise was given with that command. "All power is given unto me in Heaven and on earth" and "Lo, I am with you all the days." It is in that power that we go out to obey the command. Not with the tepid and futile feeling that men ought to become disciples, but the confident conviction that they will do so. Everything depends on this. If we succeed in making men disciples of Christ we succeed in our task. If we fail here, we fail.

And in carrying out this difficult command, almost the most important equipment of all is a robust sense of failure which refuses to be satisfied with anything short of genuine discipleship. Human nature is weak and there are two directions in which we tend to slip out from under the pressure. The first is the wishful thought that if only we can provide a man with a shirt, having in it one hole instead of two, we will thereby save his soul. The doctors are the ones who yield here. We mend up the holes in a man's anatomical shirt, and fondly hope that in some way this will make him a better man. One year we operated on three hundred hernia patients in Bahrein, and with all these anatomical shirts mended, the city was not the least bit saved.

The final interview in which Christ told us to go and make disciples of all the nations was reported by Mark, and he remembered that Christ also said, "Go ye therefore and preach the Gospel to the whole creation." We make men disciples by giving them the good news about Christ. What

good news? Everything that is recorded of His earthly life is part of our message, and everything that we know of the significance of His death and resurrection—all of His humanity and all of His deity, and in their identification is our salvation.

That message we have carried to Arabia. We are celebrating our fiftieth anniversary this year. Once upon a time there was an Irishman. Somebody asked him how he was getting along. "Very badly," he said, "starvation is staring me in the face." "That," said his friend, "must be very disagreeable for both of you." For forty-five years that was our situation in Arabia. Our major indoor sport was staring our robust sense of failure in the face, and it was very disagreeable for all of us.

But it is not true any longer. Five years ago, Dr. Dame took a trip down to the Pirate Coast and there he preached the Gospel. He did not have much time for preaching, and perhaps he did not preach it very well; but Abdur Razzak listened and walked right into the Kingdom of God as a result of what he heard. It was a gift of God to His workers in Arabia, and we thanked Him and took courage.

Forty-five years ago, Zaharah was born in Bahrein. She did not live a monotonous life, and after she married Mohammed, neither did he. She would quarrel with her husband more and more industriously until finally there was a major explosion; her husband, having patiently endured many hard words and curses, would lose his temper, too. After some years Mohammed took a second wife, Safeeah, and that made the situation still worse.

Zaharah came into contact with the missionaries. She wanted something better than this life of disgrace and fighting and tears, but her resentment was hot and her pride was like iron. The Kingdom of God seemed very far away. But one day after a particularly disgraceful explosion she sat in tears in the path where she knew I would pass. Her pride was gone.

"Sahib," she said, "I have done it again. What can I do?"

I told her that Christ would cleanse her heart of the terrible temper if she would give it completely into His hands. I led her in prayer, a word

* Report of an address given at the Madras Conference of the I. M. C.

at a time. She hesitated at the prayer, "And, God, I take Safeeah to be my sister," but after a little pause she said those words too, and Christ led her into His Eternal Kingdom. Now she is the strongest member of our Muscat group, and while she has not led an altogether monotonous life as a Christian, a very splendid Christian she certainly has been.

Mobarrek was a sceptic. His first wife was a little wild thing, and he at that time was not much otherwise, but they were utterly devoted to each other. Then the twin babies came. Out of the valley of the shadow they came alone. The mother remained behind. Mobarrek never got over that. He tried other matrimonial experiments, and a bad time was had by all. He became our best compounder, and a very splendid personal friend. However, to the message of Christ he seemed utterly impervious. The more he heard of the Gospel the more devout a Moslem he became. One night I was led to share with him some of my own deep experiences. The death of his first wife had been a desolating experience, and its scars were still on his soul. I had walked in that path too. It is not easy to share experiences of that sort, but it is in the deep recesses of our souls that Christ saves us, and in that hour of sharing Mobarrek put his hand in Christ's and has found in Him an absolute Master ever since. He leads the Muscat group with a love and a maturity that are superb.

And Noobie. Who is Noobie? He was a slave of the Bedouins for forty-five years. He has been a slave of Jesus Christ for three. Along the Mikron coast of Baluchistan tribal raids are common, and the women and children who are captured are

brought over to Arabia and sold as slaves. Noobie was brought over as a baby, and his memory begins with the bitter experiences of a slave boy whose father and mother were gone; he, a rebellious little boy who wanted to run away and find them. Noobie is proof, for those who need it, that the human spirit has a strength that cannot be broken and a beauty that nothing can efface. Through forty-five years he tried to escape, and blows and irons were common, but his spirit refused to break.

After many efforts, which failed, there came one which succeeded. At sundown while he was paying the penalty for a previous unsuccessful effort, and was wearing the manacles which are their reward, a wandering camel came over to where he was standing. Mounting, irons and all, he raced savagely through the night until Muttreh and safety were only eight miles away. There he left the camel dying behind him, and half-crept, half-walked over the weary miles that remained. Providence was with him this time, for he met no Arab anxious to send him back into the Purgatory from which he was escaping, and at last he dragged himself through the gates into the delectable city. A friendly blacksmith removed his heavy jewelry and the British Consul gave him his freedom. When Mobarrek walked into the Kingdom of God, Noobie followed him, and the two have been inseparable companions of the King ever since.

And so the Church which is in Arabia salutes you, your brothers and partakers with you in the tribulation and Kingdom and patience which are in Jesus.

SOME AFRICANS' ANSWERED PRAYERS

In a sixth grade Bible class in the West Africa Mission, the question was asked: "Mention something God has given you in answer to prayer."

The following answers were found among the papers handed in by the pupils.

Mot Mebomo said, "I first became a Christian, but my mother refused to believe. She preferred the faith of my father and her father. But I prayed God for two years and she now is a follower of Christ."

Nkoe Le'e said, "When my brother's wife died and left a small baby, he wanted me to take care of it for him, even though I was just an unmarried school boy. But I prayed God that he would give me wisdom and patience and He did. Today the baby is big and has gone to live with his father. I cared for him a whole year."

Mbazong Zok said, "When I was on vacation, it looked as though I could not possibly find work to make the money to buy my school books and pay Government taxes. I knew I could not come back to school without these things so I prayed God with all the strength and hunger in my heart and He put it into the hearts of my friends and they gave me palm kernels to crack that I sold until I had money enough for everything."

Angumu Kak said, "I was lost in the forest one night. I knew a leopard would eat me before morning and my heart was filled with fear. So I prayed God that He would take care of me. Next morning, God showed me the path that led to my village."—*Presbyterian Board News*.

When Twenty-Six Thousand Africans Were Converted

An Experience of the Church in West Africa

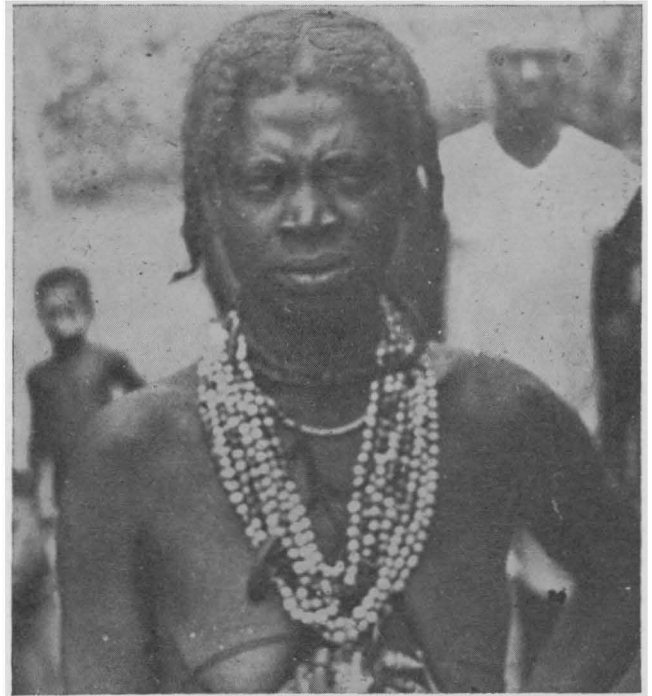
By the REV. L. K. ANDERSON, Metet, Cameroun

THE West Africa Mission of the Presbyterian Church, U. S. A., has had a remarkable growth in recent years. But the knowledge of the untouched thousands in the Cameroun, and the many weak members of the Church, led the Mission to plan a general evangelistic campaign for Christ. The Bulu have a word that describes it *oban*, meaning "a raid to capture slaves and booty." This campaign was to capture men and women for Christ.

The forces and supplies for this campaign were appraised. The spiritual ammunition was gathered in the truth of the Gospel, simple enough to be understood by the least educated. Messages of God's plan of salvation were printed at the mission press. A strategy was thought out, flexible enough to suit the need of every station and tribe. Then, according to traditional native procedure, advance scouts were sent out to reconnoitre. For three months the Christians became scouts, visiting every hut in the entire district, returning to camp with news of those who had been persuaded to surrender. Then Believers gathered in camps, not like slave raiders to leap into the air driven by the frenzy of a fiendish tom-tom, nor to sweat in contortions around a flaming pyre of a captive slave, but to spend hours in united prayer. And how earnestly they prayed for those who had refused to hear and for the scorers and sorcerers! There were three months of calm, prayerful preparation for the Gospel of Peace.

A week of preparatory preaching and visitation was followed by a mass meeting on Sunday morning. It took long into the afternoon merely to register the names of the hundreds who came professing their faith in Christ as Saviour. As the campaign gathered impetus, many marveled, and some even became fearful of the power that had been unleashed. Miracles were of daily occurrence, unexpected conversions of those long prayed for thrilled the Christian communities.

For ten years a little struggling band of Believers had tried to capture Ngoro, the largest town of the interesting little tribe of the same



A WOMAN OF THE NGORO TRIBE

name. The headman is a kindly soul, yet he was trusted by none. He attributes his success in attaining the chieftainship to Mohammedan magic which he bought in his youth. Nominally, he is a Mohammedan, but he and his tribe are ruled by a fanatical belief in witchcraft. For ten years the Mission struggled against this blighting fear, the tiny school gaining an occasional convert to strengthen the little Christian community. Things seemed brighter at times, until the customary annual orgy of fiendish devilry drove all semblance of faith from the feeble followers of the New Way.

The missionary arrived at Ngoro late one afternoon to find the one man thought strong enough to be ordained an elder of the church in his community, lying on his cot bruised and bleeding. It was found that two days before he had been set upon by the men of the tribe when he refused to participate in the horrible heathen practices de-

manded by the headman. At first he refused to tell the story but after considerable persuasion recounted the tale of the fiendish machination of the fear-stricken chief. The government census



AN AFRICAN FETISH HUT

showed that the tribe was decreasing rapidly, the birth rate was abnormally low and infant mortality was high. The cause could be attributed to the filth and disease resulting from the immorality and carelessness among the people of the tribe. But the chief blamed the women — the usual scape-goat in Africa. He decided that they needed new blood in the tribe; so, on a given day, all the women were herded into a little grove of trees, stripped of what little clothing they had, and were made to lie down by little ditches while dogs were butchered. Their blood flowed down and was lapped up by the prostrate women.

It was to this rite that Mbassa, the Christian elder, refused to go. Then he was bound by forest vines and was dragged by force to be an involuntary spectator at the disgusting spectacle.

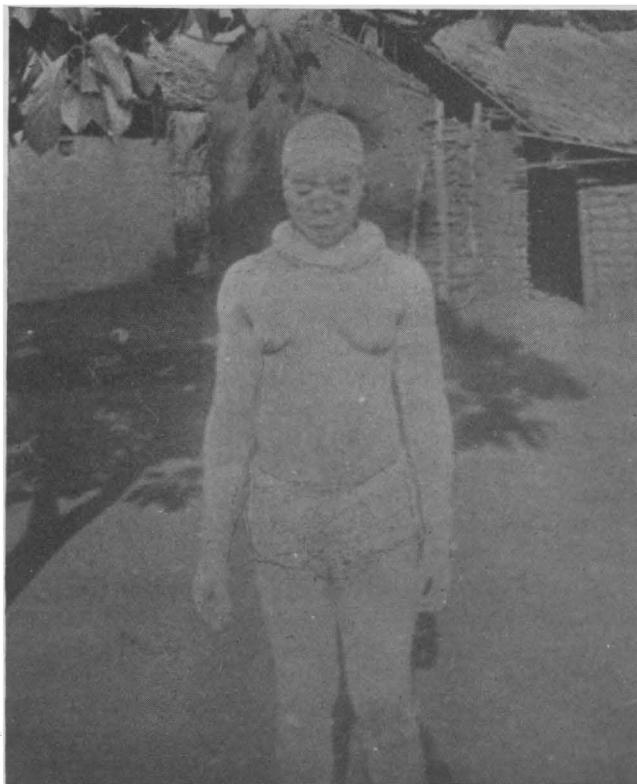
No wonder that the team of evangelists, chosen to storm this citadel of Satan, walked the weary miles to Ngoro with prayers on their lips but scant hope in their hearts. A little group of Believers, led by a faithful graduate of the mission theological school, welcomed the visitors, and the week's campaign began.

Sunday morning the little mud chapel was filled to overflowing. Almost every person in the town was present, except unfortunately, the headman, who was away on a government errand. The four members of the team, led by the consecrated Bulu pastor, preached with spiritual power. At the close of the service an invitation was given to all

who were willing to make a public profession of their faith in Jesus Christ. This meant nothing less than incurring the wrath of the headman, and yet seventy-nine men and women came forward, and remained to unburden their hearts and seek courage from the leaders. One year later sixty-eight of these converts were still holding true to their pledge and came back for a week to be instructed in the meaning of God's grace and truth.

This is one instance of many throughout southern Cameroun. The Mission hoped and prayed for fifteen thousand people to be won for the Master. By the end of twelve months over twenty-six thousand had been enrolled as beginners in the "Tribe of God."

What is the secret of the power that some men have enabling them to sway multitudes and bring them to a saving knowledge of Jesus Christ? Wherein lay the power of Spurgeon, Moody and others? Is it personality or eloquence, ability to appeal to the emotions or is it a more complete consecration to Christ? Evidently none of these gifts, singly or combined, are sufficient in themselves. Some men seem to possess them and yet they are only ordinary, faithful pastors of the



A NGORO WIDOW, IN MOURNING COSTUME

flock. What causes periodic outbreaks of Christian interest and enthusiasm which often center around one man and sometimes result in the conversion of many?

The movement we have described marked a mighty surge of a mass of humanity, turning from the lowest depths of sin-cursed filth to march to the heights of a knowledge of God in Jesus Christ. What caused such a spiritual phenomenon? It was not brought about through an individual but by a whole army of devoted souls. Every one of them knew that they had received supernatural power to which they reacted in simple faith by fearless testimony. Ministers, lay preachers, teachers, doctors, instructors and apprentices of the Indus-

trial and Normal Schools, African helpers of every description, government employees, interpreters of divers kinds of tongues, as God had set them in the Church, offered willingly of their time and strength.

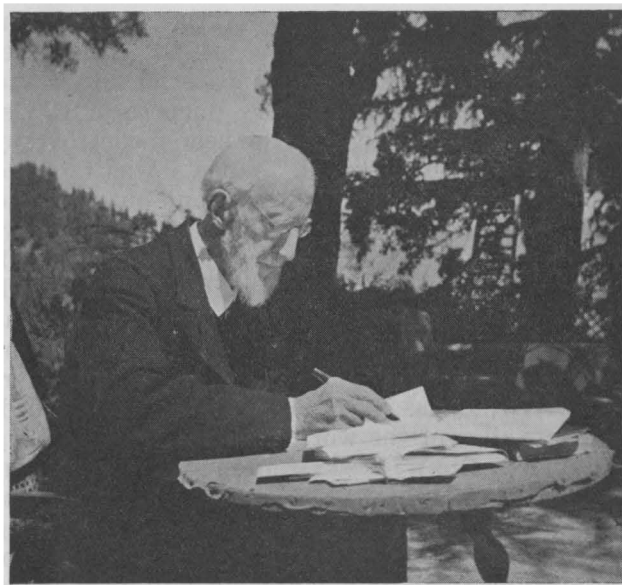
The decision of the Mission, the plan of campaign, the prayers offered, and the messages preached, proved once again that the Holy Spirit is the only agent by whom Jesus Christ must be preached when He is glorified and in full control this will result in the salvation of men.

Saint Lucas of Allahabad

By DR. and MRS. SAM HIGGINBOTTOM and others

IN MISSIONARY circles in northern India James Joseph Lucas was a unique institution. He was so deeply, vitally Christian. Jesus Christ was so real to him, and he seemed to have cultivated such a habit of constant communion, that it was a benediction to be in his presence. Though only two might be present to the eye, one was always conscious that the Third was there. More than any other human being I have ever known, Dr. Lucas seemed to carry with him a peculiar spiritual atmosphere. When he would go into meetings, where feelings were running high or where things were being said in the heat of argument that did not help to calm the troubled water, Dr. Lucas by his very presence would change the atmosphere.

Never have I known any other man so generous and kindly in his judgment of others, even those who differed most from him and fought him with determination. In the thirty-five years I have known him, especially in dealing with those who opposed him, he seemed to have learned with the Apostle Paul that Love is ready to believe the best and to bear all things. There seemed to be no other man to whom so many people in trouble have gone—young and old, men and women, Indian and non-Indian, religious and non-religious. In trouble they seemed to gravitate to Dr. Lucas; there to find wise counsel. For those who were slipping and had lost their grip—to come to him meant renewed hope and faith and courage. More than most other men he seemed to know what was in man—the wickedness and deceit and sinfulness of the human heart; but he knew also One who was mighty to save even to the uttermost and so there was never a note of despair. He believed that if the wrong doer would submit himself to God, there he would find abundant mercy and forgiveness.



JAMES JOSEPH LUCAS AT NINETY-ONE

I first met Dr. Lucas on November 18, 1903, in Allahabad. I saw him last in Lahore on March the 25th, 1938, when I had *chhoti hazrie* (early morning tea) with him. His mind was as clear the last time I saw him when he was in his ninety-first year as it was the first time when he was fifty-four. For many years he and his wife had read "Daily Light" together, and that morning on the train I had received comfort from the readings for the day. I was being sent home to America to make an appeal on behalf of the Allahabad Agricultural Institute and did not feel at all sure that I was doing the wisest thing. The reading for that day had removed all my doubts. Dr. Lucas was reading George Bowen's daily selection for the day and this too was a deeply spiritual and helpful message.

In the early days in Allahabad I would go, on college holidays, with Dr. Lucas into the villages where he did evangelistic work. There I gained an insight into the physical, mental and spiritual poverty of the village people of India. When I discussed with him the idea of the Agricultural Institute, the "Mount Hermon" on the banks of the Jumna River, he could not see the need for it at first; but as a result of our discussions he was convinced that this effort would be used by the Lord Jesus to hasten the coming of His Kingdom to northern India. After I had studied agriculture in America and returned with him to the villages, I pointed out some things that were among the causes of their economic disability. "For 40 years," said Dr. Lucas, "I have been going into Indian villages and there was much that puzzled me, but seeing the village through your eyes has explained much."

Many of the most spiritual missionaries could not understand the purpose of the Agricultural Institute. Some spoke of it as a "fifth wheel to the coach," concerned with material things and as a diversion of the primary purpose of Christian missions. Through all the heated controversy Dr. Lucas never wavered. When I was tempted to be discouraged he would come and put his hand on my shoulder and say, "Higginbottom, every day I pray for two things for you: First, that you will continue your work, and second, that God will give you patience." This confidence of Dr. Lucas in me enabled me to go on and work through the darkest days, when all I said or did was misunderstood. Dr. Lucas lived to see his faith justified, and now all over the world, whether it is Kagawa in Japan or Sir Wilfred Grenfell on the Labrador, or Dr. Alfred Schweitzer in Africa, rural missionaries the world over are seeing and understanding the relationship between spiritual and physical and mental poverty; what gets rid of one is likely to help get rid of the others. The rural folk of the backward countries are poor to a degree that America knows little about. When our Lord stood up in the synagogue at Nazareth and declared that the Spirit of the Lord was upon him because he had sent him "to preach the Gospel to the poor," he proclaimed the day of release for the world's rural billion, most of whom live in dire poverty. Christ was to heal the broken-hearted; He was to set the captive free; He was to preach deliverance to them that are bound. This is the only program that is adequate to meet man's need. Dr. Lucas saw this and earnestly helped to carry out our Lord's program.

James J. Lucas was graduated from Center College, Kentucky, in 1865, from Yale University in 1867 and from Princeton Theological Seminary in 1870. He arrived in India in the autumn of 1870 and died in India in January of 1939, after work-

ing for over 68 years against the principalities and powers of darkness. He never lost faith that Jesus is an all-sufficient Saviour for all who accept Him; he was able to strengthen the faith of others and now he has been granted an abundant entrance into that City whose Builder and Maker is God.

How to Spell "Disappointment"

Once in a time of peculiar stress he came over to the farm and found me in the barn among the oxen. We sat on the manger and he said:

"Did I ever tell you how I learned to spell disappointment with an 'H'?"

"No," I replied.

"Then, I will tell you," he said. "When I was ready to start for India, my sister was lying ill of typhoid fever at our home at Danville, Kentucky. My mother had planned to come to see me off at the boat at New York, but when my sister was so ill, she was greatly disturbed to know what to do. Finally the neighbors persuaded her that everything possible was being done for my sister, so she left with me. We reached New York on Wednesday morning and I expected to sail that afternoon. Mother planned to catch the evening train back to Kentucky. Then the Board Secretary came and said, 'The Board finds that there is the largest number of foreign missionaries being sent out at one time in the history of the Board, so we have decided to have a big farewell meeting tomorrow, and I want you to change your sailing date from Wednesday to Friday.'"

"At first I felt that I didn't want to do this, as I knew how anxious my mother was to return to her sick daughter and I did not wish to keep her over. But after I prayed about it, I finally said to the Board Secretary, 'All right, I will stay.' So I took part in the meeting and sailed on Friday. At the Prince's Landing Station at Liverpool, news placards told of the loss of the ship on which I was to have sailed on Wednesday. Only one person was saved in that wreck. I was impressed by the fact that God had intervened to prevent my sailing on that steamer as I had planned and that He had a work for me to do for Him in India. Then it was that I learned to spell disappointment with an 'H'—not 'disappointment,' but 'His appointment.'"

This was always his philosophy of life when things did not go in the way he had thought they should. He would wait upon God to find out what God was trying to teach him.

It would be difficult to explain all that this view of disappointment has meant in my life. Thirty-five years of close association with Dr. Lucas has meant much to me, and many others remember him as the most Christ-like man they have ever known. He did not seek to escape the pain and

disappointment of the world but he went boldly forward knowing that where "sin did abound grace did much more abound."

By MRS. HIGGINBOTTOM

The homey Indian bungalow of Dr. and Mrs. Lucas gave us a welcome many a time when my husband and I were confused by the new language and the new religions, or when new joys or new sorrows came upon us. He seemed to sense our moods, and with a radiant face would say, "I found a beautiful promise for me today as my wife and I read 'Daily Light' together early this morning." The promise seemed to fit our needs as well. For many years, whenever he married a couple, Dr. Lucas gave them the little book with the hope that they too would form the habit of reading it and praying together every morning.

Mrs. Lucas, who died in 1931, mothered all the missionaries and made them feel at home around her table. Her courtesy and love were also extended to Indian Christians. During my first year I had been sick, my servants were a problem, the language was difficult and I was ready to weep. Quick as a flash a missionary friend said to me: "Come, change your dress and come with me to see Mrs. Lucas." I was an unbidden guest at a lunch party but was welcomed so cordially that there was no chance to apologize for breaking in on an invited company.

Dr. Lucas, more than anyone we knew, manifested the Love which is patient, kind, knows no jealousy, makes no parade, is never rude, never selfish, never resentful (even under strong provocations); is always slow to expose, always eager to believe the best, always hopeful. Hundreds of people, Indians and Americans, would heartily endorse that statement.

Whenever Dr. Lucas spoke in the church or at a prayer meeting, one heard the comments on every hand: "His face shone." "His goodness glows in him." His daughter's death was a terrible shock and sorrow, but at the funeral service he spoke of the lovely influence of her life and of the certain hope of seeing her again. His radiant, smiling face revealed his deep faith and was the means of strengthening the faith of those who were present.

By DR. JOHN TIMOTHY STONE

When Dr. Lucas was my guest at the Brown Memorial Church of Baltimore thirty-five years ago, he had recently called to see John Wanamaker who had visited India and was much interested in the work he saw there. The great merchant was exceedingly busy and as Dr. Lucas became tired of waiting, he walked out on the street for a little exercise. Passing a crowd that was being addressed by a soap box orator he heard

the man condemn Wanamaker for selling poker chips while he professed Christianity. Dr. Lucas pushed through the crowd and interrupted the speaker, saying: "Sir, Mr. Wanamaker is a friend of mine and a friend of God, and I do not wish you to say anything against him, even if he does sell poker tips!" The crowd howled, the soap box orator was confused, and Dr. Lucas smiled and led in prayer. It was all so natural and sincere that it captivated even the careless street throng.

Dr. Lucas afterward said, "I did not know what the man was talking about; but I was not going to have him denounce my friend and call in question his loyalty to the Lord."

Once, when we were praying about Allahabad and the general work in India, Dr. Lucas sobbed like a child, muttering, "Lord, give us this land which we so love!"

By FRANK G. CORNELIUS

Looking always to Jesus Christ and living like the Master he served, loving and kind, Dr. Lucas was an inspiration to many a soul. Many years ago I had the privilege of working for him in my professional capacity as "stenographer" when he dictated to me the "Biography of Robert Stewart Fullerton," and "Commentary on the Epistle to the Hebrews" in English. I found that his faith in Jesus was deeper than one could ordinarily comprehend and his life foundations were laid on the "Rock of Ages."

By A. RALLA RAM of Allahabad

We always called Dr. Lucas the "St. John" of our time. His face was radiant with the glow of a joyous Christian. His gentleness, humility, generosity and affection were so infectious and real. We used to make opportunities to seek his study for inspiration and strength. Never did he let us go without prayer. Up till the close of his life his delight was in the Scriptures, and their great promises and assurances filled his mind. Who can tell how much literature poured forth from his pen to exalt his Master as Saviour and Lord of men?

By REV. JAMES L. GRAY of Jagadhri

He "walked with God." I can think of no better way of describing the life of our dear friend. There was a peculiar radiance about all he said and did that made us all feel that he was conscious of another Presence ever at his side. To meet him on the roads of Landour; to talk with him in his book-lined study; to see that silver hair and the uplifted hands in Kellogg Church—was always to be made aware of an utter devotion to his Master and an intimate communion with Him that always made me feel that God was near. The place of

prayer was to him the place where "he took off his shoes from off his feet" for the ground was indeed most holy. In the quiet of his study; at the grave-side with bereaved friends, or in church, that quiet yet thrilling voice was heard pleading the promises of God, and leading us with holy boldness to the throne of the eternal Father.

Dr. Lucas was always busy for God and His Kingdom. On his daily constitutionals you met him with tracts and Gospels in his hand, and a happy word of cheer to coolie, soldier and missionary. In his study he worked with patient diligence in English and in Urdu, seeking to give form to anything which he felt would enrich his fellow-Christians. His outlook on modern missionary problems was sane and progressive, and his understanding and sympathy profound. Never did his evangelistic fervor lag. Often his zeal, his piety, his faithfulness have been to me, as a much younger missionary, a reproof and a much-needed urge and stimulus.

By HOWARD E. ANDERSON

Editor of "The United Church Review"

Dr. Lucas was a saint of God. Of few people can this be said with the same absence of restraint and the same assurance of agreement on the part of such a wide circle of acquaintances and friends as he had. His saintliness was revealed in his countenance, the tone of his voice and his conversation. Others may praise him for his achievements, and they were many; but in the realm of personal contact, no one can tell the number of lives he touched for the glory of God.

The saintliness of Dr. Lucas was shown in his prayers, in what he talked about, in the thoughts to which he gave expression. They were largely Scriptural, for he was saturated with Scripture. God's Word was his meat and drink. For years he lived in constant expectation of the return of our Lord. I presume that is what gave him such calm and repose at funerals, yea, even at the funeral of his own daughter which he himself conducted. He used to say that we who are alive at that advent time shall in no wise "prevent" them that are asleep. To him it was indeed a blessed hope.

The experience of death was for him an experience of "falling asleep." He grew more and more tired and expressed his desire to depart. In Dehra Dun, a little more than a month before his death, Dr. Lucas spoke to us about a portion of God's Word that had meant much to him. It was that beautiful beatitude, "Blessed are the pure in heart; for they shall see God." He smilingly explained that the beatitudes are for the present and not for the future. "So," he said, "the pure in heart shall see God now."

By MR. C. THOMAS

I can never forget the visit I paid Dr. Lucas at his son's house in Lahore on March 1, 1938. Dr. Lucas had been ill, but on the previous evening he was seen standing at the gate of his house giving tracts to the passers-by. He believed in the power of the printed page. The faith and prayer life of George Müller of Bristol had influenced him a good deal. His own prayer life was known to all his associates—the ease with which he would pass from conversation with men sitting with him to conversation with God. One of his two surviving students whom he taught at the Saharanpur Theological Seminary said that Dr. Lucas loved his students and taught them by his example how to love one another. He preached love and practiced love.

Dr. Lucas was a Christian saint. Many of us feel that nothing can be more helpful to young Christians, Indian and foreign, than a biography of this saintly missionary.

By A. RUSSELL GRAHAM of Indore

To come to India at the age of twenty-three—to spend 68 years in the Master's service here—to throw aside the well-worn earthy cloak with glad abandon and enter joyfully into His glorious presence. What a life! What a course to run! So old in years—so young in spirit! So spiritual that his every conversation spoke of an Unseen Presence—yet so beautifully "human"! A saint, a true saint of God—yet reckoning himself as chief of sinners! For he gloried in the Cross of Christ and all for which that "stumbling block" stood. To know Dr. Lucas was to know Christ better. To have fellowship with him was to desire a more intimate fellowship with the Master.

By DR. FRED M. PERRILL

Editor of "The Indian Witness"

Dr. J. J. Lucas, the friend of all, was born in Ireland, August 21, 1847, and came to India in 1870. He had finished thirty-six years' service in India when I arrived—a fairly long term of service; but for him it was barely half of the total years he was to give to India.

Dr. Lucas had a remarkable memory and used it in a most helpful way. He must have held many to a worthy pitch of effort by his encouragement. He was a man of convictions, but he believed that earnest Christian brethren could find a way to understand each other. He did not think that bluster and bombast were substitutes for calm and considerate thinking. He was a modern "fundamentalist," but most of all he had a vital Christian experience and a heart filled with Christian love. For him to live was Christ, but having lived almost a century and having finished the course and kept the faith, certainly for him "to die" was gain. Who follows in his train?

Using Fingers for Eyes

Cooperative Service to the Spiritual Life of the Blind

By the REV. LEWIS BIRGE CHAMBERLAIN,
New York

General Secretary of the John Milton Society for the Blind

BLINDNESS is decreasing among children but increasing among adults in America. Better care at birth, in infancy and childhood explains the decrease. Among adults, however, are not only the historic disease causes and the more recent hazards and accidents of industry and modern life but also the increase in longevity and, surprisingly, such modern causes as "high blood pressure, hardening of the arteries and diabetes."¹ More than half the Blind in the United States are over fifty-five years of age, and there are 11 per cent more blind men than women.¹

Though it may seem paradoxical, it really is natural that reading means more to the sightless than to the sighted. The Blind are cut off from ordinary life and activities and have extra time to read and to think. It is a frequent, though not inevitable result, that their thoughts turn to the inner life—the spiritual, and they desire help in Christian life and service—the "new life" that grows and gives to others. Many thus find blindness a blessing.

The loss of sight has roused sympathy through the ages. Christ seemed peculiarly sensitive about it and the Gospels record more miracles by him to cure blindness than any other physical ailment. In America, especially in recent years, much has been done by both private and public effort, to lighten this great handicap.

The Literate Blind

"Fingers for Eyes" focuses attention, not on the Blind generally, but on those who can read without sight.

Doubtless most who become Blind could read

when they could see; but only a small portion become literate through their finger tips.² After an acquaintance with the problem of the literate Blind that began twenty years ago, through supplying embossed Scriptures to them as one of my duties as a secretary of the American Bible Society, my amazement and admiration continue to grow over the achievement of the Blind in using fingers for eyes. It involves real intelligence, will power, persistence, and, particularly, a sensitiveness in finger tips. Highly educated adults are sometimes frustrated. What of those of small education and hardened finger tips?



HELEN KELLER READING HER
JOHN MILTON MAGAZINE

During recent years embossed magazines and books in Braille³ have been appearing in increased numbers, chiefly through generous appropriations by the United States Congress. Public funds, however, are not used for religious literature.

How then is the spiritual need and hunger of the sightless being met? Inadequately and incompletely. The great Protestant churches of America—Baptist, Methodist, Presbyterian and others, from

whose ranks the bulk of the literate Blind come, have neglected for decades both their own

² It is estimated that there are some 130,000 Blind in the United States, of whom some 25,000 can read Braille. Some two or three thousand whose fingers are not sensitive enough to read the small Braille points, can read the Moon system which, for the Blind, is what large type is to the sighted. In Braille the basis is an embossed domino six set upright and so small that the finger tip of a child can cover it. To the uninitiated the fact of a single unit might imply simplicity, but in it lies complexity. All the letters of the alphabet, all punctuation marks, all capitals, italics, underscoring, all numerals are made by omissions and combinations of these six points. Not only must the mind register and remember what each combination represents, but the fingers must register the relative positions of these points. For example, the single point may occur in any one of six positions and a two-point combination may be made in eighteen ways.

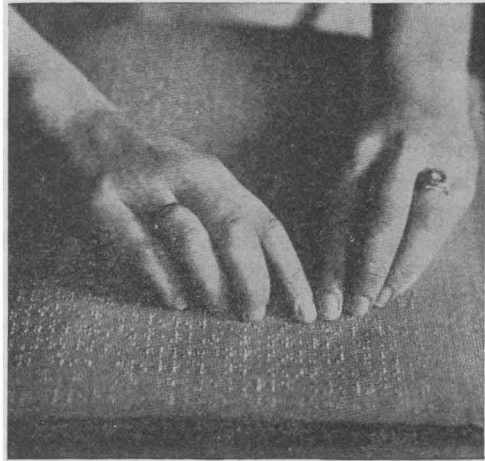
³ "Talking Books"—that is phonograph records of books, and the radio are real boons to the Blind and are being made available by Congress appropriation in considerable numbers. However, they do not take the place of books one may read and study and ponder any more for the sightless than they would for the sighted.

¹ Report of the Public Health Service on January 21, 1939.

Blind⁴ and the other Blind who form a part of the great home missions field. The relatively heavy expense of embossed printing, and the relatively limited number of Blind affiliated with each denomination, are chiefly responsible for this fact.

The John Milton Society

Realization of this neglect, and appeals of the Blind themselves for help in their spiritual life



READING BRAILLE

and service, brought about the incorporation of the "*John Milton Society*," taking its name from one who despite his own blindness rendered great service to generations of those having eyes to read. The Society is sponsored by the Councils of Home Missions, both general and women's, and by the International Council of Religious Education. Its purpose and field were defined as the supply of general religious magazines, Sunday school lessons or Bible studies, and religious books. In 1932 the monthly *John Milton Magazine* was launched for adults and in 1935 the monthly, *Discovery*, for boys and girls. Both are in "Braille." In 1937 a small book of standard hymns, words and music in Braille, the first of its kind, was issued.⁵ The production of three books has been authorized this year: "Daily Devotions," "Sunday School Manual for Teachers" and "Christmas Carols." The two magazines are free, as are the Sunday school papers for the sighted; but gifts from readers toward their production are encouraged and received. The sale of books helps to meet their cost.

The 2,500 monthly copies of the two magazines now reach from 10,000 to 12,000 blind readers,

who reside in all but one of the States and in twenty-eight other lands. This wide distribution is almost entirely due to the activities and interest of blind readers themselves. They have a way of passing magazines from one to another and this diminishes the expense of circulation. The foreign circulation has come entirely through the Blind themselves. Illustrations are constant. A blind reader in Texas passes her copy to a blind man in the same city who then sends it to a fellow blind Hebrew in London who eventually places it in a Hebrew home for the Blind, and reports that "they holler for more." Inmates of homes or institutions for the Blind make one or two copies suffice for all their members. A few copies sent to a State School for the Blind are read by many older pupils for their own pleasure and then are read by them to younger pupils not yet literate with their fingers. Home teachers of the Blind lend their copies to their students. A blind American missionary in China enjoys her own copy and passes it on to her blind Chinese teachers who use it with their blind pupils. A masseuse in Jerusalem gains refreshment herself and tells her patients what she has read.

Nearly one hundred blind ministers, missionaries (both home and foreign), and evangelists, acclaim the *John Milton Magazine* for the aid it gives them in their work and life. Twenty-one American denominations are represented by the blind ministry. Some are active pastors and preachers and often prepare their sermons from the *John Milton Magazine*. Some are evangelists;



BLIND GIRLS USING BRAILLE HYMN BOOK

some home missionaries; some retired and lonely and eager for good reading. All are grateful.

Among nearly eight hundred letters (several hundred in Braille) from blind readers recently received, about five hundred came from those who attend Sunday school, and of these over two hundred are actually Sunday school teachers, some

⁴ To their credit a few religious bodies have been responding to this need but they are exceptions and the activity of most is quite recent. Also they are all keen on their own peculiar teachings. Naming them somewhat on the length of their service, they are: Roman Catholic, the Seventh-Day Adventist, the Church of God, Theosophist, Christian Science, Episcopal, Hebrew and a branch of the Lutheran.

⁵ This year the two magazines are being continued; though a long-standing appeal for a magazine in "Moon" is still deferred because it is a recurring expense without money as yet provided. "Moon" is to the blind what large print is to those who see.

school superintendents—a truly noteworthy record.⁶

Sixty denominations listed in the Federal Church Year Book are represented by these readers, some of whom are members of religious groups not listed. What other thousands represent we do not know. Apparently a large portion of the blind readers are not connected with any religious organization. Many are too isolated or too physically restricted. Yet all eagerly receive and use these definitely evangelical Christian magazines. They need this help even more perhaps than the blind ministers and Sunday school teachers. What a field for home mission work! It is a real privilege to have a share in such a service of love.

The Magazines for the Blind

Half the pages of both magazines are given to general articles and half to treatment of the uniform Sunday school lessons. *Discovery* usually has stories gathered round one theme each month, and largely from Miss Margaret Applegarth's inimitable store. The Sunday school lessons at present are drawn from the *Methodist Illustrated Quarterly*. The bulk of each issue of *Discovery* goes to State Schools for the Blind which house most of the 6,000 to 7,000 blind school children in America, all facing lifelong physical darkness. It is the only such magazine available to the blind children of our great land. Individual copies also go far and wide. For example: A grandmother in Buenos Aires receives a copy to read to her

English in Holland wishes its stories to pass on to his scholars.

The *John Milton Magazine* collates and condenses its general articles from denominational and interdenominational religious publications.⁷



BLIND SUNDAY SCHOOL TEACHER (RIGHT) WITH HER SIGHTED CLASS

Intentionally interdenominational, special care is taken to bring to the Blind, though in much condensed form, choice articles—devotional, informational, inspirational, and missionary—from various sources⁷ which the sighted enjoy. The Sunday school lessons have been condensed from those prepared by outstanding Sunday school workers in various denominations.⁸

The articles in the *John Milton Magazine* are varied not only in subjects to catch and hold attention, but in simplicity, in strength of language and thought, so that each issue may have a message for its variety of readers. Many testimonies pour in, constantly marking the real service being accomplished. Sunday school teachers say that they could not teach without the magazine's Sunday school lesson helps. One man in Alabama recently wrote that he had taught a large adult Bible class until blindness cut him off. Then he learned Braille, obtained the *John Milton Magazine*, and is now back at his post. Young and old report taking part in Christian

Endeavor and in missionary societies, thus having a share in the life of the church. A Sunday school



two daughters who are Sunday school teachers; and the stories to her own grandchildren who are entranced. A blind missionary in Shanghai translates some of its stories into Cantonese and into Mandarin, sending them to schools and scholars not using English. A Christian blind teacher of

⁶ The exact figures are 772 letters received from Blind readers, of whom 498 attend Sunday school and 222 are teachers.

⁷ A recent summary showed that in the past five years, articles have been drawn from 77 denominational, 27 interdenominational and 17 general sources.

⁸ Drs. H. C. Moore, Baptist So. (several quarters); C. A. Hauser, Christian and Reformed; M. Stevenson, Disciples; L. H. Bugbee, Methodist; E. F. Ziegler, Presbyterian; C. P. Wiles, United Lutheran; Miss M. Tarbell, J. H. Snowden, G. L. Robinson and D. D. Burrell. The last four publish their lessons in non-denominational form.

teacher from Australia eagerly asks for the magazine, the existence of which he had just learned. The custodian of a library for the Blind in South Africa appeals for its visits. A blind Japanese Sunday school teacher in Hawaii rejoices in its help. A blind Presbyterian missionary giving his life to India, an Episcopal rector with ten happy years of service in Kansas, an Evangelical Lutheran minister, executive officer of a State Commission for the Blind, are a few of those who rejoice in it. One of its earliest and strongest friends is an eloquent, forceful and successful blind Methodist minister whose church is filled at evening as well as at morning services, and who is in demand as a speaker before school, college, Rotarian and other audiences. To serve such is indeed a privilege.

The Major Need

The great bulk of the Blind are not ministers or teachers. Too often they are people limited in experience and resources, isolated in country and other localities, home-bound by physical disabilities. Not a few are deaf, others are bedridden, many have scant education and even scantier resources. To them the magazines bring cheer and inspiration, help and comfort and company.

"Next to the Bible it is my most treasured possession."

"I keep it by my bed to read in the sleepless hours of the night."

"I and my blind husband live in the hills of Vermont where we do not see even the postman more than once a week. What a comfort the *John Milton Magazine* is to us both."

Such sentences are typical expressions. Many a touching and telling tale could be recounted from the correspondence. The gist of it all is that they are hungry souls; eager for and sorely needing such help; and they gratefully rejoice in having it.

Sponsored by the Councils already named, the Society is helped by contributions from some Boards of Home Missions, Education, Sunday School, and Publication. For them, however, these years have been difficult, and their contributions furnish less than one-tenth of the heavy expense involved in producing the Braille publications. Additional help has come from one other organization interested in the spiritual welfare of the Blind and the Blind themselves contribute surprisingly. But it is necessary to secure 70% of the budget from individuals who are blessed with sight. Where knowledge of this work is spread, those grateful for their own physical eyesight rejoice in helping the sightless in their quest for spiritual aid and life.

ENCOURAGEMENT IN TIME OF CRISIS

Rev. C. Darby Fulton, Executive Secretary of the Presbyterian Foreign Mission Committee of Nashville, says that this is a day of unparalleled opportunity in mission work, and lists some outstanding reasons for encouragement:

The high spiritual purpose and morale of Christian missionaries.

The courage and steadfastness of the Chinese Christians.

The scattering of many believers to the provinces of West China has meant that they have carried the contagion of their faith into areas heretofore unreached by the Gospel.

The new friendship of the Chinese people for the missionary, growing out of the helpfulness and service he has shown in this emergency.

The enormously enhanced prestige of Christianity because such great national leaders as Generalissimo Chiang Kai-shek, Madame Chiang, and others who are guiding the nation in the present crisis, are themselves Christians.

The unprecedented open-heartedness of the people toward the Gospel, with their new longings for the assurance of faith in the midst of the uncertainties of the present conflict.

The return of missionaries and the reoccupation of all our stations.

The large crowds attending evangelistic services throughout the country, with many conversions and other evidences of spiritual awakening.

Thousands of Korean Christians standing fast under severe persecution.

The deep undercurrent of heart-hunger among the people of Japan.

The bond of fellowship that remains unbroken between Japanese and Chinese Christians.

The wide open doors in Africa and Brazil.

Evangelical Progress in Brazil

By REV. PHILIP S. LANDES, Sao Paulo
Missionary of the Presbyterian Church, U. S. A., 1912—

BRAZIL is a land of great possibilities and great opportunities. Among the countries of South America, this republic occupies the first place in territorial extent, population and natural resources. It is larger than the United States (exclusive of Alaska), covering half the map of South America.

Within its bounds are vast tracts of undeveloped land available for the support of human life. The greater part of the world's supply of coffee is grown in Brazil which could, if necessary, furnish the world with cotton and foodstuffs such as manioc, corn, rice, beans, cacao, sugar, tropical fruits and many other agricultural products.

Brazil possesses abundant water-power, vast forests, extensive grazing fields, immense deposits of iron and manganese, rubber of the best quality, many medicinal plants and a great variety of other natural products. These vast resources, still mostly undeveloped, are an indication of the great future which lies before the greatest of our sister republics in the Western Hemisphere. Brazil has a population of forty-five million, but, if it were as densely populated as the State of New Jersey, it would contain a population of more than a billion and six hundred million people.

A question of vital importance to all of the American republics, as well as to all Christians, is this: will Brazil, the greatest of all Latin American countries, remain democratic or will she join the "totalitarian states," placing nationalism above God and freedom of worship? The peace and destiny of the entire Western Hemisphere may depend upon Brazil's decision. In determining the issue, evangelical Christianity may be the decisive factor, judged from the rôle that Protestantism has played and is playing in the life of the Brazilian people.

When a century ago Protestant missions began their work in Brazil, the people had practically no knowledge of the Bible and its saving truths. For three hundred years the Bible had been an unknown book to her people. It is no wonder, therefore, that the religion of the people consisted in the formal performance of religious rites and ceremonies, devoid of spirituality or vital regenerating power. The dominant religion had left the great mass of the people illiterate, supersti-

tious and spiritually destitute. With the advent of Protestant missions this situation began to be changed.

As soon as Protestant missionaries landed in Brazil, they began distributing the Scriptures and preaching the saving truths which they contain. Thus a new era dawned for the people. From the independence of Brazil in 1822 to the year 1936 about ten million copies of the Scriptures or portions of them were distributed by national workers and missionaries.

The Rev. Ashbel G. Simonton, the first Presbyterian missionary to Brazil, began work in Rio de Janeiro in 1859. He was a man of broad vision and statesmanship and laid solid foundations for the development of a strong national Church. The plan adopted for the development of the work followed the lines of the missionary purpose; to win men to Christ, to train them for Christian service and to organize them into churches which should become self-propagating, self-supporting and self-governing. After eighty years of work, there is in Brazil a strong national Church, carrying on its work independently of foreign control and support.

The beginnings of missionary work in Brazil were characterized by the conversion of individuals who formed the nucleus of the Church. Among those won to Christ in this initial period, the most notable was a Roman Catholic priest, Rev. José Manoel da Conceição who was attracted to evangelical Christianity by the honesty of the members of the new sect. He was the first Protestant minister to be ordained in Brazil, became a tireless itinerant evangelist and traveled over great areas in Southern Brazil.

At Jandira, in the State of São Paulo, there is a fitting memorial to this consecrated evangelist, in the form of a college which is training candidates for the Gospel ministry. At present this school has some sixty students, nearly all of whom expect to preach the Gospel to their own people, after completing their training in the theological seminary.

Rev. Carvalho Braga, the father of Erasmo Braga, was first led to examine the claims of evangelical Christianity when, as a clerk in a store, he read what was on a leaf which had been torn

from a Bible to be used as wrapping paper. This led to his conversion and later he did a great work as a preacher and as the translator of Davis' Bible Dictionary. His scholarly son, Rev. Erasmo Braga, became an internationally known religious leader in the evangelical world and presided at the Congress of Christian Work at Montevideo in 1925.

There have been many remarkable instances of the transforming power of the Gospel in Brazil. We tell the story of but two men of recent times.

When Gospel work was begun in the State of Matto Grosso, a young man heard the preaching of the Word of God, for the first time, as he lay drunk in the gutter, outside the preaching hall in Rosario Oeste. The Gospel message, as it was sung and preached, touched his heart and he came to the missionary with this question:

"Do you think it is possible for *me* to be forgiven and saved?"

No wonder he asked this question, for he was not only a drunkard but a murderer as well. At about twelve years of age he had killed a policeman and later had killed several other men from ambush as they were bathing in a stream. Could he be forgiven of God? The missionary was able to assure him that "the blood of Jesus Christ cleanses us from all sin" and that "if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The young man accepted Christ as his Saviour and today is a public school teacher. He conducts worship and directs a Sunday school in the far interior of the State of Matto Grosso.

An Extraordinary Man

A few years ago, when a series of evangelistic meetings was being conducted in Southern Matto Grosso, in the city of Campo Grande, a rather extraordinary man began coming to the meetings. He was known as intelligent and able, but a drinker and gambler. It was not unusual for him to come home at four o'clock in the morning after a night of dissipation. The missionary thought that this man, Senhor Alvaro, would be one of the last in the world to be converted, not so much on account of his vices, but because of his erratic Spiritualistic ideas which had made him egotistical and self-sufficient. When an opportunity was given, at an evangelistic service, for public decision, he was one of the first to take a stand, declaring his intention to follow Christ. It was difficult to believe that he was converted. He went home and told his wife that he was a changed man, but she did not believe him. Soon after this, he failed to come home early one night and his wife went out to hunt for him, thinking to find him amongst his old companions. She found him at the home of

one of the elders of the church receiving instructions about the new Christian life into which he had entered. He gave up Spiritualism, drinking, gambling and even smoking, although he had been an inveterate smoker for twenty-five years. It was a hard struggle, but Christ gave him the victory. Through his example his wife was won to Christ and all his family, so that the missionary had the joy of receiving his entire family into the fellowship of the Church. Senhor Alvaro became a most enthusiastic and energetic personal worker and preacher of the Gospel. He used to stand at the door of the worship hall in Campo Grande and buttonhole passers-by, almost compelling them to enter, in order that they might hear about the power that had transformed his life. He has a government position which takes him to different localities, but wherever he goes, he witnesses to the Gospel as the power of God unto salvation to all who believe.

How the Church Is Being Built

It is by conversion of individuals that the Church of Christ is being built up in Brazil, not by mass movements. The Presbyterian Church of Brazil has now an adult membership of fifty thousand, with a yearly increase of ten per cent. Rev. Domingos Ribeiro, in his book, "Origens do Evangelismo Brasileiro," gives the total number of communicants, baptized children, catechumens and adherents of Presbyterian churches as approximately three hundred thousand. More than two hundred Presbyterian national ministers in Brazil constitute a fine body of men who have received an education not a bit inferior to that of most ministers in the United States. They have their own schools and theological seminaries which are independent of missionary control. The Presbyterian churches of Brazil have been organized into twenty-three presbyteries, four synods and one General Assembly. These bodies have been completely nationalized and are independent of missionary control. The missionaries are still doing the pioneer work, in the interior, and as rapidly as churches reach the point of self-support, they are turned over to the national councils.

The Southern Baptists also have a strong work in Brazil, with about three hundred thousand, counting adults, children, catechumens and adherents. The Methodists number approximately one hundred and thirty-five thousand, the Episcopalians twenty-seven thousand and the Congregationalists eight thousand. There are also independent missions at work with evangelical groups amounting to one hundred and ninety-five thousand. In Southern Brazil there are nearly half a million German Lutherans. In round numbers the total Protestant population of Brazil is esti-

mated at one and a half million, which is about three and three-tenths per cent of the total population. Domingos Ribeiro affirms for the year 1937 that there were, in Brazil, more than three thousand preachers of the Gospel, including lay-preachers, and more than four thousand places of worship. There is probably not a town of any size in all Brazil where there is not a group of Christians witnessing to the power of Christ.

The evangelical churches have produced some great religious leaders such as Alvaro Reis, a great orator, pastor and evangelist; Eduardo Carlos Pereira, the author of a Portuguese Grammar used in all the schools of Brazil; Antonio Trajano, the author of textbooks on mathematics adopted in all Brazilian schools; Erasmo Braga, scholar, teacher and religious leader who also wrote textbooks for the youth of Brazil; Miguel Rizzo, the brilliant pastor of the large and influential *Igreja Unida* in the City of São Paulo, and who recently represented the Presbyterian Church of Brazil at the centennial celebration of the Presbyterian Church. There are many other able leaders, too numerous to mention.

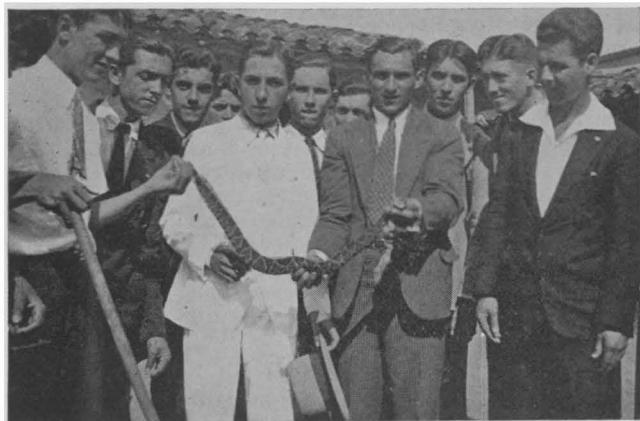
The Influence of the Evangelicals

The Evangelicals of Brazil exert an influence far greater than would be expected from their numerical strength. Like the Huguenots in the history of France they are usually better informed and more alert than the rank and file of their fellow-citizens. In general, they are intelligent, industrious, honest and patriotic, and exert a great influence upon the life of the nation.

An account of the progress of evangelical Christianity in Brazil would not be complete without some reference to the contribution to education made by the Protestant churches. The American School, founded in São Paulo, in the early days of missionary work, served for years as a model for the educational system of São Paulo, recognized to be the most advanced state of the Union in educational matters. The American School became a great educational institution which today ministers instruction to some two thousand students in all of its courses, from the primary grades up through the Engineering School of Mackenzie College. There are numerous other important evangelical schools of higher education in Brazil, such as Granberry College at Juiz de F6ra, Gammon Institute at Lavras and José Manoel da Conceição at Jandira. A large number of evangelical gymnasia are scattered throughout Brazil, as well as many primary schools. Some devote themselves exclusively to the education of believers and their children.

The success of the work in Brazil has been due,

in large measure, to the high grade of theological training given to the ministry from the days of Simonton down to the present time. Last year (September 8), the Presbyterian Seminary at Campinas, in the State of São Paulo, celebrated the fiftieth anniversary of its founding. Today it has a strong faculty of scholarly men who have also been successful pastors. Twenty-seven students were graduated in the last three graduating



EVANGELICAL CANDIDATES FOR THE MINISTRY FIND
A RATTLER ON THE COLLEGE CAMPUS AT
JOSE MANOEL DA CONCEIÇÃO

classes and the total enrollment last year was thirty-three. This school of the prophets has produced a fine type of leadership for the Presbyterian Church of Brazil.

It is not possible here to do justice to all of the evangelical institutions at work in Brazil, including the splendid work of the British and American Bible Societies, of the Y. M. C. A. and Y. W. C. A., the printing presses, hospitals, sanatoria and orphanages conducted under Protestant auspices. Evangelical Christianity has become a mighty force to be reckoned with in shaping the destiny of this greatest of the Latin American republics.

Let no one suppose, however, that the task has been completed in Brazil. Not even four per cent of the total population has been evangelized. The great unoccupied Hinterland is destined to receive millions of people who will need to hear the Good News. Besides this, in the forests of the great Amazon Basin, there are many wild Indians who have never heard the Gospel. The task of the evangelization of Brazil has been well begun, but it is far from completed. The nation is still young and in the formative period of its existence, so that *now* is the opportune time to lay the foundations for a still greater Church of Christ in Brazil. It is the part of Christian statesmanship to act now, in order that the people of our great Sister Republic may be won for Christ and may enjoy all the blessings of His full salvation.

Experiences of a Missionary in Hainan

By REV. HENRY H. BUCHER, Nodoo, Hainan, China
Missionary of the American Presbyterian Church

[Mr. and Mrs. Bucher are just completing their first term as missionaries in Hainan, the island off the south coast of China, and recently raided by Japanese bombing planes and occupied in part by Japanese troops. Mr. Bucher (in personal letters) describes graphically some experiences connected with mission work in Nodoo and on tours into the country. The latter reveal a few of the trials that a missionary encounters today in a land that lacks good roads and many other conveniences to which all travelers have grown accustomed in countries where good roads, comfortable inns and gasoline stations abound. The day of the pioneer missionary has not passed.—EDITOR.]

ALTHOUGH there have been no actual raids or loss of life in Nodoo (due to Japanese raids), there have been many scares and panics! Altogether this unspeakable, “undeclared” war has made inroads upon our strength and energy—and nerves. In all my life I have never before experienced so sustained a drain upon my energies, both mental and physical, as during this past year. . . .

Mr. Melrose (a fellow missionary) left on furlough last Spring (1938) and from that time I have been the only man of the missionary personnel in this part of Hainan. I have had charge of the employees and of all property and repairs of the large compound. I have also had a goodly share of the accounts and bookkeeping—which can be a thorn in the flesh to one not trained or experienced in it. This has been merely “incidental” to my major missionary task as one of the superintendents of all the evangelistic work in Nodoo, with a dozen churches and a congregation of several thousand. I am the treasurer for all the evangelists in this area, and pastor of six of the country churches which have a combined congregation (not membership) of two thousand. In addition I am responsible for the Lodi field in the mountainous interior where there are twenty-five hundred professed Believers awaiting instruction. I much prefer this phase of work to the administrative details and bookkeeping in the mission station, but someone must take care of these details and I have been the only man to undertake it for eight months. It has been necessary for me to be absent in the country a great deal, so that the station work has piled up.

Early in the morning—at about 6:30 a. m.—the daily procession begins. It is made up of meet-

ings, accounts, many details of administration; oversight of workmen and evangelists; a funeral or a wedding; then some of the Loïs (aboriginees) come to buy salt or fish from us to take back into the mountains. They are so often cheated in money deals that they depend upon us to help them. They bring their midget chickens and sell them to us so that they may have a few cents to buy things for their simple needs.

There is a satisfaction in spending and being spent for people in need, but one practical problem I face is the problem of finding any uninterrupted time for Bible study and prayer. This is one of the hardest problems a missionary has to face—to be so busy in well-doing that it is difficult to keep the spiritual fires burning! This Nodoo church and compound is a very live place; nowhere else in Hainan is there so much activity in the church, or so many meetings (averaging one meeting each night and a chapel service every morning). The work that I enjoy above all others is the evangelistic work and the contacts with people out in the country.

Roughly speaking, in the past eight or nine months, I have been away from home out “in my pasture” half the time. The average trip takes about one week. First there are periodic visits to each church area to examine candidates for baptism and to hold communion services. Then there are eight-day Bible institutes for the instruction of ignorant Christians; third, there is the preaching of the Gospel in towns and markets in order to contact those who have never or seldom heard the Gospel message!

While we lived in Kiungchow, where the Hainanese language was the medium of expression, I did a great deal of this third type of evangelistic work and enjoyed it. There is a thrill in knowing that one is speaking to many who are hearing the Gospel for the first time. Since coming to Nodoo I have been able to do very little evangelistic work of this kind because of the “confusion in tongues.” One cannot hold a boisterous crowd when speaking in a tongue that they cannot understand. In Nodoo we are face to face with one of the most amazing dialectical jumbles—the true cross-word puzzle—in all China, if not in all the world. If this sounds like an exaggerated statement, listen



A GROUP OF CHRISTIAN LOI WOMEN IN HAINAN. THEIR VILLAGE IS NEARLY 100% CHRISTIAN

to the enumeration of the different tongues common here. Every day in Nodoa I hear six major dialects spoken: Hakka, Limko, Mandarin, Damtsiu, Hainanese and Cantonese. As if six were not enough, and to add to the confusion, we often hear the melodious monosyllables of the Loi, Miao and Malaysian tongues. If this is not a "Babel" and confusion of tongues, then I do not understand the meaning of these words. These six major dialects, though they have some similarities (as is true in the Romance Languages of southern Europe), are distinctly different tongues. Some of the people can speak and understand only one of these six; most people can converse in several, not a few can make themselves completely at home in all six! Unfortunately this last ability does not come to an American without the lubricating agency of a great deal of "consecrated sweat."

Last summer, as I traveled in the Limko field and conducted Summer Bible Institutes, I undertook to apply myself to the Limko dialect so that my work there might be more effective. My first attempts were not crowned with complete success! Upon entering a home, if my host put himself out to be courteous and hospitable I remarked, "*Murn*

huke mo," thinking that I was telling him not to put himself to so much trouble. But by a slight mispronunciation of the "o" in the last word "*mo*," what I really said was: "Don't act like a pig." On another occasion, I started out to take a walk after a day of holding classes. Someone asked me where I was going and I thought that I replied that I was going for a stroll to cool off. By the slightest difference in tone, which most foreigners would not notice even if it was pointed out, I actually said: "I am going to visit a young lady."

After several such experiences I realized that Limko is not one of those tongues that is easy to pick up from hearing it spoken occasionally, so I hired a teacher and studied an hour a day for a month or more. These later efforts have been crowned with so much success that on December 18th I preached my first sermon in Limko. My aim is to be able to speak to the people in their own dialect wherever I go.

In the last month there have been two phenomena to cheer our hearts greatly: First, the local Nodoa church sponsored a great collection throughout this area for the benefit of war sufferers in North China. Over six hundred local dollars were given by Christians and non-Christians

working together. This is a new thing under the sun!

Another new thing is that at Christmas time about thirty Loïs came down from the mountains and brought over ten dollars as their contribution to the work of the church in this presbytery.

At the present stage in our Hainan church there is even a greater need for teaching the Bible to those who are already professing Christians than for bringing larger numbers into the church that has already too few teachers.

The persecution of Christians by one of the Loï chiefs is so bad that the Christians have begged me to go out to the country field and see what I can do, largely working through official channels as I have no authority to deal with any Loï chief. However, I can talk with him, and we can pray. It is a five-day journey on foot to the area where the trouble is so that I shall have to walk one hundred and fifty miles, mostly up and down mountains. But it's all a part of the Lord's work and there are great rewards.

* * *

Traveling Under Difficulties

A recent trip from Hoihow to Nodoa was over the worst road I have ever seen in all my life—and I have seen very bad roads in southeastern Asia (China, Siam, Malaysia), India, Persia, Russia, Turkey, Europe and America. The only trip that was worse in physical strain was the two days and three nights without stopping in an old truck from Douzdab to Meshed, Persia! When I left Hoihow I doubted the wisdom of starting out in the face of the storm but as I had been sent to get typhoid serum in a hurry I wanted to carry out the commission and keep faith with the Nodoa hospital.

The first forty miles we covered in a little over three hours. The rain came down in torrents; the wind blew and the road was execrable, but not impassable. It seemed a little ominous that in all that time we saw not one other car, nor did any cars go out from Nodoa all that day! Just before we reached the half-way road-house, darkness came upon us and we experienced what may have been an attempted hold up by bandits. However, we reached Sim-toa and had a warm Chinese meal. The question arose: should we attempt to cover the other forty-five miles that night after dark, with the possibility of robbery (as another car had been plundered there two weeks before), or should we spend the night in the car at Sim-toa and try to complete the journey the next day over roads that would be still more softened by a typhoon rain all night? On the one hand I thought of the \$700 that I had in my suitcase. On the other hand there was the likelihood that the roads would be impassable the next day, in which case

we might be compelled to spend several days along the road. Unwisely perhaps, we decided to chance it and trust God—so off we went into the night and into trouble!

Those next ten miles of road were unlike anything that I have ever seen; I shall carry a mental picture of them for years to come! The rain came down in torrents so that at times I could not see where I was driving and the wind became alarming. In the light of the headlights the roads looked impassable and at times we would sink in so deep that we would come to a dead stand-still. By backing and charging and trying new ruts we would finally be able to go on. I began to think that we would make our destination after all, but in the blinding rain and darkness I failed to see a big hole until just too late. We settled down in that hole until the rear left wheel was out of sight and the rear right bumper was sunk in water and mud. The engine ran fast down on a semi-hard shelf of dirt and the axles were buried in the mud. With our mind on a possible robbery we turned off the headlights, got out in the drenching rain and deep mud and dug frantically with the hoe that I always take along. I must have spent at least a half hour down in the mud on hands and knees trying to get the jack under that rear bumper, but the weight of the car only rammed jack and stone down farther into mud. We were stuck and no joke—and nothing for miles but fields and water and a sea of mud. The force of the rain beating against our faces became unbearable, so we climbed back into the car to wait for it to let up a little. We sat there, soaked to the skin with mud and slime and the driving rain; we had begun to shiver and chatter with the cold when to add to our miseries the wind became so violent that it drove the rain through the top and the side curtains. I had begun to picture what we would be worth in the morning after a night spent huddled there in the damp and cold our bodies soaked and chilled to the bone—when *rip!* before we knew what had happened the wind took the top right off the car. It did not take us many minutes to conclude that we couldn't longer contemplate spending the night there and live through it. We would have to abandon the car to its fate—and in the back seat was over a hundred dollars worth of school uniforms, hats, books and other things that I had brought along so that they would be safe! Maybe I didn't hate to think of deserting the car there in that condition to be blown and rained upon, for no one could tell how many hours—and open to the sky! However, we were desperate and had begun to think pretty serious thoughts. Each grabbed a small handbag containing personal belongings and a change of clothing. (The \$700 was in a large suitcase with all my clothes.) I would gladly

have left the clothes behind in order to travel light in the storm, but I couldn't open the bag there in the driving rain and take out that paper money. So we started toward No-vun which was several miles away.

I shall never forget that wild walk. You can picture us in the midst of a cloudburst and a typhoon wind; the former cut into the skin and made vision almost impossible; the latter blew us around at will and at times threw us down on the ground or into the fields, or started us running along the slippery road, unable to stop and unable to proceed without slipping and falling. My long suitcase acted as a sort of sail and caught the wind so that it was all I could do to keep standing upright. The water and mud were often knee deep; at other places the road was slick and slippery as ice. I fell headlong in the mud a dozen times, and twice I picked myself up in the fields off the road entirely. Our knees and legs grew weak and our backs ached. That seemed the longest walk I ever took; actually it was only four and one half to five miles! Talk about Paul Revere's ride. That was tough on the horse; this was tough on us!

A Midnight Adventure

Finally, at nearly midnight, we found ourselves on the outskirts of No-vun—some distance off the main highway. Along the road we had passed five or six other cars in mud holes; one was down in a field and deserted. They had all started out earlier that day in the hope of beating the storm to Nodoo but all had lost the race. We were covered with mud from head to foot, drenched and soaked, chilled to the bone, and nearly "down and out." We were miserable specimens of humanity, and it didn't add to our peace of mind as we walked through the streets of the town (themselves little rivulets) to see buildings blown down and other evidences of the violence of the storm. We could not but think of the car out there on the highway and we wondered what would be left of it in the morning. Of course my mind turned anxiously toward Nodoo, wondering what my wife was doing during this storm and how the children were. Had she been able to get the windows and shutters securely locked without help. For months the roof of our house has been leaking like a sieve: the tiles were very inferior, and in a recent storm we had to place pans to catch drips in about five different places. The mental picture was not very reassuring, or calculated to remove anxiety.

We were somewhat reassured by the fact that we saw on the only street of the village two cars that had taken refuge from the storm. If the passengers had been taken into the houses near by then the people of this small village must be awake to the fact that the road was impossible; they

might be disposed to take us in. While the Chinese are naturally hospitable they are not inclined to receive strangers in the middle of the night and out in the country, for they have learned by bitter experience to assume that everyone is an enemy at such times. (The robbers are very bad in that area.) One would be apt to be met by vicious dogs and perhaps a gun shot rather than by hospitality. This had been the subject of not a little talk before we arrived.



SOME OF THE WILD LOIS IN A NON-CHRISTIAN VILLAGE

But there was never so much as a dog bark, for all animals were locked indoors; not a living thing was stirring and apparently all were dead as the toms. That is the first time I have ever approached a village in China after dark (or in daylight for that matter) without a multitude of dogs going wild and making the air hideous. Every house was securely locked, with doors and windows barred against the storm, and all the inhabitants tucked snugly away under all the warm covers they could collect—for it was cold. We first tried the inn, or roadhouse (which is also the headquarters of the Public Road Department for that area). We yelled, and pleaded and shouted ourselves hoarse—singly and in unison; we belabored in desperation. It was all utterly useless waste of breath and energy. We did not seem to be able to make ourselves heard above the noise of the storm. (Next day we found out that they heard us but didn't want to be bothered; or they thought that we were robbers.) We didn't dare beat on the door to attract attention for fear lest we might get too warm a reception. So we went down the street and tried other places. Soon we came to what we later found to be the "Smoking Palace" (opium den) where we saw lights through

the cracks in the building. We carried on a lively and edifying conversation with the people inside through these same cracks; but they had no intention of letting us in. They called out:

"Go away and leave us alone. We won't open to you as you are robbers."

But we had no intention of being denied as we were getting desperate. We said:

"If we were robbers would we be standing here with a flashlight lighted up and shouting to you through the door, making a lot of racket and inviting you to attack us? Robbers wouldn't be that stupid!"

So the talk went on into the night, for what seemed to us hours. We were making no headway and were about to give up hope of getting in anywhere—when an old woman (who had no money or valuables and so was not afraid of being robbed) took pity on us and let us come into her house. There was no room for the four of us, but we, at least temporarily, found warmth and shelter; she finally persuaded the gallant smoking braves across the street to let us come into their commodious quarters.

The first thing for us to do was to take off our filthy, drenched clothing. We did not have one really dry garment in our handbags or in my suitcase, but we had some semi-dry pieces and shared what we had. For instance, my pajama tops looked ridiculous on a little 110-pound Chinese—Bit-kheng, one of the hospital assistants. We had quite an interested audience of men and women whose curiosity as we changed our clothing might charitably be explained as "fraternal interest." I was too far gone to be "nice." They finally gave us some food and a warm drink of some kind which fortified us against the night that we had to endure.

For a bed all four of us were provided with double doors supported on two wooden horses; for pillows we each had a nice ten-inch brick (guaranteed not to break from the weight of one's head, nor to transmit insect life.) The roof leaked but not directly over our heads. The floor was so muddy and slippery that we could scarcely walk or keep on our feet. There was very little sleep for any of us that night but we survived!

The Morning After

The next morning with empty stomachs we trudged back over the road we had trekked the night before and took five or six men with us to help push, drag and persuade the car out of that mud-hole. My imagination had painted a very sad picture of what the car must be like after being out on the road all night, through a typhoon rain and with no top. It was certainly an awful sight to behold—with all the contents (hat-boxes and school uniforms) melted and merged with the

leather seat-covers and the coating of mud. But the car was not utterly ruined. I collected what was left of the top from a near-by field and folded it up for future use. The engine, the coils, and all else were soaked—and it was still raining by gusts and spurts. To start the engine seemed hopeless but I took a chance and tried the Chinese method that I have seen used with success but not without risk. We ignited several pieces of paper and put them into the engine so that the flames curled around the coils, cylinders and spark plugs to dry them out. It sounds dangerous and it is, but we were desperate and still damp and hungry from the proceeding day's "lark." The plan worked like a charm! The spark caught and the engine started. I would not recommend the method to folks at home but it might be a good thing to know about when you visit Hainan.

The day's work had just begun. There were ten men with sturdy poles and great strength, but the car would not budge an inch, so deep had it settled, with the bumpers under water and mud and great suction holding down the rear tires. We must have worked at it an hour before we gave up and hired several more men to lift the car bodily out of the slough. Then all rode the running board back to No-vun, and it was well that they did, for they often had to get out and push us through ruts so deep that the bottom of the car literally plowed through the mud, and the front axle and radiator acted as a scrape to level off the road, clear away rocks and prepare the way for the more vulnerable parts behind. It was a miracle—nothing more or less—that we got through that stretch of road as far as No-vun which is the worst stretch on a very bad road. We drove into No-vun to get something to eat, pay our bills for our luxurious night's accommodations, and buy gasoline from the Public Roads Headquarters. I had started from Hoihow with ten gallons, had made about fifty miles of the eighty-nine and had only two gallons left. That gives some idea of the state of the road; under good conditions my car can do nearly twenty miles on a gallon of gas.

Of the rest of that trip as far as Notia I will spare you the details of the numberless times we got stuck, the hours we spent pushing, digging, jacking up the car and putting rocks under the tires. It will always remain etched upon my memory as incomparable. We learned that between Notia and Nio-hau two bridges had been washed away and were told that we might as well give up any idea of reaching Nodoa that night. But after all our herculean efforts, we were not going to fail to reach our goal when so near—especially as we feared one more night in wet clothes and with empty stomachs might be the end of us. So we went on. The first bridgeless stream was not wide

but had high banks and a deep swift current. We hired a bunch of farmers to bring beams and planks, and in a couple of hours a bridge was put across where there had been none before. There was a clearance on each side of only a few inches. We had not gone far before the farmers were tearing down the bridge so the next cars to come along would be obliged either to pay four dollars to them to rebuild it or could sit there and enjoy the beauties of nature.

The second bridge was wider but the approach was damaged and speedy and temporary repairs were out of the question. We decided to take a chance, running through the stream, though the water was deep and the current racing. There was an ox-cart crossing at that point; but a crossing possible for an ox-cart is usually impossible to a car. Out came our hoe and again we went to work leveling off the approaches and cutting down the bank that we must ascend on the other side. The water was almost up to the waist and the ascent on the other side looked almost impossible. But the alternative was to leave the car there or spend the night with it in our exhausted, hungry, wet, clammy state. If I had to leave the car in the middle of the stream it would at least be washed clean, so I breathed deeply and made the attempt. The water was up to the engine and the vulnerable parts, but it was so heated from its exertions that it resisted the water. That is my theory—because before we reached home the water and mud had permeated into the motor and stalled us; the battery, carburator, and coils were soaked and coated with mud. It was too much for even as noble a car as my little Ford. We had to push her the rest of the way home—and our entry into the compound gates was anything but triumphal! The next day (Sunday) I spent in bed, conscious for the first time in years of many usually well-behaved muscles, now sore as a boil all over, almost too tired and weary to sleep. The next two weeks I spent all the time I could spare working on that car, cleaning it inside and out, putting on a new canvas lining for the top, and repainting the whole car. It really looks very well, but I fear it will never be the same again.

Developments in the War Zone

Later: For days we have been intensely watching developments in the war zone—and especially the lightning attack upon our own Province. Everyone is greatly disturbed and for several days I have done little but talk with callers, trying to allay fears, answering questions about what is happening (the Chinese will believe that somehow we have inside information that is kept from them). Several days ago came the staggering news of the fall of Canton and its destruction. All communications with war zone and the rest of

China through Canton are now cut off and we are left in the dark mostly—and the victims of the most alarming rumors. The loss of Canton, nerve-center of the wealthiest province in China, is a dreadful blow, and an awful heartbreak to Hainan. There may have been darker periods ("before the dawn") in the history of other nations—but it is not to be denied that the present picture is black. We still have hope and faith but we do not know what our future course will



LI-EK, THE LOI LEADER, WHO BROUGHT HUNDREDS OF HIS PEOPLE TO CHRIST

be. Before we can write another letter communications may be cut off entirely, or Japan may take over the island and establish a rigid censorship. Already word has come from Hoihow that the local Government has ordered all the Chinese women and children and old people to flee from Hoihow and Kiungchow to the villages. The French Consul has notified us that France will not defend Hainan, and advises all American women and children to leave for Hongkong, as he considers the Japanese invasion of Hainan as a matter of a few days or possibly hours.

We have made up our minds, for better or worse, to stay by here for the time being at least. We will stay and serve the people just as long as we can, for I prefer to stay by the people here at a time of stress and danger.

Projecting Beams from Lima, Peru

By DR. SAMUEL S. RIZZO, Newark, N. J.
Pastor of a Portuguese Presbyterian Church

THE recent conference of Lima was not without religious significance. Its political results, valuable as they were in proclaiming the validity of International Law, and in promoting friendly relations among the nations, are secondary in importance when compared with the recognition of certain moral principles accepted by the conference, and of great significance to the Kingdom of God.

Religious and Racial Liberty

The Lima conference was an event, perhaps unparalleled in the history of Latin America. Twenty-one nations, after much debate, and with full acquiescence of their respective governments, signed a document upholding the principle of "individual liberty without religious or racial prejudices."

While the Americas are not entirely free from religious intolerance, it is only fair to say that such intolerance as exists in the republics of the south is usually the work of Roman Catholic priests. Such intolerance is not condoned by the laws and is repudiated by the best citizens. When a Presbyterian minister was expelled from the city of Aparecida, Brazil, and the furniture of his hall was burned by a mob led by German monks, the ex-president Washington Luis, then governor of São Paulo, sent a squadron of cavalry to the scene of disturbance, and for several Sundays the same pastor preached in the open air, protected by the State troops. I have seen a Christian Jew knocked down by men of his race when he attempted to preach the Gospel in Columbus Circle, New York. Religious liberty was not vindicated more quickly or with more emphasis by the police of New York, than it was in the case at Aparecida. In both instances the intolerance was a violation of the law of the land and was not condoned by the State.

The statesmen of South America are, as a rule, proud of their "liberalism." When I invited a diplomat in New York to come to a religious service in my Portuguese Church in Newark, knowing that he was of different faith, I added to my invitation, "I know that you are a liberal." He sent me a courteous reply, stressing his liberalism and promising to prove it by attending the

service. The liberalism of President Vargas goes so far that, being a nominal Catholic, he does not apologize for naming his son after the great reformer Luther.

Several years ago a proposal came before the Brazilian Congress to "declare" Roman Catholicism the religion of the majority of the Brazilian people. President Vargas, then a congressman, wrote:

With reference to the proposed amendment (to the Constitution, Item No. 10) stipulating that the Catholic Church is the church of the majority of the Brazilian people, I think, in the first place, that such statement is very disputable. In order that a person might call himself a Catholic, he should know the doctrine, accept it and live it. With such conditions only an *elite*, a select minority, comply. The high circles in social life have adopted a Catholicism rather sceptical and elegant. And the vast ignorant masses are still in the age of fetishist worship of saints with several miracle-working specialties.

The amendment was rejected by an overwhelming vote.

At Lima, when the world's political skies were so dark, it was an auspicious time for this "liberalism" to project itself as a beam of hope for democracy. How long shall "individual liberty without religious prejudices" prevail in Central and South America we do not know. With the world constantly menaced by dictators, and the devil active, anything may serve as a pretext to justify the invalidation of this religious liberty. But while it prevails may we, ministers and laymen, be made equal by the power of the Holy Spirit, to the opportunity of this hour.

The Christ of the Andes

Of far-reaching significance was the declaration at Lima, by the twenty-one nations of the Americas, to express their "unbreakable desire for peace, and their profound sentiment of humanity and tolerance." Next to the delegation from Bolivia sat the delegates from Paraguay, all in joyful mood, glad that no longer an abnormal relation of hate existed among the family of nations in the Americas. Dignified and greatly esteemed, presiding over the most important committee of the conference—the committee on Declaration of Solidarity—sat one of the oldest statesmen of the Americas, the Brazilian delegate, Afranio de

Mello Franco. He was the sole arbiter of the dispute between Colombia and Peru over the conflict of Leticia, and his efforts for peace saved thousands of lives from destruction at a time when Peru, Colombia and Ecuador had already embarked on a wholesale arming for war. When, in the midst of the conference this gentleman received the sad news of the death of his son-in-law, the sincere sympathy of his admirers poured in in hundreds of telegrams daily from all the Americas showing to the world that those who labor for peace are blessed by man, as well as by God. Let us be thankful for the peacemakers of the Americas, and let us pray that the Christ of the Andes, today ruling over the Chaco, in Tacna-Arica, and up in Leticia, shall be always the Prince of Peace in the Western Hemisphere.

Solidarity at a Sacrifice

Commenting on the Declaration of Lima, a Brazilian newspaper wrote: "The only victory that is really to be seen in the declaration of continental solidarity of Lima, is the loyalty and spirit of sacrifice of twenty other nations, who, in order not to break the unity of the Americas, abandoned their

own plans to accept that from Argentina." Twenty-one nations of the Americas refused, in the critical hour, to "isolate" Argentina, writing a declaration of continental solidarity without the signature of Buenos Aires. "The victory belongs to the Messrs. Hull, Mello Franco, Conchas and others, who were magnanimous and did not demand that which the superiority of their forces . . . could suggest." This declaration marked an attitude most dramatic in the history of the Pan-American Conferences, and perhaps never equaled in the political history of the world! Twenty-one republics sacrificed their personal preferences because they could not bear the separation of a sister republic from the family of nations. This speaks of the unity of the Americas much more effectively than the Declaration of Solidarity in itself. It was a beautiful example of the Christian principle of "the second mile," practiced collectively.

* * *

Liberty, tolerance, peace and magnanimous sacrifice were the contributions of the Conference of Lima to a world darkened by the lack of these virtues. Christian people welcome them as new rays of hope for mankind.

Among the Indians in North Dakota*

By the VEN. THOMAS A. SIMPSON

Archdeacon of Indian Work, North Dakota

ON THE Standing Rock Reservation, North Dakota, there was Red Hail, a Sioux chief, so named, says Indian tradition, because he was born during a great meteoric shower. For many years he welcomed Indian missionaries to his cabin for services and largely was responsible for the building of St. Gabriel's Chapel at Red Hail Camp (Brien). St. Gabriel's has produced some fine Christian characters among whom are the Rev. William Skala (White) Cross, a grandson of Red Hail, and Luke and Lucy Shoot-the-Buffalo. Lucy invited the annual Indian convocation to meet at St. Gabriel's in 1937. Arguments were advanced in favor of other stations. It was said that good food would be served at St. Sylvan's, while at St. Gabriel's there was a den of rattlesnakes which the people from Fort Totten did not like. Lucy promptly replied (her remarks being interpreted) that nowhere did the Bible teach men to worship their stomachs. She acknowledged that there were rattlesnakes at St. Gabriel's and that one of the snakes had seven tongues and one tongue was liquor. Pointing at

some of the men present she said "and he has struck some of you." But she remarked that it was a good place to be, for if he came after anyone they could run to the church for refuge. Lastly she said the river was near by and those who did not wash very often could come for a swim.

William White Eagle's zeal for Christ led him into active missionary work, both on the Standing Rock and Fort Berthold Reservations. On one of his missionary journeys to Fort Berthold he was the means of Yellow Bear's conversion. One night as he was conducting service in his tent, Yellow Bear went on the war path, determined to put an end to such religious activity. Yellow Bear waited for a moment outside the tent before going in to break up the meeting, but as he stood there he heard for the first time the message of the Master spoken through the lips of White Eagle. His conversion followed. At his baptism he was named Paul after St. Paul, who also was once the enemy of Christ.

Paul Yellow Bear was an unusual man; as he formerly had used his natural gifts to keep his

* Condensed from *The Spirit of Missions*, December, 1938.

friends and neighbors in paganism, he later used them to win people to Christ. For many years he was lay reader at St. Paul's Chapel, where he has left a lasting impression.

Paul Bear-Paw, another convert from paganism in North Dakota, served for many years as lay reader at St. James' Church, Cannon Ball, where his widow, Julia, is still an active communicant.

Thomas Ashley, another chief figure, was an able leader and efficient interpreter. As an interpreter he served faithfully, with marked ability, not only his Church but also the Government and courts of justice.

In St. Sylvan's Mission, in the Turtle Mountains, labored that staunch Christian, Rising Sun, a full-blooded Chippewa, who lived to the age of 110 years. His name was given him because he first saw the light of day when the sun was peeping out of the East. When past middle life he settled down in the Turtle Mountains and devoted his time to raising cattle. He was partly the means of preventing a repetition of the Custer massacre in the Dunseith hills when the county authorities had a misunderstanding about taxes with the mixed-blood Indians. When Rising Sun and his wife received their first annuity from the Government, they bought thirty dollars worth of lumber to help build a chapel that they had been wanting for years, keeping the lumber in their little log hut for six years before their ambition was realized. St. Sylvan's log chapel, standing on a high elevation of land, is a monument to Rising Sun's devotion.

The present work at Breckenridge Memorial Chapel began in 1898. It is about six miles from the Agency in what is known as the Crow Hill neighborhood. An Indian named Iyayukamani (He-Follows-Walking) had loaned a house where services were conducted in the Dakota language. Iyayukamani was a stalwart Christian and is remembered as the founder of the Church work at this point. Bernard Rainbow, brought up under the Christian influence of Iyayukamani, carried on the work of lay reader for many years.

In recalling these and other names it can be seen that the work among the Indians in North Dakota is unique in that it is the result of the missionary zeal of the Indians themselves.

Today there are some eight thousand Indians living on the four reservations where the six missions of the Protestant Episcopal Church are located.

The largest mission on the Standing Rock Reservation is St. James', three miles south of the village of Cannon Ball, in the center of a large Indian community. The name Cannon Ball is derived from the huge rock formations found in the

vicinity. Here the Church has some eight acres of land, church, parish house, rectory, and mission home; all in charge of the Rev. W. S. Cross, a retired Indian priest. The existing social and moral conditions demand recognition. The Government has established a local school system in addition to nonreservation schools but the average home life has not kept pace with these advances and the returning student has almost insurmountable problems of adjustment, often reverting to old reservation ways of living. Sickness is prevalent while social diseases play havoc with countless Indians. Among children, the death rate is especially high. Doctors and hospitals are miles away and there are some tragic deaths. Only within one-half mile of St. James' a young girl died of tuberculosis while in the same one-roomed cabin a young mother was giving birth to her first child. And there was no one to help!

An adequate program of religious education for Indian children is something yet to be achieved. Distances, weather conditions, general environment, seem to be insurmountable difficulties. Apart from two Church missions there is no organized religious instruction. Leaflets, manuals of instruction, odd numbers of the Christian Nurture Series, religious pictures, are given out and used at home, where many of the parents welcome the help given. But the Church has not yet touched the problem. The men have their guilds and carry out a program of service adapted to local needs. The Woman's Auxiliary branches meet for worship and work.

Mr. Robert Fox, an Indian trained at Santee, Nebraska, and his wife, are doing excellent work in St. Paul's Mission to the Arickara tribe at Fort Berthold. Since their coming the work of the Church has made real progress. Once a month they give religious instruction at the public school, to classes that are increasing in numbers. The Arickara people, having had more educational advantages than some other Indians, are more advanced and more prosperous.

Originally St. Sylvan's Mission in the Turtle Mountains consisted of a log chapel and seventy acres of land, but about five years ago the National Indian Association turned over to the Church their abutting property consisting of 220 acres, a dwelling house, a frame parish hall, and some dilapidated buildings.

If the story of this Indian field had to be summed up into one word it would have to be the word *need*. Not only is there need for physical direction and assistance, there are those deeper and more urgent needs arising out of the social and tribal background of the various groups, which can only be met by a well-balanced program expressed through the Church.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MISS GRACE W. MCGAVRAN, 5718 OAK AVE., INDIANAPOLIS, INDIANA

Combatting Summer Heat

Although it was early summer it was already hot. Sheer inertia would keep some people from attending their missionary meetings. The two missionary organizations in one church were busy planning attractions, the pull of which might overcome that tendency to stay at home. The women's group, made up of women who can come in the afternoon, had its special problems. The business women's group (who necessarily met at night) had to combat the fatigue resulting from work through long hot hours.

At this point an invitation came from a former minister of the church and his wife, to both groups, to hold their next meeting at the country home to which he had retired some years ago.

The invitation was accepted with delight. But careful planning had to follow. The country place was some distance from the neighborhood so that busses had to be chartered, and the necessary meals planned.

One group went in the afternoon and one in the evening and both enjoyed a delightful time. The attendance was as good as if the weather had been more propitious. The programs were excellent; the fellowship was joyful, with an opportunity to wander through the orchard with its closely mowed grass, among the flower-beds, along the raspberry vines, and beside the lily pool. After a dusty day in town it seemed like a different world.

While only a few societies can enjoy such an experience, it is possible for more than actually experience it. Many times persons with lovely grounds are

glad, once a year, to open them to such church groups, especially when the hostess is a member of the group.

In planning such an event, it is wise to put extra effort into the arrangements, so that everyone may have an unusually good time "visiting." The trip out in the bus may be made a jolly occasion. Have good, simple and ample food. Have a good program, suited for outdoor production.

Every summer meeting, from which members of the society come away saying, "*Didn't* we have a good time? Let's do it again next year," has not only accomplished its purpose in this series of meetings, but has had a real part in training the women to look forward to summer missionary meetings, instead of avoiding them.

Telling What They Have Seen

There is an eternal fascination in hearing about interesting things that we have not seen. There is even greater fascination in telling about things we have seen to those who have not seen them. Why not make use of those two characteristics to achieve summer program effectiveness.

A missionary group in a large city asked several members to look into certain institutions last summer during the study of *The City*. (The summer before the same group had asked members to look into the Negro's living conditions.) A morning in the juvenile court; a visit to the county home for orphan children; a few hours in police court; time spent in one of the settlement houses—these were a few of the trips made.

At one of the regular meetings the members who had made these trips told about them. They spoke informally, not attempting to philosophize or to summarize situations. They merely gave their impressions. Those who had not been able to go, gained a new vision of the needs of a great city and of some of the very human ways in which life can be changed when someone cares enough to do something about it.

What is there about which your missionary society, your church body, or your young people's group need first-hand information? Do they know that many human beings are suffering in the suffocating streets and alleys of the very city or town in whose comparatively cool suburbs you live? Do they know some of the difficult working and living conditions of migrant workers in your own county? Do they have first-hand knowledge of the way in which social service and church agencies are working? Do they know what avenues of volunteer service are open to some of themselves?

Try making investigations. Those who do it will be glad to tell about it. Your meeting will have a breath of reality to it which will attract, in spite of hot weather.

A Book Meeting in August

August is usually a very dead month when many churches almost close their doors.

But it is during those very "dead" times that many people have more leisure for reading than at any other time during the year.

One organization asked a committee to select new books deal-

ing with various missionary subjects. These were to include stories, biographies, travel, history, background material, and even such things as the poetry and the philosophy of a certain country or people.

One person, quite clever at such things, took five or six of the lighter books, and selected from each an incident which she dramatized. The dramatization in each case ended uncompleted at an interesting point, leaving the group with a desire to know what happened next.

The dramatizations, together with a review of a book or two, formed the program for a meeting, and started the autumn reading in a very effective way.

Why not have a book meeting sometime during the summer? If you do not wish to have dramatized incidents from books, there are many other ways in which books can be introduced. Perhaps you can secure some member, or some one else who is a well known reviewer of books, able to give a really thought-provoking book review of one of the important books for the coming year's study. The one review may make up the entire program—one to which guests might well be invited, and one which would stimulate the reading of the book by every member of the group. Such books do not often appear, but the type we have in mind is that of *House of Exile* (China), by Nora Waln, or the more recent *Himself* (India), by Ramabai Ranade.

Vacation Church School and Mission Study

Now is the time to survey the field of studies in world friendship and in the missionary work of the church which are available for Primary and Junior study in the Daily Vacation Church Schools which will be set up this summer in thousands of churches.

Vacation Church School is an ideal place for effective mission study. Make sure that those in charge of selecting the studies this summer are aware of the available texts along this line.

Among those put out cooperatively by a number of the denominations, are very good units on world friendship. Less well adapted to the longer vacation schools, but good for those running for a short period are the texts of the Friendship Press (New York), which can be secured through any denominational publishing house.

Talk over the matter of mission study with those in charge of the vacation school planning. An effective course should be placed somewhere in a three-year cycle. Write to your national children's work director, the missionary education department of your Board of Christian Education, or similar organization, or to your church publishing house for specific information.

A Comparison

I thought of it once as I sat by myself
And looked at the boxes that sat on
the shelf,

One so large, one so small, with a
contrast most grim.

A handbox for me, and a mite-box for
Him.

I paid for my hat and I paid for my
gown,

And I paid for the furs that I purchased
down town,

And when I returned, it was plain as
could be—

A mite-box for Him and a handbox
for me.

I tossed in a dime, but it didn't seem
right;

I couldn't be proud of that curious
sight;

So I took out my check book and tried
to be square;

For I wanted my giving to look like
my prayer.

—By Sarella Te Winkle, in
"The Missionary Monthly."
Used by permission.

American Youth Can Serve

One of the most interesting developments of recent years is the type of volunteer service made possible to American youth under the American Friends Service Committee.

Since 1934, when the project was started, the movement has grown. What is it?

Briefly, work camps are set up—there were six or seven of them in 1938—where carefully selected college or university young people spend eight weeks

living in areas of tension, conflict or economic readjustment, "working on some community project of social significance involving physical labor."

Work camps require more than a desire to serve. Only those should apply (says the folder describing them) "who are willing to live cooperatively as a part of a group; do hard physical labor; impose self-discipline as a member of a democratically organized group."

Hard labor, we might say in passing, means just that. Wrecking houses to create playground space; quarrying stone to build a dam; clearing land for farming, making roads—these and other projects are done under technical supervision and must be done right.

Hard labor is not all. No one does the camp work for the workers. It is a cooperative enterprise and the campers must do camp work themselves. Then there are hours of study. Each camp, with its relationship to one of the areas noted above, engages in serious study on the problems of the community and ways of working toward their solution.

You could not do better for your young people this summer than to investigate with them this particular field of service and other avenues of volunteer work.

You could not do better than to guide them to that which is the "moral equivalent for war, in terms of a constructive and adventurous service."

For specific information about work camps, write to the Work Camp Committee, American Friends Service Committee, 20 So. Twelfth Street, Philadelphia, Pa.

Another avenue for a different type of service may be found in the Christian Centers in migrant groups. Write to the Council of Women for Home Missions, 297 Fourth Ave., New York.

There is adventure aplenty in taking Vacation Church Schools to the children of isolated regions of our country. Write to The International Council of Religious Education, 203 So. Wabash Ave., Chicago, Ill., to ask about that.

Student Peace Service secretaries are looking for Peace Volunteers to work this summer in America, Mexico and Europe. Pacifist youth will find a thrilling service there. Write

to Harold Chance, 20 South 12th Street, Philadelphia, for information.

There are also innumerable projects arranged by mission boards of various denominations. Send out inquiries in various directions, and try to plan a constructive summer of study and valuable experience, for the young people in your church or community.

An International Luncheon

(We are indebted to Mrs. H. H. Ferguson for the following account)

An "International Luncheon," given recently in Xenia, Ohio, was a social occasion with a purpose: to create an interest in the peoples of far-away lands and to promote world-mindedness by attempting to secure a better understanding of how other peoples live, of their customs, their interests, their problems. Plans for the luncheon were rooted in the idea of the *oneness* of the human family. They can be adapted to any group.

Tables, each seating eight persons, represented countries where Presbyterians are at work. Since this group was not large enough to represent all of the sixteen countries, the following seven were selected: Korea, China, India, Iran, Philippine Islands, Mexico and the West Indies. A tiny national flag and a placard on each table indicated the country represented; and to arrange the seating, the guests, as they arrived, drew a slip bearing the name of one of the countries. The centerpiece, and other appointments of each table, suggested the country. Some of the place doilies were paper world maps, secured from Dennison's, New York. Place cards contained a statement or question about the country to provide conversation topics. At each table a "hostess," who had been previously supplied with facts, kept the talk going about her country.

The following ideas were carried out at the various tables. A little canvassing among friends, and consultation with missionaries or Board executives, will yield many other suggestions. Rice was served as a part of the main course at all the tables,

since the preparation of entirely different menus would be impractical. However, a dessert typical of each country was served, as nearly as possible after the manner of that country.

The centerpiece for the Mexico table was a bowl of cactus plants. Zinnias would be equally appropriate, since this flower came originally from Mexico. There were bright-colored doilies, fiesta china and paper napkins with a fiesta design. The dessert was penuchi, strips of fresh coconut and coffee with hot milk.

At the Philippine table, native-drawn work doilies were used, and as a centerpiece an oriental bowl with brilliant orange flowers. Place cards were hand made, using very tiny sea shells, glued to cards and tinted to represent flowers. The dessert was sliced pineapple, fresh coconut and coffee with hot milk.

For the West Indies, the centerpiece was a pottery donkey, with tiny plants growing in the baskets attached to his back. These donkeys with their baskets are the common carriers in the West Indies. Little dolls, made of sea shells and popular with tourists, were used in the decorations. A missionary friend in Santo Domingo sent a native candy, made of coconut milk, and hand tinted photo scenes in the West Indies for place cards. Another missionary in Porto Rico sent guava paste for this table served as Porto Ricans like it with yellow cheese and crackers. At this table also, coffee was served with hot milk.

The hostess for the India table made "tied and dyed" plate doilies, as this art originated with the Indians. Their favorite flower, yellow marigolds, formed the centerpiece. At this table, there was chutney, cashew nuts and "sweets." Black tea was served.

A "dish garden" made the centerpiece for the Korea table. Place cards were supplied by a former missionary. For dessert, there were rice wafers (from R. H. Macy's, New York), persimmons, a favorite fruit among

Koreans and Japanese, and green tea.

On the China table was a Chinese evergreen in a dragon bowl, and "water flowers." Woven straw place mats were used, and the place cards were Chinese scenes, attached to tiny paper parasols. Rice wafers, crystallized ginger, peanuts and "jasmine" tea formed the dessert. A list of Chinese proverbs was read, the Chinese being noted for their terse sayings.

Chopsticks were provided for those who cared to eat rice with them.

At Iran's table, the hostess sprayed each guest's napkin with rose perfume (from the 10 cent store). Roses are grown in Iran for the manufacture of perfume, so the centerpiece was a bowl of roses. Brass is much used in Iran, so the candlesticks, tray and dishes for the dessert were of brass; and since green is the Mohammedan color, the paper napkins, ink on the place cards and the candles were green. The dessert was turkish paste, dates and wafers. Black tea was served, guests putting a lump of sugar in the mouth and sipping the tea over it, according to Iranian custom.

The afternoon program included a few national songs, and items of news interest from various lands. Guests were then divided into two groups for a "Prof. Quiz" feature, with thirty questions of general missionary significance, and a score of correct answers was kept. Some of the questions were:

What people are called a "nation of Bible readers"?
Has India more, or fewer people than the United States?
Name five living religions.
Which religion has the largest number of adherents?
Name three famous missionaries of the past.

The success of such a luncheon will depend upon planning well in advance, in order to secure as much background information as possible. Denominational Boards will gladly supply songs and proverbs, and interesting facts about all countries are to be found in the MISSIONARY REVIEW OF THE WORLD.

A Story for the Children

MOTHER'S DAY FIESTA

BY VIOLET WOOD, NEW YORK

Ricardo, a Mexican boy, sat hunched over on his pony. He scarcely heeded the cattle as they wandered about nibbling grass. Then, as he heard someone shouting "Ricardo!" he looked up and saw his sister, Jacinto, running in and out among the gentle beasts, shouting: "Hi, Ricardo, hi!"

As he looked at her he thought, "When I am a man I shall buy her ribbons for her hair so that she will not have to tie her braids with shoe strings."

"What's the matter with you, Ricardo? Are you ill? Was the market-day too much for you yesterday?" she asked all in one breath.

"Ah, Jacinto, how you chatter, like a macaw, the noisiest of parrots," sighed Ricardo.

Jacinto, puffing, reached the pony and rubbed his nose affectionately. "But, Ricardo, why are you so sad on this beautiful May day? We are to have *frijoles* and *tortillas* for lunch."

"Tomorrow is the Mother's Day Fiesta."

"Ah, I have guessed. I know." Jacinto danced around. "You are afraid you will forget your poem at the Christian Social Center. It is hard to speak English, but you are very smart, Ricardo; you will not forget."

"No, Jacinto, it is not that I fear to forget the English words." Ricardo shook his head.

"Then what?" Jacinto shrugged.

"If I tell you this, you must not let our mother know I have guessed. Promise me, Jacinto."

"Yes, yes, Ricardo. It will be as if you had not said it."

"Our mother has no new *rebozo* to wear to the Christian Social Center. All the other mothers who have husbands are going to have new shawls, but our mother has no husband to buy her a *rebozo*. She will be unhappy."

"Ah, Ricardo, can't we do something?" The tears started in Jacinto's eyes. "How good you are! I did not even notice our mother's *rebozo*."

"No, it is not that I am better than you, little sister. I am older than you and notice such things," responded Ricardo.

"Now I am sad like you. Now the beautiful funny-faced pansies in my garden no longer make me laugh."

"There is our friend, Mrs. Turner, at the church," said Ricardo. "She is the one who spoke to the *Sénor* of the *hacienda* and arranged that I should take my father's place."

"Yes," Jacinto clapped her hands. "Let us go to her during the *siesta*."

Since their mother worked in the big house on the *hacienda*, Jacinto prepared lunch for her brother and herself in the little white-adobe, one-room hut that was their home. After lunch, instead of sitting on the little porch under the hanging peppers to enjoy their *siesta*, they set off at a fast pace to the Christian Social Center to find their friend.

On the way Jacinto gathered an armful of wild geraniums and dahlias to give to their friend. When they reached Mrs. Turner's house, they both stopped, suddenly frightened. The missionary welcomed them from her porch and finally Ricardo blurted out their problem, with Jacinto butting in tearfully every once in a while.

"I know just the thing," said Mrs. Turner. "You remember the Christmas pageant we had in the church last December?"

Ricardo nodded.

Jacinto burst out, "But what has that—"

"Oh, it has a lot to do with it," cried the missionary. "Remember that lovely patchwork *rebozo* I made and which your Spanish teacher wore when she was the Madonna?"

"Yes," cried both children.

"Well, I have it here and I'm going to give it to you."

"*Could* we possibly have that one, just for the Mother's Day Fiesta?" Jacinto fairly shouted.

"Yes," responded the teacher, "and if you will make another one to take its place, your mother may keep this one. I'll give you the patches and if you sew one small one every day, the *rebozo* will be finished in time for our Christmas service next year."

Ricardo and Jacinto threw their arms around Mrs. Turner and then ran after her into her little three-room house. Breathlessly watched her turn over the contents of her trunk. In it were lovely *ollas*, or water jars, besides *sarapes* (clay dishes), a painted pig bank and a huge *sombrero*. Near the bottom of the trunk lay the *rebozo* made of hundreds of patches of gaily colored calico, silk, rayon and cotton. It was a beautiful shawl, much more lovely than the usual black *rebozo* worn by the women.

There was great rejoicing in the little adobe hut when the next day the children gave their mother the *rebozo*! That evening in the Christian Social Center there was no prouder woman than the mother of Ricardo and Jacinto.

Ricardo was so happy that he shouted his Mother's Day Fiesta poem. Jacinto could scarcely sit still. Mrs. Turner, the missionary, thanked God for having the chance to bring happiness.

Making Use of This Story

To interest the child in the missionary project among Mexican children, who are our nearest neighbors. See how many Mexican words he knows after reading the story.

1. *hacienda* (large estate).
2. *fiesta* (holiday).
3. *siesta* (resting period after lunch).
4. *frijoles* (beans).
5. *tortillas* (corn pancakes).
6. *rebozo* (shawl).
7. *plaza* (city or village square).
8. *sarapes* (blankets worn by men).
9. *sombrero* (huge hat).
10. *señor* (Mr. or owner).

BULLETIN

Council of Women for Home Missions

EDITED BY MISS EDITH E. LOWRY, 297 FOURTH AVENUE, NEW YORK, N. Y.

Vacation Time — Summer Conference

Yes—vacation time does mean a summer conference for an increasing number of women each year throughout the United States. There are twenty-two Conferences and Schools of Missions affiliated with the Council of Women for Home Missions, and the Committee on Women's Work, Foreign Missions Conference. These conferences are held at various times from April through October, planned to coincide with the vacation season. The attendance ranges from one hundred and twenty-five delegates at the smallest conference to more than twelve hundred delegates at the largest. They vary in length of time. A few are for two days—devoting one day to Home Missions and the other day to Foreign Missions. Some are of four-day duration, and many take a full week for study. It is interesting to note that the large majority of the delegates are lay-workers and leaders, women and girls from local churches. Women and girls who have accepted offices of responsibility: president of the mission society or women's auxiliary, devotional leader, chairman of worship services, teacher of a study book, teacher in the bible school, etc. One missions school reported local pastors as delegates and one conference had four groups: children, junior girls, senior girls, and women. Apparently local workers, women and girls, realize that more serious study and a deeper consecration is of vital importance if they are to perform their various duties acceptably. It is also encouraging that the groups attending are composed of younger women.

Women and girls unfamiliar with summer conferences often think that their sole purpose is to teach the mission study books. This is only one feature, an important one, but many more courses are offered. It will be of interest to doubting ones to list a few of the courses that were successfully tried last summer at various schools.

Christian conduct today.
Leadership training in devotionals.
Normal class in leadership.
Book reviews.
Building and administering a helpful youth program.
Laboratory class in methods of program building.
Planning worship services for girls—including personal worship.
Christian citizenship.
Problem clearing.
Religion in art.
Women's work—social action—peace—unity.
Girls' personality course.
Music in Christian education.
Panel discussions on various phases of women's interdenominational work.
Round table discussions on Oxford and Madras.
Infusion of missions in the whole church program.

We have been thinking and writing about courses and delegates, now let us consider the spiritual benefits derived from these gatherings.

Fellowship—Understanding—Vision

Fellowship — with women from other churches, from other denominations, from other countries. A fellowship with missionaries. A fellowship with leaders and teachers. Fellowships that ripen into life-long friendships. Friendships that call forth the best in us in remembrance of our conference days together.

Understanding — in this close fellowship we share the problems and difficulties we en-

counter in our local tasks and together solve them. We learn to understand characteristics and viewpoints of peoples from other lands by our contacts with missionaries and nationals. We see ourselves from their viewpoint.

Vision — with this fellowship comes a new understanding, and with this new understanding comes a loftier vision. A vision which places us and our difficulties in their proper relationship. A vision from a spiritual mountain top that gives courage to descend to the valley, better prepared to attack the work waiting there. A vision of the whole purpose—His Kingdom on earth—and the part we each are privileged to contribute.

1939 Conferences*

The mission study for 1939 will be developed around the theme "Christ and World Community."

"The Mission of the Church Abroad" will be studied against the background of the material presented at the great missionary conference held in Madras, India, in December, 1938. In no sense a report of the meeting, the study books will interpret the valuable discussions on the life and work of the younger churches and the major issues confronting all Churches of the East and West in their common missionary enterprise of the coming years. The books are being prepared by S. Franklin Mack and Basil Mathews who were in attendance at Madras.

"The Mission of the Church at Home" will be presented in courses showing the rich fruits of home missions through a century of pioneering, introducing

* A list of summer conferences for 1939 will be found on page 260.

the new leadership and pointing out the new tasks for the home missionary enterprise of the future. Books are in preparation by Arthur S. Limouze and Frank S. Mead.

These books on home and foreign missions will be taught at all the mission schools.

Instruction in the Bible will be given at the conferences. "The farther the ages advance in civilization the more will the Bible be used."—*Goethe*.

Let us strive toward a greater interdenominational cooperation in all summer schools and conferences. The Council of Women for Home Missions and the Foreign Missions Conference are eager to help foster this cooperation and may be called upon for suggestions. Many conferences take an offering each year for the two home and the two foreign projects. Let us all support these four projects—Migrants, United States Government Schools for Indians, Christian Literature, Union Christian Colleges in the Orient—by gifts as is our custom on the World Day of Prayer.

Let us include a summer conference in our vacation.

Conferences and Schools of Missions

Affiliated with the Council of Women for Home Missions and the Committee on Women's Work, Foreign Missions Conference

DATES AND CHAIRMEN, 1939

JUNE

Winona Lake, Ind.—June 17-24—Summer School of Missions. Miss Minnie M. Rumsey, 685 Northmoor Road, Lake Forest, Illinois.

Boulder, Colo.—June 25-July 1—School of Missions. Pres., Mrs. Henry F. Hoffman, 741 Adams Street, Denver, Colorado.

Eagles Mere, Pa.—June 24-July 1—Interdenominational Conference of Missions. Mrs. Earl B. Breeding, Palmer Avenue and Vernon Road, Scarsdale, N. Y.

Mount Herman, Calif.—June 24-July 1—Federate School of Missions. Mrs. Grace C. Makinson, 201 Ridgeway Avenue, Oakland, Calif.

JULY

Northfield, Mass.—July 3-10—Missionary Conference. Miss Edna M. Springhorn, 19 Wayside Lane, Scarsdale, N. Y.

Bethesda, Ohio—July 10-14—School of Missions. Dean: Mrs. John Se-

ward, 902 North 6th Street, Cambridge, Ohio.

Mountain Lake Park, Md.—July 19-25—Interdenominational Summer School of Missions. Mrs. F. I. Johnson, 711 Lake Shore Boulevard, Saint Cloud, Fla.

AUGUST

Kerrville, Texas—August 10-16—Texas Synodical Auxiliary Training School. Mrs. George M. Smith, Route 2, Brownsville, Texas.

Lake Geneva, Wis.—August 13-20—Summer School of Missions. Pres., Mrs. W. P. Topping, 406 Center Street, Elgin, Illinois.

Chautauqua, N. Y.—August 19-25—Institute of World Missions. Miss B. Louise Woodford, 930 23rd Avenue, North, St. Petersburg, Fla.

SEPTEMBER

Warren, Ohio—September 5-6—School of Missions. Mrs. George Konold, 314 Scott Street, N. E., Warren, Ohio.

Minnesota (Minneapolis-St. Paul)—September 18-22—School of Missions. Pres., Mrs. C. E. Heard, 3020 Colfax Avenue, Minneapolis, Minn.

Dallas, Texas—September 25-29—School of Missions. Mrs. Mitchell Langdon, Hutchins, Texas.

Houston, Texas—September 25-29—Leadership Training School. Dean: Mrs. A. B. Haynes, 618 Highland Avenue, Houston, Texas.

The World Day of Prayer

It is the hope of the Committee for the World Day of Prayer that each city has already called together its Day of Prayer leaders to garner their beautiful items, to list all unfulfilled dreams, and plan to make these come true in 1940.

To make all of us conscious of the larger values at our command, the World Day of Prayer Committee has set up four subcommittees to concentrate on preparing sample suggestions to be gathered into a handbook, for Fall publication.

1. *The Program Sub-Committee* will have as its duty the preparation of three new programs—one for children, one for young people, one for women; the latter to use the "findings" of the recent Madras Conference, so that all of us may share in the impetus of new goals for our Christian living.

2. *The Promotion Sub-Committee* will put into this handbook not only an ideal set-up for a local Day of Prayer observance (so that all the innate richness

and power may be utilized) but also practical new ways of presenting the four projects—sample dramas, impersonations, symbols—as well as other intimate suggestions about procedure so that various types of women may become active: college girls, world travelers, invalids, etc.

3. *The Publicity Sub-Committee* is already at work on sample articles for use in local newspapers beginning a month ahead of February 9, 1940, which is the first Friday in Lent next year. If you have something good used in your own newspaper, do send it to us at headquarters to share with others, for much of our mail asks: "What shall we say and how shall we say it?" Bradford, Pennsylvania, mailed us an astonishing and glorious reproduction of our small blue "Call to Prayer," enlarged to cover one entire huge page—including Dürer's "Praying Hands," all the prayer items, the poem, and the interdenominational committees of church women sponsoring it, with a significant line, reading: "This is not a paid advertisement." So somebody was amazingly wide-awake to the challenging uses of creative publicity!

4. *The New Radio Sub-Committee* will put into the handbook several sample radio programs of warm and reverent beauty for use on a local radio. It is none too soon now to secure "time" for this local broadcast next February 9.

In case you have any splendid ideas to share with your World Day of Prayer Committee, please send them to the Chairman, Miss Margaret Applegarth, Room 63, 297 Fourth Avenue, New York.

A Letter from Kinston, North Carolina

"Yesterday I served on an interdenominational committee to plan for the observance of the World Day of Prayer. It was most encouraging. We plan to have a program in each of the public schools at the chapel period and to help the Negroes with materials and plans for observing the day.

"Last year we had a most impressive service in our church. This year we will all meet in the Christian Church."

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

CHINA

The Future of Christianity

World Call asked a number of Christian workers in China to give their reaction to the present situation and the outlook for Christianity in that harassed land. Briefly, here are some of the replies:

"Though distressed, Chinese Christians do not believe that God has forsaken them, or that His purposes have been defeated."—*J. H. McCallum, Nanking.*

* * *

"Youth are interested in the Christian message as never before. They are rethinking the meaning of life."—*Katherine Schutze, Nanking.*

* * *

"Every opportunity for worship, Bible study or service is met with radiant spontaneity. Said one young man: 'Our lives must be representations of Him. What else should we be about these days?'"—*Edna W. Gish, Nanking.*

* * *

"The Bible teaches that Jesus came to bring life and liberty. Although our suffering is unspeakable, still our spirit is unbroken."—*Pastor Lee Chohu, Wuhu.*

* * *

"The Church has found real roots in the lives of the people, and favor with the Government. To us, it seems the future of Christianity for the Chinese has never been brighter."—*Daisy B. Slater, Nanking.*

* * *

"The Church is the only decent thing we have left from our past."—*An Educated Chinese.*

What Students Are Thinking

A contributor to the *Chinese Recorder* points out that the present time is a critical one for students; and divides them into two groups with regard to their attitude toward Christianity. One group is pessimistic. They have been seriously affected by the horrors of war; they have

come to believe that "might makes right" because the invaders seem to get what they want without much effort. Where is justice, they ask, and what is truth? Evangelists who stress the future life have considerable influence on this group.

The other group argues that it is more important to struggle in this life than to seek immortality in the next; that it is useless to speculate over anything so remote. Face the world, challenge it, change it, say they; but the tendency is away from religion. A number of this group were once Christian, but now they are uncertain as to just what to believe. They are saying if Christianity has no effective solution for the ills of this chaotic age, sooner or later it will disappear.

The Association Press of China has published a set of fifty books and three sets of pamphlets that will be of value to all these inquiring minds. The view expressed by a Central China University student shows how obvious and how urgent is the need for guidance. This student who was a Christian with a sound religious background said he was weary of abstruse books on religion, as most of them cannot be understood; nevertheless, if he could find a good one he would study it diligently to see if there is any alternative to Christianity, and if so, how it could help solve their problems.

University of Shanghai

An article in the *Religious Herald* of Richmond, Va., clarifies the situation in regard to the University of Shanghai, still in the hands of the Japanese Army, despite repeated promises to restore it to the Baptist Mission. One of these promises ended

with the remark: "Please inform owners in America that their property will receive good care." The writer of the article describes the kind of care it is receiving. "Its dormitories have been used to house troops, although Japanese property near by is unmolested. These troops cook their meals by burning furniture from the Woman's Building. Its thirty-year-old trees have been cut down over our protest. University safes have been rifled, although we informed the Japanese that these safes contained nothing but University records. At least one small building has been torn down. Efforts to remove the library and laboratory equipment have failed.

Innumerable holes have been cut in the long fences, and sneak thieves snag typewriters and microscopes at will. It is obvious that the local military want this property after the war is over, and are doing all this to depreciate its value, so that it can be bought at a fraction of its worth. It is valued at \$2,000,000, is 100 per cent American property and is so registered with the United States Government.

"Near to the Heart of God"

Dr. Frank W. Price, of Nanking Theological Seminary, gave students of Cornell University a glimpse of China that is refreshing:

Rural churches in China are feeling their way to new forms of worship. I have never felt so near to God as in some little village chapel near the fields. A cross on a table, a few scrolls on the wall, some backless benches, but it all belongs to the people and to God. Songs, not merely translations of our Western hymns but more and more Christian verse set to Chinese music, throbbing with the pain and joy, the longing and hopes of country life, and rich in rural imagery. I

think of the line in one hymn, "He is the spring wind and I am the grass; let him blow"; and of that hymn with an old ballad tune which Christian farmers in many parts of China now sing as they go to their work: "Wearing our straw hats and carrying our hoes, we go to our fields, praising the Lord." In Shantung and other provinces village Christians are singing whole sections and chapters of the Bible to old tunes that have come down through the centuries. To hear the twenty-third Psalm thus chanted by a country congregation is to be moved to tears.

On Easter of last year I was with Frank Brown of Suchowfu in one of the rural churches of his missionary field. The Christians streamed in from the villages and filled the little chapel to overflowing, so that we met in the yard outside. Each came with a wild flower in his hand and greeted his fellow-Christians, "*Ye-su fuh-ho liao*, Jesus is risen!" More and more the rural churches of China are giving the festival the place it deserves, the church festival and the Christianized native festival.

Service for the Wounded

The "Christian Service Council for Wounded Soldiers in Transit" enlarged its program in January this year, the nineteenth month of China's resistance to aggression. Headquarters of the Council have been removed to Chungking, provisional capital, and soon afterward eleven service units were established along the various highways, railways, waterways or other lines of communication throughout the provinces of Shensi, Hupeh, Hunan, Kwangsi and Kwangtung. Workers wait upon wounded soldiers at the various stations, serve them food and drink, dress their wounds, write letters for them and render all help needed by the war-afflicted men.

During the past year, the Christian Service Council had under its direct employ only about 100 workers, drawn from the various Christian churches, schools and hospitals in different centers throughout the country. This foundation group drew into their respective folds of service a total of 2,000 men. A total of 460,754 wounded soldiers were assisted during the past year. Generalissimo Chiang Kai-shek has expressed his appreciation for the invaluable service thus rendered.

Christian Colleges

The most recent reports tell us that there are at present over 6,000 students in all the Christian Colleges in China. This is 2,000 more than the previous year, and only 1,000 less than the record of peace days. This condition is due to the tenacity of students and staff in the face of hardship and danger. All the Christian Colleges are still in existence, although only *two* are conducting all their work on their own campus—West China Union University and Yenching University in Peiping. Cheeloo University carries on sections of its work on its campus in Shantung, but the Medical School and Science Department have moved to West China.

U. S. Property Returned

On March 9, Japanese military forces, after many months of occupancy, returned Soochow University to its Southern Methodist owners. The Japanese authorities also informed the United States Government that they were returning the Southern Presbyterian School and Mission property at Kashing in Chekiang Province, and the Southern Methodist School at Huchow in the near future. Members of the Soochow University staff have returned to start repair work, and resume work at the institution.

—*New York Times*.

The Tide Rising

From French Indo-China it is reported that revivals are spreading. The Mois are assembling at almost any hour of the day or night for testimony, praise and prayer. These simple-minded children of the jungle have met God, know their sins are forgiven, and are filled with joy. Annamese Christians have been touched also through a Chinese evangelist, and their lives have been completely changed.

Changes are coming about in Sumatra also, and Mohammedan influence is on the wane. The Batak Christians now number 400,000, and 28,000 were baptized last year. The churches

are too small to hold the people, and in some places it is necessary to hold parallel meetings. Progress on the East coast is constant.

—*Sunday School Times*.

JAPAN AND CHOSEN

Economy Must Be Observed

Orders have been sent from Prefectural Headquarters to all religious organizations that economy must be practiced in the following ways: erect no more buildings than are absolutely necessary; do not use gold in ornaments and decorations; do not use gold thread, and limit as far as possible the use of iron, lead and copper; contribute waste products to the government; carry on festivals economically; do not have elaborate funerals and marriages; curtail the holding of feasts and the giving of presents; for publications, use a poorer grade of paper.

Suggestions for work that Christian churches may carry on are indicated in a program announced by the *National Christian Council*: (1) In Japan; comfort for the wounded and memorial services for the dead. (2) In China. Cooperation with comfort agencies in China and training workers for evangelism. (3) International. Cooperation with Christian agencies in other lands in correcting mistaken views of Japan's policies, and contacting individuals with letters and pamphlets. (4) Distribution of the Bible and publication of pamphlets on the "emergency."

Kagawa's "Ten Points"

In one address, Kagawa has given five points of achievement of Christianity in Japanese life. They are: personal piety, purity, respect for labor, the spirit of peace and the spirit of social service. As for peace, he says that while the Japanese people have never particularly abhorred war, they are calling the present war a "war for peace." This idea can be traced to Christianity; that is, it is a step in ad-

vance that they must find an excuse for war.

In a different address he pointed out five mistakes in missionary work: too much dependence on Japanese workers; failure to read Japanese newspapers; unfamiliarity with good Japanese books; too little mingling with Japanese people and not growing with the Japanese. The Church of Christ will take time, he says; maybe four hundred years.

—*Japan Christian Quarterly.*

"Combating Superstition" in Formosa

The rigorous "Nipponizing" campaign under way in Formosa includes the elimination of the Chinese language, even from primary schools; all teachers are required to have a command of the Japanese language, which means that Formosan teachers are replaced by Japanese. Japanese must also be the spoken language in homes, and the police check up as to whether this is being done; also, whether families have replaced the old Chinese gods with Shinto deities—this, to do away with "superstition"! Compliance with these requirements assures the head of the family a preference in getting a local job, or success in his business; and conversely, without such compliance it is impossible to find a job, or carry on business.

ISLANDS OF THE PACIFIC

Victories in Batanes Islands

Up to 1937 there had never been a Protestant worker in the Batanes Islands, in the extreme north of the Philippines. Two Baptist missionaries, Dr. and Mrs. Culley, were the first to go, and left two Filipino evangelists to establish a permanent work. A total of 215 conversions are noted in the latest report, and two young men from Batanes are studying at Manila Evangelistic Institute, in preparation for returning to their province as evangelists.

Government officials have been friendly; a preaching permit for any place at any time was readily secured; but the priests had warned the people that the Protestant devils had horns, and were evil people. This aroused great curiosity, especially among the children. As the evangelists approached, however, most people would disappear within and bar their doors, but their windows remained open, so the workers would stand on the street and preach in a loud voice, knowing there were many listening ears. A few of the bolder inquirers came to the evangelist's home in day time, but most of them sneaked in at the back door by night. At one time the workers were speaking to a crowd when a woman with eyes tightly closed for fear of seeing something, came groping through the crowd in search of her son who, she knew, was listening. Still another day, during a street corner service, an old woman ran out of her house with a bolo, ready to knife the preacher. She was restrained, but the meeting broke up.

It is encouraging that teachers and school principals have open minds, and are anxious for students to have the New Testament. —*The Message.*

The Fijians Today

The Governor, Sir Harry Luke, was in attendance at the Fijian Synod last fall, and was presented a whale's tooth by the Fijians as a mark of their regard. The Governor told them that, as a fellow-Christian, he rejoiced in the evidences of what Christianity has done for Fiji and the Fijians.

The Synod celebrated the 25th anniversary of Baker Hall, built in memory of Rev. Thomas Baker and seven Fijian Christians who were killed and eaten in 1867. The building contains 12,000 stones, a fact which suggested the text for the occasion: "Ye also as living stones are built into a spiritual temple."

Educational progress has been marked in both Indian and Fi-

jian schools, both in the number of pupils and the quality of work done. Most significant of all is the changed attitude toward Christianity among all the people of the Islands. No longer are expressions of contempt heard when a Christian passes by; opposition is being supplanted by admiration. Whereas religion is fighting for its life in so many countries, in Fiji there are signs of a rising tide of revival.

Clothes for Pitcairn Islanders

An amateur radio in the home of Mrs. Dorothy Hall of Long Island, New York, is practically the only contact that the 215 Pitcairn Islanders have with the outside world. Ships that happen to be in that latitude call infrequently, but no closer than five miles because of the shoals. Islanders must row out to meet them. Since Mrs. Hall made public an appeal for supplies and medicine last July, as all the world knows, she has been in constant touch with the island, and the descendants of the Bounty mutineers look upon her as their agent and savior. Whenever supplies run short, or desires are expressed, they appeal to Mrs. Hall by radio to make the purchase and expedite the shipment, thus saving many precious weeks; otherwise, they must wait for a ship to call and take the order. A recent request was for a white shirt to wear to church; and something to use as a substitute for tea and coffee, since the islanders will not drink either for religious reasons.

Honolulu Again a Foreign Field

On recommendation of the Finance Department of the Episcopal National Council, Honolulu has been restored to its former status as a foreign mission field; and Bishop Littell of Honolulu has been given discretionary power to allocate appropriations for this field. Since 1935, Honolulu had been considered a domestic missionary field.

—*The Living Church.*

NORTH AMERICA

Another Unfinished Task

Although the Christian forces of the United States have been attempting for more than 300 years to evangelize the North American Indians, only about half of the 350,000 profess to be either Catholics or Protestants; while the other half are still pagan. Sectarian divisions are no doubt partly responsible; another factor has been the enormity of the task of evangelizing the white population as it moved westward from the Atlantic to the Pacific, obscuring the need for evangelizing the Indian. Now that there are no longer any frontiers in the United States, the Christianization of the Indian should receive more attention. Notable work has been done by the Episcopal Church among the Sioux in South Dakota, and by Baptists and Methodists in Oklahoma.

—*Christian Observer.*

Are Americans Being Duped?

Dr. W. Russell Bowie, of Grace Episcopal Church, New York, recently expressed astonishment at the number of apparently intelligent persons who are being misled by under-cover anti-Semitism. Exaggerated statements are made that are calculated to arouse dislike of Jews, by people who pose as intelligent defenders of the truth. These people are unwitting tools of propaganda by groups who are using anti-Semitism as an instrument to establish here the same sort of fascist régime as is in power in Germany and Italy. Here is the technique:

Divide the nation into groups: get one group to hate another; fasten an invidious label on every one who stands for American ideals of honor, freedom, fair play; call every champion of justice a communist and every Jew a communist; call every labor leader in the North and every organizer of the pitiful share-croppers in the South an enemy to the established order; call every defender of justice for the Negro a traitor to white supremacy—in short stir up enough antagonisms and you will make democracy unworkable and the stage will be set for a Hitler.

The Bible Goes to School

Gideon Bibles are going to school. Inspired by Canada's three years of placing Bibles in the schools, the Gideons of America adopted as their national objective last year, "The nation's Book in the nation's schools for the boys and girls of America." Denver, Colo., was the first city to follow out this objective on a large scale, although other states rapidly followed. Six hundred and fifty Bibles have been placed in 63 schools in Denver: Several suburban schools have been supplied, making a total of 700 actually placed in schools, at the last report. Contributions have come mainly from Colorado Sunday schools. Gideons themselves visit Sunday schools and present the plan.

The fact that copies go only to rooms requesting one is assurance that it will be used. Teachers read passages for a morning devotional, they study it as literature, they use it in memory work, they use it as reference material.

Realizing the general lack of knowledge of the Bible, the Gideons are preparing a list of references adapted to students; and an outgrowth of this whole project now follows in the forming of Bible research clubs in the schools. These are regular school clubs, each sponsored by a member of the faculty, and they provide both Bible study and social contact for Christian young people. The study in these clubs covers a wide range of subjects, such as archeology, astronomy and other sciences in the light of the Bible.

—*S. S. Times.*

New Hoopa Indian Church

It was eighty-seven years ago last October that five Indian chieftains, representing tribes in northern California, met a military commission and entered into treaties with the United States Government whereby certain tracts of land were deeded to the Indians. These treaties have never been ratified, but the Indians have continued to occupy

the land, for the most part unmolested. Those five Indian chiefs and army officials met and negotiated at the junction of the Trinity and Klamath Rivers, and it is on this very spot that an Indian Presbyterian Church has been built, near the old Indian rancheria known as Weitchpec.

About ten years ago when the Rev. Emil A. Schwab became pastor of the Presbyterian Indian Church at Hoopa, he saw an opportunity to extend Christian work among the Indians at Weitchpec; whereupon, a Sunday School was organized, a preaching station set up and through the years services have been maintained. Last year, an appropriation was secured from the Board of National Missions which made possible the erection of a church building. It was dedicated November 16, 1938. An interesting part of the dedicatory service was the reading of an historical sketch of the Mission by a grandson of one of the five Indian chiefs who had a part in the negotiations over the land.

Christianity and National Wealth

Speaking before 500 business and professional men at a Chicago Chamber of Commerce meeting, W. A. McIntyre, Salvation Army Commissioner for the central states, said that the Army has contributed two billion dollars to the wealth of the United States by the reclamation of over 200,000 "down-and-outers." When a citizen is lost to society through drunkenness, as many thousands are every year, there is a monetary value inevitable in his restoration. An economist estimates the average person is worth \$10,000 to the country. Mr. McIntyre says that in his life time he has seen 200,000 human derelicts, with no future but a slab in the morgue, recovered spiritually and physically through the ministry of the Salvation Army. This means a contribution to society of \$2,000,000,000.

The totals mount when one adds the results of other rescue

missions, and the ministry of the churches. In commenting, an editorial writer in the *Watchman-Examiner* says that while one cannot approve of measuring the value of a life in dollars and cents, this is nevertheless a language that business men understand; and that our economic depression is in large part the result of business leaders forgetting that Christianity produces far-reaching benefits to the nation.

Good and Evil Influences

A group of workers of St. Mark's Methodist Church in New Orleans recently made a survey of the French Quarter of that city, in which the church is located, and report that this Quarter has about a dozen bad influences to one good influence; or, 285 bad influences and only 25 good ones. In the category of bad influences are 264 saloons or beer parlors, six dance halls, and fifteen gambling houses.

Among the twenty-five good influences were eight churches, eight schools, one park, two playgrounds, one library, one kindergarten, two health centers, and two community centers.

—*World Outlook*.

Flood at Buckhorn Mission

The region around Buckhorn, Kentucky, experienced the most disastrous flood in its history in January, and the waters did their worst on the premises of the Presbyterian Mission there. The church was under eight feet of water. The Domestic Science building, McKenzie Hall, Englis Home, the Geer Gymnasium and the store rooms were all flooded. The water went into the second story of the Domestic Science building and totally or partially destroyed all the weavings. Almost all the food supply that had been canned and dried and placed in the new store room, built safely above the highest water level known to the oldest citizens, was destroyed.

The whole farm program of the school was disrupted, and hope of returns from gardens, poultry and dairy seem de-

stroyed. In all, the cash loss is approximately \$10,000, but this does not include loss of farm income and that from damaged buildings.

ELMER E. GABBARD.

LATIN AMERICA

Student Pastor in Puerto Rico

The University of Puerto Rico is a growing institution. It has recently added several new buildings, and its six departments have a faculty of 229, with a total enrolment of nearly 5,000 students. For some time the evangelical churches of Puerto Rico have hoped that an evangelical pastor might be appointed to the University staff, a hope that has now been realized. Rev. Domingo Marrero, missionary in Santo Domingo for some years, a Methodist minister with excellent preparation, a fine speaker and strong in Christian education, was appointed to the staff. He has already won the respect and affection of both students and faculty.

The Federation of Evangelical Churches of Puerto Rico recently honored Mr. Marrero by appointing him as executive secretary of the Committee of Religious Education of that organization.

Preaching to Prisoners

F. J. Huegel, a missionary to Mexico under the United Christian Missionary Society, has been a leader in prison work in Mexico. He writes in *World Call* of some of the difficulties. At Xochimilco the Christian workers were told that if they would teach the prisoners to read, and kill bed bugs, that would be more to the point than giving "a message of pretty words." Both projects were undertaken on the side, and the result was a group of Believers won after a year of preaching. Two years of preaching at Coyoacan had a similar result.

Mexican law forbids evangelical activity in the federal prison, but when a young nurse killed her lover and was put in the prison, Mr. Huegel visited her. He took books, made

friends with officials, and finally gained permission to begin evangelistic work. Although hundreds of men crowded in to hear, when they were given their freedom, they were soon back in prison for new crimes. Then the prison walls were made to ring with the warnings of God's judgments on murder, theft, and other forms of wickedness, together with the assurance of forgiveness through Christ. Soon it was evident that "something" was happening. Tears flowed; prisoners began to make a "clean breast" of their sins and there has been a mighty turning to Christ in this prison. Many are now reading the New Testament, and some are genuinely converted.

A Nurse's Job in Guatemala

Poverty, malnutrition and disease underlie the picturesque beauty of Guatemala which tourists admire. Miss Lucy Bestwick, R.N., conducts a clinic in her home in Quezaltenango and in the near-by villages. She has learned to drive a car on roads where a leeway of six inches between the car and precipice is considered ample, and where 72 hairpin turns in a distance of two miles make what Guatemalans call a good road. There are regions, however, where the nurse and her car cannot go—not because she fears the road but because there is no road; then she takes her bag and climbs to whatever cornstalk hut may need her services.

Last summer typhus broke out and 87 died. Though it originates in poverty and filth, the privileged class is struck down too. So Miss Bestwick set up an isolation hospital in a little evangelical chapel, where she and an Indian preacher who volunteered to help, and twelve patients were left to fight it out. One patient died; eleven got well.

Colombian Christians

Days in the saddle, nights in a hammock, heat, insects, fatigue are incidentals in an evangelistic trip over mountain trails in interior Colombia, but these hard-

ships did not dim Mr. W. W. Thomas' enthusiasm over the staunch qualities of Colombian Christians. Said he: "To use your machete for chopping brush instead of carving your neighbor, to be a teetotaler, to be the husband of one wife, to read the Bible and try to practice its teaching—all these sound like commonplace things to us; but they are not commonplace to the mountain villager in Colombia."

Mr. Thomas met a woman who told him she never used to know when her husband would get home, because he simply could not pass the *cantina* without stopping to get drunk. "But now," she said, "I still never know when he'll be home, but that's because he can't pass anybody on the trail without stopping to tell him what Christ has done for him, and urge the other man to become a Christian too."

—Monday Morning.

EUROPE

Asiatic Missions in England

Rev. G. Francis S. Gray, a missionary of the S. P. G., when on furlough, made an investigation of the activities of Buddhists, Moslems and Hindus in England. He visited the headquarters of the two main Buddhist organizations. One is the "Buddhist Lodge," which has been in existence for about fifteen years and was formerly a branch of the Theosophical Society. Its work is largely devoted to the translation of Buddhist classics. The other Buddhist Mission (also called the British Maha Badhi) with headquarters in London, is connected with Ceylon Buddhism and is more intent on propaganda. It was founded in 1926 by a Singalese but the monks find it difficult to observe their religious rules in the climate of England.

Islam in England is represented by two sects. There are only two mosques but a number of Moslem prayer houses, mainly for Eastern Moslems. One mosque at Woking is staffed by Indians, graduates of Indian universities. There is another

mosque in London, connected with the Ahmadiyya sect which is only about seventy years old.

Hinduism has not formerly favored proselyting but is now conducting propaganda in Europe and America, through their *swamis*. Hindu publications are issued in English and German as well as in Indian languages. Many of the Hindu sects are closely related to Theosophy and some claim a considerable following of the *yogi* cults.

A Waldensian Celebration

This year the Waldenses plan to celebrate the 250th anniversary of their "Glorious Return." After the revocation of the Edict of Nantes by Louis XIV of France, the Waldenses in Italy suffered greatly from ruthless persecutions. In 1687 the small remnant were allowed to flee to Switzerland and there they kept alive their love for religious liberty and for their valleys in Northern Italy. Two years later, in August, 1689, Pastor Henry Arnaud led about 600 men across the Alps to the Waldensian Valleys, where, against superior forces of French and Italian soldiers, they won their homeland. This "Glorious Return" will be celebrated in Italy in August and the first week in September.

The Western Section of the World Alliance, which met in Pittsburgh, February 28–March 1, adopted resolutions expressing their congratulations to the Waldensian Church, and calling this historic event to the attention of Protestant churches.*

The Waldenses are the oldest surviving evangelical church group in the West. Their history is continuous from the twelfth century to the present day. Their missionary efforts at one time covered most of Europe and their influence was strong in the Latin, Germanic, and some Slavic lands. The Waldenses helped prepare for the Protestant Reformation by sending missionaries and the Bible throughout Europe. They

* Suitable music and other helps for the celebration of this anniversary may be obtained from the American Waldensian Aid Society, 156 Fifth Avenue, New York.

were granted religious liberty on February 17, 1848. Since that time, realizing that they must be missionary, they have spread the Gospel throughout Italy and today they have churches, mission stations and organized groups in Italy, in Italian East Africa, in Uruguay and Argentina, and North America.

Bible Study in France

As if tired of human theories, French Protestants are drawing closer to the Word, and forming Bible reading circles. Out of this has come the formation of Bible study groups in a number of churches. In one church an entire afternoon was given over to a detailed study of selected portions of the Bible. In another place, sixty young people were seen bent over their Bibles in meditation. Observations made by these young people, whose training and environment had given them no special aptitude for Bible study, showed a grasp of Scripture truth.

—Sunday School Times.

Religions of Central Europe

Practically every European creed may be found in Czechoslovakian territory. Here live Roman Catholics, Lutherans, Calvinists, Jews, Roman Uniates, Old Catholics, Baptists, Methodists, ultra-patriotic Czechoslovak National Church, Greek Orthodox, Pietists, agnostics and atheists. Presidents Masaryk and Benes were of the Hussite tradition; the present premier is a Roman prelate. Roman Catholics embrace about two thirds of the population; less than a tenth are Protestant, the two main subdivisions being Lutherans and Calvinists. The Moravians, some of whom settled in Bethlehem, Penna., total about 8,000 in Czechoslovakia. Congregationalists number 7,000, Methodists 8,000 and Baptists perhaps 3,000. Smaller American sects, such as Russellites, Pentecostals and Seventh-Day Adventists are represented. There is also a group of some 600,000 seceding Catholics who resemble in their beliefs the

Anglicans of the time of Henry the VIII.

In the midst of conflicting racial claims of Czechs, Slovaks, Poles, Ruthenians, Sudetens, Magyars, Jews, Rumanians and Gypsies, the religious aspect of the Czechoslovakia problem have been largely overlooked. This seems all the more remarkable since this is the land of John Hus, one of the founders of Protestantism.

"God Seekers" in Yugoslavia

The *Watchman-Examiner* reports a new religious movement that is sweeping over Yugoslavia. More than 400 brotherhoods have been organized and tens of thousands of members have been enrolled. They advocate a return to the original primitive life of the evangelists, free from the "burdens" of earthly possessions, and call themselves "God-seekers." Many thousands are said to be giving away all their possessions and joining this movement.

Galicians Eager for Gospel

Last year, in the Galician region of Poland, word was sent out that an evangelical Christian meeting would be held in one of the villages, and five thousand persons responded by attending, some of whom had traveled 35 miles.

This meeting was one of the developments of the international Christian work carried on with the help of the Central Bureau for Relief of Evangelical Churches in Europe, begun twelve years ago. The work in Galicia now has 18 salaried pastors, 75 groups of worshippers, 40 organized churches, 3,020 recognized church members and 20 Sunday Schools. Of the 40 organized congregations, five meet in chapels. The remaining 35, until they receive aid in erecting buildings conforming to the local law, meet in peasants' cottages consisting of one living room each.

Bibles for Russians

A Swedish Christian paper, *Hemmet's Vän*, issued an appeal

to its readers last December to contribute to a fund to supply destitute Russians all over the world with free Bibles. This met with prompt and hearty response on the part of Swedish Christians, and in one month about \$2,500 were sent to the office of the paper for this purpose. With this sum, 6,000 complete Russian Bibles can be sent, and several societies are now busy distributing them among Russians in the Baltic States, Poland, Czechoslovakia, Rumania, France, Brazil, Argentina and Manchuria.

AFRICA

Leaders for New Egypt

In 1921 Wilbert Smith went to Cairo with a commission and an idea. The commission was to start an Egyptian Y. M. C. A. Friends in America provided \$275,000 for a building, and England and America provided five secretaries. But the idea was more difficult to put through. It was that the new Y. M. C. A. must be manned by Egyptians and stand on its own feet. Now, after 18 years, eight of the ten secretaries are Egyptians and only two are Americans.

The first Egyptian to become a Y secretary had been an ardent nationalist, and thought the Y ought to be destroyed, so he joined it in order to bore from within. Now he is more responsible than any other man for producing the young leaders both in boys' and men's departments who are interpreting Y. M. C. A. ideals to the youth of the nation. Another of the eight is now studying in the New York School of Social Work, and plans to return to Egypt for special work in this field.

Honor to Mission Schools

The Governor of Assiut Province, Egypt, in addressing 2,000 at the commencement exercises of Assiut College, said: "One of the accepted human principles is that individuals cooperate in overcoming difficulties, the strong helping the weak. Groups of charitably inclined individuals have gone ahead in civiliza-

tion for the purpose of spreading knowledge among other peoples, that they, too, might be made happy through its blessings. These charitable organizations send out their educational missions, supply them with money and support them in every way, for no other purpose but sincere service for humanity's sake and for the lessening of its afflictions. Wherever these missions have gone, they have become angels of mercy and examples of perfect fulfilment of duty.

"If the noble feeling, that of sincere cooperation among nations, permeated the individuals of society and brotherhood of love were spread among all, then all nations would be the members of one family, and most human troubles would be ended."

—*The Moslem World*.

Spiritual Progress in the Sudan

C. M. S. missionaries tell of a remarkable spiritual movement in parts of the Upper Nile region, with schools, hospitals and churches all flourishing. Mrs. K. G. Fraser writes in the *Life of Faith*:

The schools and dispensaries throughout the country are packed with people, and on Sundays the crowds are so great that they have overflow meetings at every center. At Chief Jambo's there are over 1,000 people every Sunday morning. In addition to sixteen out-schools there are now ten preaching places, and quite 10,000 people hear the Gospel every Sunday. Several well-known witch doctors have broken up their charms and destroyed their entire paraphernalia, and are attending services and classes regularly.

There are not enough beds for all the patients in the hospital at Lui, and as for schools, about 80 attend the Girls' Classes, sixty the Women's School and over 200 pupils are in the Boys' School. Sale of Gospels has gone up by leaps and bounds. In short, the increase in the Christian community has far outstripped the resources in teachers and evangelists. It is reported that 11,000 Christians are in the care of one African pastor, the nearest missionary being 80 miles away.

Nigeria Opens Its Doors

The establishment of leper settlements by the Sudan Interior Mission, the Sudan United Mission and the C. M. S. in several

provinces of Nigeria has gained the good will of the people to such a degree that missionary work is now possible in the formerly closed Moslem emirates of Kano, Katsina Zaria and Sokoto Provinces. The above named missions are caring for about 800 lepers. With government assistance the Brethren mission is caring for 500 lepers and the Dutch Reformed Church for 400 more.

In the Steps of Dan Crawford

Mr. Ernest Salisbury, missionary of the Brethren, last year visited the district around Luanza Mission, Elisabethville, Belgian Congo, where Dan Crawford labored for so many years. He describes a conference of native Christians, which began each day with a devotional message and prayer. This was followed by a study of Paul's Epistle to Titus, presented in a helpful manner. Gospel services were held in the evenings, and on the closing day four converts were baptized. Nine persons indicated their desire to become Christians.

Mr. Salisbury's tour of the Luanza district covered 350 miles, including a visit to the tin mines where thousands of natives are employed. At the hospital no fewer than 200 patients are treated daily. Bibles had been given to a number who had shown their keenness in evangelistic work, while two natives had been sent as colporteurs to villages near the mines. A three-room house has been erected for untainted children of leper parents.—*The Christian*.

Changes in Nyasaland

These are suggested by the recent dedication of a memorial window in the mission church at Ekwendeni, representing Luke and commemorating the ministry of Dr. Walter A. Elmslie; the singing of Ngoni songs with Christian words, and Scottish psalms as well. Tales of savagery are all but incomprehensible to Ngoni young people of today, who are happier by far than their forefathers. There are slave raiders no longer. The

boys play football with bare feet, harder than boots, and the native band at the game discourses "The Swanee Ribber" on instruments of bamboo joints.

It should be further noted that the white man's prestige is practically a thing of the past. In the commercial world the superior, educated native has displaced the inferior white. Natives are to be found in large offices and banks, using complicated cash registers and typewriters, and keeping their firm's ledgers. Many of the captains of large transport steamers are natives, as are postmasters and traders.

—*Sunday School Times*.

WESTERN ASIA

Religion in Turkey

There is a distinction between official and personal attitude toward religion in Turkey. Officially, Turkey is completely secular, but religion is respected because it is ingrained in the life and thought of the people. Turkey has not suppressed religion, but has separated religious and secular authority which were formerly united in the Sultan. In thousands of mosques and in hundreds of churches and synagogues worship goes on unhindered. Four evangelical churches in Istanbul hold services as usual.

No religious training for children is permitted, except at home, but there is a good opportunity for mission Sunday schools. Schools have been secularized and mosque schools suppressed. Early morning call to prayer has been discontinued; Sunday is now a legal holiday instead of the Mohammedan Friday. The sale of Christian literature is limited by censorship.

Progress in Syria

This country, too, has its problems, but mission schools report advance. Aleppo College has erected new buildings and over 275 have enrolled. This School is a united undertaking of the American Presbyterian Mission, the American Board and the Ar-

menian and Syrian Evangelical Churches. The Bible Lands Union for Christian Education conducted a successful Sunday School Institute and the Armenian Christian Endeavor Societies held a large and enthusiastic conference whose results are being evidenced in various directions. The British Syrian Mission and Danish missionaries also held a ten-day summer school.

The Near East School of Theology, another union institution, graduated five students last year; two were women. Hospitals of the American Mission in Tripoli and Deir-ez-Zor, and that of the Edinburgh Medical Missionary Society in Damascus are all filled and several young women have completed their training as qualified nurses.

—*Near East Christian Council News Bulletin*.

Two Bible Societies Combine

The American Bible Society and the British and Foreign Bible Society have combined their work in the Near East, and have established headquarters in Beirut. The American Press is the chief publishing agency for the Society. During one recent four-month period, 40,000 Bibles and portions were shipped out, most of them to the Port Said depository. In addition to Bibles, the Press prints textbooks and other publications. A monthly magazine issued by the Press goes to North and South America, as well as to Asiatic and European countries. Palestine, Iran and other Arabic-speaking countries are good customers for literature.

Results Among Moslems

It is sometimes said that a hundred years of effort to convert Moslems have not produced results. A report of the Near East Christian Council, while admitting that the number of converts is not large, calls attention to the incalculable change that Christian thought and ideals have wrought upon Islam. The reports remind that it is not required of stewards that

they be successful, but that they must be "faithful."

Recently, the Near East Christian Council has been looking into the reasons for the lack of definite results. The inquiry has centered around two questions: (1) "What special hindrances make work for Moslems less successful than similar efforts for other people?" and (2) "What changes in methods or line of approach offer hope of better success?" The two hindrances stand out: Christian teaching does not mean the same to the Moslem as to the Christian; and to the Moslem a change of religion involves a change of group connection and loyalty.

The best way to overcome these hindrances is first: more devotion, more prayer, more effort, more faith, more love; and second, a way must be found *around* the obstacles, so as to avoid a frontal attack on the Moslem position. This requires a sympathetic understanding of the Moslem mind. Efforts should center about making Jesus Christ known as a personality, rather than on doctrinal discussion. New converts should be led to develop such a sympathetic relationship with their neighbors that a spiritual fellowship will follow.

—*American Mission Report.*

INDIA, BURMA, SIAM

Hunger for the Gospel

A convincing evidence of India's hunger for the Gospel is found in the statement of an English Methodist missionary in the Deccan. He says that in his thirty-eight years of missionary service he has never yet gone to a village for evangelistic work without being called to it by the people themselves. During the past three or four decades the demand for copies of the Christian Scriptures has far exceeded the supply. Similar conditions exist among the Bhils of Western Central India. During the past three years the North India United Church has baptized thirty thousand from among these primitive peoples.

—*Dnyanodaya.*

Indian Communal Groups

The National Missionary Society of India has now eleven fields in India. The work is carried on in association with neighboring missions, and comprises district work, hospitals, an ashram and a college. Thus, the all-India society has extended its work into almost every branch of the Christian missionary enterprise. The Poona and Indian Village Mission, in its last report, faces up to the results of its work. It describes its baptized converts for the last five years as numbering eight. The churches, which meet almost entirely in compounds, consist of Christians entirely dependent on the mission. There cannot be in the whole area more than fifty-five Christians not dependent on the mission; some of the latter are not in regular attendance, and the names of others are not even on the church rolls. There are altogether in touch with the mission about one hundred and sixty individuals.

It should be remembered that India moves in communal groups, and that work for individuals often causes a deadlock. One missionary relates his experiences in Hyderabad State, where he had refused to baptize individual converts until they had made every effort to win their relatives and friends. On one occasion he took a number of these unbaptized converts with him, and they visited in a team the relations and friends of each throughout the district, with the result that in a few months one thousand were under preparation for baptism.

—*Australian Missionary Review.*

United Church of North India

A successful General Assembly of the United Church of North India was held early this year in Bombay. From nineteen Church Councils, or Presbyteries, covering an area from the Northern Panjab to Assam, Rajputana and Central India, some 100 delegates gathered. Some delegates traveled more than 3,000 miles to be present.

Dr. John McKenzie, Principal of Wilson College, was elected Moderator, an appointment for three years.

Communicant membership of the United Church of Northern India stands at present at 77,000, while the adherents number well over 200,000. The India Mission of the Lutheran, and of the Reformed Church in America, were incorporated with the United Church of North India, after nearly six years of negotiating.

Another action taken by the Assembly had to do with a proposed foreign mission project. Definite plans submitted by the Foreign Missions Committee were approved by the Assembly, and the Church will now be asked to support its own mission in East Africa. Almost all the Church Councils are supporting home missions within their own bounds.

—*Presbyterian Register.*

Growth in Elementary Schools

One of the changes of the last decade has been the phenomenal increase in the number of children going to school; indeed, there has been a marked advance in all stages of school training; but according to the Minister of Education in Lahore, what is now needed is not so much quantitative expansion as consolidation of what has been undertaken. He would like to see the system of education in schools to be based on community work—more on actual observation of things and facts and nature study than on mere cramming and the reading of officially prescribed textbooks.

Not in costly buildings, but in thatched houses, if need be, he would have students trained in simple living and high thinking; with more attention given to development of mind and character. —*Agricultural Mission Notes.*

A Note on Prohibition

The following observation on the prohibition campaign is enlightening. A correspondent of the *Daily Times of India* who has been investigating economic

conditions on behalf of the Bombay Industrial Survey Committee, made a special study of the effects of the "No Drink Campaign" on the lives of some fishermen. Here is his report:

About 42 fishermen of Kumta were working in cooperation and owned a *rampan* (big net). As was their custom, before going on work with the *rampan* and after coming from it they used to take toddy, all sitting in a circle. Apart from this each of them also invariably had his bottle or two in the evening. Excluding this quantity taken on individual account, I found that the 42 fishermen spent, between November 1937 and February 1938, Rs. 800 on drinks. In short, what was happening was that the income of the male members was being spent on drinks, and it was the woman who was supporting the family with her slender earnings. All this is changed now. About 90 per cent of these fishermen are not drinking today. A small number of them have freed themselves from debt and have opened accounts with the post offices. They have also given up their set notion that fishing is impossible without toddy. Small artisans outside the "dry" area want prohibition in their areas too. But the real contribution of the experiment is seen in the eyes of the womenfolk.

How the Bible Came to India

The honor of giving India her first Bible belongs to German missionaries of the Lutheran Church, who went out in 1706. There have been Christians in Travancore for 1,500 years—Jacobites, converts of early Syrian missions, but no attempt was made to provide the Bible for the converts. The Church of Rome has been in India for 500 years, and has today nearly 8,000,000 members, but only recently has any translation of the Scriptures been done under the auspices of this Church.

In 1857, the year of the Sepoy Rebellion, the British and Foreign Bible Society appointed a committee to prepare a union version of the Bible. An earlier Tamil version, translated by Lutherans, had served the purpose of introducing the Book, although it had many defects. The principle races of all India now possess the whole Bible, translated by men like William Carey and Henry Martyn with the help of Indian scholars, and finally revised by committees of the Bible Society. The story of all

these versions is told by Rev. J. M. S. Hooper in his recently published book, "The Bible in India."

Baptist Union a Reality

The Baptist Union of India, Burma and Ceylon is an accomplished fact. The tentative organization was set up at Bala-sore in February, 1936, a constitution was agreed upon and a panel of officers elected. Seventeen of the various Baptist groups ratified the constitution. An inaugural session of the Union has recently been held, and a president has been elected. Words of greeting from Karens, Burmans, Telugus, Panjabis, Bengalis, Assamese and head hunters were a demonstration of the power of the Gospel. The central theme placed before the delegates at this first session was "All one body in Christ."

—*Baptist Missionary Review.*

Buddhist Missionaries from Siam

The Siam Chronicle reports that a group of Buddhist priests are about to set out from Ceylon on a missionary tour. Starting from India, and going east through Burma, Siam, Indo-China, China and Japan, they expect to take three years to go around the world. In America and Europe they will investigate conditions to see what advances of the Buddhist religion can be made in those two areas. Also there are many young men in Ceylon studying, in preparation to go wherever there may be an open door for the teaching of Buddhism.

For Mothers and Babies

While Bangkok has some fine hospitals with modern equipment, they are not adequate to care for young mothers and newborn babies. Fifteen years ago, the Presbyterian Mission in Siam assigned Miss J. Christensen to Bangkok, to work out some plan for helping in this great problem.

Government approval of her work has been given for, in more

than 1,000 consecutive cases there has not been the loss of any mother. With the medical care has gone the presentation of the Gospel of Christ.

Bangkok is a difficult field for evangelistic work. In the hustle of such a city, it is difficult to make lasting contacts. A good time to present the Gospel is during the first few days following the birth of a child. To many it is the beginning of plans for family life and the home. To others it is added responsibility, as well as greater joy to be shared. A sympathetic interest, with Christ-like care and attention, are bringing results.

—*Siam Outlook.*

Siam — Land of the Free

The Siamese have maintained their independence for the past 600 years. Their ancient name for themselves is *thai*, free. Just now, in this totalitarian age, they are experimenting with a constitution and representative government.

Siam is surrounded by broadcasting stations — at Singapore, Batavia, Hongkong, Calcutta, so that all the currents of world thought sweep over her. Her political patterns are new, and her leaders are young. It is significant that they take up their responsibilities with a heritage of religious liberty, unhampered by a racial inferiority complex, less bound by tradition than most Orientals, unafraid of new ideas. All this constitutes a striking challenge to the Christian missionary forces, since nowhere else in the world is Buddhism so well organized and firmly established as in Siam. Protestant work there is largely the responsibility of the Presbyterian Church. The task was faced at a conference in February, when a program of evangelism was outlined for the immediate future.

For the past five years, the young king Ananda Mahidol has been studying in Lausanne, Switzerland. In November he went to Bangkok to open the newly-elected parliament and attend to various official duties.

—*Foreign Affairs Bulletin.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Studies in Popular Islam. By Samuel M. Zwemer. 8vo. 148 pp. \$2.50. Macmillan Co. New York. 1939.

Forty years of study and experience has made Dr. Zwemer an authority on this subject. As a missionary to Moslem lands, editor of *The Moslem World*, the author of many books on Islam, wide travel and recently Professor of History of Religion and Christian Missions at Princeton, he has gathered an immense amount of information. Above all he writes with sympathy for the good points in Islam, but with understanding and conviction as to the supremacy of Christ and His Gospel.

This volume takes up the use of the Moslem prayer beads, the Ka'aba at Mecca, the sword of Islam, their calendar with feasts and fasts, traditions, superstition, sorcery and charms; the Koran and its translations, the prophet and the worship of Adam. Here is an excellent but brief description of faith and practice in Moslem life.

Tales of a Waste-Basket Surgeon. By Dr. Gordon S. Seagrave. 265 pp. \$1.50. Judson Press. Philadelphia. 1938.

In an informal, chatty way, Dr. Seagrave tells many interesting experiences of his life as a pioneer missionary doctor in North Burma. The "waste-basket" does not indicate the quality of his work but the destination of his patients if no skilled medical help had been available in their time of dire need. As it was, he saved many lives and won unbounded gratitude by this free and loving service.

Dr. Seagrave is a true pioneer among a primitive people. He is not only physician and surgeon, but sanitary engineer,

social worker, builder, truck driver, preacher in three languages, Bible class teacher, and has trained a very efficient staff of native nurses. The frontispiece, showing a Burmese doctor and his wife and twenty-nine nurses belonging to his American Baptist missionary hospital at Namkham, Burma—where he has been in charge for seventeen years—is most impressive. He is a graduate from Johns Hopkins University and a fourth generation missionary, the great-grandson of Rev. J. H. Vincent, a pioneer missionary to Burma. Mrs. Seagrave is evidently a wonderful partner in service.

If you would like to know how a good pioneer missionary doctor "wastes" his time, of his adventures on the road, of the way he "holds the fort" against attacking tribes from China; if you are interested in amusing incidents, tragedies, near tragedies and triumphs—physical and spiritual—we recommend this book. It is easy, fascinating reading for young and old, for doctors and laymen.

Honesty. By Richard Cabot. \$2.50. 326 pp. The Macmillan Co. New York. 1939.

This is clear ozone, purifying and penetrating. According to Dr. Cabot's sound doctrine a lie is a lie and it is always wrong. He agrees with Dr. Henry Clay Trumbull's position: "A Lie Never Justifiable." Honesty and truth are obligations not to be tampered with, never to be compromised. There is no room here for Dr. Joseph Collins' physician's lie. Dr. Cabot is a physician too, and he can find no place in a physician's pharmacopoeia for a lie. And he has his clear definitions: "Honesty is the will and the effort to keep one's agree-

ments, explicit and tacit. It can be expressed in words (veracity), or in actions such as fulfilment of contracts, and in habits such as fidelity, loyalty, and dependability. A lie is an attempt to deceive without consent. It may not succeed; yet if it tries to deceive it is a lie from the moment that it crosses the liar's lips." Yes and it may start farther back than the lips.

Dr. Cabot's great book is in three parts: I—Definitions; II—Selected Problems in Honesty and Dishonesty, and III—Philosophy of Honesty. It faces honestly the problem of honesty and tells the truth about lies. Here is solid foundation for character and human trust and right relations between men and nations.

R. E. SPEER.

Abraham to Allenby. By G. Frederick Owen. Illus. 8vo. 351 pp. \$2.50. Wm. B. Eerdmans Pub. Co. Grand Rapids, Mich. 1939.

Palestine and its history are important and fascinating from many points of view—political, racial, archeological, geological, cultural and religious. The author of this large volume has devoted twelve years to research in preparation for this important popular study. He spent some time with the American School of Oriental Research at Jerusalem and his books of reference include one hundred contributions to archeology, Biblical and secular history and kindred subjects. (He has, however, omitted many important volumes, such as those by Morton, George Adam Smith and George L. Robinson.)

In popular and vivid narrative style Mr. Owen tells the story of God's call to Abraham to leave Ur of the Chaldees. He carries on the story of the history of

Abraham and the children of Israel, through Egypt, the wilderness wanderings, the period of the Judges, the Kings, the exile, the Maccabean period, the time of Christ, on through the apostolic days, the Arab conquest, the crusades, the rule of the Turks up to the capture of Jerusalem by the British under General Allenby. It is a checkered history very briefly told, the early portion following closely the Biblical narrative. The story is carefully annotated with copious reference notes to each chapter.

Preaching—The Doctrines of Grace. Compiled by Roland G. Leavell. 8vo. 150 pp. \$1.00. Boardman Press. Nashville. 1939.

Present-day interest in evangelism has led the Superintendent of Evangelism of the Southern Baptist Convention to collect some "orthodox" and very helpful messages from fifteen evangelical Baptist preachers. They deal with such Christian doctrines as God, sin, forgiveness, repentance, faith, salvation, sanctification and glorification. These are forceful, biblical, Gospel sermons that will furnish material for much needed messages to congregations in churches at home and on the mission fields.

The Lord Is Calling. By Oswald J. Smith. 96 pp. 1 sh.

The Work God Blesses. By Oswald J. Smith. 96 pp. 1 sh. Marshall, Morgan and Scott. London.

Dr. Smith has a large, evangelical "Peoples Church" of over 2,000 members in Toronto. They are a missionary-minded people who give \$40,000 a year to missions—about two times as much as they spend on themselves. In each of these two volumes we have a number of the pastor's sermons—one volume on Christian doctrines, like the Virgin Birth, the Resurrection and Salvation vs. Religion; the other volume on Christian service with such topics as "The Supreme Task of the Church," and "Responsibilities of Stewardship." They are spiritual, practical, Biblical sermons which have proved their effectiveness.

It Will Be Daybreak Soon. By Archibald Rutledge. 12mo. 129 pp. \$1.25. Fleming H. Revell Co. New York. 1939.

The American Negro is an interesting character, intensely human, full of humor, a sense of God and a nearness to nature. Mr. Rutledge was born in South Carolina in 1883 and is Poet Laureate of his native state. He understands the Negro of the South and has written several books of poetry and prose. In 1932 he received the John Burroughs medal for "the best nature writing" in America. This volume pictures life on a Southern plantation and reveals the fine character and native ability of the old-time Negro. His sketches reminds one of some of the best features of books on the Negro by Thomas Nelson Page and Booker T. Washington.

Green Timber. By Esther Gerberding Hunt. 8vo. 220 pp. 75 cents. Board of Publication of the United Lutheran Church in America. Philadelphia.

This is a prize-winning story of Olaf, a young American-born Norseman, and Ebba Maj who became his wife. He entered the Lutheran ministry and went into the "great timberland of the Northwest, where they faced difficulties and hardships together and grew into strong, well-seasoned timber." It is an interesting, wholesome story but without outstanding literary merit as to situations, plot or character delineation.

War Conduct of the Japanese. By Shuhsi Hsu, Ph.D. Prepared under the auspices of the Council of International Affairs. Circulated by the China Information Service, 945 Pennsylvania Ave., N. W., Washington, D. C. 1938.

This 217-page book is an attempt to set forth in unrestrained language the truth about Japanese methods of warfare in China—in the air, at sea and on land. The author has collected facts and shows how Japan has disregarded international laws, treaties and promises, and the rights of non-combatants.

These records are largely taken from the reports of the International Committee. The

conflict in China is not warfare but wholesale massacre, rape and robbery. It is a horrible tale and would have been much worse but for the presence of courageous missionaries and other foreigners.

By Life and By Death. Lessons from the Diary of John C. Stam. By E. Schuyler English. Illus. 12mo. 62 pp. 50 cents. Zondervan. Grand Rapids, Mich. 1939.

The Christian world knows the story of the martyrdom of John and Betty Stam in China in 1934. Their testimony is beautiful and powerful and abiding. Here are striking extracts from John Stam's diary written during the last three years of his life. Mr. English has drawn lessons from his courage, his faith, his love and experience. It is stimulating to faith and sacrificial living and is especially appealing to youth. This makes a good companion volume to "The Faith of John and Betty Stam" with the poems of Betty.

Welcome House. By Jessie E. Moore. Illus. 8vo. 95 pp. Friendship Press. New York. 1939.

American children—primary and juniors—will like this story of six children whose parents are missionaries in Iran. How they came to America by automobile, train and boat, lived in America, went to church and school, played, made friends, helped other people, and celebrated Christmas—all this is told in a loving, sympathetic way, showing what a Christian family can be and do.

Canadian Journey. By H. P. Thompson. Paper. 68 pp. S. P. G. London. 1939.

The Editorial Secretary of the Society for the Propagation of the Gospel in Foreign Parts tells of the conditions, the people and the work in Western Canada. It is worth reading and raises hope for the Western Hemisphere even though Europe should go to pieces. The prairies, the forests, the pioneers and the rich resources should be won for Christ and developed with a knowledge of the love and character of God and with whole-hearted allegiance to His authority.

A Correction

Dr. Speer calls our attention to a word that was incorrectly read in the manuscript of his review of "Essential Christianity" which appeared on page 224 of the April issue. The first sentence in the last paragraph should read:

"Dr. Angus' emphasis on the duty of Christlikeness, of obedience and conformity to the Spirit of Christ, or unselfishness and sacrifice and service and love is all to the good, but his subjective humanism is a swan song of a declining liberalism."

Personal Items

(Concluded from page 225.)

sity Christian Mission, which is making plans for the academic year of 1939-40.

* * *

Rev. Robert M. Hopkins, D.D., LL.D., for the past ten years general secretary of the World's Sunday School Association, has been elected president of the United Christian Missionary Society with headquarters at Indianapolis. Dr. Hopkins was born in Trenton, Kentucky, and has been engaged in religious educational work since 1900 when he became Sunday school evangelist for the Disciples of Christ in Kentucky. In 1910 he became Bible School Secretary of the American Christian Missionary Society, and ten years later was placed in charge of the Department of Religious Education in the United Christian Missionary Society. He has done a remarkable work in connection with the World's Sunday School Association. He attended the Glasgow Convention in 1924, visited Central and South Africa in the interests of Sunday school work in 1934, and was a delegate to the recent Madras Conference. Dr. Hopkins' successor in the W. S. S. A. has not yet been elected.

* * *

The Rev. C. E. Wilson, for thirty-four years Secretary of the Baptist Missionary Society of London, has retired after notable service. He was for ten years a missionary in India (1894 to 1904) and later, during his secretaryship, visited China, Jamaica, Africa, India and other fields of the society. Mr. Wilson has proved an able executive and a wise missionary statesman.

Obituary Notes

(Concluded from Second Cover.)

Dr. E. H. Rawlings, Business Manager and former Editor of *World Outlook*, died at his home in Nashville, Tennessee, on March 17. He was the senior connectional secretary of the Methodist Episcopal Church, South, and dean of missionary officers. His work for missions was more diversified than that of any other man and he had held many positions connected with the promotion and administration of missions in the Church.

Edward Rawlings was born at Powellton, Brunswick County, Virginia, on October 23, 1865, and was graduated from Randolph-Macon College in 1886. For seventeen years (1890 to 1907) he was a pastor, and was presiding elder one year. He was appointed Conference Missionary Secretary in 1908 and the following year was elected Educational Secretary of the Board of Missions. For two years (1916-18) he was Secretary of the Laymen's Missionary Movement and in 1917 became Foreign Mission Secretary of the Board. He traveled widely in the interest of missions and in 1926 he was elected Secretary of Education and Promotion and Editor of *World Outlook*.

* * *

Rev. Edmund W. McDowell, D.D., an honorably retired missionary of the Presbyterian Church in the U. S. A., died in Fort Collins, Colorado, March 31. He was born in Altoona, Pa., March 13, 1857. After being graduated from Wooster College, Ohio, and from Western Theological Seminary, Allegheny, he and his wife sailed for Persia in 1887. Dr. McDowell gave forty years of his life to service in Persia and Mesopotamia and was instrumental in developing mission work in Urumia, organizing a chain of village schools and churches through the mountains all the way from Urumia to Mosul. After the organization of the United Mission in Mesopotamia in 1922, he was stationed at Mosul until he was honorably retired in 1928. One of his two sons, Philip C. McDowell, M.D., is now a member of the Presbyterian Mission in Teheran, Iran.

New Books

Abraham to Allenby. G. Frederick Owen. 351 pp. \$2.50. Eerdmann Pub. Co. Grand Rapids.
The Art of Conducting Public Worship. Albert W. Palmer. 211 pp. \$2.50. Macmillan. New York.
Civilization. The Next Step. Delisle Burns. 291 pp. \$2.75. W. W. Norton. New York.
Christian Faith in a Day of Crisis. Charles S. MacFarland. 226 pp. \$1.50. Revell. New York.
Essential Christianity. Samuel Angus. 226 pp. \$2.00. Macmillan. New York.
Honesty. Richard C. Cabot. 326 pp. \$2.50. Macmillan. New York.
The Lord Is Calling. Oswald J. Smith. 96 pp. 1s. Marshall, Morgan & Scott. London.
Our Father. A Missionary Prayer. C. Mallam Johnston. 27 pp. 3d. S. P. G. London.
Preaching. The Doctrines of Grace. Compiled by Roland G. Leavell. 150 pp. \$1.00. Boardman Press. Nashville.
Those Gay Middle Ages. Frederick Kershner. 233 pp. \$2. Willett Clark & Co. New York.
A Testament of Faith. P. G. S. Hopwood. 215 pp. \$2.00. Macmillan. New York.

Tomorrow. Report of the Board of Home Missions, Congregational and Christian Churches. 160 pp. New York.

The Work God Blesses. Oswald J. Smith. 96 pp. 1s. Marshall, Morgan & Scott. London.

War Conduct of the Japanese. Shuhsi Hsu. 217 pp. China Information Service. Washington, D. C.

The Great Succession. Leaders of the Baptist Missionary Society during the Nineteenth Century. E. A. Payne. 160 pp. 2s. Carey Press. London.

The Voice of the Church in China. A collection of documents. Preface by Dom P.-C. Lou Tseng-Tsiang. 120 pp. 3s. 6d. Longmans. London.

K. T. Paul. Christian Leader. Religious Life of India Series. H. A. Popley. 254 pp. Rs. 2.4. Y. M. C. A. Press. Calcutta, India.

Gorakhnath and the Kanphata Yogis. George W. Briggs. Religious Life of India Series. 380 pp. Rs. 4.8 and 5.8, Y. M. C. A. Press, Calcutta, India; 8s. 6d., Oxford University Press, London.

Yesterday and Tomorrow in Northern Nigeria. Walter Miller. Illus. 182 pp. 5s. Student Christian Movement Press. London.

The Mahar Folk. A Study of Untouchables in Maharastra. Alexander Robertson. Religious Life of India Series. Rs. 2 and 3, Y. M. C. A. Press, Calcutta; 4s. 6d., Oxford University Press, London.

African Women. A Study of the Ibo of Nigeria. Sylvia Leith-Ross. Illus. 367 pp. 15s. Faber and Faber. London.

From My African Notebook. A. Schweitzer. Trans. by Mrs. C. E. B. Russell. Illus. 132 pp. 5s. Allen & Unwin. London.

The Southern Bantu. L. Marquard and T. G. Standing. 262 pp. 7s. 6d. Oxford University Press. London.

Venezuela. Erna Ferguson. 346 pp. \$3.00. Knopf. New York.

Philippine Pagans. The Autobiographies of Three Ifugaos. R. F. Barton. Illus. 271 pp. 15s. Routledge. London.

The Gospel in the World. A Restatement of Missionary Principles. Godfrey E. Phillips. 252 pp. 5s. Duckworth. London.

World Community. William Paton. 192 pp. \$1.50. Macmillan. New York.

The Church of the T'ang Dynasty. John Foster. 168 pp. 4s. S. P. C. K. London.

Bantu Heritage. H. P. Junod. Illus. 155 pp. 30s. Hortors (For the Transvaal Chamber of Mines). Johannesburg, South Africa.

Re-Thinking Christianity in India. Edited by D. M. Devasahayam and A. N. Sudarisanam. 267 pp. Rs. 2.8. A. N. Sudarisanam, Madras, India.

Living the Christian Faith. Edwin Ewart Aubrey. 118 pp. \$1.50. Macmillan. New York.

This Business of Living. L. W. Grensted. 187 pp. \$1.75. Macmillan. New York.

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DR. J. LOVELL MURRAY, Director of the Canadian School of Missions, Toronto.

What a life! He was old enough to know why he went, and bad enough to know the meaning of salvation. One by-product of his experience was his wonderful humility—nothing in the show window and himself in the remote background. It is inspiring.

DR. GEORGE P. PIERSON, formerly of Japan.

We must all be grateful for this revealing of the main-springs of Bowen's character, his abiding faith in God, his earnest purpose to be a true and faithful follower of Jesus Christ; and his deep-seated conviction that the Gospel of Christ could meet the religious needs of India's people.

WILLIAM HAZEN,
Missionary in Sholapur, India.

A biography of one of the saintliest figures of the nineteenth century. I could not put the book down. There is a fascination and a depth in this man's soul which held me in devout attention. I found myself marking his moving sayings which would serve as starting points for chapel talks. He

was so far-sighted and so deep-seeing!—the former because the latter. If one wants to sum up the interests of our students today—Biblical, social, theological—Bowen is a representative figure. And what a lesson in apparent failure!

... I feel strongly that every student and alumnus of our Seminary needs this book. What better book to lead them to feed on the Bible. One hears so much "vestibule religion"—men pointing to the door and taking their people as far as the threshold, but no opening up of the treasures within the Father's House. Read the topics of current sermons, and Bowen's expositions are precisely what Christians need in order to grow from puerility into spiritual maturity. Here is no adolescent, but a *man* in Christ. This is no volume to be read and dismissed, but to be marked and to be turned to repeatedly.

HENRY SLOANE COFFIN,
President of Union Seminary.

The Memoirs of George Bowen will continue to be for years to come a searching manual of devotion. He has set before me an ideal which few could attain; his life is a scathing rebuke to our ease, comfort, self-indulgence and inefficiency.

J. ROSS STEVENSON,
President Emeritus, Princeton Seminary.

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Dates to Remember

- June 7-13** — Annual Conference, Church of the Brethren, Anderson, Ind.
- June 8** — General Synod of the Reformed Church in America, New York, N. Y.
- June 9-16** — Annual Meeting, Foreign Missions Conference. Swarthmore, Pa.
- June 16-24** — Winona Summer School of Missions, Winona Lake, Ind. Courses include Bible, Mission Text-books and addresses by missionaries. Write to Mrs. C. E. Ahrensfield, 431 S. East Ave., Oak Park, Ill.
- June 20-25** — Northern Baptist Convention, Los Angeles, Calif.
- June 21-25** — Sunday School and B. Y. P. U. Congress of the National Baptist Convention, U. S. A., (Inc.), Tulsa, Okla.
- June 24-July 1** — Eagles Mere Conference of Missions. Chairman, Mrs. Earl Breeding, 24 Rugby Lane, Scarsdale, N. Y.
- July 3-10** — Northfield Missionary Conference for Women and Girls. East Northfield, Mass. For information, address Mrs. Warren C. Taylor, 38 Union Ave., Schenectady, N. Y.
- July 6-11** — International Christian Endeavor Convention, Cleveland, Ohio.
- July 11-August 16** — Winona Lake School of Theology. Winona Lake, Ind. Dean, Dr. J. A. Huffman, 302 Morton Blvd., Marion, Ind.
- July 22-28** — Baptist World Congress. Atlanta, Ga.
- July 24-August 2** — World Conference of Christian Youth, Amsterdam, Holland.
- 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.

Personal Items

Dr. Francis S. Hutchins, of the Yale-in-China Mission School at Changsha, has been elected President of Berea College, Kentucky, to succeed his father, Dr. William J. Hutchins, who is resigning after nineteen years of service.

Dr. Francis Hutchins is 38 years of age. He was born in Brooklyn, N. Y., educated at Oberlin and Yale and went out fourteen years ago to work in the Yale Mission. His brother, Dr. Robert M. Hutchins, is President of the University of Chicago.

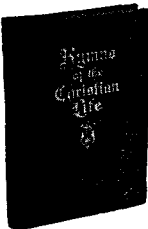
The Rev. Llewellyn K. Anderson, Ph.D., recently a Presbyterian missionary in West Africa, has been

elected one of the secretaries of the Board of Foreign Missions of the Presbyterian Church, U. S. A., to take the place of Dr. Webster E. Browning who has been honorably retired. Dr. Anderson is a Canadian by birth, a graduate of McGill University, Montreal, and of Princeton Theological Seminary. He went to Cameroon, West Africa, in 1926. On June 1, he will take up his official duties as Secretary but first expects to visit the South American fields this summer and autumn since he is to have responsibility for the Latin America and Africa portfolios.

Dr. Everett B. King, pastor of the Hemphill Church, Fort Worth, Texas, has been elected Secretary of the Board of National Missions of the Presbyterian Church, U. S. A. He has been assigned to responsibility for Sunday school missions and Alaska, to take the place of Dr. John M. Somerndike, recently deceased. Dr. King is a native of Texas and was educated at the University of Texas, Trinity University, and the Presbyterian Theological Seminary at Chicago.

Dr. Albert Schweitzer founded his hospital in Africa twenty-five years ago. On the 25th anniversary the children of the Mission presented him with a beautiful piece of furniture, made by themselves. One of them made a presentation speech to "our dear, grand docteur." Dr. Schweitzer refused an electric organ because of the difficulty of keeping the complicated machinery in order in that climate. Instead, he was given the price of an X-ray for the hospital.

Dr. Walter Spiegel, member of the Confessional Church in Germany, a



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THE PRESBYTERIAN

1217 Market Street
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theologian and professor for 20 years, has been appointed to the Faculty of the Graduate School of Applied Religion in Cincinnati, Ohio. Dr. Spiegel shared for a time the fate of Martin Niemöller in a concentration camp, and was recently "shipped" to Switzerland.

Dean Alfredo Gonzalez, of Central Philippine College, has written a book entitled "The Call of the Heights," virile and unmistakably religious in its appeal. The book has just been selected by the Philippine Government, Department of Education, as the text for character instruction in the public schools of the Islands.

Rev. Myron Terry, of the Christian Literature Society in Shanghai, is spending some months in Kunming, Yunnan, superintending the erection of a small building and getting a new branch of the Christian Literature Society started.

Rev. George W. Shepherd, of Auburndale, Mass., went to China 18 years ago as a Congregational missionary. Ten years later, the National Council of China detailed him to assist Generalissimo and Madame Chiang in their "New Life Movement," fighting superstition and political corruption, promoting education and public health. Along came the war and the Movement's energies were diverted to relief. Mr. Shepherd is now in the United States, ostensibly on furlough, but using his time to raise funds for the "Church Committee for China Relief."

(Concluded on page 273.)

THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, *Editor*

VOL. LXII JUNE, 1939 No. 6

Publication and Business Office—
Third and Reily Sts., Harrisburg, Pa.
Editorial and Executive Office—
156 Fifth Avenue, New York City.
Entered as second-class matter at
Post Office, Harrisburg, Pa., under
Act of March 3, 1879.

25 cents a copy—\$2.50 a year.
Foreign Postage, 50 cents a year.
Published monthly, except August.
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British agents—Marshall, Morgan
and Scott, 12 Paternoster Buildings,
London, E. C. 1 shilling per copy,
10 shillings a year.

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Editorial Chat

This is our Home Mission Number. The field is so large and varied and we have so recently devoted special numbers to the City (June, 1938), Rural Problems, The Negro, Orientals and Spanish-Speaking Americans, that some of these important topics are not treated here. Other articles that have appeared in recent issues deal with

A Cathedral on Wheels (April, 1938)
Migrant Workers (April, 1938)
The Whole Community (July, 1938)
American Indians (February, 1939)
Missions in Alaska (April, 1939)
Problems of a Midwest City (September, 1938)

Other articles on Home Missions will appear later.

If you are leaving your present mailing address for the summer, kindly send word as soon as possible with the address to which you wish to have your copy of THE REVIEW forwarded. Please mention dates of your absence from home and mail to Subscription Department, MISSIONARY REVIEW OF THE WORLD, 3rd & Reily Sts., Harrisburg, Pa. There will be no August number of THE REVIEW printed.

Among the comments on THE REVIEW received recently from readers are the following:

"I used THE REVIEW a great deal with my recent review of 'The American City and Its Church,' and found it exceedingly helpful to make the mission study book more interesting.

I have taken the magazine for years and would feel quite lost without it."

MISS SARA L. HAMILTON.
Long Beach, Calif.

* * *

"We always enjoy greatly reading THE MISSIONARY REVIEW. I wish every minister could take it."

REV. FREDERICK G. COAN.
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* * *

"Your magazine fills a place which no other missionary magazine quite fills."

F. A. GOETSCH,
*Executive Secretary of the
Board of Foreign Missions,
Evangelical Synod of N. A.*

* * *

A CORRECTION

Rev. E. E. Elder, the author of the article in our December (1938) number: "What is the Koran?" is a member of the United Presbyterian Mission in Cairo, Egypt, from Meshed, Persia. The Rev. John Elder, of Hamadan, Iran, is a missionary of the Presbyterian Church, U. S. A.

Obituary Notes

Dr. Dan B. Brummitt, editor of the Central and Northwestern editions of *The Christian Advocate*, died April 5 in Kansas City, almost on the eve of the uniting conference. Dr. Brummitt was an outstanding religious editor of our time, and ardently upheld Christian democracy in journalism. Few knew that the weekly column of wit and wisdom, filled with the spirit of Christ, and signed "Justus Timberline," was written by the editor.

* * *

Rev. John A. Silsby, retired Presbyterian missionary to East China, died in Hayward, California, March 4. In 1890 he became principal of Lowrie Institute for Boys, the oldest school in Shanghai and one of the oldest in China.

* * *

Mr. Frank A. Horne, Vice-President of the Board of Foreign Missions of the Methodist Church for twenty-two years and chairman of the Methodist Book Committee, died March 22 at the age of seventy. He had been a member of six consecutive General Conferences since 1916 and a member of the Board of Foreign Missions since 1906.

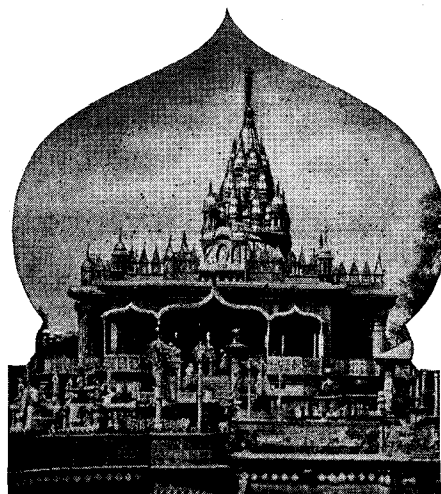
Personal Items

(Concluded from 2d cover.)

In the war zone, missionaries and New Life workers give first aid to victims of Japanese guns and brutality. Then refugees get clothing, food and transportation away from danger zones. Refugees must find new farms, jobs, homes. Even in "free China" there is the perennial problem of famine.—*Newsweek*.

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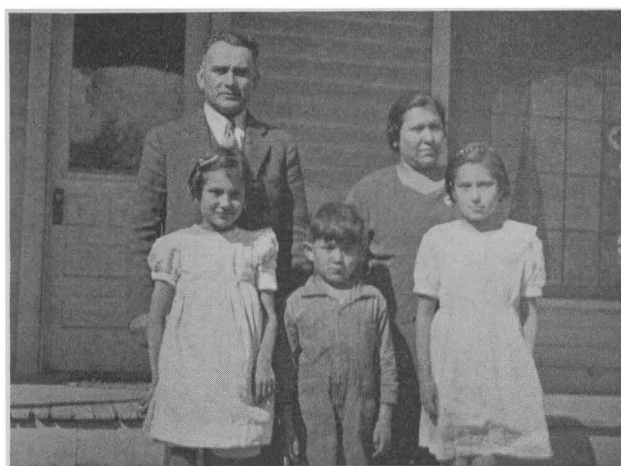
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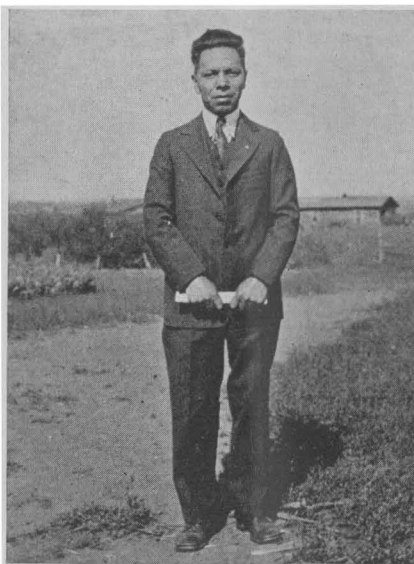
INDIAN PILLARS OF ST. PETER'S CHURCH (Congregational),
ELTON, LOUISIANA



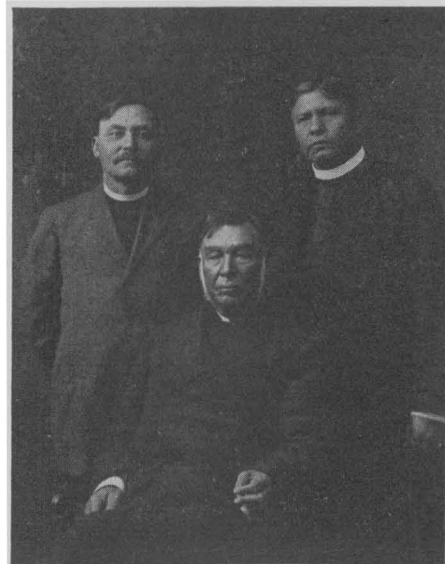
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REV. ROBT. PAUL CHAAT
(Reformed Church)



THREE INDIAN RECTORS IN
SOUTH DAKOTA

SOME AMERICAN INDIAN CHRISTIAN LEADERS (see page 299)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXII

JUNE, 1939

NUMBER 6

Topics of the Times

RELIGION IN THE WORLD TOMORROW

The New York World's Fair, which opened on Sunday, April 30, is an impressive spectacle. It covers 1,216 acres, or nearly two square miles, on the Flushing Meadows—former marsh land commonly called "Corona Dumps." The reclaiming of the land, planting thousands of trees, constructing roads, lagoons and fountains, and erecting buildings, has cost nearly \$160,000,000. The exhibits include many interests related to art and education, transportation, housing, manufactures and inventions, various national, state and foreign buildings, as well as areas devoted to amusements, sports and restaurants.

The Fair is being visited daily by from 100,000 to 300,000 persons who are expected to spend from two to twenty-five dollars each (from May to November), making a total of perhaps \$500,000,000 to be spent during the season. The Fair thus provides much that is of interest and value. Most people can find there what they are most interested to see—beautiful flowers and foliage, human nature of all sorts and conditions, the wonders of modern science and industry, the beauties of music and art, amusements for every taste—high and low.

It is in the realm of religion that the Fair is lacking. If the "World of Tomorrow" can offer nothing more than is here provided there is no outlook for more than a very vague worship of some "unknown God" and a faint hope for the promotion of peace, brotherly kindness and social service. The Jews have a Hebrew Temple and a Palestine exhibit; Christian Science is represented by a building with a reading room and literature; the Y. M. C. A. building includes a restroom and restaurant; there is a "Temple of Religion," where music and pageants are presented. The atmosphere is restful and dignified. Distinctly

Gospel messages are not excluded. A very definite Christian note in the "World of Tomorrow" is sounded in a small concession paid for by the "Gideons," where they can exhibit Bibles and literature relating their work of Bible distribution in hotels and elsewhere. Other attempts to secure space for the presentation of Christian activities and achievements have failed to produce results. The message and work of Jesus Christ, as the revelation of God and His Way of Life for the "World of Tomorrow," are not exhibited there, even as they have not been at other national expositions. The Fair is devoted to the humanistic ideals, to the strictly material and temporal hopes and achievements, rather than to things that relate to God, to spiritual ideals and Eternal Life.

This is, perhaps, not surprising. Men today do not agree in their conception of God and His Way of Life. Any attempt to present Christ, and all for which He stands, unfortunately often provokes controversy. But there are naturally many who would present what they believe to be the vital truths and most dynamic forces in the world of today and for the World of Tomorrow. The Temple of Religion has been severely criticized as a weak attempt to recognize an "unknown God" to whom, in some way, men may have some responsibility. Dr. George W. Arms, a pastor in Brooklyn, New York, calls the Temple of Religion "the devil's smokescreen to hide from the people the Cross of Jesus Christ and the true issues at stake in the foundation of democracy, and to blind them with a false sense of security."

No doubt this is an extreme view, but is it not true that in this presentation of the "World of Tomorrow" there is no recognition of the God who has created the wonderful world in which we live, has loved the world of mankind enough to give Himself that men might have life, and to whom the world of yesterday and today owes everything

worth knowing, doing or possessing? After all the American nation was established by men who believed in God and who desired a home where they could worship Him and could live in the way that Jesus Christ made possible. The Bible, as the Word of God, the Sabbath as the Lord's Day and Christ as the Son of God and Saviour, cannot safely be ignored in the "World of Tomorrow."

What can be done to make up in some degree for what is lacking in Christian emphasis in the World's Fair? At the Columbian Exposition in Chicago in 1893, the most potent Christian influence was the series of great evangelistic meetings conducted by Dwight L. Moody, where there were addresses day and night by outstanding Christian teachers from many lands. In these meetings it is estimated a million people heard the Gospel and thousands of them were won to Christ. In New York City and its suburbs there is a similar opportunity. There is no limit to the personal work that may be done among visitors to the Fair. Gospels and other literature may be given out to the crowds in hotels, in subways and at the entrances to the grounds. Parents can interpret the exhibits to children from a Christian point of view. The Calvary Baptist Church of New York and other churches are kept open all day and some are holding special services where the Gospel of Jesus Christ will be presented. In all this there is the ministry of prayer in which all Christians can engage day and night. Christ-like lives and friendly service by those who confess His name will mean much more to visitors to the Fair than any material exhibits could possibly mean. A truly Christian exhibit, presenting the results of Christian teaching and work in America and in all other lands would be a convincing evidence that, if the world is to advance today and tomorrow, men must accept God as He is revealed in Jesus Christ and must follow His Way of sacrificial love and eternal life, if they are to live joyously and victoriously.

AMERICAN METHODISTS AND THEIR MISSIONS

The union of the three Methodist Churches in the United States—the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, as finally completed at Kansas City, brings together into one organic body the largest number of Protestants in any one Church. The total membership of this united church is approximately 8,000,000, distributed all over the United States and all over the world, from Alaska in the North to Chile in the South, and from East to West around the globe. It will be called "The Methodist Church."

This union takes place in America, as a similar

union was effected in Great Britain, two hundred years after John Wesley began his work that resulted in Methodism. There are still several Methodist churches outside the union—the Free Methodist, Wesleyan Methodist, the African M. E., the African M. E. Zion, and the Colored Methodist Episcopal, numbering in all about 1,600,000 more American Methodists.

This large body of Christians, now organically united into one Methodist Church, can accomplish great things for the Kingdom of God, under wise, consecrated leadership, if they are truly motivated, instructed and empowered by the ideals and spirit of Christ. As Dr. John R. Mott, a prominent Methodist, said at Kansas City: "We have united to accomplish together things that we cannot do separately. We must not be satisfied with past achievements or with the present situation. An increase in our aggressive missionary work is one of the tasks which we must now undertake with new vigor."

The new Methodist Church has been divided territorially into seven sections or "Jurisdictions"—the Northern, North Central, Western, South Central, Central, South Eastern and Foreign—with thirty-six bishops, located at different centers. There are also seven missionary Bishops appointed by the Central Conference.

The Uniting Conference took a strong stand against intoxicants and war and adopted the excellent "Social Creed" of the Methodist Church, South. The educational work will be conducted under a single board with two divisions, one caring for institutions and the other directing religious education in local churches. The conference was unable to settle the question of a church periodical—whether it is to be one great national paper or several jurisdictional papers with one purpose and plan and under one general editor. A commission was appointed to study the question and report.

The missionary work of these three uniting churches, which have formerly been conducted under a number of boards—Home and Foreign, General and Women's—will henceforth be under one General Board that will have charge of missionary policy and program; the details of administration, the choice of fields, the selection of personnel and the administration of funds, will be in charge of three administrative divisions—Foreign Missions, Home Missions and Church Extension, and Woman's Work—each with its own executive secretaries. The General Board will consist of twenty-four men and twenty-four women, with the bishops.

The missionary work of the new Methodist Church will be world-wide, with 1,400 foreign missionaries, 13,500 on their native staff, communicants in eleven foreign countries numbering

over 270,000 and total annual budgets of \$3,000,000. The Methodist Episcopal Church has had the largest work, conducted in forty-two mission areas; the Methodist, South, has worked in nine of the same areas and Methodist Protestants in three of these fields. Many of the Methodist mission churches are already united where they have work in the same areas.

The first General Conference of the Methodist Church is set for April, 1940. Ecumenical or world-wide Methodism is explained by Bishop Frederick D. Leete as follows:

"The purposes of the ecumenical Methodist Church are three. One is to catholicize and fraternalize Methodists everywhere by correspondence, visitation, and world meetings, bringing far-flung organizations of the same faith nearer to the fact as well as to the concept and ideal of unity. Another is to encourage and report on the Methodist mission and its achievements, extending its mutual evangelistic and reformatory movements which minister to all human needs. The third is to assist and advance the total Christian program attempted by all Christian bodies in the name and spirit of Christ.

"The world alliance of Methodist churches has two branches. The Western branch represents the Methodist denominations of the Americas and of the Orient. The Eastern represents Methodist bodies of the British Empire in various parts of the world and of the countries of continental Europe."

CHINA'S VICTORIES OF PEACE

The progress made in great slow-moving, conservative China since the founding of the Republic in 1911, is unparalleled in history. This is especially remarkable when we consider the immense extent of the territory (ten times the size of Japan proper); the huge population (over ten times that of the British Isles); the former lack of political, linguistic and cultural unity in its eighteen provinces; the scarcity of newspapers, railroads and other means of communication; the prevalence of graft among officials and the poverty of the masses. All this and more was true thirty years ago.

Since the Boxer Rebellion, and especially in the past fifteen years, new China has become united under one central government; graft has been displaced by patriotism; warlords and bandits have given place to intelligent and trained officials and an organized national army; economic reconstruction has made great strides; railroads and good highways have been built across the country linking all important cities; motor bus service has taken the place of the wheelbarrow and mule-litter; public airplane lines have been extended, mak-

ing possible journeys in a day that formerly took a month; the telephone, telegraph and radio have practically obliterated distance and have united the country; the promotion of literacy by the phonetic method and the increase of general modern education have set new standards of life and thought; newspapers and other literature have linked China to the outside world and have helped to break down barriers; many foolish and harmful taxes have been abolished and public revenues have been used to meet public need rather than to fill private purses; before the Japanese invasion the external credit of China increased with growing export and import trade; mines and other natural resources have been developed where formerly important areas were reserved for burial grounds of ancestors; the stabilizing of the currency with a new coinage system and banking reforms have improved the financial structure of the country; the New Life Movement, fostered by Generalissimo and Madame Chiang Kai-shek, has spread new ideas for public and private life; the new leaders in the government have proved themselves patriotic, courageous, intelligent, high-minded, strong and unselfish—and many of them are Christians.

All this was being accomplished and was on the way for more complete fulfilment when the Japanese military party (in 1937) undertook to "come to the rescue of Chinese," to make their neighbor "more friendly," to "put down communism" and extend Japanese civilization and control!

The Japanese have done what a century had not accomplished in unifying China. The unmistakable evidences of Christianity, as seen in the lives of the Christian missionaries, have abolished the anti-Christian spirit in China.

The judgment of many intelligent observers is that China today, in the midst of her tribulations, offers the greatest opportunity for Christian advance anywhere in the world, while Japan is probably one of the most difficult fields for sowing and reaping spiritual harvests. The reasons are not hard to discover. The Chinese realize more and more the uncertainty of this life and the passing values of material possessions. In their distress and extremity they turn to God, as their only hope. He is manifested to them in the lives and sacrificial service of missionaries and Chinese followers of Christ. God is proving to be a very present help in trouble and Jesus Christ is a true friend and Saviour. The Chinese leaders also set an example of Christian faith and courage that appeals to the people. Idols and false gods are recognized as powerless. The one hope for humanity is in the one True God, as revealed in Christ; the God of love, of righteousness and of power.

The Japanese on the other hand are turning

more to temporal power, and put their faith and hope in material things, in armaments and armies, in stern discipline and a human program. Their national leaders turn back to the Sun Goddess, to national heroes, to Shinto Shrines and emperor worship. National ambition, laws and standards take precedence over the eternal laws of God and His standards of truth, righteousness and love as revealed in Jesus Christ.

WITNESSING TO PILGRIMS IN INDIA

In India, says Dr. E. Stanley Jones, a time of a greater Christian harvest seems to be coming. Old superstitions and prejudices are gradually breaking down, and thinking Indians are more and more seeking truth and liberty, such as can be found only in Christ. On the other hand, national ambition, economic needs, and intellectual contacts with other nations, lead many to emphasize political power, materialism, and skepticism. The Christians in India are awake to the situation and are emphasizing evangelism, not only among depressed classes, but among pilgrims, students and caste Hindus.

A special retreat and conference, held at Benares, in April, brought together Christian workers from different centers to consider work among Hindu pilgrims, Sadhus and Sanyasies. The evangelists came from Puri, where the temple of Janannath draws thousands of pilgrims to worship; from Calcutta, Patna, Behar, Ayodhya (birthplace of Sita and Ram) and from Itarsi, Muttra, Brindaban and Benares. These representatives met for prayer and conference and to report on methods and results in their work. An organization was formed to promote work among the pilgrims. Jesus Christ, where faithfully presented by teaching and life, appeals strongly to Hindus, even if they are not ready to break away from their old religions. The following points were emphasized in the discussions:

1. Hinduism should be studied so as to develop understanding and to equip the messenger to preach the Gospel.

2. The truth and sufficiency of Christ and His teaching should be stressed and exemplified more than the weakness and deficiencies of Hinduism. A "full and positive Gospel of the Living Christ" is the need of the hour.

3. Only simple, sincere and practical consecrated Christianity of the apostolic type is effective to meet the vital needs of Hindus.

4. Collective witness and cooperative Christian work is necessary to offset the influences of the united forces of Hinduism.

5. The guidance and power of the Spirit of God

is the convincing evidence of the Living Christ as the Saviour of men.

Spirit-filled missionaries in every land agree in their testimony that, while methods of missionary work may vary in different lands and under differing conditions, the one essential is a true presentation of Christ by consecrated witness.

VELLORE MEDICAL COLLEGE, INDIA

Dr. William Decker, a Baptist missionary, formerly in China, who has recently seen the Vellore Medical School in action, reports:

"I saw Dr. Ida Scudder's hospital, the industrial work, as well as a new departure in agricultural missions which is a most promising venture. Perhaps outstanding, however, was two or three hours with a roadside medical unit doing dispensary work, and making injections for leprosy—from an ambulance drawn up at the roadside."

Dr. Scudder and her staff have treated as many as a thousand lepers in one day in these roadside clinics. Vellore combines a medical college, a nurses training school, and X-ray and radium department, an out-patient clinic, four roadside clinics and Gudiyattam Hospital; a maternity hospital, a children's hospital, and an operating theater. The hospital has 250 beds. All these are operated on annual gifts of about \$48,000, of which America contributes \$25,000. Does any institution in the United States operate as many departments—medical, surgery, pathology, bacteriology, anatomy, biology, eye, ear, nose and throat, maternity, ante-natal clinic and gynecology—treating in one year 3,398 in-patients, 44,484 out-patients, 20,060 roadside patients and 1,321 in the maternity ward—at such a small expense?

The decree has now gone forth that, by 1942 at the latest, the school must be raised to a college standard of M. B. B. S. which is equivalent to an American M.D. That will require an endowment of \$700,000 to support ten more doctors, and provide for medical research, public health work and medicine; also \$300,000 is needed for extra buildings and equipment. Here is a great opportunity to strengthen this great interdenominational hospital, medical college and nurses training school in South India.

* * *

Dr. Scudder expects to be in America next year, after completing her forty years of service in India. The program of Jesus Christ given in the doctor's Gospel (Luke 4: 22) is being carried out today at Vellore. Dr. Scudder asks Christians to pray that this great work into which she and other American, British and Indian women have put their lives, may be continued.

Miss Hilda Olson, of Rockport, Massachusetts, is the American Treasurer of the Vellore Medical College.

What Is New in Home Missions?

By the REV. MARK. A. DAWBER, New York
Executive Secretary of the Home Missions Council

HOW many, many times I have been asked this question during the past years, and now I am requested to write an article on the subject! The answer in a word is that there is nothing that is basically new in Home Missions. To make the Gospel available to the disadvantaged people or to those who, for various reasons, have not been reached with the ministry of the Church, is still the primary task of the Home Missions enterprise.

But in another sense, everything is new. The question raised is symbolic of the age in which we live; it anticipates change, it suggests that the thinking person is conscious that something is happening to human life in America, and that new demands are being made upon institutions, such as Home Missions, that are engaged in the task of ministering to people who, because of changing situations, are unable to support a church, or who are no longer accessible to the religious ministry of the normal established church in more settled communities.

Old Americans and Old Frontiers

Home Missions was the child of the frontier. That thrilling episode of American history that records the daring and heroism of the early pioneers, who crossed the Rockies and blazed the trail into what was then the American wilderness, was also the record of the first organized Home Mission work. This frontier is no longer with us in the sense in which it obtained a hundred years ago. There are still geographical frontiers, but they are not the challenge to the population movements such as obtained in the days of the early Home Mission era.

But the frontier ideal has always dominated the Home Mission enterprise. People seeking new opportunities to secure their democratic heritage as American citizens, ever pressing on to what would provide a better opportunity to earn a livelihood, build a home and bring up a family—these ever made their appeal to the Home Mission agencies.

A century has passed and many old frontier communities have become established centers of culture and religion. They no longer need the ministrations of Home Missions but have become

strong centers of support for the Christian cause. Others have passed through the settling down process and, due to the disintegrating forces of land erosion, land speculation and exploitation, the people again need missionary aid.

Many descendants of the early settlers, who became farm tenants in the agricultural depression immediately following the World War, are now being displaced by the all-purpose tractor and large-scale agriculture. An outstanding illustration is that of a Mississippi Delta planter who formerly had 160 tenant farmers. He purchased 22 tractors and now he needs to employ only 30 families to work by the day.

Family Life and Migrant Workers

Thousands of American families must now travel to find employment. The family continues to sleep as a unit, to consume as a unit, but it no longer is able to produce wealth as a unit from its own property. Because the family has lost this basis of productive property the American family, as a fundamental natural productive unit, is well-nigh destroyed. Food, clothing and shelter, the basic essentials for living and the sources from whence they come, are now gathered up into huge interlocking hands of incorporated commercial owners and distributors. With this centralization and industrialization of food, clothing and shelter, the last vestiges of American freedom and security are wiped out. For many of these people there is no available land upon which to build and own better homes; there is no land for the production and consumption at home—the only efficient and conserving land economy. This is something new in our American life and brings with it new problems for Home Missions.

This situation raises some interesting and perplexing questions. What is happening to this land of opportunity, democracy, freedom and security? What is happening to the millions of acres of homestead land? What is happening to this land where it was once possible for the poorest to build homes for their children? We are being reduced to slavish workers in the homes and fields that once we owned. This process of dispossession is having a serious effect upon thousands of American citizens.

Others have accepted a wage in place of ownership, a tenant shack for a home, a city street for a few acres of land; some have substituted the faint promise of a quick fortune for a permanent home and a family on a few acres that would, under careful management, have provided security. This transition from the farm family to the urban tenement industrialist is creating new problems for the church that place a heavy responsibility upon Home Mission agencies.

There is nothing new to America in a migrant population. Always we have had them. But our distinctive migrant groups today present some new and difficult problems.

Twenty-five years ago the migrants were drawn in the main from a few of the racial groups, particularly the Mexicans, Italians and Filipinos. Now the majority of these groups are the descendants of the older American families. They are to be found in various sections of the country, but the bulk of this migrant group is on the Pacific Coast.

A ten-year depression, together with droughts and dust-bowl conditions, has created a new exodus of impoverished farm people who have continued to press their way to the Pacific Coast. They have swamped California and are making that state aware of their existence in a way that the Mexican and Oriental farm laborers could never do. The state is struggling desperately with the problem, seeking to prevent any further inroads of these people from Arkansas and Oklahoma. But this alone does not solve the problem. It is easy for people who are remote from the scene of this human tragedy to indulge in moral criticism, but it is not easy for a state, already burdened with relief, to accept a sudden inrush of 100,000 needy people. Driven off the cotton lands by the tractor, driven off the wheat lands by the drought and the combine, drawn by the strange tide which pulls the white race westward, the impoverished people have been pouring into the West, dogged by disease and hunger, too proud to accept charity, willing to work for any wages. The result is a condition that calls for action by the Nation, State and the Church. The Church, through the Council of Women for Home Missions, with very limited finances, is struggling to grapple with a herculean task. The size and the character of this migrant group present many new problems for Home Missions.

New Distressed Areas

With the coming of new materials, new techniques, mass production and the machine, there has developed a new type of distress. Towns and villages, and some cities, have been seriously affected by the recent innovations of science and labor-saving devices. Furthermore, the movement

of certain types of industry from the North to the South, in order to take advantage of cheap labor, has had an adverse effect on many towns.

Communities that for years have sustained a self-supporting church with a full-time ministry are now obliged to seek aid from their denominational mission board. The demands now made upon these agencies are far beyond their ability or finances; they can help only a small number of the churches in these areas of recent distress. The fact that many members of these churches are receiving aid from federal and state relief agencies does not help very much. The consciousness that they are the recipients of relief has sapped the morale of many of these people, and as a result their religious need is greater than ever. This also is new in Home Missions.

The Southern Highlands

There is great danger that the emphasis upon the plight of the sharecroppers and the low-wage industrial workers will overshadow the equally great needs of other groups, such as the millions who live in the Southern Highlands. The conditions of the sharecropper, the industrial worker and the migrant, have been publicized, but not so the Southern Highlanders. Fiction and romance have been written about these people (and there is much to be written), but the sociological story has not been told. The romantic story of the Anglo-Saxon rugged mountaineer with his quaint language and colonial customs has obscured the poverty of the coves, the mountain farms, and the thin soil of the plateaus.

Drastic changes are taking place among these people. As recently as fifty years ago the Highlander with his log cabin, his rifle and his spinning wheel was on a par as to standard of living with the other pioneers of the prairie cabin, the log hut, or sod house. The wooded hillsides furnished timber and game. Now the timber is gone and the game with it; also, it should be said, the meagre income is gone that was once provided. The mountaineers have multiplied so that they have been compelled to cultivate the steep mountain sides in a desperate effort to make a living.

The following summary of conditions will help us to understand the modern needs of these people. (The teachers of some 13,232 children in mountain schools supplied the information.) Children needing clothing, 38%; shoes 32%; milk 27%; soap 42%; hot lunches 45%; school supplies 26%; library books 80%. Any consideration of the changing needs and demands in Home Missions must take cognizance of the Southern Highlands. Dr. Odum of the University of North Carolina has well said that these "retarded frontiers" will have to pass through several stages of development, not only in improved economic conditions,

but development as it applies to the human element. Moreover, we are dealing with a very different type of mountain youth today than we were twenty-five years ago. They too are creating new demands upon State and school and Church.

The depression years have also brought great changes among the people of other countries, groups who have anticipated coming to America, and among the immigrants who have come to this country in recent years. Immediately following the World War a different attitude developed toward these foreign countries. No longer was America to remain the "open door" to the peoples of the world. Before the World War, European immigration to the United States reached a high peak and as many as 1,285,000 immigrant aliens were received in a single year. The revised immigration law of 1921 limited the number of aliens coming to this country in a single year to 3% of a given nationality already in the country. This reduced the number to 358,000 in a year. In 1924 the immigration act was again revised to limit the quotas to 2% of the resident population of any nationality, based upon the earlier census of 1890 as against 1920.

It is hardly necessary to say that this restriction has wide implications for Home Missions. Add to it the further fact that, in many cases, more of some nationalities were leaving America for their native land than were coming in under the new restrictions, and it is readily seen that the Home Missions program to these groups would undergo drastic changes. These adjustments are now in process—consolidation of foreign language churches, the assimilation of the second and third generation by the English-speaking church, experiments with interdenominational work among these groups—these and other movements mark the changes that must be made by the mission boards in their ministry to New Americans.

The various programs of rehabilitation, resettlement and rehousing of depressed and disad-

vantaged groups in America during the days of the "New Deal" administration have also created new problems for the home mission agencies.

The resettlement projects, like Arthurdale and Cumberland Homesteads, present an opportunity for religious work. Here some 250 families are reestablished on what amounts to subsistence levels of living. The people will have little cash with which to support a church, so that the mission boards are under pressure to provide a ministry. This is also true of many of the rehousing projects in the cities where slum clearance has taken place. It is well-nigh impossible to reach these people with the established churches in nearby territory. The approach must be made on an interdenominational basis, so that agencies like the Home Missions Council have an important function to perform in arranging the program and providing a Christian ministry to such communities.

By its very nature the Church finds these changes more difficult than most other institutions. It is identified with values that are timeless, and these values are often conceived of as not being affected by these matter-of-fact changes in our human and material universe. Rooted in the past and sanctified by age, the Church finds change necessarily a painful process. Yet those who really love Christ and the Church, and are alive to the facts that confront us in modern life, will gladly sacrifice the outmoded in order that the Kingdom of God may be advanced. A living Church is one that will make the adjustment in its program and equipment in order to fit it for the ministry to which it is called at a given time. The home mission agencies are alive to these changes that are taking place. They are far ahead of their general ecclesiastical bodies in their insight into these problems and in their willingness to make the necessary adjustments. They are hindered only by the lack of moral and financial support.

AS PROF. EINSTEIN NOW SEES THE CHURCH

"Being a lover of freedom, when the revolution came in Germany, I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but no, the universities were immediately silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers, who, as literary guides of Germany had written much and often concerning the place of freedom in modern life; but they, too, were mute.

"*Only the Church stood squarely across the path of Hitler's campaign for suppressing the truth. I never had any special interest in the Church before, but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced to confess that what I once despised I now praise unreservedly.*"

ALBERT EINSTEIN; quoted in *The Living Church*.

Experiences Among Ozark Mountaineers

By PAUL A. WOBUS, Manchester, Missouri
Director of Mountain Work in the Ozarks

"YOU ought to go to Vichy if you're looking for a spiritually-neglected place," said a friend when he heard that I had been delegated to find an opening in the Ozarks for work to be sponsored by what was then the Evangelical Synod. "It seems to be quite a center, judging from the number of people who gather there for the Saturday night when the fiddlers sway to



DIFFICULTIES OF CHURCH GOING IN SHANNON COUNTY

their tunes for the old-time square dances. During my two weeks' vacation there I found that the village church has been closed for some time."

"You ought to go to Lesterville," said an Ozarkian. "Yes, I know they have a church there, but it does not serve the community. It is practically dead."

"You ought to go to Antioch," said a druggist in an Ozark county seat. "It's the very place for the work you have in mind. Two churches at Antioch, both defunct; one at Gill and a fourth at Stone Hill, in the same state. Unite these four into one strong church at a logical center. Antioch is ready for you—the people are tired of divisive sectarianism."

"You ought to go to Short Bend," said a man on the road. "No church there at all; virgin territory. No opposition—no prejudices."

I went to all four points—and many others. I had been asked to select any area where no other church was effectively serving. "Of course," added the genial chairman of the committee, "you need not go all the way down to the Arkansas line. More than likely you'll find a field nearer to your home on the outskirts of St. Louis."

My observations revealed several typical Ozark church situations.

Vichy is truly a center. It boasts a population of 210, which, in the sparsely settled rural sections of the Ozarks, is not small. I happened to come to this town on a Friday, and found there a large gathering of some kind. Inquiry brought out that the banker was a member of the official board of the church which was still intact. He said that he was interested in having an active church. The town needed it and he would give his support.

"May we use the building for services tomorrow night and Sunday morning?" I asked.

"Why—er—that is, the time is so short. The house needs cleaning up, there is no oil in the lamps, and a window pane is out. And [this was the real hitch] we'd have to see the district superintendent about it. What denomination did you say you are connected with?"

We were face to face with one of those tragic cases, where a dead organization is an obstacle in the way of any live effort. Cobwebs and dust yield readily to an energetic arm; window panes can be replaced; but ecclesiastical machinery, always cumbersome, may block the path to progress. In rural areas this is felt even more than in cities.

* * *

Lesterville's sole church organization was functioning after a fashion. Of the strict immersionist type, it had about fifty members, six or eight of whom were said to be active. The pastor, a man of more than average ability, came once a month from another church 121 miles south, over roads which a decade and a half ago were none too good.

It was not difficult to get a good attendance for the monthly services we conducted at Lesterville.

Of much help was a devout Presbyterian, whose family belonged to the local church, he himself could not feel at home in its atmosphere of exclusiveness. He dreamed with us of a community church where people of all creeds could worship our common Master, Christ. The postmistress, also a member of the church, rendered friendly help.

Not many months elapsed before the seemingly defunct organization took on a new lease on life. Giving them credit for being sincere in their efforts, and consistent with our ideals of a united Christendom, we slackened our own pace lest we divide the community. When we ceased to be aggressive the ardor of the local church rapidly cooled.

After some years of this sort of procedure, the immersionists had thawed out to such a degree that we withdrew altogether. The local church made some gains, increased its active membership, and improved the property, which originally had been intended as a community building. We did not feel inclined to open a dispute over its possession, but a number of people, among them some of the very best citizens, did not, and perhaps never will, affiliate with a church of this type. Their dream of a community church is unrealized because they want to be generous with those of their friends and neighbors whose church life makes them narrow-minded. There are many Lestervilles in the Ozarks!

* * *

Rather against our own judgment, but in response to a very definite call, we entered the Antioch-Stone Hill neighborhood. The four churches of that locality belonged to two sects. The natives asked us to merge the two of one kind which still had some life in them. The other two seemed beyond the possibility of revival, even to the preacher who had hastily organized them, yet the old organization had some adherents whose tenacity was worthy of a noble cause.

* * *

At Short Bend, where we held a number of services as we were forming contacts throughout this section of the Ozarks, there was no débris of any existing organization to clear away. An obstacle was the cityward exodus on the part of those whose enthusiasm welded the community together. There was also a misconception of the community church.

We had held two services in the schoolhouse at Short Bend and then somebody spoke of building a church. The entire group seemed to fall in line and, being very new in the Ozark work at that time, we hailed this suggestion with delight. Many Ozarkians speak of a union church, meaning one which the entire community helps to build

and which then is open to anyone and everyone who cares to use it. We had early come to know of several such churches, but they were standing idle most of the time for want of an organization or a responsible group to make sure of a definite, continuous program of worship, service and study. Short Bend still does not have a church, but all



THE SHANNONDALE COMMUNITY HOUSE

manner of sects have put forth spasmodic efforts there.

* * *

Eminence, a county seat town, is an example of yet another type of sectarian sniping. At one time there had been four church organizations—two of them of the immersionist persuasion. These four used the union church building in a peaceful way—one Sunday every month for each. In time one of the immersionist churches, and one of the other kind, died. The other two were of about equal strength. Voices were raised in favor of a community church, but we were unable to enter this field.

Then there came to the non-immersionist group a young minister with a determination to climb. He won the ecclesiastical approval he courted by whipping up the enthusiasm of his congregation to the point of erecting their own church building. His friends predicted that with such "success" to his "credit" he would rise high among the clergy of the land. They prophesied that he would be called to the pulpit of a large city church. He did not get such a call before he had widened the breach in this little Ozark town which now has two church buildings where one would suffice.

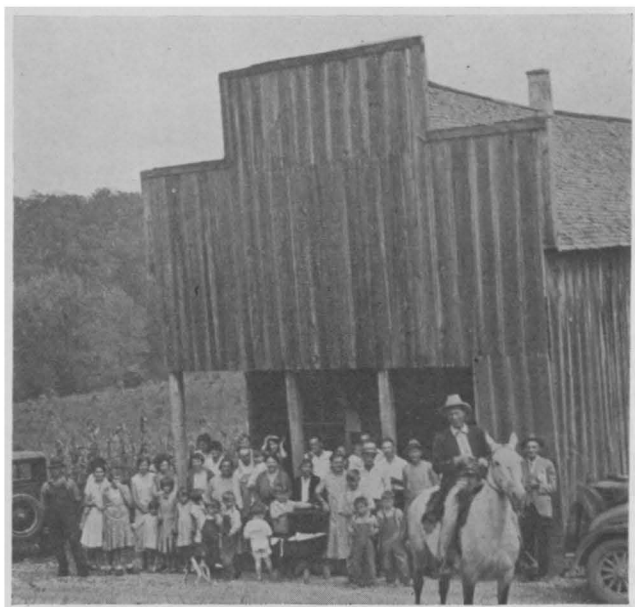
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The Ozarkian is by nature deeply religious. He is the descendant of a people who not only were well-grounded on the Bible but who reserved for themselves the right to interpret it. Jealously guarding their liberty, they freely grant it to others. A relatively small percentage are members of a church and these are scattered among many sects. Our difficulty lies not, with those

outside the Church, but with those church members who fail to act like Christians.

We must also remember that overchurching is really underchurching and leads to spiritual depression. It is easy to effect a new organization and to erect another church building—lumber being cheap. There is a smug satisfaction in clinging tenaciously to a creed and in thinking that all that religion means is to defend it with great zeal.

This sectarian zeal has wrought untold havoc in the Ozarks. As soon as one responsible group undertakes an adequate ministry, an astonishingly large number of self-appointed preachers comes forth to complicate the work. "There is a preacher behind every stump," in the picturesque language of an Ozarkian. If somebody would hold



AT A COMMUNITY GATHERING IN THE OZARKS

the preachers in check, we would feel competent to deal with the laity!

Villages and small towns are the worst sufferers from over-churching in the Ozarks. Hamlets and the open country have fewer churches for their population.

What is it, then, that we set out to accomplish in our ministry to the Ozarks? Briefly this, to bring the Gospel of God's redemptive love to all, regardless of man-made barriers and creedal divisions. We seek to unite in indigenous churches those who already profess faith in the Lord Jesus Christ and to win others to Him. We aim to minister to those who have hitherto been passed by, and to lift the natives out of their tendency toward an ingrown religion; we want to give them a consciousness of and a share in, the communion of saints; we would like to make the Church the institution from which radiate wholesome influences on all of life, by cooperating with

agencies trained and equipped for guiding the physical, cultural, social, economic and religious development of the region.

* * *

After several years of orientation and reconnoitering we began to concentrate at Stone Hill, Bixby, and in northern Shannon County, Missouri.

At Stone Hill we did succeed in merging two decadent churches. Some years later, in response to desire of the people, a community church was organized. The wounds caused by old-time divisive sectarianism have by no means been healed; the preachers of other sects do not always refrain from interference with the good work that is being done; but we go on, preaching and teaching the unifying power of Christian love. One handicap is that the denomination which relinquished the field to us fifteen years ago still owns the church building and makes an effort now and then to come back. The Sunday school has gone on uninterruptedly for 61 years.

* * *

At Bixby we entered a field in which no religious work had ever been done until our native Ozarkian evangelist, the Rev. Zenith F. Yount, preached the first sermon there. One month later, when I accompanied him to Bixby for what I thought would be the second sermon, a man said to us, "This will be the third service here. Brother Clark slipped in ahead of you, but the place is yours anyway by squatter's rights."

A church was organized after a revival which resulted in a most amazing transformation of what was once known as the toughest little spot in the Ozarks. The work is going forward in spite of occasional inroads by various types of "Holiness groups" who like to meet at just the time of Pastor Yount's bi-monthly appointments. When they asked for the use of the building—which is a remodeled store, purchased from funds raised by the sale of used clothing—a real problem arose. Some of the church members were quick to refuse, while others felt that they should be hospitable. Showers of rain one Sunday settled the question—nobody had the heart to turn anyone out. Such revivals stir up great enthusiasm for the time, but after it dies down our work continues as before. At Bixby the Sunday school carries on under native leadership.

* * *

In Shannon County, south of Salem, Missouri, we discovered a large area in which no church of any kind was functioning. It is one of the most rugged sections of the Ozarks, with narrow valleys along the many streams. The population is sparse, and there were but few people to count on at the start. The community lacked cohesion, yet

a united church came as the natural result of one of the greatest revivals ever held in the Ozarks, conducted by Pastor Yount. Since we wanted to serve an extensive parish, the welding together of a number of rural school districts, we worked towards the purchase of a tract on the main highway running through the center of the county from north to south, and named it Shannondale. In 1932 a community house was built of native stone. The Rev. Vincent W. Bucher, who had endeared himself to the people of this region as a teacher in Vacation Church Schools, became resident pastor of Shannondale in 1934. Last year the thank-offering of the women of the Evangelical and Reformed Church was used for the erection of a modern manse for the Bucher family.

A group of natives, under the guidance of Mr. Bucher, formed the Shannondale Cooperative Association and operate a store in a building they erected on the same tract. A Folk School, held for three weeks, each year, seeks to enrich life. Weekly recreation and play nights, with also some opportunity for study, are very popular. Besides holding church school and services at the center, Mr. Bucher preaches at a number of isolated schoolhouses.

More and more calls are coming in from other communities for a united church. The Ozarkian, keen and alert student of life, is giving this type his approval. We believe that by helping the



GOING TO CHURCH IN THE OZARK MOUNTAINS

Ozarks to make a contribution to the spirituality of the world, the efforts of the Evangelical and Reformed Church are bearing rich fruit.

The World Needs the Church

The Commentator has this to say about the nations and the Church:

Many of us have vague ideas of religion. We care little for creeds and ceremonies. We leave the churches to the clergy and spend our time elsewhere. Some of us, however, have been startled out of our indifference. We are not as sure as we used to be that a world without churches is the world in which we want to live. We feel a need, and wonder whether churches might not meet this need.

What arouses us is a contrast. In some countries churches are respected. In other countries churches are humiliated. Whatever may be our beliefs or unbeliefs, we know which kind of country we prefer. Millions are eager to enter countries where churches are active. Millions are eager to escape from countries where churches are suppressed. . . . After three centuries of experience, this nation still believes in churches. They may differ widely from one another in faiths and forms of worship. But, jointly and severally, they justify their existence.

In the fight for democracy against dictatorship throughout the world, churches and synagogues are in the forefront of the hottest battle. They stand for freedom of conscience without which

no freedom is secure. Close the Bible, and what becomes of a free press? Silence the pulpit, and what is left of free speech?

The value of a church to society—the sermons, the sacraments, the music, the missions, the hospitalities and the pastoral services of the clergy behind the scenes—is to be measured by a twofold standard. A church does good: a church prevents evil. Churches remind us of the weak who are apt to be trampled under foot, of the sufferers who yearn for sympathy, of the bereaved who cry out for consolation, of strangers against whom prejudice is apt to be fomented, of failures in life who want to make a fresh start. . . .

Children within a church form friendships with other children, similarly situated, and are less liable to drift into the no-man's-land where juvenile delinquency is a danger. . . .

They who condemn churches as obsolete, condemn themselves. For churches are not only divine. They are human. They are what men and women enable them to be.

This Year of Grace, 1939, challenges civilization. To uphold civilization is the urgent task. It is not wholly a matter for surprise that churches should be appraised afresh as an ally of society in its hour of grave uncertainty.

The South's Number One Problem

The Tenant Farmer — Whence and Whither?

By the REV. ARCHIE C. SMITH, De Queen, Arkansas

IN THE fertile river valleys of the Southland is found some of the best alluvial land in the world. The God of nature has there provided man with the means of producing abundant harvests. Yet it is here, in this land of plenty, that we find conditions which challenge the social, educational and religious institutions of North America. For it is here that we encounter the South's number one economic problem, the share-cropper, or more correctly the tenant farmer. As Christians focus their attention upon this problem it is important to look at the underlying causes as well as at the results.

Too frequently have the efforts of Christian forces proven futile because they have approached a solution without understanding the economic and social background. An historical inquiry as to the South's "Number One Problem" shows the condition of the tenant farmer to be largely determined by social and economic factors as well as by the use of unchristian ethics on the part of both the tenant farmer and the landlord.

The history of the tenant farmer reaches back into the early history of the South. The great waves of settlers who came from the eastern seaboard were of two sorts, the wealthy planter who settled on large tracts of land in the river valleys, and the poorer farmer who settled on the less fertile farms in the hills. The romantic pictures of plantation life in the South before the War are not a true graph of its social structure. Every river bottom plantation operated with slave labor, was matched by numerous dirt farmers who lived and labored in the hills.

The Civil War brought about the emancipation of the slave but it wrought little change in the social structure of the South. The hill farmer continued his way earning a living from his few acres. He chose one of his sons as his successor on the farm and equipped the others for the trades or professions. The planter and his former slaves succeeded in effecting an adjustment that enabled the fertile river valleys to continue to produce a major portion of the world's supply of cotton. To supplant the old system of slavery a new system was evolved which was to become known as the sharecropper plan. The Negro "freed-man"

possessed little or no capital, no land and no tools with which to farm. Legal emancipation was not enough to enable him to establish himself on a self-supporting basis. With only his bare hands and a willingness to work at the only trade he knew, the Negro turned to the planter for employment.

On the other hand the planter possessed large tracts of land the cultivation of which required a tremendous amount of manual labor. Out of their mutual need was born the sharecropper system in which the planter agreed to rent a certain number of acres of farm land in return for a share of the crop at harvest. The planter also supplied a house, seed, garden patch, farm animals, and money for food during the time of growing and harvesting the crop. This money with interest was charged to the tenant's account and deducted from his share of the proceeds from the sale of the year's harvest.

Under this arrangement the rent usually required half the year's crop. This system has remained virtually unchanged until today. Its greatest weakness is that at best it furnishes to the average tenant but a mere living. Any emergency that may arise from sickness or crop failure will often throw the tenant in debt so deep that he is always in arrears to the landlord.

In this way the tenant was virtually bound to the land. His only escape has been to go to another planter, with whom he eventually found himself in the same predicament. The development of the industries of the North and East brought an avenue of escape. Labor agents came South and thousands of Negro tenants went with them to the North, thus escaping from their debt burdened status in the farm tenant system.

The Hill Farmer's Troubles

Meanwhile things were happening to the hill farmer. Unscientific farming led to the erosion and the depletion of the fertility of his land. Year after year decreases in his crop yields lowered his status in the economic scale of the South's agricultural system. His tribe was increasing with each generation and, with his decreasing income, he was finding it impossible to maintain his posi-

tion in the social order. He was no longer able to educate his sons for the trades and professions therefore his already overburdened acres were called on to support even greater numbers. Lacking capital to move to more fertile land his only recourse was to remain on and eke out an existence of a sort. With his economic strength vanishing he naturally began to deteriorate socially. The triune ravages of the South, hookworm, malaria and pellagra, were exacting their toll from his physical body, leaving him without energy.

The one-room public school was doing its best to provide an education but it seldom did more than to teach him to read and write and lead him to feel that he had all the educational world had to offer. His reaction to conditions beyond the realm of his understanding grew to be one of stupid suspicion. His personality, locked in the vaults of superstition and ignorance, became a dwarfed and distorted image of his forbears.

Religious Decadence

In his religious life we find the same pitiful story of decadence. The clergy were recruited from his own ranks and made the transition from the laity to the ministry by the simple expedient of swapping the plow and the furrow for the Bible and the pulpit. About all this type of ministry has had to offer its parishioners is a very narrow and limited conception of the broad principles of Christianity. The tenant farmer's faith came to consist of an extreme denominational consciousness; it was decidedly negative in character, possessing little of the vital qualities of true Christianity. As a rule the average minister rose or fell in the estimation of his congregation with his ability to vanquish his denominational foes in an ecclesiastical debate. Sometimes these theological arguments grew so tempestuous that the police had to be called to enforce the peace.

As generations came and went the stronger sons succeeded in escaping from the farm, leaving the weaker to usher in a new generation a little further down on the social scale. Like his impoverished acres the tenant farmer's character has been depleted in moral, spiritual, intellectual and physical strength. The chief characteristic that remains from his pioneering forbears is a fierce pride; but unlike his forbears he has little justification in his character for such a pride.

With the planters of the South looking for labor to replace Negro tenants who had gone North, came an opportunity for the poor white man to escape from his impoverished land. He therefore sold his holdings for whatever they would bring and with this limited capital moved to the plantations to take the place of the departed Negro. This was a terrible mistake. He was ill suited

by every trait of temperament and personality to enter into an economy which called for the closest cooperation between planter and tenant. He rebelled against the close supervision exercised by the planter and friction was inevitable.

Owing to the inherent weakness of the farm tenant system (tenant indebtedness) the worker's meager capital was soon exhausted and his economic existence came to depend wholly upon his employer. Unfortunately for many tenants this attitude was none too favorable. Frequently the tenant was fractious and the planter soon tired of the strife that was continuously creeping into their relationships. Since many tenants were unreliable the planter learned to regard them as a bad economic risk. Under such conditions planters felt justified in getting rid of them as soon as possible. They passed from plantation to plantation until finally no one would have them. Thus hundreds of white tenant families found themselves thrown on their own pitifully inadequate resources. They usually found some abandoned house and eked out an existence as best they could, doing odd jobs. Other white tenants however succeeded in making the adjustment to the system, until the depression made their position insecure.

A new factor, in the way of farm management, entered the field. Insurance companies were forced to take over and operate many plantations to protect investments in southern farm lands and established corporations for the purpose of carrying on farming operations. These business organizations soon realized the economic weakness of the tenant farmer and the mule and supplanter them with the tractor and wage hand. Thus many more tenants passed out of the farm tenant system.

The Negro Tenant

The position of the Negro tenant was also threatened. Transition from the "share" method to a daily wage was disastrous to both the Negro and white tenant. Neither was able, by training or ability, to manage his own economic affairs. They were forced to establish an entirely new basis of economic existence on a low wage scale. The only time the cultivation of cotton demands a great deal of manual labor is during the hoeing and harvest seasons. But these Negroes simply do not possess the economic sagacity to be able to manage a small seasonal income so that it will cover the needs of an entire year. Thus many more tenant families were added to the homeless and unemployed.

With the arrival of the cotton control program many more will be forced into this group. The planter has been forced to reduce his acreage planted to cotton. If he is forced to reduce his

acreage one-third it is only a matter of simple fractions to make him realize that he can get along with two-thirds of his tenants. Thus the farmless group is threatened with a large increase in its numbers.

There is yet another Damoclesian sword hanging over the head of the hapless farm tenant. The rules under which the government subsidizes its soil conservation program require that the rent paid the planter for acres planted with soil conservation crops shall be shared with the tenant. Here is an opportunity for the planter to profit by exchanging the rent system for the daily wage. If he is not renting the land to the farm tenant, but merely working him by the day, he will receive the entire subsidy check. In the writer's experience he has known of no planters resorting to this unjust means of augmenting their income, but it is a possibility that must be considered by the farm tenant.

The Situation Today

As the situation is today the Southern tenant farmer falls into two classes; the farmless tenant, who in reality is no longer a sharecropper but is generally regarded as such; and the tenant farmer who has succeeded in remaining in the "system." It is imperative that the former receive attention at once. One cannot but be shocked at the thought of helpless people sitting beside the road with no place to go. Here are step-children of an economy which is rapidly changing and, in its change, can find no place for its unwanted wards. Very little is being done to meet the needs of this group. A few have found refuge in the Farm Security Administration, a federal agency, which is carrying out a national program of rural rehabilitation. Others have been brave enough to endeavor to homestead lands in the poorly drained swamp areas. They cannot hope for much success for they are without capital to carry them through the lean years before their newly acquired acres can be brought to production. If their venture is successful this outlet will serve only a small proportion of those in need. Some are finding a refuge in the homes of relatives who have succeeded in retaining their position as tenants on the plantations still using the share-cropping system.

The most immediate and urgent need in the whole Southern tenant farmer problem is to find a means of economic existence for those who are in the army of farmless tenants. Other than the limited amount of work being done by the Farm Security Administration, and a single project being conducted by a group of socially minded American Christians, there have been no constructive efforts made toward the remedying of this situation of homeless people. One state held

a conference on the problem, but little was accomplished other than the realization of the immensity of the difficulty.

Once this primary need has been met the next step must be to establish and carry out a South-wide program of human rehabilitation which will restore in the individuals of the farm tenant group the material and spiritual ability to fend for themselves in the rapidly changing economy of the South. No such program has been formulated, but a hint as to its character may be found in the success of the various social and educational agencies laboring in areas inhabited by large numbers of tenants. In the regular course of their duties they have touched the life of the individual tenant and have brought about some very encouraging results. The Agricultural Extension Service has brought to the mind of the farmer a knowledge of scientific farming and to his wife the advantages of a good home and home environment. The Public Health Service is teaching them the rudiments of simple hygiene and the value of diet in health. The displacing of the one-room school by the consolidated school has wrought a wonderful change in the social and educational outlook of their children. The children of the average tenant farmer today have a much broader and more intelligent view of life than their parents. If the more promising of these children could secure the advantages of a higher education they could extricate themselves from the toils of the sharecropping system and in a generation or two would become normal Americans. As it is they know that college is for them in the realm of the improbable, if not impossible. With this barren outlook before them they marry at an early age, start to farming on shares, bring a large family into the world, go in debt and remain so until death settles the account with the landlord.

While the work of reclamation, wrought by these social agencies, is merely a dent in the surface, the success of their limited operations shows that the Southern tenant farmer is able to make a response to efforts in his behalf.

The Christian Aspects

What are the Christian aspects of the situation? Unfortunately they are few for little Christianity has been exercised by the principals involved. The religious and moral life of the tenant farmer is only a dim shadow of the Christ-inspired life. Gradually through the generations, the farmer has come to look upon the Bible as containing proof texts for his denominational position rather than as a rule of faith and life. But the planter has had many of his generous impulses shattered by treachery and unreliability on the part of some of his tenants. The Christian forces working in their midst have failed to realize that the tenant

farmer needs to have evidences of their missionary interest.

None of the Home Mission authorities of the more prominent churches of the South have thus far come to look upon the farm tenant group as one which needs a well planned program of missionary effort in their behalf. Only here and there in an isolated case does one find such a missionary project. The experience gained from these activities teach us that the tenant is not only the South's number one economic and social problem, but that this group also represents Southern Christianity's number one spiritual problem. Efforts are being made by the State to effect the economic and social rehabilitation of the tenant farmer, and it is essential that the Church undergird this work with a well-planned program of Christian activity. It is a tremendous task which will require the wholehearted effort of every home mission agency in the Church.

First of all effective work in this field will require a ministry that is "wise as serpents and harmless as doves." Men of ability must be willing to devote their ministry to sacrifice on the altar of Christian service. The minister will be called upon to work with people who will question his motives. His every move will be subject to scrutiny to see if there is some flaw in his character. In his presence the tenant farmers will express appreciation for his services, but to each other they will be apt to speak of him with scorn and will ridicule his ministry. The minister to the tenant farmer must be a man of preaching ability. It is no easy task to preach acceptably to those who require the simplest of thoughts couched in the simplest of language. The people instinctively resent anything they do not understand.

If organized Christianity ever recognizes the challenge presented to it in the Southern tenant farmer and decides on some program of missionary activity, there must be adequate financial backing. In order that his work may have an air of permanence the missionary must have a building in which to carry out a program of Christian activity. There is little permanence about a brush arbor and an abandoned one-room school house, such as are the abode of itinerant preachers who too often exploit the people rather than render a religious service. Anyone utilizing such places as houses of worship is classed in the itinerant group for which the tenant farmer has little respect. If the missionary's work is to be at all successful it must be housed in a respectable building; then the tenant farmer, who is naturally a church goer, will fill it to capacity.

A good program of religious education will enable the tenant farmer to apply moral and spiritual truth to the social and economic problems of his life. Those who have labored among tenant

farmers find that it is virtually impossible to effect any radical change in the outlook of the older generation. The young people, however, readily respond to influences which are brought to bear on their lives. If they can be reached before their environment has warped their conception of life, they will make as much progress as any group of average young Americans.

The promotion of a missionary project for a community of tenant farmers in southeast Arkansas has shown the writer that the task of effecting the spiritual rehabilitation of the tenant farmer will be a long hard struggle, filled with bitter experiences. The work began in an abandoned one-room school house. The tenants possessed no means with which to erect a church building and refused to believe that funds could be secured. During the period of raising funds from outside sources, the purchasing of materials and the erection of the building, every conceivable obstacle was thrown in the way of the project by the tenants themselves. The pastor's character was assailed and his motives questioned at every turn; it was not until after four years of sometimes heart-breaking service that his ministry was vindicated in their sight. By the exercising of patience and understanding, refusing to allow himself the luxury of righteous indignation, he finally won their confidence and the tenant farmers with their families became loyal friends. When the church building was a reality large crowds began to attend the services and the light of the Gospel was shed over the community. A sound program of religious education was adopted and Christian influences began to be revealed in daily lives. This work was correlated with the program of the social agencies in the community and the program of rehabilitation there, today, is well balanced and wholesome.

Under the inspiration of this church and its activities, several young men and women, who had dropped out of school, have been induced to resume their high school studies and one young man is in college today, literally lifting himself by his own efforts toward a higher education. The social life has undergone a gradual change. The weekly community dance, which generally ended in a drunken brawl, has disappeared and the general moral tone of the community life has taken on an entirely different hue. Truly the power of this church is being felt in the economic, social and religious life of this community and is pointing the way to higher and nobler conceptions. We believe that some day the social agencies of America will find a solution to the social and economic problems of the sharecropper. When that day comes the church in a community will be able to lend its help toward making that solution effective.

Berea's Work for Mountaineers

Some Impressions Gathered from Revisiting the College After Thirty-five Years

By DELAVAN L. PIERSON

THE true value of every factory or institution is to be judged by its products. In America the name of Berea has become synonymous with effective, practical Christian education. Here good raw material is received in the form of boys and girls from the Southern Mountains and is shaped into strong, intelligent, useful Christian citizens. Many other schools and colleges are endeavoring to do the same kind of work but most of them with much less evidence of success. They would like to know Berea's secret in order that they too may achieve as satisfactory results; but they are, in too many cases, handicapped by tradition, by too much money, by indulgent parents, or perhaps even by a lack of the highest ideals, and true sacrificial service on the part of faculty and trustees.

One reason why Berea is a truly great institution is because it is not so handicapped. The college is rather enriched by tradition, by its ideals, by the necessity for economy and hard work, by the quality of the student body, and by the character and spirit of its faculty and trustees. Berea has a high aim and a noble history and seeks to be true to them today. This unique college, which has today 1700 students, has grown out of a district school, with a very few pupils, which was opened at Berea, Kentucky, by John G. Fee in 1855.

The equipment has grown from a small frame building until it now comprises a large and beautiful campus and forest of 6,284 acres and many fine buildings with all the necessary equipment for physical, industrial, intellectual and spiritual education. In the early days Berea sought to promote understanding between the white and Negro races by co-education, but when the Kentucky Legislature made this illegal, the college turned its attention wholly to the neglected and underprivileged mountaineers of the South. Now 90 per cent of the students must be from the mountains; no more than 10 per cent can be received from outside this region, although many apply. The product of Berea has made the college famous, for many of its former students have become honored teachers, lawyers, physicians, Christian preachers, legislators, business men and home-makers in their own mountain communities

and in other parts of the nation and in foreign lands. A new era has been ushered into the mountains of the South by what Berea has taught and done. At comparatively small expense, the college has shown how to accomplish wonders in practical education by new methods of farming and stock raising, by courses in home-making, nursing and child training, by modern business methods, by industries such as baking, weaving, printing, and furniture making. Students not only help to earn their way by these industries but they are taught the dignity of labor and learn to be experts in one or more of these lines. Their products are works of art with high commercial value. Each student is required to pay or earn \$150.00 a year to cover his or her expenses for room and board, but most of them are able to earn a large part of these expenses by work in the industries, on the farm or elsewhere. The results are seen in the wide-awake, industrious, fine spirited student body.

What are some of the secrets of Berea's success in making strong, self-reliant men and women out of the comparatively raw, untrained and underprivileged boys and girls of the mountains?

First. Berea gives hope to the students. Many of them come from homes where poverty has brought discouragement, where the "upright" mountain farms offer little possibility for earning a livelihood to support a growing family of children; where poor roads and lack of schools give little opportunity for economic or intellectual progress; where churches cannot support a trained minister. Berea teaches these boys and girls to look forward not back; to be dissatisfied with past achievements and with things as they are; to look ahead hopefully to something better—in education, in the economic situation, in Christian service, and in life as a whole. They learn to look forward to something better than the old cabins such as are common in the mountains and are inspired and taught to build new homes that cost little; they learn how to make these attractive and clean through the science of home-making. Berea students are given a vision of life that is truly worth living here and that looks forward to the Life beyond.

Second. Berea gives its students courage and

inspires them with ambition and energy to do the seemingly impossible. They are taught never to be discouraged by handicaps; not to complain because of what they lack but to use thankfully and effectively what they have. They are taught never to accept defeat in any ambition that is high and useful and to realize that nothing good is impossible to those who have faith, courage and perseverance. There are multitudes of examples in Berea's history from the days of John G. Fee to those of William J. Hutchins.

Third. Berea teaches its students the value and joy of unselfish service. They are not encouraged to come to Berea merely for what they can do for themselves but because there they can prepare better to serve their fellow men. This is the spirit of the college from the president down to the first year student—and it makes them unusually cheerful and attractive. Ability to earn money, or to achieve fame or personal comfort, is not the goal set before them; it is the ideal of making their homes, their community and the world a better place in which to live. It is the same ambition that actuated Sir Wilfred Grenfell of Labrador and Dwight L. Moody of Northfield in their life service. Godlike love is the ideal and motive that sets the standard of service.

Fourth. Berea teaches its students to look to God their Heavenly Father for power to attain these ideals. Youth must not only look forward hopefully and within courageously as they take stock of their assets, but they must look around lovingly to meet the needs of others and they must look up to receive the guidance and strength of God. Berea is assured that this higher source of help is provided in Jesus Christ and the Bible. Students are not expected to fight the battle of life alone. Prayer, Bible study, church services and student organizations are used to promote spiritual life. These growing young people learn what many great men and women have learned—that true success is attained by putting God first and others second; and that putting self first and God second courts failure.

* * *

As President Hutchins Looks at Berea

(Excerpts from an address by President William J. Hutchins, given before the Rural Life Association of Lexington, Kentucky, and printed in their periodical.)

Berea College is now eighty-four years old. Many efforts have been made to label or to classify Berea. It teaches cultural subjects, but it is not a "cultural" school; it teaches agriculture, but it is not an "agricultural" school; it teaches the industries, but it is not an "industrial" school.

Quite separate, whether from the vocational or

strictly "cultural" work, is the labor system, a dominant emphasis of the institution. Each dormitory student labors ten hours a week or more and for this he is paid in labor credits which are available toward the payment of college bills. The purpose of the labor system is to make it possible for a student who otherwise would not be able to procure an adequate education to win the special advantages of Berea. In no one of our campus schools do we charge tuition.

A student may labor in the dairy, on the farm, in the garden, in the broom industry, in the bakery, in the laundry, in the heat and power plant, in the several weaving industries, in some janitor service, in Boone Tavern, in one of the offices of the institution. Work for which a student receives educational credit, yields him no money; labor which yields him financial credit, gives him no educational credit. Much of the labor is highly educational. A student janitor in one of our buildings, a man recently from the mountains, remarked the other day, "Me and cobwebs are not congenial any more." No registrar's card can capture that type of education; but that is education.

Some years ago we, at Berea College, sponsored a County Achievement contest. This contest, originating in the mind of our one time secretary, Mr. Marshall Vaughn, which may be tried in various sections. Judge Bingham offered \$5,000 in prizes, to be divided between the two counties which should win the largest number of points in a County Contest. Nine counties participated. If any man in a county put screens on his house, built a toilet, or painted his house; if any man cooperated in mending the steps of the church house, or in painting a schoolhouse, he did not win a prize himself, but he helped his county win a prize. The friendly emulation of mountain counties in a revamping, redeeming enterprise means a great advance. A man who has once caught a vision of his county with decent roads, and schools, and churches, and toilets, a man who has worked with fellow citizens for a Cause, is not going to be satisfied with shabbiness and squalor and walrus-like isolation. The County Achievement Contest proved that there are forces in our mountain communities that lead our people toward a high and holy civilization.

A second emphasis of Berea College is the Home. We rest in the belief long ago expressed by Francis Peabody that "the home holds the key to the salvation of the state."

We went into the mountains and found a typical house of the poorer sort; it had no windows in the sides or in the lean-to; it had no foundations; the hens and hogs of earth, and the winds of heaven, could find their way beneath it. This house we bought, took down, and moved in sections so

that we could place it in a quiet but central site upon our campus. Next to this house we erected, with the aid of our own construction department, and under the guidance of our Home Economics Department, a "contrast house," the material costing us only \$650. The result is a house into which I should be proud to have any one of our alumni live with his bride. Within a little more than a year we sold more than eighty-five blueprints of this house.

Aside from the class and laboratory work done in our Home Economics building, there are five country or "practice homes." In each of these is an expert teacher of Home Economics, who lives with her girls, eats with them three times a day, guides them as they fashion their menus and their meals, as they keep their food expenses within two dollars and sixty-five cents a week for each person. In one of these country homes is a baby. I had supposed that the girls would kill the baby with love, but I learned better. One day a visitor from Boone Tavern came to see the baby. It was at a time of influenza. A modest mountain girl came to the door, and asked the visitor, "Have you a cold?" "No." "Then I will see if the baby is asleep." In other words, if you haven't had a cold, and if the baby is not asleep, then you may see the baby. That is education.

* * *

There is a new and strange shop on the Berea campus. A man ninety years old, but shrewd and keen, came to tell me of the futility of a college education. He said that college men broke down in the time of depression; that a college man did not know even how to change a fuse in his own house if he used electricity. He went on to say that every American ought to be able to till his own ground, and to build his own house. Finally he gave us money enough to pay for the part salary of a high class "Jack of all Trades," and to build a shop, in which five girls this past year made their own looms, and in which an average of 150 boys worked each week. Here the boys may study the framing of a house, the wiring of a house, the plumbing of a house, and so on.

The Council on Economic Conditions of the South report that 4,000,000 Southern families should be rehoused. This is one-half of all the families in the South. And yet, "The home holds the key to the salvation of the state."

A third emphasis of Berea College is health. We have a hospital with fifty beds and a contagious ward with 75 beds. Four doctors, two dentists, four trained nurses, a dietitian and a technician are members of the staff. On the ground at one time we have approximately fifty student nurses. All join with the Department of Physical Education, with its gymnasium for men

and women, in a health program, supervised by Dr. Joel E. Goldthwait, of Boston.

Each autumn twenty or twenty-five doctors examine our students; after the examination a silhouette is taken of each student. A girl looks at her silhouette and says: "That isn't my picture, is it?" "Yes, that's your photograph." As a result the girl changes her posture almost as quickly as she changes the way she dresses her hair. Thus a better physical breed of men and women are going back into the mountains, whence 90% of our 2,000 students come.

A fourth emphasis at Berea is the Ancient Simplicities and the Fine Arts. Some students have not money enough to pay for stamps to send letters home. We are doing our best to inculcate a democracy which makes it possible for the boy, who on Sunday presses his blue jeans, to go to church and not be embarrassed by the boy next to him, with white collar and better clothes. At the same time there is emphasis on the Fine Arts. Music and art, we insist, are not the monopoly of the financially elect. "All of God's children have wings." Through the window of our "House of the People," we seek to prove to our students that the mountains are beautiful, and that mountain life is potentially beautiful.

The fifth emphasis of Berea is religion. While we grant that there is no such thing as compulsory religion, we insist that our students shall be exposed to the noblest thoughts which men have cherished, whether they be thoughts concerning mathematics, political science or religion.

We do our best to build a golden bridge by which a student may pass from an impossible theology, and an erroneous Biblical interpretation, to thoughts and convictions about God and Christ which will enable him to fight fearlessly and win in the arena of modern life.

We do not expect our mountain people to be rich, nor shall we lightly endure their hideous destitution. If we Americans have a modicum of communal character and good will, such destitution is absolutely needless.

We who serve the mountains are trying to teach the boys and girls that they can play without perverting the most sacred instincts of mankind, that they can hear the golden trumpets sound while great sacrifices are being offered; that they may live a life of external hardship, and at the same time find their way, straight and clean, to the perennial sources of joy which are not destroyed by the ravages of time and circumstance. We are trying to teach the boys and girls how to take their share, their full share, in the economic and spiritual redemption of the South and in the cosmic redemption of which the great dreamers have dreamed and for which the prophets and apostles and martyrs have died.

A Challenge for Advance in Mexico

By REV. W. A. ROSS, D.D.

CAPTAIN JIMENEZ, an officer in the medical department of the aviation corps of the Mexican Government, a Protestant and one of my former students, was remarking on the tendency in the government toward a more liberal attitude to religion and a more spiritual philosophy. This tendency is more marked in some sections than in others. It is a challenge to the evangelical forces to take advantage of the present situation, and at the same time a call from Christ to present His claims upon all. The times and conditions are favorable.

We do not mean that all is friendliness toward the Gospel, or that there are no forces of evil, no radical elements opposed to religion, no hearts in Mexico that have no room for Christ. We refer to conditions in general.

At the Congress of the American Republics in Peru, the dominant note was friendliness. The "good neighbor" policy is bearing fruit. It is in this atmosphere we are working in Mexico but there come at times breaks in the friendly trend.

Three or four years ago the church in Cuernavaca was closed for some months and the State government was making plans to take it as a cultural center. It was saved, and in recent years we have not been in the least molested. Later there was a heavy tax put on all ministers of religion. In some cases it amounted to more than half the salary. That also has been removed, and the ministers go about their duties as freely and openly and actively as in the United States. In another capital city about four years ago the largest Protestant church was taken over by a semi-official labor group and used as headquarters until recently when it was turned back to the people for religious services.

The liberal elements have always been favorable to the Protestant cause. Juarez said eighty years ago: "We need the Protestants in Mexico." And liberal-minded men of affairs in all walks of life have often expressed similar sentiments. Their knowledge of history teaches them that in countries where the Protestant faith predominates there is liberty, progress, and a larger degree of happiness. There is also the missionary work that is being done before their own eyes. The work of the hospitals where the doctors and nurses

have ministered in the Name of Christ to the sick, has completely changed the attitude of the people toward Protestant work. The schools during the years they were being carried on, created a friendliness and called forth cordial support and elicited warm praise from all classes of the people.

A Nation in the Making

Mexico prides herself on being one of the first, if not the first, of the modern States to begin the struggle for a larger freedom, and that was less than thirty years ago. As a nation that is being made over, she is very young. The people are formulating new policies, they are working out new systems of statecraft, they are facing the dawn. They are very sensitive to the political, economic, social and cultural conditions of the present-day neighborhood world and are receiving ideas and patterns of behavior which are stirring and moulding the minds and confusing or directing the thoughts of multitudes. These new currents are uprooting the foundations of their former simpler life, are affecting not only the outer forms, but also the inner contents and are shaping the framework of a new civilization.

There is a tenacity in the old conditions and conceptions of life which do not yield easily, and there is much that should not yield, but no one can deny that this new structure moves with irresistible force. The danger is that the good will go with the bad, and that sinister elements will come in. There is danger that, as they are progressing through outer forms and organizations and are mastering the material, they will not learn self-mastery or will not give a place for God who controls and masters life.

Here is the opportunity for the Evangelicals. Just at a time when a nation is casting off the old faith there is the opportunity to press the claims of the new; when hearts are open to the new it is a challenge to present Christ whose coming makes all things new.

A good number of those who have pretended to be the saviors of the people and guardians of their interests during the years of revolution have been selfish and unscrupulous men. This accompanies all revolutionary movements. We must also remember that the efforts made to uplift the masses of the people take the form of material uplift. This is needed and when rightly and wisely

* Reprinted from *The Christian Observer*.

guided has its value; we can rejoice in everything that is done to help in any way.

But during the whole of the revolutionary period there have been men and women who not only have given themselves unselfishly for the material welfare, but also have sought to bring to the masses larger cultural opportunities in the things of the mind and the heart. There have been enough of these to give continuity to the movement and under their leadership it has gone forward.

Twenty-five years ago some of the men at the head of the then very young revolutionary party outlined their plans for making available to the masses a larger portion of the resources and products of the country, for the education of all the people and for the enlargement of their intellectual and spiritual outlook on life. As we have watched the progress throughout the years, in spite of many things to oppose and many unworthy elements which have crept in, we have observed that they have, generally speaking, held true to these ideals. At the heart of their programs there has been an earnest desire to help the people and to lift them up. With some, as in the case of President Cardenas, it is a life passion. There are now, and have been from the beginning, men of like mind. One young thirty-five-year-old governor put on a vigorous anti-alcoholic campaign, and is giving especial attention to the education of all children of school age.

This earnest desire on the part of the present rulers to help the submerged of Mexico may help us to understand better some of their acts. In the exchange of notes between our State Department at Washington and the Foreign Relations Department of Mexico, Secretary Hull called attention to the apparent, if not real, weakening of a sense of moral obligations. One cannot justify a breakdown in national honor and a weakening of a sense of national obligations, but one can find perhaps an explanation for some of the things done by the Mexican Government in the passion of the leaders for the sharing of the masses of the people in the resources and products of the country.

Many in the Government, from President Cardenas down, have indicated their appreciation of a feeling of obligation to the Protestant cause for what they are doing and have looked upon them in many cases as allies. We were one day discussing with the Under-Secretary of Education the rural school system and the plan of the Government for the training of rural teachers. Mr. Saenz said that they could give the intellectual, technical and practical training to the teachers, but that when they were sent out to the rural communities to teach, too many of them broke morally, adding that here is a great field of service for the Protestant Church.

The Religious Qualities of the Mexican People

The Mexican people are breaking away from the dominant religion of the country, but this does not mean that they are irreligious or are losing their inherent religious qualities. Jose Vasconcelos, one-time Secretary of Education, speaking for his own people said: "We are Indian blood and soul; the language and civilization are Spanish"; and the Indian is by nature religious. His religion as a pagan before the conquest with its priesthood, its religious communities, its penances and a host of deities, was the center of his life. His religion as a Roman Catholic, with its very similar priesthood, with its pilgrimages and the attendant community life, its penances, its multitude of images and saints, was until recently, and still is for many, the center of life. Those who have come into the Protestant faith with its ministry, sacraments and ordinances of New Testament type, with its fellowship with Christ and with those who love Him, with its repentance from sin and pardon in Christ, with the free access of all believers to God our Father through the merits of His Son our Saviour, find joy and peace in this life of faith.

There are many inherent qualities in the Mexican people, brought in through the Indian strain and fostered by the dominance of the Roman Catholic faith for centuries, which when captured by Christ go to make up well-rounded Christian characters. Their patient and sympathetic natures when touched by Christ become genuine Christian virtues. Their fidelity and endurance, revealed in the hundreds who have died rather than deny their faith, are qualities which add much to the building up of stability in the family, church, community and national life. Their mysticism and contemplativeness have full play as they meditate on Christ in the night watches. Their social nature and spirit of comradeship, when the Spirit of God purifies and elevates, make the communion of the saints a high privilege.

Much of the old order is going and the new philosophies of life, the economic and social theories which have all the characteristics of religion along with nationalism, also elevated to a religious passion, are seeking entrance into Mexico.

Here again lies the peril for Mexico; here again lies the opportunity for the Evangelical Church. The Church itself must recapture the vision that God in Christ meant the Christian community to be a fellowship of believers, rooted in God and His divine redemptive order and therefore committed to the service and salvation of the world. Then going out in His Name the Church must capture for Christ those religious qualities in the Mexican people which make them His joyous and consecrated servants.

New Frontiers in Home Missions

By the REV. EDWARD DELOR KOHLSTEDT, D.D.,
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BASIC backgrounds and ideals are fateful factors in the unfolding life and destiny of men and nations. Material and moral assets, undergirded by a consciousness of the reality of spiritual values, determine the character and quality of their economic, civic and social activities. No nation can hope to endure the tests of time without at least three imperatives to perpetuity: an adequate foundation of race; a high standard of private and public morals; and a spirit of fidelity to tested and well-established institutions.

Expanding Frontiers

The geographical growth of the United States of America constitutes an amazing chapter in the story of nations. Our early American colonies only fringed the Atlantic seaboard. When this New World Republic was launched upon its notable career in 1789, the Mississippi River had become its western boundary. Later a sixty-year series of rapidly receding western frontiers established the territorial unity of the United States between the Atlantic and Pacific Oceans, the Gulf of Mexico and Dominion of Canada. The years 1867 and 1898, respectively, witnessed the purchase of Alaska and the voluntary annexation of Hawaii. Shortly after, acquisition of the Philippines, Puerto Rico, a number of other islands that dot the seas, and a permanent lease on the Panama Canal Zone completed the composite area which embraces Uncle Sam's present political domain.

Our governmental superstructure rests upon foundations furnished by organized Christianity. The first representative assembly in this Western Hemisphere was housed in a Christian church at old Jamestown, Virginia, where a monument now marks that historic spot. When the Plymouth colonists were threatened with starvation, the day designated for fasting and prayer was suddenly transformed into a time of feasting and rejoicing, hence Governor William Bradford proclaimed the observance of America's first general Thanksgiving Day on February 22, 1631. At his first inauguration as President of the United

States on April 30, 1789, George Washington was visited by a special delegation from the recently organized Methodist Episcopal Church (Baltimore Christmas Conference, 1784), the first in the history of our country to bestow an official blessing upon the Chief Executive and other administrative officers of America's infant republic. On October 3, 1789, President George Washington's first national Thanksgiving Day Proclamation pledged this nation's gratitude and loyalty to God: "It is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor." The coin of the realm still bears this suggestive inscription: "*In God we trust.*"

American missionary history stirs the souls of those who trace the trails and sense the spirit of the hardy pioneers and heroic "circuit riders," patriots and preachers, whose joint services to God and country were so effective during the formative period of our national life. The most substantial achievements which have blessed this world were conceived in the hearts and fostered by the faith of missionary-minded men and women. We are indebted to their initiative, daring and self-sacrifice for humanity's material, social and spiritual progress. Challenged by the spirit of adventure, stimulated by the desire to serve, and responsive to an inner spiritual urge, they were able, out of a forbidding wilderness hitherto untrod by the feet of white men, to wrest a civilization that was dominated by a Christian purpose. A dynamic conscience characterized the colonization of America. The United States is "a nation that was born Christian."

Is America Becoming Pagan?

What has happened during the century and a half of our national life, so startling in its implications that a level-headed leader and seasoned Christian statesman like William Adams Brown is prompted to voice the fear that "America is actually in danger of becoming progressively pagan"? Constantly changing conditions, shifting economic and social situations; the influx of mil-

lions of people from all parts of the world, with their own continental traditions, prejudices and racial animosities; the propagation of pagan philosophies of life; and the development of crime cultures of appalling proportions — these all threaten the foundations of our governmental superstructure and tax the resources of Christianity. America's slump in ethical ideals is evidenced by: the unsavory revelations of our United States Senate Committee hearings, in the field of finance; the subtle trickery of dress-suit racketeers as well as the brazen effrontery of machine-gun gangsters; the perversion of public office to propaganda methods that clash with the genuine principles of constructive statesmanship; exploitation of the masses, for the sake of a selfish surplus and the satisfaction of corporate greed; rancor-breeding racial discriminations, that countenance economic and social injustice. These and kindred developments undermine sacred institutions, hinder human welfare, and challenge the Christian constituency of this country with a far more intricate and exacting task than that of our pioneer fathers.

An unwholesome industrial and social system that breeds iniquities and hardships; ignores racial discriminations and persecutions; tolerates slum and dumping-ground residence areas; barterers with beer barons and liquor lords for the privileges of physical and moral debauchery; winks at broadcasts and cinemas that deliberately distort ideals and magnify the worst features of American life, at home and abroad; and cheapens itself by acknowledging the validity of alien divorce laws that ridicule the sanctity of marriage and disrupt home life — these conditions deeply concern an awakened national conscience. The largest military budget in the history of the United States; crime and relief bills that require many billions to finance; fifty per cent of our population and a minimum of 15,000,000 of our children and young people under twenty-five years of age unrelated to the Church of Christ so that even a United States Senator voices the plea, "Save the youth of the land or America is lost" — all these stir our souls; indifference or silence on the part of Christian leaders would be treason to both the Cross and the Flag.

Social and Religious Frontiers

The totality of human welfare is Christianity's central concern. In the technical sense, geographical frontiers gradually fade from the national scene, but modern home missionary agencies must reckon with functional frontiers of even greater urgency. In America, as elsewhere, vast areas of under-privileged rural and urban life demand conscientious consideration and action on the part of both Church and State. A passion for the

prime importance of personal salvation should not be content with anything short of collective comfort as well as individual security. The spectacle of absurd extremes between plenty and poverty, surfeit and starvation in the richest country on earth, is an anomaly which has no place in a professedly Christian commonwealth. This must be corrected and its recurrence made impossible or the manhood of tomorrow may curse the present generation for its stupidity. Significant trends in the current life of our day challenge the Church of Christ to arouse itself; to enlarge its vision, expand its horizon, revamp its program, and re-fire the zeal of evangelical Christianity so strangely tempted, during these fateful days, to yield to the spirit of smug complacency and a false sense of security. As Dr. H. E. Woolever wisely insists, "The Church of Christ must press her spiritual ideals more effectively to the fore in legislative halls and public life, or the increasing forces of greed and materialism will smother the economic and social rights of the masses." In this or any other country, human happiness and national welfare can become a full reality only when those entrusted with governmental and social responsibilities are dominated by spiritual incentives; when our national superstructure is buttressed by the fundamental doctrines of Christianity: the Fatherhood of God; the Saviourhood of Christ; the Brotherhood of Man; the infinite value of human life, regardless of racial antecedents or backgrounds.

The Social Creed of the Churches, endorsed by the Home Missions Council and the Federal Council of the Churches of Christ in America (to which nearly all of our major Christian communions sustain constituent relationships) embraces the following clearly defined declarations:

- (1) Equal rights and justice for all men, in all stations of life.
- (2) Family protection by the single standard of purity, regulation of marriage, and proper housing.
- (3) Adequate physical and moral safeguards for women toilers.
- (4) An unhampered development opportunity for every child, and the abolition of child labor.
- (5) The right of employees and employers alike to organize, adequate means of arbitration and conciliation during industrial disputes.
- (6) Application of Christian principles to the acquisition and use of property.

Calvin Coolidge well said: "I do not know of any adequate support for our form of government, except that which comes from religion. The mere sharpening of the wits, the bare training of the intellect, the naked acquisition of science, while they greatly increase the power for good, likewise

increase the power for evil. Intellectual growth, unaccompanied by moral and spiritual growth, will only add to our confusion."

Bishop Edwin Holt Hughes of the Methodist Church emphasizes individual and social gospel mutualities, as follows:

Any contest between the two seems to be a quarrel between the inner and outer life. Despite its individualistic emphases, the Wesleyan movement made most efficient beginnings in social reforms that later shone so beautifully in the expressions of Christian life. Wesley met the standards of his own social gospel, did not dwell in elegance, shared all he had, died poor. While the Church has not usually protested where the main question demanded economic expertness rather than moral judgment, she has spoken with boldness on starvation wages, child labor, the liquor problem, the gambling evil, personal purity, divorce, etc. Earnest men who plead that Christ is the ruler of the market place, that His spirit and principles should be applied to industrial life, should not be classified as Soviets, Socialists or Communists. This whole task of creating a redeemed society calls for both regeneration and education.

The Current Challenge

Modern social situations in the United States of America, new areas of activity created by changing conditions and modified modes of living, must be met and served by Home Missions with an adequate program adapted to the demands of these times. It is a far cry from the comparative simplicity of pioneer life to the confusing complexities of America's twentieth-century communities; from the program of a missionary movement across expanding geographical frontiers, to the intricate and intensive task of providing an adequate Christian ministry to modern communities, threatened by destructive forces and frequently abetted by "spiritual wickedness in high places." Home Missions must continue an unfaltering commitment to the supreme purpose of bringing the constructive and life-enriching services of the Gospel of Christ, not only to the so-called under-privileged areas of humanity, but also to any and all rural and urban communities which, for whatever reason, would not otherwise benefit by them. It is the task of the Home Mission enterprise to serve isolated villages of religiously and socially forgotten men, women and children; to spiritualize sparsely settled rural regions, pocketed mountain communities, and congested city centers; to brother bilingual Eskimo, Indian, Latin American, Migrant, Negro, Oriental, and polyglot peoples from every part of the planet now resident in and potential citizens of this country. The Christian attitude toward, interest in, love for and ministry to these national and family racial groups who have come here from everywhither, to make this their home, their flag, their country, is bound to determine both the character and the quality of future American citizenship. In order to be effective and fruitful such

service calls for a sound sociological basis for missionary method and procedure, buttressed by a valid humanitarian as well as genuine evangelistic urge. A composite task requires a composite program.

The major task of Home Missions has always been to meet the demands of expanding geographical and functional frontiers, with their changing economic and social situations; to aid in the establishment of churches and the maintenance of missionaries; to explore and seek the solution of community problems that have been created by exploitation, poverty, ignorance, intolerance, disease and death. Modern Home Missions must reckon with the basic needs of human hearts and minister to those who, menaced by forces which are destructive to all that makes life worth while, find their unaided strength unequal to the struggle for moral and spiritual victory. It is not enough to tarry at the foot of the precipice, waiting with stretchers to catch the falling victims of sin and selfishness; Home Missions must major in preventive rather than curative policies and programs in order to lift the whole of life to loftier levels.

America's Salvation

Freedom of worship, lawful liberty, equality of economic and social opportunity, and the sacredness of personality were the objectives of the Pilgrim Fathers who laid the foundations of this New World Republic. Their ideals were crystallized in the Constitution of the United States of America, the separation of Church and State, the Emancipation Proclamation; they developed a sturdy type of character which became the pride of American citizenship, until the finer sensibilities of our people became blunted by sordid social, commercial and political ambitions, when license and lawlessness began to displace liberty and law. America's material, scientific and social achievements have been phenomenal, unsurpassed by other nations, but her current spiritual situation is a cause for grave concern on the part of thoughtful Christian statesmen. Dr. Mark A. Dawber, Secretary of the Home Missions Council of America, warns us that

When wealth becomes an end in itself; when education leads to a deification of the intellect; when industry develops into a selfish struggle between capital and labor; when statesmen degenerate into petty politicians; and when social life takes on the characteristics of the jungle, the soul of the nation is lost. When lawmakers lose their spiritual ideals and sense of God; when the Lord's Day is commercialized and secularized; when moral standards are lowered and a materialistic order becomes the major motive of men, the supremacy of God is ignored and government, education, industry and society, as well as religion itself are in peril.

The Christian Church and her Home Missions agencies must save the soul and enrich the inner

life of America. A truly Christian democracy, according to our most seasoned statesmen, is the only constructive procedure in society, economics, education and government that ultimately can survive. America's greatest possible contribution toward world welfare, hence the most urgent responsibility of Home Missions, is a reestablishment of America's basic ideals of liberty and law, buttressed by a functioning faith in the God of our Fathers. Experience has demonstrated that this is best for the physical, moral, social and spiritual good of mankind. Present problems appear to be new and intricate, owing to the complexities of our modern life but, in the last analy-

sis, it is the same historic and heroic warfare against the world, the flesh and the devil. Now, as then, we wrestle not only with flesh and blood, but with principalities and powers. Home Missions faces an exceedingly exacting task in the new frontiers which now tax the mental, material and spiritual resources of organized Christianity. Shall we join Wycoff of Yale '84, in the following prayer:

Fronting my task, these things I ask:
To be true, this whole day through;
To be content with honest work,
Fearing only, lest I shirk;
To see, and know, and do what's right;
To come, unsullied, home at night.

A Roman Catholic Challenges Rome

By EULA KENNEDY LONG

FROM earliest days until now, ignorance of the Bible has been widespread and notorious in Brazil.

It was only a few months ago that a student in Brazil said to a missionary who had given him a Bible: "You do not know how grateful I am for this. All my life I have wanted a copy of the Bible; but this is the first time I have seen or touched one." Missionaries could tell of having searched the bookstores in some large cities of Brazil, without finding one copy of the Bible for sale — unless, perchance, there might be one or two of ancient pulpit size, offered at the prohibitive price of the salary of a workman for one month.

The Roman Catholic Church, which has been dominant in Brazil for four hundred years, has made no practical attempt to provide the Scriptures or any portions for the people and many priests have forbidden the reading of what it calls the "Protestant" Bible, on the grounds that it is heretical. This is in spite of the fact that translations have been made by their own priests.

Over a year ago, Evangelical (Protestant) church papers reprinted, with unfeigned joy, an editorial by a Roman Catholic priest, in which he voiced deep concern about this widespread ignorance of God's Word. After relating experiences in three hundred cities of Brazil, Father Humberto Rohden wrote:

"Everywhere I found a profound and shameful ignorance of the Divine Revelation. . . . It has reached such an extreme among us that Biblical and Protestant are considered synonymous. . . . Ignorance of the sacred text is an open door to the most horrible religious fetishism, to the detestable superstition that exists among our people. . . . The Protestants accuse us of forbidding the

people to read the Bible. The accusation is not correct, stated thus bluntly. We do not prohibit the reading of the Bible (the Catholic version, be it understood); but its almost general neglect, and the little attention given to teaching Catholics the supreme beauties of Divine Revelation, are practically equivalent to prohibition. . . . How can Catholic Action prosper when Catholics do not know the soul of the movement; when Jesus continues ignored or unknown—the unknown God of whom Paul preached to the Athenians?"

It is a cause for rejoicing that concern is felt over such a situation. Then came the good news—welcome to all sincere Christians, whether Roman Catholics or Protestants—that Father Rohden had completed a remarkably fine translation of the New Testament, issued under ecclesiastical *Imprimatur*. It is a mere coincidence, perhaps, but one is struck by the fact that this new launching of God's Word, under Church sanction, came in the same year that the English-speaking peoples celebrated the fourth centenary of the translation of the Bible into the language of the English people.

The significance of this translation by a Roman Catholic priest cannot be overestimated when one remembers that Brazil is a great Roman Catholic country, and the nation of greatest size, population and potentialities in South America. The value of the achievement will be practically lost, however, if Father Rohden's New Testament is not printed in a popular edition, put on sale at secular bookstores, and its careful reading insistently recommended by the priests.

Will Rome accept the challenge of one of her own priests? If so, then Father Rohden's work of love and courage will prove to be, as he says, "the breath of a promising spiritual springtime."

What American Indians Are Doing to Evangelize Their Own People

By G. E. E. LINDQUIST, Lawrence, Kansas
Missionary-at-Large to the North American Indians

“EVERY race in the end must be elevated by its own educated leadership,” said a wise leader of his people. He would have been wiser had he said “*Christian* leadership,” for in the final analysis any elevation worthy of the name must be inspired and permeated by the Christian motive. The Indian race is no exception to this dictum. Historically, the most successful missions are those in which Indians have actively participated in the evangelization of their own people. This is true in both Americas, north as well as south of the Rio Grande.

As the North American tribes pass in review, certain notable names are associated with them, not as warriors and statesmen only but rather as evangelists of the Cross of Christ, messengers of the Good News to those “sitting in darkness and the shadow of death.”

One calls to mind among the Cherokees, for example, such a spiritual leader in the person of Elias Boudinot, associated with Samuel A. Worcester in translating the Scriptures and numerous hymns, still used by present-day tribesmen; Frank H. Wright, Choctaw evangelist and singer, whose ministry was by no means limited to his own people; Joseph Islands, apostle to the Creeks; Frank Mt. Pleasant, for over forty years among his own Tuscaroras; James Hayes, a prophetic voice among the Nez Percés, probably the first Indian of the Northwest to be honored by the Doctor of Divinity degree; Artemas Ehnamani, first native pastor to the Sioux, with the third generation in his line serving at present; Charles Wright and Mark Hart among the Chippewas, who received much of their early training under Bishop Whipple; Philip Deloria among the Dakotas, a disciple of the beloved Bishop Hare; Isaac McCoy, a name-sake of the great Baptist missionary; Lucius Aitsan among the Kiowas, a convert under Isabelle Crawford’s ministry to the blanket Indians in western Oklahoma; Horace Williams among the Pima, who received his inspiration for evangelizing from Charles H. Cook, pioneer missionary to the Southwest; Sherman Coolidge, an Arapahoe, who also ministered to other needy tribes.

These are only a few of those who have labored to bring the Gospel to their own people, either by means of the translated word or as interpreters of the Message. They have all entered into their reward but their good deeds follow them. Much of the work of Indian evangelization today is carried on by native leaders. This does not mean that the number of Indian pastors and evangelists exceeds that of white missionaries, but when we include interpreters, catechists, helpers and lay Indian leaders, young and old—in Sunday schools, women’s societies, young people’s organizations, such as Christian Endeavor, B. Y. P. U., Epworth League, Y. M. and Y. W. C. A., St. Andrew’s Brotherhood, Girls’ Friendly Society, D. V. B. S., etc.—the total figure is impressive.

True, there are Indian communities today, an increasing number of them, where English is practically the only language spoken, whether on the street, shop, school or church. Here the native tongue is used only on special occasions when old people are present, for example, at a tribal council or a funeral. On a recent field trip the writer visited the Yumas where this holds true. However, among the neighboring Cocopahs, who drifted across the border from Mexico several decades ago, the white missionary must still use an interpreter at all services. To the north, among the Mojaves, there is a native pastor ministering to his own people both at Needles, California, and at Parker, Arizona. In a majority of services English is the accepted medium of expression although the pastor is a member of the tribe and uses his mother tongue freely.

One should not, however, draw the conclusion that the work of Indian evangelization is no longer dependent on the translated Word. Great has been the contribution of those who have devoted years of labor in translating the Christian Scriptures into Indian languages. The story of the Cherokee Bible, using Sequoyah’s famous alphabet, reads like a romance; so also that of the Sioux (Dakota) and the Chippewa (Ojibway). Who can read of Dr. Rudolphe Petter’s painstaking efforts in making the Bible available to the Cheyennes without unbounded admiration. In

addition to these, the Scriptures, either in whole or in part, may be found in the following: Choc-taw, Muskokee (Creek), Shawnee, Arapahoe, Winnebago, Nez Percés, Seneca, Delaware, Tewa (Pueblo), and is some of the Canadian Indian languages, such as the Cree, Miconac, Tinne and Maliseet. More recently some books of the Bible have been put into print in the Navajo tongue, as well as in the Hopi and Apache.

The Navajoes

Since the Navajoes constitute the largest tribe numerically in the United States and since these people have often been referred to as "the last stronghold of paganism" it is reasonable to suppose that the translated Word will have an important place in their evangelization for years to come. But what is of even greater importance to the Navajo is the development of an indigenous church, under Indian leaders. Twenty years ago, following a field survey, the writer urged that "at every mission station a small group of promising native leaders should be trained for missionary service in the future." Wherever these conditions have been met certain encouraging results in the work of evangelization have followed. But alas, after fifty years of missionary effort among these people, one can count on the fingers of one hand the number of full-time Indian Christian leaders.

The Hopis, a sedentary and agricultural people, who unfortunately are widely advertised because of their annual snake dances now rapidly becoming commercialized, have had (until the recent passing of Pliny Adams) three native workers—at Polacca, Toreva and Moencopi. Only those who have first-hand knowledge of how the minds of these people "have been shackled by pantheism and idolatry," and how "within our own day men have lived and died in Hopiland without knowing that there is a redeeming Christ"—only those can understand what the lone workers must face as they seek to bring the Gospel of the Cross to their fellow tribesmen.

The Senecas and Cherokees

On a recent trip to the Tonawanda Senecas in New York the writer renewed acquaintance with Peter Doctor, an Indian elder who for nearly twenty-five years has kept the fires going in the little Presbyterian Church, situated in the heart of the pagan district, in the hope of evangelizing that element. During all these years he has preached the Gospel faithfully and has made prohibition speeches around the country. He is still waiting for the Presbytery to appoint a successor to the late Mr. Tripp.

On the near-by Cattaraugus Reservation, Rev. David Owl, a Cherokee, has for twelve years led the Seneca people into the truths of the Christian

faith. One of the high spots of the church year are the evangelistic services, usually held in January and conducted by the deacons, more often than not in the homes, but sometimes in the church. The neighboring Tuscaroras as well as the Tonawandas frequently join in these meetings. It is the testimony of the leaders that the church work receives a spiritual lift from these services which is felt throughout the entire year.

Among the Chippewas, especially those in Michigan, the annual camp meetings are looked forward to as the big event of the year. Whether the camp meeting, as conducted by these people, is an outgrowth of the old Indian councils which were called by the chiefs, or whether they hark back to early day Methodism, is a mooted question. The point to be noted here is that the Indians feel instinctively that they are indigenous and belong to them. Ever since the days of Rev. Peter Marksman (the name of Marksman is writ large in the missionary history of the Chippewas), brought into the Christian life by Rev. John Clark of the Oneida Mission some time about 1840, the Ojibway Camp Meetings have been largely conducted by native Christians in which their own hymns and Scriptures loom large. The writer has often heard the Indian preachers exhorting their people, sometimes far into the night. When the sinners and backsliders come to the front, the exhortation gives way to united prayer on the part of the faithful who are on their knees. When the penitent has "come through" there is exuberant singing as they rise to their feet in glad acclaim. One of the exhorters who has recently gone to his reward, James Keshick, rarely missed a camp meeting; he also served as local preacher at Han-nahville community for many years.

The Oklahoma Indians

Oklahoma Indians, especially the so-called blanket tribes, still observe annual camp meetings, generally held in August or September, with duly appointed committees in charge and careful preparations made, sometimes months in advance in order that such necessary items as food, equipment and shelter may be in readiness. A large meeting tent, capable of holding hundreds of worshippers, is provided. Formerly a majority of the attendants sat on the ground or on a piece of canvas spread for the occasion. Now practically all prefer camp chairs or benches, some of the non-Christians choosing the cushioned seats from near-by automobiles. Often as many as five or six tribes gather for this annual event and a colorful assembly and picturesque congregation presents itself. Beginning with a sunrise prayer meeting, called by the camp-crier, these people are rarely satisfied with less than four services a day. They believe in and practice prayer, song

and testimony. The climax comes when after the exhortation by Indian leaders—in the old days Nahwats, Poafpybitty, Saneco and Wautan—at present by such younger recruits as George Hunt, Robert Chaat, White Parker, James Ottipoby and Robert Atchavit, when “the net is cast” and the converts and backsliders are brought in. The closing Sunday often witnesses baptisms, restorations and new members added to the church rolls.

Among the Sioux there are annual convocations and mission meetings. The latter, known as Ptaya Owohdake, have been held each autumn since 1874 by the Congregational and Presbyterian Indian churches of which there are 24 and 30, respectively. They are manned by Indian pastors, and the states of Nebraska, North and South Dakota and Montana are represented. While these do not have the distinctive revival emphasis of the usual camp meeting, they constitute a very significant link in the work of evangelization among the Dakotas. Here, among other items, may be heard thrilling reports from the “Wotanin Waste,” the Indian women’s missionary societies, recounting their efforts to raise funds to send the Gospel to needy groups. Here such present-day leaders as Truby Iron Mocassin, Thomas Blueyes, Clayton Hold, Philip Frazier, Homer Redlightning, George Firecloud and Wallace Runningeagle sound the Gospel trumpet.

The Dakotas and Chippewas

In the Protestant Episcopal groups the annual meetings are called convocations. Last year the 67th annual gathering was held at Pine Ridge Agency, South Dakota. A missionary who was present writes: “The Dakotas crowded the separate meetings for men, women and young people and demonstrated the depth of their religion with their interest and seriousness of purpose. Each group, from our grasshopper and drought-stricken prairies, came with larger gifts of money for the promotion of Christ’s work than they had brought the year before. Everywhere the keynote of the convocation ‘Forward with Christ and my Brother’ was sounded.” Here the Indian clergy, represented by such trusted leaders as Paul Chekpa, Vine Deloria, Dallas Shaw and the Rouillard brothers, voice the preeminent thoughts and aspirations of the assembled hundreds in worship, as expressed in faith in God, love for their fellow men and courage for the future.

The Minnesota Chippewas also stress such annual gatherings as the summer convocation when practically every locality and mission station is represented, Rev. W. K. Boyle, archdeacon and native leader, being the forceful present-day leader. On the Pacific Coast Region of the Northwest the Nez Percés, Umatillas, Makahs, Spokanes and the Shoshones have for years conducted an-

nual camp meetings and evangelistic services at Talmaks, Idaho, usually around Independence Day, under the aegis of such native leaders as Mark Arthur, James Dickson, Joseph Cook and Harry Moffett.

In the old Indian Territory (now eastern Oklahoma) where dwell the Five Civilized Tribes, one naturally expects to find Indian workers dedicated to the cause of evangelization of their own people. Notable names are connected with their past missionary history, but not all are written in the past tense. Such institutions as Bacone College, Dwight, Old Goodland, Oklahoma Presbyterian College, Oklahoma Baptist University and the American Indian Institute have all had a part in preparing and sending forth many of the present generation of Christian leaders, lay and clerical. Among the Cherokees the list includes such preachers as Richard Glory, John Acorn and Jim Pickup, with Aaron Hancock, Johnson Bobb, Oscar Gardner and Grady James among the Choctaws; Sam Hawkins and Mose Wesley with the Chickasaws and Ben Haikey, John Smith and William King among the Creeks and Seminoles. The last-mentioned, together with his wife, has carried on work among the Florida Seminoles near Lake Okeechobee for a number of years, the support of which comes from the Muskogee-Creek Baptist Indian Association.

While the primary objective of all Indian missionary work is to make known Christ and His Gospel, to do this most effectively the ultimate aim is to develop and use Indian leadership. A trusted missionary of long experience once said, “The constant testimony of the Indian preacher to Christian teaching and Christian things, just because it is from an Indian, is worth more than any amount of preaching from a white man.” Other things being equal, the white missionary should work himself out of a job. He must not hesitate to give responsibility to those most immediately concerned, the Indians themselves, despite possible mistakes and failures. He must be willing to trust God with the souls of people, whether they be clothed with red skins or not.

In the above somewhat cursory review it must be kept in mind that Indian participation is still somewhat sporadic and far from being sufficient or satisfactory. Great pressure is being brought to bear on Indian youth to enter other secular callings, especially from Governmental agencies and notably so in recent years. Progress in raising up qualified Indian Christian leaders will continue to be slow unless missionaries with greater earnestness continue to recruit, train and release an increasingly large number of Indian workers for the evangelization of their own people. (*See Frontispiece.*)

Pioneering Days in Appalachia

By ELLEN H. BERGREN, Kermit Mission,
Cassard, Virginia

AFTER completing my course in the Moody Bible Institute, and spending two years in Albany as pastor's assistant, I learned of the great need in the mountains of the South and offered myself for service there. My best expectation for a future home in the Appalachian Mountains was possibly a log hut, or a dug-out. I knew that I was apt to find myself in a place where starvation and violence would be my lot. After much struggle I finally arrived in Bristol, Tennessee.

I asked for a needy field, no matter how hard. In a few days, Rev. J. H. Little of Bristol took his daughter, a singer, and myself to Appalachia, Virginia. On the way, near Big Stone Gap three miles from Appalachia, the conductor aroused a drunken man whose destination was Big Stone Gap with the words,

"Wake up! Where are you going?"

"I'm going to hell," the man drawled out.

"Well," said the conductor, "pay me ten cents more and get off at Appalachia."

Mr. Little turned to me and said, "Is that tough enough to suit you?" Such was my first introduction to my new home!

During the following ten days, while Mr. Little held meetings, Miss Little and I did personal work in a little church, built by a former Christian superintendent in a near-by mine. After his death the services were discontinued and the House of God became a loafing place and gambling joint. The floor was carpeted with torn-up cards and the windows were broken.

First we gave this place a good scrubbing, many children and young folks helping to carry water, sweep down cobwebs, and clean the few panes of glass remaining in the windows. Mr. and Miss Little and I had rooms in the primitive hotel, which was kept by my future benefactors, the Hales. In the lobby was a wooden sink, with a bucket and dipper, for drinking and washing purposes. Miss Little and I washed there, and, as the roller towel had been much used, we used our handkerchiefs to wipe our hands. Mr. Little facetiously remarked, "Well, ladies; hundreds have wiped their hands on this towel and you are the first ones to complain."

The meetings were well attended, but the people did not seem to feel their need of salvation. The thought of "furrin" folks coming with new methods was something strange. To the mountaineers preaching consisted in the loud singsong exhortation of the so-called "Hard Shell" mountain preacher. And women! They had never heard of such a thing as women taking part in a meeting. By way of introduction we visited every home and gathered the children for a summer school. Rich indeed were the experiences encountered. We spoke to the parents about sending their children but one grandmother let us know in no uncertain terms that she was not going to let her grandson be injured by "book larnin." Her only son was in the penitentiary at Richmond, and "If he had never known how to write enough to forge a check," she said, he would be at home right now helping her. She was going to see that his son escaped such a calamity.

Is it any wonder that ignorance prevailed, when the "Hard Shell" preachers fight it? One man used this argument against learning:

"We'll say, here are two barrels; one is empty and the other is jammed full of books. When the Lord wants to get in one of them barrels, and I *axe* you which one can He get into."

The people will see the impossibility of the Lord getting into a heart that is full of learning. Sunday schools seem to them a thing of Satan, and to be preached against at every turn. It is a wonder that we had as many children in our Sunday schools those early days, as well as older ones who flocked to our meetings.

Many of the Primitive Baptists, or "Soft Shells," declare that they are not opposed to Sunday schools, but one of them remarked: "The young uns might just as well be in Sunday school as in any other deviltry." The difference in "Hard" and "Soft Shells" (or Primitives) is that the "Hard Shells" believe that only the "elect" are saved, and God will see to them without any interference from preachers. The sinner who is not "elect" cannot be saved, so that the preachers have no message for them. The Primitives believe that salvation is for all who will accept. Many have real revivals where people are saved. The

"Hard Shells" class believe in dreams and visions, as giving their call to the ministry of which many ludicrous instances are told. One preacher tells how he heard three distinct "calls from heaven" when he was going home from a meeting. He located the very place where each call was heard, with the words repeated three times:

"Lige, you go and preach the Gospel."

Three young pranksters still laugh at their climbing up trees and calling out the "heavenly



MISS BERGREN (at left) AND FELLOW-WORKERS
TWENTY YEARS AGO

command" to the future prophet as he passed their hiding places. No one ever informed him as to the truth.

These preachers are not required to know how to read, or how to preach. Their belief is that the Lord will tell them what He wants them to speak. One of them remarked to a preacher who prepared his sermons, "Now brother, you are wrong preparing your text; the devil will look over your shoulder and read it too, and then go to your congregation and lock their hearts agin it; so it does them no good. When I preach, neither me nor the devil knows what I am going to say."

This ignorance still prevails in this class of preachers, who believe that a little whiskey helps them to preach with "spirit" and power, but there are, thank God, many true servants of Christ in the mountains, who are preaching the Word, so that many are saved under their ministry. There are also many true men of prayer among these people. One who prayed that God would remove a still from his neighborhood, and that very night a cloudburst drove a mighty wave against it and tore it down. God has not left the beautiful Southern mountains without His witness, even though its ministers present the Gospel in ways peculiar to those who are accustomed to decorum in the House of God.

The mountain people readily recognize a preacher with wrong doctrine. A "no hell" preacher will not be received in any church, if they know him as such; nor will they admit Mor-

mons and others who do not believe in the Word of God. They fear any deviation from the simple life. In some parts of the mountains are stretches of country sparsely settled, where there are no churches or schools. In one isolated section lived an old woman who had been to church but once as a child, and had not heard—or at least did not remember that she ever heard the Gospel story. This woman told the missionary that she had not seen a preacher for thirty years. She had a Bible once, but lost it when she moved to Troublesome Bend. She could not read, but the book had been good to put under the pillow in sickness. She wished she had another. The missionary told her the story of the Lord Jesus, and when he came to His suffering and death, tears came to her eyes and she said,

"I reckon 'tain't true—let's hope it ain't."

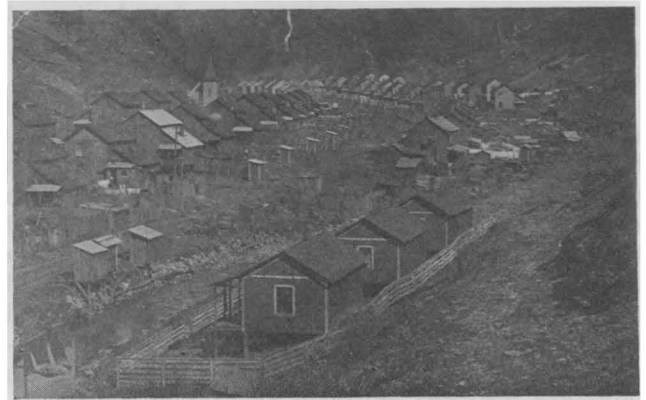
When he finished with the resurrection story and the Great Commission to His disciples this darkened soul believed and walked miles to her scattered neighbors to tell them the story. She said:

"How could I know all this and keep still?"

When the missionary returned to Troublesome Bend, she had gone to be with her Lord but her faithful witnessing had turned many to the Lord.

Alone in Appalachia

After one month of school, Miss Little returned home. We had about twenty children who wanted the school to continue, but a county school was to begin August 1st, so I decided to give my time to



A MINING CAMP IN THE APPALACHIANS

visiting and meetings. The old church had a bell, and I announced a meeting for each afternoon. Night services were only possible when people brought lamps or lanterns. I invited the women out for afternoons and rang that bell, whose jerky tongue seemed to say, "Come and hear me talk! Come and hear me talk!" The women came, and professed conversion. Alas, they were only *my* converts, but I did personal work with the zeal of a Moody Institute student. When the newness of

my meetings had worn off, the women lost their curiosity and the attendance waned.

One day, I noticed a woman who hardly took her eyes off me during the meeting. But afterwards when I asked if she would accept the Lord as her Saviour, she shook her head and said,

"No, but I want the pattern of that thar dress you got on."

Only the Lord knows the many mistakes I made during those early days. As there was no organ, I used a guitar as accompaniment to our singing. I know now that it was a hindrance, as guitars, banjos and fiddles were considered Satan's tools, being used by Negroes for dances. Never had they heard of hymns being played on either. When my organ came, it was a wonder to all and the guitar was not used for years.

After I had been in Appalachia about three months, Mrs. Charles Hale was sent home from a tuberculosis sanitarium to die, and her husband asked me to come and care for her and their little ones. I could not believe that she had tuberculosis but she said,

"Yes, I have it; I am going to die and I want to be with my children to the end."

I began to pray that God would reward this family with the life of the mother and as I nursed her and cared for the little girls, I saw strength return. God lengthened her life until her children were grown, when she died of sunstroke.

As I needed all the time for my work, I rented an old storehouse, and the owners dug in the mountainside eight feet for a living room which he divided into a tiny kitchen and bedroom. I found a broken stove with one leg, and supplied bricks for the others. The bedroom had a cot, some chairs and a small table. No one could feel richer than I, and no one could be happier. Little by little the walls of my home were covered with pretty wallpaper and the floor with mountain rugs. My tiny kitchen acquired a small sink and table combined. The seats in the chapel were a combination of benches and school desks, and made so that a board at the back of each seat could be raised, forming a long table for school purposes. I had two large closed-in benches with immense drawers, wherein to bestow my goods, clothing and other things which came from friends of the work and which were sent for the poorer people and the children, as well as for myself—things both to eat and to wear.

As the public school only lasted three months, the need of schooling was sad. This little chapel stood upon a hillside, the front being high above the road, while my floor in the dugout was on the ground. As cold weather came on, the pigs came from the village and slept under the chapel. Their noise and stench could not be endured, so

the Lord sent two yellow dogs who drove away the pigs and were fine protectors against other intruders.

When my first helper came she remarked, when she was ushered into my first home in the mountains: "Oh, how lovely! I thought you lived in a shack, and here is a chapel with four large windows and a glass door."

Miss Church was very happy with me, and a truer friend and helper I could not ask. This chapel, seating fifty persons, was often packed to overflowing. Many ministers came here to preach and true conversions were witnessed in this room. I learned a great lesson—not to try to force anyone to be saved, but to let the Spirit of God work. Many of the children professed to accept the Lord as their personal Saviour and even the smaller ones took part in our early morning devotions by praying and testifying. Only the older children could read, and very few had books, so teaching was a problem. Our "reader" was the New Testament. It was a time of rich reward to see the development of their minds. Bible stories were part of their daily lessons. As I told the story, they were to tell what lesson they could get from it for themselves. One girl, in telling the story of Jacob and Rachel, said, "This lesson teaches us to always ask the Lord for sweethearts."

The following story of the loaves and fishes is as it was retold by a boy:

"One day a little boy went fishing and his mother had put up a little lunch for him. He saw a big crowd on the hillside and he heard Jesus speak. After a while, Jesus asked if they had anything to eat, but they hadn't. So the little boy brought his little lunch to Jesus. Jesus looked at it and said, 'There is mighty little of it, but I will use it.' He broke the bread and little fishes, and there was plenty for all. This lesson teaches that, if we give what we have to Jesus, He will let it feed many thousand."

The story of the triumphal entry was quaintly written: "One day Jesus came from heaven to Jerusalem, on a borrowed mule, to be king. The people didn't like Him, but the children did for they put flowers on the road for the mule to walk on, and sang a pretty song to Jesus. The other people got mad and said, 'Did you hear that?' 'Yes.' 'Well, make them stop that noise.' 'No, I won't. If they would hush, the stones would holler.' This teaches us that we should sing, no matter who gets mad."

The story of the flood was told as follows: "God made Noah make a big boat to hold all the animals and people, but only eight people were saved. The others drowned because they would not listen, as the animals did. This teaches that we should listen to good people always."

At the end of the six months, I offered a reward for the most Bible stories they could repeat. One girl handed in forty from the Old and New Testaments.

Reciting verses was first on the program every morning. In six months the older children memorized fourteen chapters of the Bible and fifteen Psalms, beside a verse each morning at roll-call. I have the privilege now of teaching their children in the Appalachia Daily Vacation Bible School; in some cases, I have their grandchildren.

During the first year I was entirely alone and it was a year rich in experiences. The customs were new and strange, but when one becomes used to them, they no longer seem so quaint. In calling one day on an old lady, she asked first of all where I was from.

"Albany, N. Y.," I answered.

"That's a right smart piece, ain't it? Come by train?"

"Yes."

"How old are you?"

I gave some answer.

"Well, have you store teeth?"

"No."

"Make your own dress?"

"No."

"How much did it cost. Are you married?"

"No."

"Never been married?"

"No."

"Got any children?"

"No, I am not married."

"Well, too bad, but you can be yet, I reckon. You are not so old looking."

I asked if she was a Christian.

"Law yes, honey, I was baptized a right smart while ago."

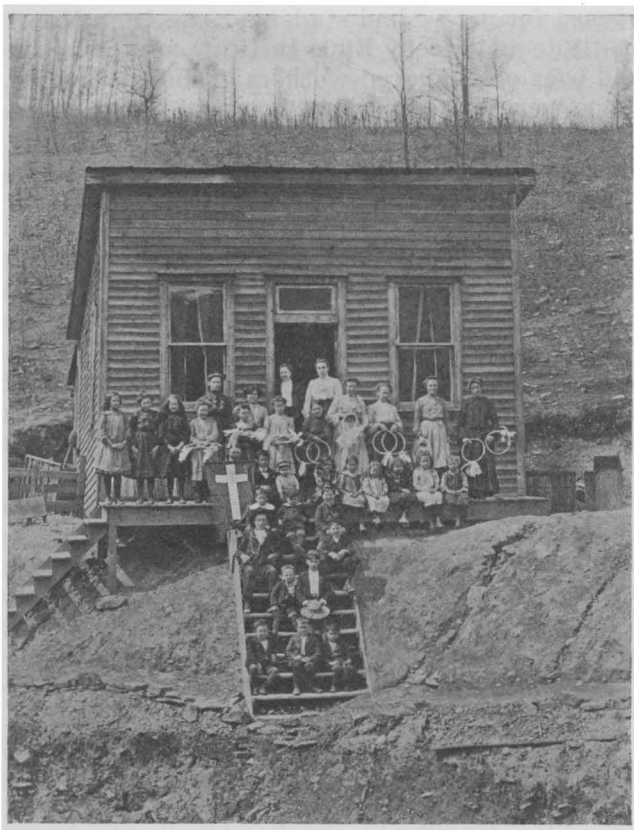
Then she asked me about my religious faith, and said she heard someone say I belonged to the Roman Catholics. When I denied this, she seemed to draw the conclusion that I belonged to some other strange cult. But when I told her that I believed the Bible from cover to cover, this seemed to satisfy her. Later, we became fast friends—a friendship which lasted until her death.

The first weeks in Appalachia will never be forgotten. Every Saturday night there were shootings or stabbings, and for several Saturday nights in succession someone was killed. A man was shot one Sunday morning while we were having Sunday school, and someone called out, "Silas is killed." Everyone in the church ran out, leaving me entirely alone.

The surrounding mining camps were much upon my heart as few had any Sunday school or religious service of any kind. Within a radius of ten miles there were only three camps in which the

mining companies had built churches. In one camp, one mile from Appalachia, we started a Sunday school in an unfinished house and the first year I had services in three places—Imboden, Preacher Creek, and Appalachia, making a walk of six miles every Sunday.

After two years, I thought that some people in Appalachia could carry on the Sunday school with the help of preachers, so I decided to move to a near-by community within walking distance, and open a school. I moved to what is now Andover,



MY FIRST EASTER IN APPALACHIA

rented a house and taught classes that met in the largest room. It was rather crowded, with thirty children, but with the help of Miss Church, we got along by letting the children recite in the dining room. These dear children were religiously inclined, and it was not long till all with two exceptions, accepted the Lord. One morning, after our usual song and Bible period, I asked (feeling a strong working of the Spirit):

"Children, shall we take up our arithmetic?"

"No ma'am," all answered.

"Well, what shall we do then?"

"Let us pray," was the almost unanimous response.

Then those dear children began to pray for a revival, which shortly came. God sent His true servant, a rather unique old man, Mr. Bassett,

who went wherever God sent him. During that meeting, every home was touched, and I have yet to see a place so stirred, in answer to the children's prayers.

From Andover, I moved to Blackwood, a mining camp six miles away. By this time, three other workers had come and they stayed at Andover until I could leave Blackwood in the hands of Miss Jennie Henry. Workers were also located at other mining camps—Stonega, Osaka, Roda, West Norton, Sutherland, Roaring Fork, Pardee, Inman, Imboden and Upper Imboden. As the camps opened for us, we had students come from Nyack Institute and Moody Bible Institute, until we have had over one hundred workers at different times. Some were there only during vacation but others remained longer, and some are still in Virginia, though not in the camps. Miss Collins has lived in one camp, Roda, for more than thirty years.

After Miss Henry came to Blackwood I returned to Appalachia, where a new mission was being built. We moved into the unfinished rooms and different preachers came to hold services in the chapel, part of which was completed.

It would read like a fairy tale, should I tell of the many evidences of the Lord's care. Friends sent things to us, so that we never really lacked, though at times our faith was tested.

While living in Preacher Creek, Miss Church had typhoid fever, and the friends there were untiring in their assistance. We seldom had to cook a meal, as everything was sent in already cooked. Our workers took turns in helping to nurse her, and it taxed everyone's strength, as she was bed-fast seventy-two days. It proved to us the untiring devotion of workers and people.

Preacher Creek was, in someways, different from the other places where I have lived. The revival there touched every home and made us all seem like a large loving family. All came to church and there seemed to be no division among the people—all lived in harmony and love. Three orphan children came to live in my home. One little darling girl, Milford, would often beg me to adopt her, though she scarcely knew the meaning of the word.

"Why Milford," I would say, "your father and mother could not do without you."

"Oh, yes," she said, "they have Gertrude, and Maggie, and Edith, and two dead. They have enough."

"Well," I replied, "you have two dead you say, so you can't be spared."

"Oh," she said, "they were little boys. Mama never had much luck with boys."

She lived with me a long while and the dear memory lingers. She is now mother of a large family, to whom she tells about the time she lived

with me. Her mother gave me daily the choicest milk, called "strippings," and when I told her not to, she said, "The children like the plain milk without the cream, and since I give you milk and butter, we never have to hunt our cow—she always comes home." Cow-hunting was the most hopeless task we could imagine. All the mountains around us were pastures, and no one knew which way a cow would roam. I don't wonder that the Holy Spirit recorded Saul's mules lost and found, as it was really a daily miracle to me that the children found the cows. Some cows would respond to the call, "Sook, heifer," but many would not stir.

In those early days, an amusing incident occurred in the mining camp where Miss McPheeters worked. She was a teacher who assisted (unremunerated) the public school teacher. While I was visiting her one day, a young minister asked us to be witnesses to a marriage ceremony. The young man came in with a red bandana tied around his neck, and on his head a hat which did not fit. The bride, who had not thought much about a wedding outfit, was a shy girl about eighteen or twenty. The minister placed a chair in front of him in place of a marriage stool, and the groom thought this an invitation to sit down. When asked if he wanted a ring ceremony, the young man was at a loss and, turning to a boy with him who wore a large gaudy ring, said, "Here, Sam, loan me your ring for a minute. I'll give it right back."

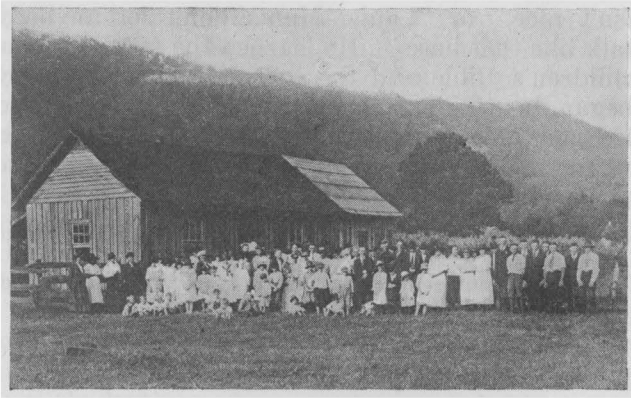
When the minister asked: "John, will you take this woman to be your wedded wife?" he answered lustily, "You bet." The minister turned to the bride with a similar question but she could not speak, and said, "Uh huh."

After the ceremony was over, the groom caught hold of his wife's hand and started for the door when the boy with the ring said, "pay the preacher." The groom turned and asked, "How much do you charge?" When told that he could give what he wished, according to how much he thought of his wife, the groom smiled and said, "I sure do think a heap of her. Here is a quarter"—with the air of a millionaire.

As time passed, our number of workers grew until several camps were occupied and this work was called "The Appalachia Mining Camp Mission." We had no demands for reports which, personally, I had found superficial in my former work. But at our monthly workers' meetings, a secretary wrote down testimonies as to how the Lord had led and blessed—each one—also the trials and failures. These records are kept as reminders of God's faithfulness.

An Archdeacon of the Episcopal Church in Big Stone Gap, Dr. Lloyd, a fine Christian and a

true missionary, invited our band of workers to his home. He had a wonderful ancestry of foreign missionaries, and his son was a missionary in Japan. He assisted us in every way that he could. He had already begun to place Episcopal deaconesses in a few needy places, but when he saw that the church dress was a hindrance, he



THE FIRST SUNDAY SCHOOL AT KERMIT

urged them to use ordinary clothing, which he did also, except in his own church. In this way he won the love and esteem of all.

Dr. and Mrs. Lloyd gave us a delightful time of fellowship. When he asked me how we were supported, I told him that I asked of each mine superintendent for a rent-free house, electric lights and coal, but for salary the workers trusted the Lord, who always supplied our needs in wonderful ways. "How can you maintain love and harmony among them all on this basis?" he asked. It never had occurred to me to look for trouble along this line and I said, "Why, the ones who come here are willing to put up with some difficulties as their invitation to the work includes hardships, poverty, dirt, misunderstandings, and the winning of souls. In not one case has the applicant been discouraged."

In all the years the Mining Camp Mission existed, there was little trouble among the workers. Of course, at times there were disagreements, but our workers were most untiring and never once was a reprimand necessary for neglect of duty; instead, necessary lines were drawn to prevent their overdoing.

Nursing was necessary and many nights were spent by sick beds. There is a mountain custom, whenever anyone dies, for neighbors to sit up with the dead all night; in some cases they sing hymns. One of the few laws enforced was that, when tired out with the living, the workers must let the people of the place "wake" with the dead.

As new mining camps opened for workers, our family increased until fourteen camps were manned. From these our workers gathered

monthly for conference and prayer so that we often had thirty at our table for two days as they could not return the same day on our little interstate train. These were times of rich blessings and refreshment.

The reports, which are very rich in experiences, show how wonderfully the Lord fulfils His promises. Some testimonies were quaint and mirthful, showing the crude initiation into the strange ways of camp life. Some workers learned quickly the ways of our people but even at that there were some misunderstandings and mistakes.

Once I was asked to take a little girl eight years old. I went up to Roda Camp to see her and decided to adopt this little darling and gave her my mother's name, Elsa. After six months another little girl was added to our family. She was one of our Sunday school scholars, and after the funeral of her step-mother, the motherless little one, Olive, ran up to the Mission and her father finally gave her to me. Two years later, I also adopted her little sister so that my home was blessed with three little girls. They were dearly loved by all our workers. All three grew to sweet womanhood, and married: It pays to invest in children, and if my health allowed, I would gladly open my home for more of God's little ones.

One day in school, the children were told to write the full names of their parents. Little Olive wrote, "My mama's name is Miss Ellen Bergren, and my papa's name is Mr. James Skidmore." It never occurred to her that anything could be wrong with it. The teacher, who was also one of our Sunday school teachers, handed me the slip laughing.

Another time, during presidential election, all the children were having a mock election. When Olive's name was not among them, she was asked



THE KERMIT CHURCH AND "PARSONAGE"

why she did not vote. "Well," she said, "I am what mama is."

"Well, what is that?"

"I can't spell it but she is a perditionist (meaning prohibitionist)." The other children thought that must be all right if Olive's mother was that.

A child asked Elsa one day where her father

was. She answered that she did not need any father.

"Well," insisted the child, "who gets the 'vittles' for you?"

"Oh," said Elsa, "we just pray and God sends us all we need. We don't need any daddy."

As this was a new way of support to this child, she wanted to know more about it. So Elsa, having witnessed the almost numberless answers to prayers both for food and clothing, spread the truth among her schoolmates about a life of dependence on God.

There was nothing too hard for these children, and I often feared that their faith would have a severe test. But today, I cannot remember more than once when the waiting for an answer seemed to be so long that they would ask, "Why don't God answer? We have asked Him." They were told that God sometimes answers in the negative.

Out of their small weekly allowance the children tithed faithfully. It was made a rule that each unkind word was to cost the speaker a penny. This started a turn for the better as it put an end to petty quarreling.

One day Olive came to me very much wrought up, and said, "Mama, I've got to lose some money. I have to tell Elsa a few things." She told me the trouble and that was the last I heard of it. Perhaps she did not feel that the few words she would say would be worth the loss of her pennies.

When little Faith was five years old, she began to go to the chapel part of the Mission, and conduct services alone. It was touching to listen as she prayed, gave out hymns, and sang lustily to an improvised accompaniment of her own. Her keen musical ear would not allow any discord, and at six she had made up several compositions entirely herself. The older girls taught her some easy tunes and to these she put her own words. One, which she was always asked to play for visitors, ran like this:

Jesus comes; Jesus goes.

When He comes He stays a little while;

When He comes, He goes.

One day a little girl of six was left on our front porch and was told to stay there until someone came. When we found her there, she said that she had come to stay with Miss Bergren. She was a robust little one and said that she could work well, and that at Elly's she did "every lick of work." I asked why Elly did not work and she answered, "Oh, she was sick and lazy till she died." We tried to find out who Elly was, but no one knew; we only learned that Jim brought the child to us and told her to stay. We could not find out who either Jim or Elly were. So the child remained. All she knew was that her own name was Nancy.

A little later a little boy was brought to the Mission. Next day he came down with the measles, and Nancy caught them too. Everything in the Mission was new and strange to Louis. He had never heard the name of Jesus except in swearing, and our Mission was like a new world to him. The little girls were his teachers, and we could often hear them say, "Louis, you must not say that, it isn't nice," or "Louis, Mama don't let anybody talk like that here." He learned the stories in the children's Bible and the little missionaries truly began in virgin soil. Louis loved to sing and learned quickly. Like Faith, he used his own words and tunes, and as he sat in a swing on the porch he would sing with all his might:

Jesus is good, He wants all the people to come to Him
and be good.

The people don't want to come; no they want to be bad,
poor little Jesus.

The children often played Sunday school, and Louis liked to be preacher.

Other children were brought to the Mission, but with the work of the mining camps and incoming workers to place, we could not keep them all. For a time we had seven and a worker volunteered to be their teacher.

In my earliest years in Appalachia, I had many opportunities to visit other communities and assist in meetings. With a little baby organ (a great wonder to many) I led the singing, and many were helped to trust in God for their salvation, rather than trust in good deeds, good feelings, in something imaginary, such as a vision of light or hearing some voice, or in emotion created by a song. These are often accepted as tokens of the New Birth, without the person knowing anything of God's promises and the way of life in Christ. The greater number of backslidings can be traced to the lack of knowledge of the Bible.

The first mission building soon became too small for our large family, so, little by little, the addition of rooms began. The last was built when it seemed best to put the growing work in the care of stronger hands.

Everything was clear to both parties. The understanding was that these four rooms were to be built for me, as the first money of \$500 was given for a rent-free home, so the givers would still wish to have it so. They would not hear to any other arrangement, and the gentleman with whom I dealt said that there would be no trouble. So we began building the rooms, but, alas, when we were half finished a letter came from his headquarters that I must sign over the whole without any clause as to my reservation of rooms. The readjustments came as a remarkable answer to prayer so that the work then continued until regular ministers and nurses were stationed in

the mining camps. The spiritual workers left the field and so-called trained social workers replaced the Gospel with classes for domestic science, nursing, and other good projects that are still not up to the highest standard of a missionary who seeks to lead souls to God.

When it seemed wise to leave the Mining Camp work we moved to Kermit, Virginia, where we built a house and chapel used for school and church work. Since a county school has been built here, the chapel is used for church services only. It was a needy place, seven miles from any other churches and schools to which no one could walk on the impossible clay roads in the winter. It was sad to leave so many wonderful friends behind in Appalachia but as churches of three denominations were there it seemed right to go where there were none.

The first years here were constructive in the beginnings of many kinds of classes for grown-ups as well as children. A tabernacle was built in a shady place where services were held in summer, and little rustic cabins were built for classes. In all the schools conducted by our workers the Bible has a large place, and hundreds of verses have been committed to memory by the children. There were very few Sundays when we did not have from one to three preaching services—morning, after Sunday school, afternoon and at night.

An unknown preacher, who had had a marvelous success in his last revival in a neighboring community, came to hold revival services in Kermit and filled the church to overflowing every night. He swayed the people with a hypnotic power, and all our folks were converted over again. Then he wanted to build a church, but as long as he could have the church free, the people decided not to build. For six months or more, they followed him wherever he preached, going in trucks to distant places. Religiously, Kermit was ruined. No one knows the anguish we endured during this time. It seemed that everybody was running after the man except a few who did not believe in him or his ways.

The large crowds had caused much damage to the church building which had settled over six inches so that every window was tilting. Our pipeless furnace had to be cut off several inches as the register projected above the floor. The

lamps were ruined, chairs were broken, and all was in a pitiable condition. It seemed impossible to bring back the former life.

One day, in late summer, I stood on our front porch. I was tired and worried, and my heart cried out: "O God, take me away from here. I can't do any more here, my people love excitement more than reality, and some other place needs us more." An answer came so real as to be nearly audible: "Child, do you want to leave now? I have none to stand in The Gap for me. They have not gone back on you but on Me. Will you still go away?"

I fell down on my knees, crying out, "O my Lord, if you wish me to stay here, I will never again ask to be moved. I am ready to stand in The Gap if it is Thy will, as long as I live."

As a shower refreshes the parched earth, so like a miracle God began to move. The preacher got in trouble with a member of his former followers, and the church in an adjoining community asked him to resign. A shame-faced people came back to Kermit church, and in a most miraculous way, things began to be normal again.

About two years after this experience, when some had forgotten that this preacher was still abroad, reports came that he was in jail. One day there was a knock on the door and there stood the same man. I cried to God for wisdom to handle the situation. Then I told him plainly that he had stirred up confusion, and scattered our people to such an extent that some were worse than ever before. He wanted to gather the people in Kermit, so as to draw the members from Cowan's Branch (the church in the next community where they asked him to resign). But since his motives were wrong I could not allow him to preach anymore.

I have only touched the borders of the years. A veil has been drawn over many sad experiences, and I have touched only a few of the many which have been true miracles. May the work go on and on in different ways and places, doing the true service through many of our missionaries who are claiming the promise that they will bring forth fruit even in old age. May the Lord who has done so much for this work in these thirty-six years still carry on the work after He has called us Home.

A Christian Philosophy for Rural Work*

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A PHILOSOPHY of Christian rural work is now needed. Interest in rural reconstruction and the betterment of rural life is rising like a mighty tide all over the world. The Christian Church is aware of its opportunity and responsibility in meeting the needs of the "rural billion," especially in less privileged lands. Government and social agencies are promoting large-scale programs. What should the Church do that will be unique and fruitful?

Many Christian missionary institutions are adding departments of rural service and are beginning new rural experiments. Small groups of Christians are answering calls of need from rural areas. Special types of training are given to those preparing for rural service. In some countries governments are looking to Christian organizations for special assistance. Agricultural missions and the rural church are an essential part of the world Christian movement. Christian individuals and groups must have a clear vision of aims, definite guiding principles, a firm underlying philosophy of Christian rural service, and a faith in their cause, if the Christian Church is to make any distinctive contribution to the remaking of village life in harmony with Christ's ideals in the twentieth century.

Ten guiding principles must be vital elements of this philosophy. These may stimulate thought among Christian rural workers, especially in the lands of the younger churches.

1. *We should be openly Christian.* Christians or groups of Christians engaging in rural service should be openly and fearlessly Christian. As Christians we have a distinctive faith and mission and our work should reveal a distinctive spirit of a fellowship and a unique power because of their allegiance to Christ and His cause. We should not hesitate to express our Christian purpose, to seek opportunities for witnessing to our faith and experience, and to work unreservedly for the building up of a Christian fellowship in the community.

2. *We should help to meet rural needs.* The Christian group should be seriously concerned with the needs of individuals, of families, and of

villages in the rural community. Governments are meeting some of these needs; non-Christian agencies are meeting others. But unmet needs are legion. The Christian group should study its community, select the greatest needs, and do what it can to meet them through promotion of good causes, pioneering in new fields, holding up Christian aims and ideals in social change, or through the leadership which the church contributes. It should seek, above all, to meet the deeper moral and spiritual needs of individuals and in society.

3. We must see the rural man or woman as a complete personality; we must see village life as a whole. In the words of the Jerusalem declaration: "Man is a unity, and his spiritual life is indivisibly rooted in all his conditions, physical, mental and social." The Christian Church should reach men, women and children and seek to influence them in all their family and social relations. We want to make better citizens, citizens of the community and of the nation, Christian citizens. The various aspects of rural service must be integrated so that the whole life of the community is improved. Rural Christian leaders should see more clearly the relation between the many factors in rural betterment—health improvement, higher standards of living, richer intellectual life, better community organization, the development of stronger character and more unselfish leadership, and more vital Christian experience, because they see each person as a whole and rural life as a whole. Our task is to arouse the desire and the will for a better life, and to show the way to wholeness of life—in the Christian sense, salvation.

4. We should attempt a limited program of high quality. The program which a Christian group or a church in a rural community should attempt will be determined by the leadership and membership available; by the method of organization and financial resources, by the opportunities presented for service, and by the faith and spirit of the group. The aim should be to work intensively rather than extensively. It is better to become intimately acquainted with one small rural community of fifty to a hundred villages and to do a fruitful and lasting work than to spread in a

* From a paper issued by the Agricultural Missions Foundation, Inc., 156 Fifth Avenue, New York.

superficial way over many hundreds or thousands of villages. Good, intensive work, done intelligently and effectively, will be in the end the best kind of extensive work. We should aim at quality rather than quantity of service. We must resist the temptation to promote the kind of work that can be "shown off" to visitors. We must see the value of little things well done and of unpretentious service with results that may not be immediately apparent but that are of lasting value. No matter how limited the area of work or how simple the program, we should combine scientific knowledge, the best educational methods, and Christian devotion and sacrifice in realizing our aim of essentially good and permanent work.

5. We should go into the villages and live among the people. Christian rural workers should continually go among the people and not wait for them to come to the workers and their institutions. Christian work in a rural community must be deeply rooted in homes and village groups. The central institution, service center or church building may be a meeting place, training school or house of worship, but it should draw people out of their homes and villages only to send them back to serve and to transform their homes and their communities. We must go "deep into the villages" (to use the Chinese phrase); spend days and nights in the villages, live among the rural people, share their joys and their sorrows, sacrifice and endure with them. The ordinary rural worker will not do this, or he will attempt it for a short period and then want to return to the more comfortable life of the market-town, the county seat or the metropolitan center. The constant temptation is to do rural work from an office or by occasional trips into the villages. Followers of Christ, our Master, should be willing not only to go among the rural people but to stay among them. If we can do this, we shall have an assured place in the remaking of rural life.

6. We should stress personal relationships and small group organizations. What is the Christian approach to the villages? First of all, through genuine friendship; then through unselfish forms of service, and finally but exceedingly important, through the organization of small, voluntary, co-operating groups. These groups should aim to meet some definite need of the group itself or of community life. They should be self-helping and self-directing from the beginning with such intimate and expert counsel and training from the outside as may be available. They should not be mere formal organizations but should be warm with the spirit of friendship and should give a broader and deeper meaning to those personal relationships in family and social life which are essential to the preservation of rural society.

7. We should make large use of local resources. The ordinary Christian institution or group cannot command the financial resources which governments and some non-official agencies can command. The Christian group must make large use of local resources and develop local initiative and leadership as much as possible. The village people themselves must have a large and growing part in the working out of local programs. Any help from outside should be used to stimulate and encourage local planning and effort. Only thus can the rural church hope to become rooted in the rural community.

8. We should cooperate as much as possible with other agencies and groups. Churches and all Christian groups should cooperate in every way possible with government and other agencies working for rural welfare, but must not sacrifice or compromise their Christian faith and principles. Following the inspiring example of Bishop Grundtvig of Denmark, the Church should help the government to "revive the national spirit" by teaching Christian ideals of patriotism and by building up the morale of the people. Where other organizations in the community are meeting a need, we may cooperate or support their work; where a vital need is not being met, we may help to arouse government attention or community interest and to organize the people to help themselves; frequently we may introduce outside agencies and institutions for rural betterment to the local community or bring groups in the community in touch with outside agencies which might assist them. We should do all in our power to develop a community spirit, and community cooperation. At the same time, we must stand upon *Christian* ground and never deny our Christian purpose and principles.

9. We should constantly stress the moral basis of rural reconstruction which is hindered by powerful forces of selfishness and greed. The Christian group should be united and daring in its opposition to all evils which it sees in individual and community life. It should openly proclaim Christian teachings in the face of any wrong and injustice even though such a stand may cost persecution and suffering. It should strive continually to strengthen and to organize effectively public opinion and common effort against community evils and against all forces in and out of the community which are hindering the fullest development of community life. It should preserve and strengthen the best traditions and customs in the villages and build upon the worthy spiritual elements in the cultural inheritance of the people. It should call the rural communities to moral and spiritual life and ideals as well as to material advance and, through the teaching and the power of

Christ, seek to regenerate as well as to reconstruct the lives of rural peoples.

10. We should build up the church, which is the permanent expression of the Christian faith and spirit in rural rebuilding. Hence we seek to bring together in group worship, group study, group fellowship and group service, all Christians and all seekers for Christian truth in the rural community. The guiding, teaching and building up of such a group becomes an essential task in Christian rural work. It is not enough to live and to serve as Christians in rural communities; we must also find and win comrades in the Christian faith and life and bind these together into a strong brotherhood. Ministers and lay workers must be found and trained to serve in such a church. A church-centered program, broadly conceived and wisely carried out, will not divide the rural neighborhood but will help to unite it, and will con-

tribute something vital and unique to all the rural reconstruction in the community.

We look forward to the day when there will be in every rural community throughout the world a strong rural Christian Church, deeply rooted in rural culture, serving community needs and transforming community life, united in prayer and in fellowship, teaching a real love of country and releasing the spiritual possibilities of the villages, indigenous but also vitally connected with the Church of Christ—historic and universal. In a fellowship of rural churches around the world, a fellowship of Christian farmers and their families, a brotherhood of men and women who are helping to feed and to clothe the world and who worship God and serve His Son, the Galilean Carpenter-Farmer, lies one of the greatest hopes of world peace. We must build up the rural church in all lands, among all peoples.

The New Urgency in the Congo^{*}

By REV. MOTTE MARTIN

DR. JOHN R. MOTT, after personal investigation, has declared that a dollar goes further and accomplishes more in Africa than in any other field which he has visited—and he has visited them all! Of all the fields I know, there is none more seriously menaced and which so urgently demands your sacrificial interest and prayers as the Congo!

The Southern Presbyterian mission during the first five years of this last decade (1928-1932) received into the communion 9,455 carefully instructed and probation-tested converts—but during the last five years (1933-1937) received 19,205 communicants! Note the astounding rate of increase—and know that we have over 35,000 now under preparation, already enrolled in the catechumen classes, also being tested. Open doors wide open—thronged with needy supplicants begging to be taught! Over 2,000 preaching points daily trying to tell of the Way, the Truth and the Life—with yet hundreds of other villages and groups still on our waiting list begging and pleading for teachers.

In addition to direct evangelistic work, we are cooperating with the Colonial Government in their nine-year educational program which permits us to use the Bible throughout. The average attend-

ance of those thus studying our Bible is about 40,000 pupils! Hundreds and hundreds of our converts are coming out of these schools yearly, and as we wish to have a "self-supporting, self-governing, and self-propagating Church," this is our hope for deacons and elders and pastors, for all such must be intelligent and have clerical ability to qualify.

The theological seminary at Mutoto is the largest in the Southern Presbyterian Church, with the students all married, thus giving the wives an opportunity for special training, and through required plantations and gardens able to be largely self-supporting. All must teach the village (or "bush") schools; they must speak some French to pass government inspection; they must know how to lead and instruct their congregations in singing; they must be adepts as soul-winners; as well as able expositors of God's Holy Word. All applicants must have had their station (high school) diploma of nine years schooling as a prerequisite for entrance!

The mission's medical work is also indispensable, in that it breaks up inherited superstitions of the Voodoo and of animism; it continually wins the loyalty of entire villages; and affords countless opportunities for personal soul-winning. The five hospitals have over 300,000 native visits

^{*} Reprinted from *The Christian Observer*.

yearly; they perform hundreds of operations; care for all epidemics and scourges; besides caring for over 2,000 lepers. The health of the missionaries and of our thousands of workers is dependent upon them and answered prayers; and neither priest nor pauper ever calls upon them in vain.

The mission is now attempting to minister to over 45,000 communicants, all of whom were not only received into the church after long instruction and probation, but are statedly tested and approved at each communion season, as to whether they are "doers of the doctrine." Using the old Scotch "token" system, we give a ticket only to those whose lives are dedicated and obedient to Him.

"How then," you may ask with others, "can it be true that our mission is seriously menaced, as was stated in the opening paragraph of this letter?" The answer is that the mission is both under-staffed and under-financed! The average age of the present missionary group is past fifty, without any younger men being trained to take our places, and with an actual decrease in numbers. More pertinently, the mission has succeeded and expanded, so that at least twenty more workers are needed to maintain the previous degree of efficiency. Among other extensions the mission has been forced to open up two more stations (there are seven now), thus withdrawing missionaries from already over-worked stations to man the new ones. The scattered village groups which we control have increased from 1,100 (1928) to over 2,000 now, and we must visit and care for these regularly. Every department of our work has been enlarged, improved, extended, increased in our attempt to hold our own; so that each missionary has far more tasks than either his health, or the good of the work, can justify.

As to financial support—the peril is even more grave, but I trust not more hopeless! The facts speak for themselves, for we have less than one-half of our previous budget, and just a little more than one-third. The actual figures in Belgian francs, the currency of Congo, are as follows: Before the depression the American Church gave us \$65,212 which dropped to \$25,000 during the depression. Simultaneously, the exchange rate fell from thirty-five and one-half francs per dollar to twenty and one-half francs, so that the actual amount in francs dropped from 2,315,026 francs before the depression to 512,500 francs—less than one-fourth of what we needed! This lowest figure has been raised little by little until, with the addition of two new stations, we now receive francs 861,097 (\$29,693 at 29 francs to the dollar). If your church budget, or your business, or house-keeping budget, were suddenly to be cut down to one-third, how would you get along, especially

if you had to care for large expansion and increased needs?

Belgium has launched a new educational program for the Congo, which provides for nine years of education, but sub-divided into three-year periods. For the first three-year period, the law looks forward to the establishing of little chapel-schools in every small community or tribal group, and the law further provides that any cult or confession, whose teachers are qualified to teach the first three-year part of their curriculum, shall have the full protection of their laws; and furthermore, that the people of that group or village shall be protected in their choice of such religious teacher. Even previous to the promulgation of this law, every station had scores and hundreds of such villages on their "waiting lists," for whom we had no money in our budget nor prepared "preacher-teachers" well enough trained for such positions.

The priests and nuns, who are now encountered everywhere, have made the situation far more acute still, for on arriving in a village where no Protestant work is manifest, they call the village head men, demanding in the name of the law that all the children be turned over to them for instruction. The people, loyal to us whom they have learned to love, protest that they are Protestants, and that they are looking to us and our Church for instruction. So the priest departs, threatening that when he returns some weeks hence to find that no Protestant teacher has been installed, he will establish his own school and chapel, or else indict the chief for lying and obstructing the colonial program by leaving his children uneducated. Alarmed, distressed, the chief and his people, scorning inconvenience or season, rush into the mission station demanding the teacher for whom they have awaited so long. Alas and alas! Our little remnant of a budget has already been stretched beyond the breaking point, we can do nothing. So the priest enters, propaganda begins against the heretic foreigners, gifts and school supplies are lavishly given, and even threats and blows and unbelievable ruthlessness are employed to prevent the people from visiting us or hearing the Gospel message.

Nevertheless, the people are remaining loyal to the Evangelical mission, and many are enduring great sacrifice and poverty and suffering in those places where we do not desert them. But in the rapidly growing number of those villages which we cannot "occupy," the priests are locking and barring the doors against us and religious freedom, so that in areas dominated by the priests for ten years, the children have even hooted the passing missionary, an almost unheard of rudeness for the native Congolese. My conviction is that if our Church does not awaken and soon, God will not hold open the doors another ten years.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MISS GRACE W. MCGAVRAN, 5718 OAK AVE., INDIANAPOLIS, INDIANA

Do Personal Work

A state Communist leader once came to talk to a group who at the time included members of the national staff of a Missions and Christian Education Board.

I remember clearly his statement that a member of the party in good standing, working full time at a job, was required to give four full evenings a week to Communist activities, meetings, propaganda, or other work for the party.

At the time it struck me that if Christian church membership involved that, our active membership would hardly be worth counting. And yet—would it not be a minority as effective in its contagion as Communism? More so, because of its spiritual life, light and reality!

There are people who are giving such service for Christ's cause. If we note some of them, it may help suggest some avenues of personal service for ourselves — personal missionary service.

North of Sault Ste. Marie, Ontario, Canada, runs a gravelled road due north. Twenty-five miles out it ends. From there to Hudson Bay there is nothing. It is still pioneer country up there. The "bush," which has grown up after logging, is forest again and here and there is a little log cabin. Small farms are being cleared. Russian, Finn, French, English stock—they are pushing the wilderness back. Along that road every Thursday evening, while the road is not blocked with snow, there goes the circuit pastor and his wife, to hold a service for all who will come to the tiny chapel in a little settlement. It is the only contact

with Christian teaching and fellowship those people have. With the pastor and his wife, go several other members of a town congregation to "help with the singing," to give an increased sense of fellowship, to make a hard trip easier.

There are services within reach of most of us, where our presence might mean the difference between success and failure. Search out one such piece of Christian work and give an evening a week to it. It will increase your worth to your own church. It will encourage your worker-in-charge. It will carry forward the missionary task of your church.

* * *

Over in Boston lives a missionary woman, retired from India. She is hard of hearing and the possibilities of active service seemed at an end. Yet she pluckily undertook to learn to write Braille. With painstaking care she has worked at translating into the familiar Hindi of the field of her labors, stories being used in Christian education. Then with meticulous care she has pricked into the raised dots the story or the Bible passage or message for the blind to read. Hindi Braille! Her days of service over? Retired? She is opening the eyes of the blind as surely as she did in the days of her medical service in India.

There are services you can render in preparing materials for use in mission fields at home and abroad. There is that ever-present implement—the needle. There is the hammer and the paint brush and the saw. There are books to be collected, magazines to be gathered for use in prisons. And by the way, if a

magazine is not suitable for a boy in reform school, is it suitable on your own library table?

* * *

In one of our smaller cities lives a young woman with a love of music and ability as a director of singing. The paid music leadership of her own church leaves no room for her to use that ability, but she does not find that any excuse for leaving her talent unused. She found that a group of children in a mission church in the same city were eager for a children's choir and one evening a week finds her busy training her sweet-voiced group. Sunday evenings they form the choir for the service of the church. Anyone who has had much to do with a choir knows the number of hours she must put in outside of times of actual contact with the children; planning their work, choosing music suitable for various occasions, solving problems. She is doing far more than training a children's choir. She is leading a group of underprivileged children along a path of beauty; she is enlisting and developing their abilities for Christian service, she is giving them a warm, vital contact with her own Christian personality.

There are children from coast to coast, from northern border to south, who are crying out for Christian leadership. Children in city, in village, in country and mountains, needing a contact, if only once a week, to guide their activities along worthwhile lines and to give them definite contact with Christian personality. You can render vital service if you are willing to give an evening or two a week to it.

What, you say, has local church work to do with missions? Who said local church work? Whenever you step out of *your own local church* environment, to go to the aid of a group not able to provide its own leadership, you are in a sense engaging in missionary activity. We have left too much home missions work to the overworked members of our home missions staffs. Too many of us fail to see, that beyond our financial support of home and foreign missions which provides the continuity of work and workers, we still owe the gift that is more difficult to make—the gift of our own time and talents in direct personal service. When we render such service, we grow in understanding and in power. We speak with authority as we seek to enlist the members of our local church in a deep concern for the work of the church at home and abroad.

Our cause is not to be compared with the Communist cause. Shall we, then, give it a lesser devotion?

Give Full Measure — Running Over!

A visitor to a Christian Center in Ohio, where children of migrant onion-field workers were being kept and cared for during the day, found three young women doing a tremendous piece of work. Faced with appalling need on every side they were reaching out to the full limit of their time and strength to bring health and Christian teaching—the touch of it that was possible—to as many children as they could in the weeks during which the Center was maintained.

Children, utterly worn out with the attempt to sleep on hard boards in bare shacks with no netting to keep out the hordes of mosquitoes, were put to bed under mosquito-netting on a mat in the grass, and were allowed to sleep as long as they would. Children suffering from the ailments that come from lack of food, no milk, and few of the nutritive elements needed, were served a hot lunch at noon.

To feed these children at the Center one nourishing lunch a day, the churches of the county—one church each week—undertook to collect what was needed.

But at this point came a failure which, to the visitor, seemed rather embittering. In spite of all the wealth and all the powerful modern automobiles owned in those churches, not one person could be found willing to deliver those supplies to the Center. After a week of exhausting work, heartbreaking in some of its revelations, those three girls had to collect and carry to the Center, unload and store away, all the food supplies for the following week.

Can you not imagine the women of those churches saying as too many of us say on similar occasions, "We've collected the things needed. It seems that the least they can do is to come after them!" It would have been a little thing to those church people, taking long drives to cool off in the hot summer evenings, to load the car and drive in the direction of the Center. A heavy burden they put upon those tired workers by their failure to do so.

Many of us will be involved in projects of one sort and another, collecting that which we would share, and getting it to those with whom it is to be shared. In planning such enterprises, let us remember that full measure—running over—involves finishing up the project ourselves, not leaving part of it to weary workers who are glad to have our gifts to distribute but whose joy would be the greater to have full measure of help.

Creating Public Opinion

At a recent conference on missionary education in Chicago, one woman got up and told about an experience a friend of hers had. The friend, a lover of music, had invited one of the most famous singers of today, a Negro woman, to be her guest at dinner in her apartment in a northern city. The other occupants of the apartment house had combined to force the agent to refuse to re-lease her the apartment. The friend had to

move out. The woman telling about it, said that she and her family were utterly ashamed of belonging to a community which could do such a thing. She spoke very feelingly about the sense of contrition which comes to one in the face of circumstances like that.

First, let us rejoice in the growing number of people who have a deep sense of shame and contrition at the possibility of such action.

Second, let us see what we can do about it. There is a deeper problem than that of bringing public opinion to bear upon the agent and the dwellers in that apartment house. The editor of these pages was aching to ask in that conference, how many persons there present had ever entertained a Negro person as a guest in their homes.

For after all, there lies the root of that particular trouble. To entertain a Negro guest was such an unusual thing in that community that when an apartment house dweller attempted it, she had to give up her apartment. The next step for all those who feel contrition, is to make the entertaining of Negro guests such a common observance in their neighborhood that it will cease to draw attention and to cause unfavorable comment.

There are few of us who can make our voices heard in breaking down racial prejudice. But as has been the case since time began, *What you do speaks louder than what you say.*

Why not plan during this next year to take a person of an unaccepted racial minority in your community to at least one of your missionary meetings as a guest. That is one of the easiest steps, for there at least you find some persons theoretically if not in actual practice believing in racial equality.

Why not have as a dinner guest at least once, the most interesting person of another race whom you can secure. Make it a real occasion. Invite your guest because of a common interest, or because of some accomplishment along lines in-

teresting to some member of your family, or because the one invited is a stranger in this country, or because you are working together on a committee and want to spend the evening working together. The invitation must rise out of a real desire to have that person in the midst of your family and must be a happy experience for all involved.

Why not have as your house guest at summer camp someone of another race? Students in this country might find that a real experience. A boy interested in the same hobby as your son's might bring more than pleasure in doing things together.

Why not help your young people to take with them to summer conference as a member of their own group, some young person of another race or nation whose own church will not be sending a group and who would be lonely going just as an individual?

It is through the doing of these things that you are really creating public opinion. To make the desirable so common in actual experience that it will be "the thing to do," will be more effective in creating a friendly world than any amount of mere talking about it.

Best Use of Question Periods

Who has not been at some meeting or other upon whose program appears "Address, by So-and-So" followed immediately below by that fatal line, "Discussion." The presiding officer rises, bright-faced, and turning on her charm like a lamp, proposes, "Now I am sure we all have many questions we want to ask Miss Jones." Dead silence. "I have one myself," says the officer smiling. One wonders how much of the period of the address she spent in trying to formulate it! Miss Jones answers it with enthusiasm. Dead silence again.

The "Discussion" on this program was a flat failure. It couldn't have been worse. Yet that is exactly what happens ninety-nine times out of a hundred when questions are called

for following an address. Can we do anything about it?

We certainly can. In the first place we can recognize the fact that most subjects presented by most speakers do *not* stimulate discussion. Unless we are sure that discussion will be stimulated, we should not plan for it or announce it. It is often a lazy idea on our part, for by it we have avoided having to build up the program in line with the speaker's theme. First then, do not plan for discussion unless you are sure it will be spontaneous and valuable.

In the second place, there is the subject or address or speaker which should stimulate discussion under ordinary circumstances. Plan for discussion in that case and announce it. But be alert. If the speaker fails to stimulate discussion, if the address has a tone such that its message will be lost if followed by discussion, if circumstances prove such that the audience cannot enjoy spontaneous discussion, if the majority will not want discussion although a few are eager for it, rise gracefully to the occasion with a statement which reverses the proposed program arrangement. For instance, "We had planned for discussion, but I think we all agree that we should prefer to close on the note Miss Jones has sounded. Some of us will want to talk to her further, quite informally after our meeting." Or, "Miss Jones has answered in a remarkable way the questions we had thought of asking. Suppose we just omit the discussion period and have an informal chat with her after we close." Second, then, be alert to eliminate a discussion or question period you had planned but which you come to feel will not be wise or effective.

In the third place, develop a technique for drawing questions. An interdenominational conference of children's workers, where each was a stranger to the other, had a most lively question period. At the outset of the presentation the group listening was asked to keep paper and pencil in hand and to jot down

during the address, questions, small or great which occurred to them. These were collected at the close and given to the speaker. As they were answered by her, other questions began to be hastily written and passed forward. The question period had to be brought forcibly to a close. Another method is privately to ask several clear-thinkers among the listeners to jot down questions during the address or presentation, and to be ready to ask them. It stimulates attentive listening to do this and if the group is merely shy about starting questions a number of questions like this to begin with often sets things off to a good start. Still another and very good way is to have, either in the preceding open meeting or in the officer's meeting a pre-discussion of the speaker's theme. Some definite things the group would like to find out may be determined and thus questions prepared. Or for those who read a great deal, stimulating questions regarding the point of view of some author who writes on the subject may be proposed. Avoid like poison the trite and banal question. There is nothing sends a speaker into a fatal "spin" more easily than a question like, "Do they eat with their fingers?" after she has presented a picture of the terrific problems faced by the women of India in emerging from centuries of ignorance, superstition and binding custom. Third then, where discussion is legitimately planned, decide definitely on the way in which questions are to rise and make some suggestion as to the type of questions which will be helpful. Bring questions or discussions to a prompt close when time is up or when desire for further questioning seems about to lag. It is a good principle in question periods, as in recreation, to stop short just before people are ready to quit.

Question and discussion periods rightly used are excellent. You can become more expert in using them helpfully if you study the reasons for your success or failure and try again.

BULLETIN

Council of Women for Home Missions

EDITED BY MISS EDITH E. LOWRY, 297 FOURTH AVENUE, NEW YORK, N. Y.

TAMBARAM SPEAKS FOR HOME MISSIONS

BY REV. HILDA L. IVES

The third International Missionary Council which met at Tambaram, India, in December, 1938, made history. For the first time in the record of ecumenical religious councils the majority of the appointed delegates were representatives of the colored races. To be exact, there were eight more colored delegates than there were white delegates. This fact has far-reaching implications for the missionary cause. In the first place, it means that the Christian Church is now so deeply rooted throughout the world that it has taken on the semblance in color and in dignity of the family of nations as God created them. God is an artist. With the dawning of a new morn He paints His skies with iridescent hues. With the flaming rays of His dying sun, He sets His heavens aglow with glorious color. Such a God would naturally create His children, His family of nations, a colorful people. His Church is a colorful church, beautiful in the warm shades of brown, yellow, black and red, with enough white to make a perfect harmonious whole. This was shown to all Christian leaders who saw the Universal Church assembled in the beautiful new auditorium of the Madras Christian College at Tambaram. The Ecumenical Church which represents Christendom fairly in the future will consist of inspired harmonious leaders blended into a colorful unity of faith.

In the second place, the predominance of colored Christians means that at any time there is unanimity of opinion upon the resolutions of findings presented

for action to an ecumenical conference, those delegates hold in their hands the deciding votes that can establish their interpretations of spiritual truth and that can express their spiritual ideals in Christ. I do not know that there was any time at Tambaram when the colored delegates as a whole were in opposition to the white delegates or when the representatives of the younger churches were in disagreement with the delegates of the older churches. But if acute differences had existed, victory was always possible for the younger churches. Such deciding power will be increasingly in the hands of the colored races in the years to come.

In the third place, this worldwide establishment of the Christian Church means that the term "home missions" has new connotations for all Christians. The work of the Christian Church can no longer be divided into "foreign missions" and "home missions," with the meaning that has existed in the past. *Every* country now has its strong indigenous Christian Church. *Every* country now has its home missions, consisting of all areas where Jesus Christ is not known. From the discussions at Tambaram, it was brought out that all churches are now considering the sending of Christian leaders to other lands as foreign missionaries. It was suggested that India might well send from her Indian Christian Church foreign missionaries to Africa, even as it was suggested that America might consider the appointment of a fine Negro Christian missionary to India. Such suggestions have tremendous import in the revaluation of the whole missionary cause. Tambaram asserted again and again in its findings

that the pulse of the Christian Church is to be found in the throbbing life of its evangelistic fervor. Here is the test of the reality of the Christian religion. Any church or any individual Christian who lacks missionary zeal is as a burnt-out coal on the altar of the Living God, for a transforming religious experience brings the propulsive love and power of the Living Christ and with this inflow of the Holy Spirit comes a sense of Divine Mission. In the words of the Tambaram findings, "There is a sure indication that evangelism is not due merely to the zeal of Christian people, but rather is the outcome of a Divine initiative. The task can never be achieved without sacrifice. Churches as well as individuals are summoned to die unto themselves and unto their own particular interests that the world may be saved. Worship must lead to witness and spiritual growth to self-giving." These words can well be a stimulus to the work of home missions.

Tambaram laid an emphasis, as did the ecumenical conference at Jerusalem, upon the strategic importance of the Rural Church in the stabilization of a chaotic world. This means, of course, the strategic importance of home missions in every nation. Tambaram emphasized the need of experts and specialists for all the different phases of village life where human needs are the most pressing. This need was expressed in the findings in the following words, "Increasing the fruitfulness of the land, raising the level of literacy and intelligence, providing wholesome recreation, turning slums to homes, rescuing people from financial exploitation or trying to prevent such sin, directing the energies and the social instincts

of youth into channels of wholesomeness and service—all these are the blessed touch of the hand of Christ when done by men and women filled with the love of Christ and equipped with special knowledge for the task. . . . Wherever possible the Church should cooperate with governmental agencies contributing her Christian spirit, her trained workers, her volunteer assistance and her deep interest to lift the level of the community's way of life."

In conclusion, I would say that the message from Tambaram to home missions is that home missions are thrilling opportunities for service and for evangelization within national boundaries. Foreign missions are the thrilling opportunities for service and for evangelization within international boundaries. Interest in both home and foreign missions will exist in the same person if he is a true follower of the Master. Home missions gives a Christian an opportunity for more direct practical concern and service to needy parts of his own nation, for a more intimate knowledge of many groups of underprivileged people and for a definite part in the development of a constructive, vital program for the building of the Kingdom of God. The needs of the home mission fields, close at hand and sacrificially met, can open the heart to the needs of far-distant lands. Home missions is a spiritual and necessary preparation for foreign missions. "Such movements are the urge of the Spirit to the Church to fulfil its great commission, relying not merely upon human resources, but upon the power of God. . . . The Church's message to the world is the Lord Jesus Christ Himself in all His manifold grace and power."

YOUTHFUL BUILDERS OF THE KINGDOM

The Seed

It was Jesus' faith that, if you get into the world a seed of the Kingdom, a nucleus of persons who exhibit the blessed life, who are dedicated to expanding goodness, who rely implicitly on love and sympathy, who try in meek patience the slow method that

is right, who still feel the clasping hands of love even when they go through pain and trial and loss, this seed-spirit will spread, this nucleus will enlarge and create a society.

This excerpt from "Inner Life" by Rufus M. Jones appeared on the cover of the program of the Metropolitan Christian Youth Conference held in New York City on March 3, 4, and 5, 1939.

The committee of ten young people headed by the general chairman, Mr. Oliver Powell of the Metropolitan Christian Youth Council sought in their arduous planning for this conference to spread this "seed-spirit" among the youth of the Metropolitan area. Their months of thoughtful, prayerful endeavor resulted in a well-balanced program.

The conference speakers were Dr. Harry Emerson Fosdick, minister host to the delegates, Rev. Abraham J. Muste of the Labor Temple, Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church, and Mr. Oliver Powell. Anyone doubting that youth is interested in a pulpit message need only to have witnessed the rapt attention given these conference speakers to be convinced that youth will give ear to a message of worth.

One of the outstanding moments in the services of worship was that in which the words of "The Prophet" were read.

And an old priest said, "Speak to us of religion." And he said: "Have I spoken this day of aught else?"

Is not religion all deeds and all reflections, and that which is neither deed nor reflection, but a wonder and surprise ever springing in the soul, even while the hands hew the stone or tend the loom?

Who can separate his faith from his actions, or his belief from his occupation?

Who can spread his hours before him, saying, "This for God and this for myself; this for my soul, and this for my body? . . ."

He to whom worshipping is a window to open but also to shut, has not yet visited the house of his soul whose windows are from dawn to dawn.

Your daily life is your temple and your religion.

Whenever you enter into it take with you your all.

Space does not permit a full quotation of this beautiful mes-

sage of the mystic, Kahlil Gibran, but the period of directed prayer which followed its reading was one of the high moments of the conference.

The commission group meetings were held at Riverside Church, and in Hamilton and Business Halls at Columbia University. The unique feature of these commission groups was the setting up of booths to resemble the World's Fair, called "The World's Fair of Social Challenges." In these booths were displayed the contributions of various racial groups and resource materials on outstanding social questions.

The subjects covered were: Peace, Economic Problems, Race Relations, Jewish-Christian Relations, Housing, Unemployment, Home and Marriage, Leisure Time, Labor Problems and World Christianity.

Some dealt with personal religion, as, for instance questions such as these:

Is religion personal or social, or is religion personal and social?

Can I save myself without saving others?

Can I be religious and not go to church?

What would happen if young people really believed in Jesus?

Does God have a purpose for every life? If so, does the individual have a definite part to play in carrying out that purpose or does he just find for himself something to do in advancing the purpose?

These young people faced honestly and frankly these and many other problems that confront youth today.

Naturally there was a diversity of opinion, and both conservative and progressive points of view were presented. Our young people live in a world in which they themselves must choose what they shall believe concerning the essential facts of life and only as they *think* for themselves can they grow into men and women of principle and stable Christian character.

Earnestness of purpose and youthful enthusiasms characterized all sessions of this gathering of youth and one could not but feel that these youthful builders of God's Kingdom had come a little nearer Christ's dream for the world

A Story for the Children

KEEP OFF THE GRASS

BY VIOLET WOOD

Norman was burning up. His clothes stuck to him. It was the hottest day of 1875. None of the gang were around for they had all gone swimming in the East River where his mother wouldn't let him go.

All along the road, carts and horses were tied to hitching posts or were moving fretfully through the narrow city streets. Up on the fire escapes of crowded tenement blocks babies lay in cradles made out of old orange boxes. Many of them cried incessantly.

Norman felt like crying, too. He had never disobeyed his mother, but the impulse to go with the gang was strong. He had only a vague idea where the East River was. Street after street he crossed in the blazing sun, with the horses and carriages ambling in every direction. After much walking he came to a park. The cool, green grass stretched all around. The sight of it thrilled him. Although it was carefully foot wired and bore signs warning, "Keep off the grass," Norman jumped the small fence, picked out a choice spot beneath a shady maple tree and lay down.

The lovely tree swayed, causing a slight breeze and making the sunlight fall in patterns upon him. He lay thinking, "I'm going to bring mama and papa and the baby here." Reverently he felt the grass. Although parched and dry, it was delightfully cool to the hands of this little boy who knew the feel of cement sidewalks better.

"Come on, get up out of there!"

Norman started up, his heart beating wildly as he looked at a policeman towering above him.

"Get a move on, you!"

Norman was too frightened to move.

"Why don't you pick on somebody your size, brother?" Both

Norman and the policeman turned round to look at a young man who had come over to them.

"And who may you be?" belowered the policeman.

"George H. Williams of the *New York Times*."

"A smart alec reporter, huh?"

"Look here, officer, I don't intend to get into a brawl. I'd just like to ask you a civil question. How many times a day do you kick little boys like this one out of the city parks?"

The policeman pushed back his hat, the better to see the reporter. What he saw evidently pleased him for he changed his surly tone. "More than I care to think of, young fellow. I know that there's no place for these kids in New York City to play but in the gutters. But what can I do? If I let this kid stay here, tomorrow there'd be hundreds tramping around here and what would become of the park?"

Mr. Williams turned to Norman who had been crouched down between the two men, wondering whether he should run or stay. "How would you like to spend some of your summer days on a ferry boat, sailing up and down the Hudson River?"

Norman looked at the reporter. "You're making fun of me, mister. I ain't never been on a boat in my life."

"No," said the reporter, "I'm not kidding you." He whipped out a notebook. "What's your name? Where do you live?" He wrote down what Norman haltingly told him.

"Who do you think you are, a millionaire? Getting ferry boats for kids—don't make me laugh!" The policeman swung his stick.

"Just watch the pages of the *New York Times*, brother," answered the reporter. To Norman he said, "And you, sonny, I'll be round to see you real soon."

When Norman got home, and told his adventure to the gang,

the boys all laughed and told him to forget it. They said that all reporters were crazy. As the long summer days passed, Norman still dreamed of sailing in a boat up and down the Hudson River.

One afternoon he was sitting on the curbstone outside of his tenement under the shade of the elevated trains when he noticed a man evidently looking for someone as he consulted the house numbers. The boy's heart skipped a beat. It was Mr. Williams. Norman rushed over to greet the reporter. He was so excited he scarcely heard right. He was to have a gang of boys at Battery Marsh on Saturday.

Saturday came too slowly, but then Norman, his friends and hundreds of newspaper boys from all over New York City went sailing on the ferry boat. Best of all, was the news that for the rest of the summer they could spend the long, hot days on the boat.

Mr. Williams had told Norman's story in the newspaper, as well as that of other little boys whom he had seen compelled to "Keep off the grass." People had sent in money to hire a ferry boat to take the children sailing every morning and bring them back at night. The idea seemed so wonderful that one of the big New York churches took it up and for many years made this one of their home missionary tasks.

Making Use of This Story

"Keep off the grass" is the true story of the beginning of The Floating Hospital of St. John's Guild that still carries on the work.

Many children have no idea as to what "home missions" are. See how many aspects of work among underprivileged children in metropolitan and rural sections the child knows. Tell of your denomination's work in various fields.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

NORTH AMERICA

One Hundred Year Split Ended

The three great divisions of Methodism are closing the books on more than a century of schism to form the largest Protestant group in the United States. The union will give the Methodist Church nearly 8,000,000 members, 50,000 churches and \$800,000,000 worth of property. The Articles of Religion will be those historically held in common by the three uniting bodies. Two differences had led to the split: the Negro question divided North and South in 1844, and lay representation in church affairs in 1828.

The publishing interests of the unified Methodist Church are to be under a Board of Publication, which replaces the book committee of the Southern church and the board of the Northern.

One weekly paper, with regional editions, to be called *The Methodist*, will serve the entire Church. Editors will be drawn from the staffs of papers which the new publication displaces.

Church Education

The 19th Social Work Conference of the Episcopal Church, which meets in Buffalo, June 16 and 17, will have a wider appeal than in the past. It is to be a conference for all who are interested in education, as is evident from the list of topics to be discussed: Family life and its material foundations; its legal and social status; its spiritual patterns. Youth problems; youth consultation service; youth's interest in social education and social action. Preparation for family life; mental hygiene of infancy and childhood; adolescence and education for family

life; the Church and marriage. Family participation in community activities. Education for world citizenship. Old age and its place in family life.

It is a common mistake to assume that Christian education is for children only. The whole work cannot be done by the Church School, so that a program must be developed which will include men and women, as well as the youth. An adequate program is necessary in order to make the Church ineffective.

—*The Church in Action.*

Bibles from the Dumps

Not all hotel managers like to have Bibles in their rooms. For example, when a hotel in western Canada changed ownership the new proprietor had all the Gideon Bibles thrown out on the dump. Later, a poor girl went to the dump hoping to find something of value that she could sell. Noticing the books, she picked up one and took it home. Through reading it she found Christ, and this led to the formation of a Sunday school class, whose members also went to the dump and provided themselves with Bibles, so that not one copy was left unappropriated.

—*S. S. Times.*

Moody Auditorium Replaced

The historic Moody Bible Institute Church in Chicago was closed on May 6 on account of the widening of the street on which it opens. This landmark, scarred by use and age, has been replaced by its successor one block to the north, called the "Torrey-Gray Auditorium." Following the great fire of 1871 the first story of the old structure was erected, thousands of Sunday school children contributing

five cents each for bricks in the edifice. The upper part was paid for by royalties on the Moody-Sankey song books sold in Great Britain—money which the evangelists would not accept for their personal use. The ministry of this good-will gift has extended over more than seventy years. When the Chicago Avenue Church organization moved one mile to the north, the Moody Bible Institute purchased the old building and has since used it for classes and conferences.

Another Survey on Beliefs

The *Survey Graphic* for April published the results of a study made by Prof. James H. Leuba of Bryn Mawr, in which he sought to find out the proportion of Americans who believe in God and a future life. Sixty-four per cent of the prominent bankers believe in God, but only half that many writers do. Figures for a belief in immortality were somewhat higher than for a belief in God. About 25 per cent had not made up their minds about immortality while only 7 per cent were undecided about the existence of God. Among men of science the proportions of doubters in immortality was also much greater than that of doubters in the existence of God.

—*The Churchman.*

Home Missions' Outreach

Dr. Antonio Mangano, an Italian Baptist minister in Brooklyn, makes this comment on home missions: "Soon after evangelical churches commenced work among Italians in America, the effects were seen in Italy. The first missionary pastors were converts who came from Italy, but by their labors America soon began to repay Italy.

Here and there an Italian converted in America returned to Italy and did not hide his light under a bushel, but faithfully proclaimed his new-found faith in Jesus as his Saviour. Sometimes these humble messengers were ostracized and persecuted until they returned to America. In other places their townspeople listened, first with curiosity to the American religion, and later with such interest that many were converted. A peasant of Calitri was converted at the Baptist mission in Hartford, Connecticut, and became an earnest Christian. When he returned to his family in the little hilltown of southern Italy, he labored tirelessly to bring his townsmen to Christ, with the result that a church was formed with a membership of 50 which has since grown to several hundred."

—*Watchman-Examiner*.

First Spanish Baptist Church, New York City

There were about twenty children present, most of whom had never prayed in public before. We had a worship service, and then I told them why we were assembled and asked all who wished to lead in prayer to do so. The children ranged in age from 5-14 years. All those present led in prayer, and for so many it was the first time in their lives, and so I was immensely proud of them. There was no waiting because one little boy led in prayer every time no one else spoke up. He is seven years of age, and I was surprised at his religious experience. He came very near crying many times while he led in the five prayers he offered that day, one of them being of about twenty minutes' duration. He wanted to pray for everyone he knew, because it was the Day of Prayer. He prayed for grandmothers and asked a blessing on all the bad people and the gang of boys who beat him up.

—*Selected*.

Pack Horse Library

Just what is a pack horse library? An expressed wish for reading material in the Kentucky

mountains supplied the idea for an experiment, and in 1934 an Emergency Relief Administrator with a vision collected a stack of old, nondescript books, magazines, and pamphlets, the latter dealing mostly with religious topics, hired an enthusiastic young mountain woman, who owned a white mule of dubious age and a pair of saddlebags. With these bags crammed with miscellaneous literature, through creek bottoms, cane patches, and over abandoned trails she rode, stopping at every mountain home to urge all who could read to read what she was giving them. Often she read aloud to whole families, most of whom were illiterate.

The Kentucky mountaineers grasped and clung to this pack horse service, which grew at such a rate that today it is entirely out of hand—through lack of books. One by one, pack-horse library carriers were added, until, at the present time, women ride horseback and walk an average of 26,182 miles monthly to deliver 39,293 books to 36,293 Kentucky mountain families anxious to learn, and to know the doings of the world outside. These libraries extend over certain backwoods regions of thirty-one counties.

The Federal Government pays the carriers — all from relief rolls — a small wage. Once a week they hold conferences at their centers, clip continued stories from old magazines and bind them into a unit; and fasten Sunday school lesson papers in cardboard covers, with a religious picture on the outside.

The "bookwomen," however, are not without rebuff. One was met on a mountain side by an irate father who said he "wanted no more sech goin's on." Said he: "I cain't get my gal to do nothin' but read. My cornfield needs hoein'"; and he declared angrily, "sittin' in a corner with her nose in a book h'aint gonna get them weeds out!"

—*Bible Society Record*.

Stewardship Promotion Plan

A nation-wide program of stewardship education is pro-

posed for the year 1939-40 in the booklet "A Venture of Faith," recently published by the National Committee for Religion and Welfare Recovery. Among the objectives are:

To educate the American public in the underlying principles of stewardship through conventions, regional conferences, national magazines, the daily press, motion pictures, radio and other educational media.

To broaden the base of giving by enlisting as nearly as practicable, "every citizen as a steward of life and property for the welfare of mankind."

To develop more business-like methods of systematic giving, proportionate to incomes.

To lift the present level of giving from 2.033 per cent to the unprecedented figure of 3 per cent of income, and as far as practicable toward the biblical tithe and the 15 per cent which the government exempts from income tax if given privately for public welfare.

To educate the public on the importance of "More and Better Wills," including annual review of wills with due consideration of our personal indebtedness to religious, educational, character-building and welfare institutions.

To seek the religious, social and moral welfare of the donor as more important than the material value of the dollar.

In the Indian Field

A glance at the year's work among the Indians indicates progress both in extending evangelization and in strengthening the groups of converts in forty-seven different tribes. There has been an increase in the number of accessions on profession of faith. However, there have been obstacles to Christianizing efforts, such as violations of the law against the sale and use of liquor; converts who have earnestly tried to withstand temptation have been enticed by unscrupulous white men engaged in the traffic. Among the Sioux Indians, sales of *peyote*, unrestricted by the government, have been promoted. A bill introduced in Congress to prohibit the traffic of this drug among the Indians was not reported out of the committee because of the influences which were marshalled against it.

In certain reservations, Indians have been encouraged to revive their ancient cultures—so-called — which involve pagan

practices. The encouraging fact is that many of the Indians are opposed to the return of these primitive rites. It should be recorded that recently the government has issued an order prohibiting Indian dances for commercial ends. All the Christian, and most of the progressive Indians are in hearty accord with this order.

—*Presbyterian Board of National Missions.*

Mexicans in Texas

Evangelization of the Mexicans in Texas is important because there are almost a million of them who are ignorant of the Gospel. Southern Baptists are grappling with the problem, and have marked out two lines of approach, the first being evangelism. To this end, six evangelistic conferences were held in January and February in various parts of the state. The second will be emphasis on stewardship and tithing; teaching the fundamentals on which any Christian forward movement must be built.

Efforts will be made also to have an every-member canvass in every Mexican church early in the year. Goals will be suggested as a minimum for each church. The First Mexican Baptist Church of San Antonio has voted a 33⅓% increase in their budget for the present year, and plans to make missions a definite part of its program.

—*Southern Baptist Home Missions.*

A Growing Parish

Not much has been heard recently of the government's Matanuska Valley project, but *Monday Morning* reports that the federated church at Palmer (in this valley) now has its own building, a membership of nearly 75 and an average Sunday school attendance of 112. This church, under Rev. Bert Bingle, has withstood a number of reverses in its three years of existence.

Since the construction men and clerical forces required in the beginning have now withdrawn, the church membership is made up almost entirely of

farmers; but Palmer Church also serves the coal miners to the north, the many gold miners high in the mountains and isolated communities along the railroad, including the Eklutna Vocational School to the south and fishing stations on Cook Inlet.

"The Vanishing Indian"

This common phrase does not hold up under scrutiny. When the Pima Indians held their annual camp meeting in Arizona, fifteen acres of desert were covered with wagons, horses, tents, and hundreds of children, young people and white-haired Indians, assembled for one of the largest evangelistic meetings ever held by Indians. There was continuous activity from sunrise until ten at night. Choirs from a dozen villages, in training for months, took part in services conducted by Indian ministers.

—*Monday Morning.*

Anti-Semitism in U. S.

Dr. Alvin Johnson, director of the New School for Social Research, New York City, confirms the estimate that there are 800 distinctly anti-Jewish organizations in the United States, claiming 6,000,000 adherents. Some of these organizations are nationwide in their operation, some are regional; a few require payment of dues, and sell anti-Semitic literature. The most important are: the Silver Shirts, Defenders of the Christian Faith, Industrial Defense Association, American Nationalist Confederation, James True Associates, Knights of the White Camellia, and the German-American Bund.

Dr. Johnson classifies their propaganda appeal something like this: for the average timorous person, identification of Jews with "Reds"; for the society dame, the fake letter of Franklin; for the anti-New Dealer, list of government jobs held by Jews; and for the small business man, assertion that corporations are controlled by Jews; nothing for the parlor anti-Semitic who hates the Jew on his own. Women, as a rule,

says Dr. Johnson, are not anti-Semitic.

Palestine at the "Golden Gate"

An interesting exhibit at the San Francisco World's Fair is a "Holy Land Garden," containing more than a hundred trees, shrubs and plants mentioned in the Bible: olives from Mount Olivet, Lebanon and Galilee; date palms, acacias, plane trees and pomegranates—the Eastern symbol of life and fertility. There will be almonds, fig trees and "bitter herbs," the latter mentioned to Moses (Exodus 12:8) in connection with the Passover. Fragrant, pungent, spicy plants with Biblical background will be here—hyssop, thyme, rosemary, lavender, anise, cummin, rue, cassia, mustard, leeks, onions, garlic. The carob, which is identified as "the husks that the swine did eat," will also find place in the Garden.

Barley, wheat, flax and rice—the *papyrus antiquorum*, or bulrush, that sheltered Moses in his watery cradle, the *arundo donax*, "the measuring reed" of Holy Writ, camphire, coriander, lilies, myrtle, and finally Christ's Thorn (*Paliurus aculeatus*), and many another growing thing with definite line of identification back to Biblical times and scenes, will be installed on Treasure Island.

Interpretations will be given of the ancient uses of the plants in the Garden.

—*Sunday School Times.*

The Gospel at Golden Gate Exposition

The Christian Business Men's Committee of San Francisco has planned an aggressive soul-saving program for the World's Fair. Eight thousand square feet of outside space in a choice, central location has been purchased, and an auditorium seating 250 people has been erected. In addition to services in the auditorium, thousands of Bible portions and tracts are being distributed.

Tom M. Olson, a well-known Bible teacher and personal worker with wide exposition experience, has been procured as

the manager of the project. "Sermons from Science" will be presented by Irwin A. Moon, who has had an unusual ministry for Christ during the past few years. His messages and equipment will captivate and arouse the curiosity of the unsaved. Three messages daily present the first century Gospel to this twentieth century.

Tithe Reindeer and Walrus?

Rev. Fred Klereköper, a Presbyterian missionary to the Eskimos at Point Barrow, Alaska, has not as yet reached a solution of this problem, but the church members of that community (which includes almost all the natives) have all agreed to tithe for the support of their church. There is almost no cash at all in the community. When an Eskimo wants a sack of flour or a pound of coffee, he takes a fox or a polar bear skin from his reserve and makes for the trading post. He does not receive cash. When there is a surplus after he has completed his purchases, he is given credit on paper.

So, if an Eskimo has a walrus and ten seals, what will be his gift? What could the church do with the meat? The community reindeer herd contains some 12,000 of the animals, and how could one manage to use 1,200 reindeer?

—*Presbyterian News.*

LATIN AMERICA

Radio Sermons in Puerto Rico

Radio station WPRA in Mayaguez, P. R., has granted its facilities for one hour every Sunday to Rev. Antonio Pagan, pastor of one of the Presbyterian churches in the city. Results have been far-reaching. The Sunday sermon is heard in Central, South and North America, as well as in the Island. Mr. Pagan does not claim to be a good preacher, "but," says he, "I receive many letters every week thanking me for the sermon." Many of these sermons are prepared especially for those who write of their spiritual needs. A sermon on "Put Your House in Order" answered the

request of the wife of an unfaithful drifter; another woman who had lost her son asked for a sermon on death. The church is always filled to capacity.

Mr. Pagan takes great pleasure in the church organ, which he practically built himself. He would appreciate having victrola records of religious music.

Unappropriated Cuba

In northeast Cuba is a tract of some 13,000 acres, known as *Realengo 18*, meaning "unappropriated." This area which includes both mountains and valleys is inhabited by 2,500 families, very industrious folk in spite of their uncertainty of tenure. In 1934, the Gospel reached the southern part of *Realengo 18* through Senora del Valle; and another section heard the Good News through some Haitian Christians harvesting coffee there. One of the first converts was a peddler of pins, who goes about and at each house leaves a copy of one of the Gospels. This man has held preaching services in many of the homes of the district. Few families of *Realengo 18* are without at least a portion of the Bible and many have accepted Christ. There are now three regular preaching places and one Sunday school. In March last year, the believers started a fund for a church, school and parsonage. The first offering amounted to more than \$60. A friend of the work in Homer, New York, added \$60 and a house was purchased.

The peddler preacher made his rounds on a horse, and when it died the group of Christians raised a fund to buy another. They have a vision of one day being able to support their preacher, so that he can devote all his time to the work of the church. They also have another idea; Friday has been selected as "missionary day," when every Christian is expected to call on some one not yet a believer.

—*Missions.*

Converts in Haiti

The Haitian Gospel Mission reports the baptism of forty-six

converts in the ocean at Port-de-Paix. A member of the Mission writes that it was necessary to call three meetings in one week recently, to examine individually fifty candidates for baptism. Not only the testimony of the converts was heard, but that of their neighbors who knew at first hand about their changed life. Twenty-two of these converts came from a distant part of the Island. They traveled all night, some on donkeys and some on foot. One was a well-known witch doctor, who, soon after his conversion, presented the Mission with a piece of ground in his village on which to build a chapel. His wife and daughter were baptized with him.

Women's Service League—Chile

Manana (tomorrow will do) may be the motto of some Latin Americans, but this does not go for the evangelical women of Valparaiso, Chile, who have organized a "League for Service." Not only do they work in groups, knitting or sewing for the poor; they visit jails, orphanages, asylums, hospitals and homes—in fact few chances are lost to be of service somewhere. One member took into her own home the small child of a woman who must go to the hospital; another prevented the marriage of a girl of 14 to an old man; others clear up homes too filthy to live in, take sick children to the public health clinic, and teach mothers the rudiments of health and sanitation.

Good News from Brazil

An interesting and heartening piece of news, coming through the evangelical papers of Brazil, says that in Ceara, the leading state in the north of Brazil, reading of the Gospels has been adopted for public schools. Christians everywhere, knowing what ignorance of the Bible has prevailed in Brazil, will share the joy felt in evangelical circles of that country. The editor of the *Expositor Cristão*, official Methodist organ, writes: "This marks a gigantic stride in the

path of the re-Christianization of Brazil."

Bible Sunday in Brazil

Half a century ago Bible Sunday, as it is known today, had not been instituted. H. C. Tucker, writing in the *World Outlook*, traces the development of Bible distribution in Brazil during the past fifty years. The population in 1888 was approximately 15,000,000, of which 85 per cent were illiterate. There were only a few miles of railroad, travel and communication being by mule, oxcart, canoe and on foot. Brazilians not only had no Bibles, but were told that the Bible was not a book for the common people. Many priests did not possess copies in Portuguese, some not even in Latin.

But on Bible Sunday, 1938, the population of Brazil stood at 47,000,000 and illiteracy had been reduced by one-third. Means of communication had been greatly extended; even air lines connect centers in many directions. Educational facilities, cultural influences and measures of health and hygiene are spreading out into rural areas. During the half century, the American Bible Society reports the annual distribution of Bibles, Testaments and Scripture portions has increased from 7,286 to 221,034 copies, while the British and Foreign Bible Society report a similar increase. Probably not less than 8,000,000 copies of the Bible have been placed in the hands of Brazilians in the half century. This would be about one copy to every six people.

It is significant that Bible Sunday, 1938, records a marked change in the Roman Catholic attitude toward the popular use of the Bible, particularly the New Testament. At least four attempts with ecclesiastical approval have been made in recent years by priests of this church to translate, popularize and stimulate interest in the reading of the Gospels and the entire New Testament. An increasing volume of the Scriptures and Biblical literature is going out from the nine-story Bible House,

standing in a new and rapidly developing central business section of Rio de Janeiro.

The Church in Colombia

The establishment of a "self-supporting, self-governing, self-propagating" church in Colombia is a slow process, for poverty and ignorance abound and converts often face bitter persecution. However, the beginnings of an indigenous church are evident.

Some years ago a land owner in the interior heard the Gospel and accepted Christ. Through his testimony, and faithful efforts of missionaries, not to say hardship and sacrifice, a group of believers was organized in 1935 and a board of five men placed in charge. A recent visitor to the district was impressed by what he saw. Alone, or two-by-two, these Christians go out to preach Christ, while those at home look after their small farms. The church has twice been enlarged, but even so there is not room for all who wish to attend. Another group has been organized a day's journey away, and nine have been baptized. Schools have been opened in both places, with native teachers' and young men and women are being prepared for the Bible Institute, and later for service.

EUROPE

Youth Movement in England

Young people and their interests are coming to the front in Great Britain. This was manifest in the Youth Assembly in London early in the year. The Methodist Youth Service Council is not only taking part in the public inquiry as to youth conditions, but has had a special interest in the First National Parliament of Youth, held March 24-27, a parliament composed of fourteen national youth organizations.

Among the supporters of the Youth Movement in Great Britain are the Archbishop of Canterbury, the Archbishop of York, the President of the Methodist Conference and other leaders.

Conference of Evangelical Students

Cambridge University, more than any other in England, has been associated with evangelical movements and tradition. It is therefore appropriate that the International Conference of Evangelical Students should be held there (June 27 to July 3). It was there that Erasmus introduced the study of the Greek Testament to those who became leaders and martyrs in the English Revolution, Latimer, Ridley and Cranmer. It includes among its alumni Oliver Cromwell and John Milton.

Speakers at this conference will come from several parts of Europe. The general theme will be "Christ, Our Freedom." It is open to undergraduate and post-graduate students, and university faculty members.

One Thousandth Anniversary

The Mission Field, the monthly magazine of the Society for the Propagation of the Gospel in Foreign Parts issued in April, 1939, its 1,000th number of this excellent magazine. The first number was issued eighty-two years ago and it has since been making known the needs of people of non-Christian lands for the Gospel and the progress made especially through the work of the S. P. G. The periodical was begun by Earnest Hawkins in 1856 but the Society was organized in 1701 and the 239th anniversary was celebrated in London this year. Its work is being carried on in Japan, Korea, China, British Malaya, Siam, India, Burma, Australasia, Africa, Central and South America, the West Indies, Canada and Europe.

England Bans Stage Profanity

A play that was shown 168 times in New York was not allowed to finish the first performance in Chester, England, on account of its profanity. The theater manager rang the curtain down in the middle of the first act, and the orchestra struck up "God Save the King." Actors and producers were

called before the constable to answer the charge of allowing such profanity on the stage.

On the same day on which this incident occurred a court in Montreal, Canada, sentenced the author of a play called "The Deluge" to two months' imprisonment and a fine of \$250 on a charge of blasphemous libel, because the play "offended God and religion." One actor was also sentenced to serve time in jail, while six others received suspended sentences.

—*World Outlook.*

Scandinavian Teachers Abjure War

More than 130 representatives of Danish, Swedish, Norwegian and Finnish teachers' organizations, assembled for a conference in Finland, have adapted a statement on war which makes scant compromise with the trend toward increased armaments for defense. These teachers say: "In line with the growing war psychosis there is observable also in Scandinavian countries an effort to adapt the schools to the system of military defense. We consider all such actions, whether involving outright military training, or education and preparation for the defense of the population, as tending to becloud the spiritual life of the child, and to counteract the spirit of confidence in the love of humanity that the school endeavors to inculcate in the young. We are obliged, therefore, to register our determined opposition to such a violation of the school's rights—irrespective of the exceptional difficulties of the times—to carry on its educational activity in accordance with its own aims, which are to develop human beings sensitive to life's highest values and prepared to promote the development of concord and good-will in the world."

Pastor Niemöller

Revelation claims to be the first to publish the real reason for the imprisonment of Pastor Niemöller, despite the fact that the court declared him innocent. Niemöller still steadfastly main-

tains that he is bound to preach and declare that a man is saved by the blood of Jesus Christ and not by Aryan blood, that the exclusion of converted Jews from the full privileges of Christian life is unchristian, that the Church of Christ must be ruled by God's Word alone, and not by the government, that the denial of justice is the mark of an unchristian state, that political movements cannot be regarded as Divine revelations nor their leaders be venerated as messengers of God.

Jews in Warsaw

For several years the Church Mission to the Jews in Warsaw has held evening classes in the English language, which brings numbers of the younger element of Polish Jewry to the Mission House.

Attendance during the past winter has greatly increased, and if premises and staff could be enlarged would be still greater. These classes serve as a means of breaking down the age-long prejudice of Jews against Christianity in general and missionaries in particular. The classes are uncompromisingly evangelistic, yet this fact does not diminish the attendance. Once a week the gathering combines evangelistic and social activities; and while perhaps forty will occupy themselves with the games and reading matter, a hundred or so will listen to the Christian address, lasting about an hour. Willingness to listen does not imply acceptance of the Gospel, but *does* indicate open-mindedness. About twenty young Jews are sufficiently interested in the Bible to meet every week to study it, both the Old and New Testament.

The P. T. L. in Paris

French workers of the Pocket Testament League, not sure how long they may be free to spread the Word of God, have placed more than 1,200 posters on Paris walls, near every one of the 38 Parisian cemeteries, and in 72 villages and towns. These post-

ers, in very simple words, try to persuade the reader to buy, and read a New Testament or Bible. Posters were also sold for distribution in Tunisia, Belgium, Switzerland, Great Britain and Canada.

In answer to prayer, permission was given to open a stall at a market for second-hand things, realistically called "The Flea Market." Astonishment was plain on the faces of passers-by, one of whom exclaimed: "What! Such books at the Flea Market!" Two young business men devote their only leisure half day on Saturday to sell the books. On one Saturday they sold 44 Testaments in eleven languages.

No More Jewish Converts

The Evangelical Church of Thuringia is one of those most completely under Nazi dominance. This church has recently issued an order by which baptized Jews can no longer be members of the regional church; and by which the ministrations of the church can no longer be rendered to them. Since this order was issued, the example of the Church of Thuringia is being followed by the regional churches of Saxony, Mecklenburg and Anhalt. In complying with these new laws, the churches mentioned have given up the right to make converts to Christianity. —*Kulturkampf.*

Russian Bible Fund

About ten years ago, the Soviet Government gave permission to a group of Russian Christians to publish 50,000 Bibles and 50,000 New Testaments. An appeal was sent out for funds, a committee of Christian leaders was organized and contributions began to come in. Soon 5,000 New Testaments were published and distributed; the printing of 25,000 complete Bibles got under way. Then the Soviet authorities discovered what those 5,000 Testaments were doing. Immediately they stopped the printing of the 25,000 Bibles and cancelled the permission previously granted.

Although the collection of

funds had to cease, there was, however, a balance of \$7,000 in the bank. The Committee then decided, since there are millions of Russians outside of Russia and they, too, are hungry for the Gospel, to distribute these copies along the borders of Russia. With the cooperation of Christians in seven countries, 4,000 Bibles, 45,000 New Testaments and 7,000 Bible portions have thus been distributed. Recently, the \$7,000 was reduced to \$17.71, and this was handed over to the "Russian Missionary Service" which will add the distribution of Bibles to its other large activities. —*S. S. Times*.

AFRICA

Potential Leader in Egypt

Two or three years ago a young Mohammedan was attending an Islamic school in preparation to become a sheikh. Instead, he is today a baptized Christian, and gives promise of becoming a leader among Egyptian Christians. While this young Madbooli was at the Islamic school, a friend asked him to join in a study of the New Testament, which he did, and was so interested he went to a neighboring village to ask some missionaries for other parts of the Bible. Not only was his request granted, he was introduced to the local evangelist, with whom he spent many subsequent hours discussing the Bible and having his difficulties explained. He also gathered up a group of young men from his own village to join in this study.

Of course, his interest did not escape the notice of his Mohammedan associates, and he had to put up with the usual annoyances. His father thought to end the matter by bringing a sheikh to "talk Madbooli out of this nonsense." But Madbooli was not to be moved, whereup his father refused to support him, so he set out for Cairo to earn his living. He secured a job as a basket maker, but when his employer found he was a Christian he promptly discharged him, and refused to pay him what was due. This time he went to Shebeen Hospital,

found a job as sweeper and cleaner, and after a few months was employed as a nurse in the men's ward. —*Life of Faith*.

D. V. B. S. in Egypt

The Women's Missionary Magazine reports an increase in the number of Daily Vacation Bible Schools in Egypt. Also, 500 more children were reached. Out of the total number of 2,839 pupils, 760 were Moslems. Mr. Aigaban, director of this work, visited all of the 43 such schools conducted by students of Assiut College, and a number of other schools as well. Some could only be reached on donkeys. He says: "It was very wonderful to hear boys giving Bible stories and Golden Texts. Not only this, but to hear Moslem boys and girls giving Bible stories." The most popular hand work was crayon coloring of Bible verses. Many times children hid the bell, so that lessons would last longer. One of the best schools in Upper Egypt was conducted by a Moslem boy named Yusef Mohammed Suliman. It is the third year that he has had a school. This volunteer in Kom Ghareb worked all summer both morning and afternoon. He declared that he himself got most benefit from the school.

Revival Comes to Mompono

The "Regions Beyond Missionary Union" was discouraged when one African teacher after another proved unfaithful to his trust; but continuance in prayer resulted in enlisting forty keen-minded boys in a training class, to go out later to the surrounding villages. The number grew to sixty, and when all these go out there will be a Christian evangelist for every village of importance in this district. About this time, the missionaries felt an awakening around them. Open-air workers reported a new interest; natives employed by traders at the State Post were asking for their own evangelist, and this spirit was not limited to the vicinity of Mompono. Five witch doctors yielded their hearts to Christ, and missionaries

were busy far into the night examining those who sought baptism. —*Life of Faith*.

African "Keswick"

A convention for African Christians has for some years been held in Kenya. It was organized by missionaries for the spiritual renewal of African teachers and pastors. There has been rapid growth in interest until in 1938 some 200 Africans and a dozen Europeans gathered from all parts of the Colony, some also from Ruanda, Uganda and Tanganyika. As a direct result of that convention there have been many cases of a breaking of the power of sin.

During the 1938 Convention the question arose as to whether the time was not now ripe for the formation of a Convention, not only for pastors and teachers, but also African Christians generally. The matter was brought before the committee of Kenya "Keswick," and as a result a committee was appointed to arrange, together with African leaders of the Church, for the organization of the African Convention, under the title "Kenya Keswick."

—*Life of Faith*.

Christian Center in Tanganyika

It is obviously difficult for a Christian African boy who goes to work away from home to keep his balance and resist temptation. Realizing this, some years ago a number of African Christians from different parts of Tanganyika launched a scheme, under the leadership of Europeans, to provide a home and Christian fellowship for such boys. As if in answer to prayer, a well-to-do African business man who had been interested in the project willed his home, the newest and best house in the community, to be used for this purpose. The house provides accommodation for a large recreation room, a reading and waiting room, and one for meetings, as well as a small chapel which gives opportunity for quiet and prayer. In connection with the

club is a hostel where rooms are let to African Christians.

—*Life of Faith.*

A Great Conference

The largest missionary conference South Africa has ever known brought together this year at Bloemfontein over 1,000 ministers and laymen of Dutch Reformed churches. The 150 mission congregations were each represented by a European missionary, and 400 European congregations were also represented. Since 1877 the church's missionaries have increased from twenty-two to over three hundred. During the South African war, 85 young men from the military camps decided to give their lives to mission work. It was 47 years ago that Rev. A. Louw trekked by ox-wagon to Mashonaland, and in that center today his church numbers 5,000 members, with 22,000 young people under instruction. The Dutch Reformed Church has missions in all parts of the Union of South Africa, in Rhodesia, in Nyasaland, and in the Sudan. It is expected that, as a result of this conference, every congregation will be directed to carry on missionary work in its own area. —*S. S. Times.*

Congoland After Fifty Years

Dr. Holman Bentley, English Baptist, was the pioneer of Protestant missions in the Congo. A native boy, Niemvo, helped him reduce the Congo language to writing, to make a grammar and dictionary and translate the Scriptures. Fifty years ago in February, Niemvo was baptized the first native Christian in Congo; today, there are 250,000 Protestant church members and a constituency of a million.

The International Review of Missions makes this comment:

Righteousness is beginning to flow as a mighty stream through the life of the community. Formerly no one dared begin to protest against abuses but, with the revival, fear of man was subdued. A new breath has blown through village life, clearing away the old, polluted air. Never has the liberality of our people been so manifested. Large sums of money have been raised over and above the statu-

tory church collections and, after paying the allowances of over a hundred village pastors and teachers, maintained wholly by the indigenous church, the church sent a gift of five thousand francs toward the deficit of the Baptist Missionary Society and two thousand francs to its largest substation for church building.

The Bible for Cape Verdians

On the Cape Verde Islands, off the west coast of Africa, at least eighty out of every hundred persons can read and write; and faith runs high among the missionaries there that Scripture distribution will have far-reaching results. Their plan, they tell us, is to place a portion of the Bible in every home. These people are poor, but they have a real hunger for the Gospel, and will make almost any sacrifice to secure a copy. Proof of this hunger is seen in the following literal translation of a letter received from one of the islanders:

"I come very respectfully to ask you this special favor about your religion. For a long time I have lived without belief or fear of God. Since the first time I heard your words concerning the Gospel I have felt a strange fear of God and a grand pleasure has been in me as I come to this true pathway which I do not know profoundly. Therefore I come by this letter to ask you to loan to me a copy of that book which I have heard you speak about, the book which is to guide me into *O Caminho da Salvacao*, (The Way of Salvation)."

—*The Word of Life.*

Regions Beyond Missionary Union

It is 60 years since the first missionary went from the East London Training Institute to Central Africa, in territory now known as the Belgian Congo. The Mission at that time was called the Livingstone Inland Mission. In 1884, it was decided to hand over the direction of this Mission, with its seven well-equipped stations to the American Baptists. They, however, were not able to penetrate as far inland as had been hoped, and an expeditionary force pushed up the Congo River, un-

til they found a friendly chief at Bonginda. Here they settled, 1,200 miles from the coast, and established the Congo Balolo Mission. Eventually, the Regions Beyond Missionary Union grew out of this work, and today it controls work in two fields; in the Congo and in the Bihar province of North India, where there are seven stations. In the Congo, there are 20,000 church members, and at least 20,000 more have been won and are now in "the Church Triumphant." —*The Christian.*

Fetish Bonfires Multiply

Public burnings of fetishes are becoming more common in the Belgian Congo; accompanied by public profession of faith in Christ. At Rethi more than fifty families have given up their spirit paraphernalia. A blind evangelist, Paulo, preaches with power and he can quote many passages from the Bible from memory. To the African, the amazing thing is that one so despised as a blind man should go about helping others.—*Life of Faith.*

WESTERN ASIA

Ten Years to Graduate

Draw your own inference from the fact that when nurses' training was undertaken at Kennedy Memorial Hospital in Tripoli, Syria, ten years ago, the only promising students were girls who had been cared for in Near East Relief Orphanages, and had had a measure of training in orderliness and regard for the welfare of others — qualities lacking in most of the others. It has taken ten years for the first group of girls to carry their training through to successful completion. There were four girls in this first class to be graduated.

—*Monday Morning.*

Long Range Christian Service

The American Mission in Syria has set a goal for a new type of missionary work; e.g., to reconstruct village life on the principles of the Kingdom of God as taught in the New Tes-

tament. Briefly, the following factors enter into the problem: To follow the example of Christ with a correlated program to redeem both individual and group life; by *living* the Gospel before preaching it, and by cooperative self-help as proclaimed by Jesus. No program is to be "put over," but built around the needs recognized by the villagers themselves. Full cooperation is sought with every department of the American Mission, with other missions and with all national and government agencies.

It is recognized that changing the lives, thinking, attitudes and customs of a conservative village community is a long and difficult task, that immediate results must not be expected.

—*Agricultural Mission Notes.*

INDIA AND SIAM

The Great Mela

Once in twelve years the greatest of all religious festivals is held at Hardwar, in April, where the sacred river Ganges emerges from the mountains. At that time the population swells from a few thousand to about a million, most of whom are illiterate. For this reason, an announcer told people who wanted tickets to this or that place to go to a spot where they saw a picture of an elephant, a snake, scissors, a wheel and so on.

Priests prepare for the worship of the river by lighting wicks in little cups of oil. Worshipers pass their hands through the flame, then draw their hands across their faces, perhaps touching lips, eyes and ears in order to be cleansed from evil they have spoken, seen or heard. It is at such times that evangelists are busy with tracts and Gospel portions, and it is not difficult to dispose of them.

A writer in the *Woman's Missionary Friend* describes some of the sights that make one sad—make one long to have them know Him who said: "Come unto me." One was a man who had held his arm upraised so long he could not take it down;

a filthy priest leading a tiny bull with a crooked mouth and women stroking its ears in worship; women picking up dust that feet of naked priests had trodden, and putting it on their faces—some of it tied up to take home. However, many were enlightened enough to refrain from these things. Some were seen to dip their hands in the river, let the water trickle through their fingers, while their faces were upturned toward the sky. Behind all this, unquestionably, is the search for God.

Caste and Christianity

H. C. Mookerjee, Ph.D., writing in *The Indian Witness*, has this to say about the bearing of Christianity upon the caste system:

We are all aware that the Indian Christian community contains within itself men and women coming from nearly all the Indian races, tribes, castes and strata of society. Blue blooded Brahmins and Syads, high castes and scheduled castes, landowners and tenants, capitalists and laborers, farmers and landless cultivators, rich and poor jostle one another within the Christian fold.

All over India, Christianity has supplied leadership in the revolt against the rigors of the caste system, and specially against untouchability which is a manifestation of the caste feeling in its most objectionable form. The acceptance of our faith has enabled thousands of untouchables to shake off for all time to come the disgrace wrongly attached to their birth, and to rise in the social scale. The difference between their position before and after conversion must have made these men realize very keenly the disabilities under which they had been laboring in their pre-conversion days. The improvement in their social status, always reflected in their behavior, has tended to encourage further conversions among non-Christian members of the group to which they had belonged. In the past, Hindu society had refused them all chances of education, and all prospect of social advancement. Christian missionaries offered both.

India's Mission to China

At a meeting of the Central Methodist Conference in January, Bishop Ralph A. Ward, of Chengtu, West China, was present and addressed the audience on conditions in China. Members of the Conference were so deeply stirred by the situation,

and so eager to assist their neighbor in her suffering that they responded heartily to the Bishop's suggestion that two representatives of the Methodist Episcopal Church in India and Burma be sent with him to China on a mission of fellowship and help. As soon as arrangements could be made, the two men appointed left by motor bus over the newly opened road from Burma into Yunnan and further north in West China. At Kunming they boarded a plane for Chengtu. These representatives from India have addressed many audiences, chiefly students, seeking to aid by evangelistic messages and Christian sympathy.

—*The Indian Witness.*

A Burmese Woman Leader

Dr. Daw Saw Sa, F.R.C.S., D.P.H., of Rangoon, who has the distinction of being the first Burmese woman physician, is the first and only woman senator under the new constitution, which on April 1, 1937, made Burma a Crown Colony in the British Commonwealth of nations. In 1932 the Rangoon Government conferred unique honors upon her by making her a member of the Rangoon Corporation, the first time in the political history of Burma that a Burmese woman was admitted as a member of either Corporation or the Legislative Council. Dr. Daw Saw Sa has long been interested in politics, particularly the section relating to physical, moral and mental development of women and children; and is a member of various societies and institutions, besides having her own nursing home and clinic modeled on the most scientific ones in America.

—*Missions.*

Building the Church in Siam

The Church of Christ in Siam is urging a Five-Year Plan of Evangelism, and is asking each congregation to form a prayer group for special intercession. A committee was appointed at the last meeting of the General Council to consider the possibility of a Bible Correspondence

Course being worked out that could be used throughout the whole Church, especially which they serve.

A Bureau of Evangelistic and Church Work has been formed to encourage all Christians to take responsibility for this plan. It is hoped that eight Siamese will enter the Union Theological School in Manila; two men have already taken this course.

Another need is for an ordained man and his wife for rural work, since the majority of the Siamese are rural folk. There is also need for more work among the Chinese in Siam, because of their numbers, and the influential place they hold in the business life of the country.

Chinese Evangelists in Siam

Some of the evangelists who have been driven out of China have gone to Siam, and are putting new life into Christians there. They have conducted meetings through interpreters, which have led to the formation of bands for Bible study and prayer. Dr. Song, an evangelist educated in the United States, has succeeded in arousing many of the Siamese to a realization of their need and responsibility. In spite of the fact that the Siamese have their own national church, there has been a tendency to lean too much on the missionary for the initiative.

CHINA

Redeeming the Time

Evangelism, teaching and healing—the ministry of the Christian Church—never more needed in China, was never more active than now, in spite of terror, bloodshed, destitution and destruction. Whole populations often flee from cities and with them the Church, to find themselves in some remote area where, perhaps, their presence brings the first Christian message. “New circumstances teach us new duties,” say the missionaries, who find themselves guarding the gates of mission compounds, taking in foundling babies, preventing cholera, escorting coolies to market past

the Japanese sentries, helping the government care for its wounded, and conveying money to stranded communities where the local mission staff is cut off from outside contacts.

—*The Church in Action.*

Statement from Chiang Kai-shek

The following formal statement was issued by Chiang Kai-shek a few weeks ago, and is of special significance:

At this hour of our national crisis, we, the Chinese people, are profoundly moved by the earnest increase in the many concrete expressions of sympathy which have been continuously coming to us for over 19 months from our friends in other parts of the world.

Christians have left no stone unturned to show their growing interest in the material as well as the spiritual welfare of our suffering people. Missionaries, in particular, have never hesitated to make even the greatest personal sacrifices to heal the wounded and succor the distressed.

I welcome this opportunity, therefore, to reiterate the previously expressed appreciation of myself and my countrymen for the unqualified endorsement of the righteousness of our resistance that has come to us so spontaneously, and in such unstinted measure from the Christian world.

I believe that those of our people who will survive the terrible holocausts which have involved us all in so much loss of life, and human suffering will emerge victorious in spirit, and more confirmed than ever in the faith that right will always triumph over might, whether in personal, national or international relations.

“Count Your Blessings”

Mrs. T. D. Stevenson, daughter of Charles Ernest Scott, and Presbyterian missionary in Canton, at Hackett Medical Center, is able to find cause for thankfulness. Writing home in February, she says:

There are really so many things to be thankful for that I do not know where to begin. The biggest item, of course, is that we're reunited as a family, and that we're all safe and well; that we have so many children on the compound this year so that our small son isn't lonely; that we happened to have our car (which has been Hackett's only link with the rest of the city, and has been invaluable for bringing patients who could not get here otherwise, taking the servants to market, fetching coal or wood, fetching our milk or letters or almost anything); that our new hospital was

finished just in time to accommodate all these poor bombed and bayoneted victims; that our staff was spunky enough to stay; and just now—that furlough is coming in five months.

It's a World Movement

Japan's military campaign in China is destroying China's institutions of higher education, because they do not produce citizens that are friendly to Japan's imperial ambitions. In the midst of Japan's bombing of Hunan University that institution organized a Student Christian Association, and one of their first acts was to write the Christian students of Japan saying that they of Hunan University were deeply aware of their membership, through the World's Student Christian Federation, in a world-wide fellowship of Christian students, and especially conscious of their common participation in that fellowship with Christian students of Japan. They called Christian students of Japan, China and other countries to go in united prayer to a common Father with the plea that His and not their will be done—that peace based on justice come to their nations.

—*Intercollegian and Far Horizons.*

Universities on the March

Chinese educators have coined the phrase “Universities on the March,” to describe the condition of China's higher institutions of learning after fighting changed the educational map of China. Fifty-four of China's 114 colleges and universities have been destroyed by bombs or incendiarism; and 82 have been compelled to move just one jump ahead of oncoming Japanese invaders. To move some of these involved treks of from 500 to 1,000 miles, most of the journey in small boats and on foot. As much as possible of equipment was carried along.

An educational map of China today would show a number of new universities and colleges in Kwangsi, Kweichow, Yunnan, Szechuan and Shensi—provinces which before the war had no governmental supported univer-

sities—all established by students and faculties.

—*Dayton News.*

In the New Capital

To most people, Chungking, if it means anything, means a small town in a backward part of China. As a matter of fact, it is a city whose population before the war was 400,000; since the transfer of the capital, the population has jumped to 800,000, and is steadily mounting. It is far up the Yangtse River, beyond the reach of Japanese armies and battleships; however, it expects bombing planes any day. It is a commentary on modern civilization that practically every house has its dug out, as much a necessity as a kitchen. Three anti-aircraft guns are placed within a hundred yards of the home of the Methodist High School principal, a school with an enrolment of about 1,000 boys. Sometimes the buildings are used by the Government for official conferences, and at such times the school is more like a military camp, every entrance guarded by riflemen with fingers on gun triggers.

In South Shensi

The task of evangelizing South Shensi is divided among the Norwegian Alliance Mission, the Lutheran Free Church of Norway and the China Inland Mission, the latter having fifteen counties under its supervision. Five methods of reaching the people are employed, and of these street preaching has proved the most fruitful. Probably fifty per cent of the converts have been won by this means.

Village evangelism is another method. It is found that one faithful Christian family can be most effective in winning others. City witnessing includes prison visitation, distribution of tracts and open air preaching. Evangelistic bands have been organized to visit unoccupied towns. This presents difficulties, inasmuch as roads and communication facilities are poor in the mountainous, brigand-infested

regions. However, there has been a measure of success, even though workers are somewhat apathetic toward these sparsely populated areas. Finally, there are the tent missions, chiefly in market towns.

The South Shensi Mission seeks to create in the Chinese a sense of responsibility toward all unevangelized districts. To this end, a prayer cycle suggests items for special intercession.

—*China's Millions.*

How Shall We Pray?

Dr. and Mrs. John R. Mott formulated a statement for the guidance of their own prayer life, early in the conflict between China and Japan. Here it is:

1. We should pray for both China and Japan—for their rulers, their peoples, and, very especially, for all their Christians; for the ending of the war, and for a just and enduring peace. Not to pray indicates that we believe that human wisdom, devisings, combinations and power alone will suffice to effect these things; whereas, to pray indicates that we believe that superhuman wisdom, love and power are absolutely essential to the achievement of this wonder work. We should become alarmed if we find that in our secret prayer life this tragic need does not have a large place; because we are what we are in the dark where God only sees us, and by which He judges us.

2. We should do all in our power to relieve human suffering. The volume of unrelieved suffering in areas affected by this war in the Far East is even greater than at any one time in the World War. Notwithstanding this alarming fact, it is tragic that, as yet, the efforts put forth by the Christians and others in America to meet this overwhelming and indescribable need are relatively negligible. Our sympathy and sacrificial action in such a situation are a true test of our Christ-likeness.

3. We should, with true penitence, acknowledge the sins of our own country against both China and Japan, and bring forth fruits meet for repentance. This will be difficult. It will involve real self-denying effort and, it may be, very prolonged effort.

4. Let our Government know unmistakably that the Christian forces will be solidly behind them as they put forth their full influence to secure a just settlement.

Conversation from the Front

French priest to Japanese aviation officer: "When you enter new territory, would you be willing to instruct your men not

to drop bombs near Christian churches?"

Japanese officer: "Certainly. Glad to cooperate. Let me see your mission maps and I will have our maps marked accordingly. (Moment of silence while officer studies map.) Why, you have churches everywhere. We could not bomb anything without hitting one. How many have you, anyway?"

Priest: "Thirteen hundred, and Protestants have 300 in the same area."

Officer: "I wish I knew what it is that keeps you Christians working in such places as this."

The power of the Gospel is well illustrated by the following story from Nanking. Bibles and Testaments were being distributed among Japanese soldiers who had a habit of looking in on church services. For the most part, these soldiers accepted the copies readily. Later, a Japanese officer came to a member of the Church Council and urged that no Bibles be given to his soldiers. No regard was paid to the request, and the officer came again and again, ordering finally that distribution of Bibles must be stopped at once for said he, "the New Testament talks of peace, and the chief business of our soldiers is war." The Bibles had been passed around in the barracks, read by many, with the result that they did not wish to fight.

Shanghai's 5,000 Jews

If Shanghai is the world's most cosmopolitan city, this can indeed be said of its Jewish community of 5,000. Here Jews from every country of the world, speaking a score of languages, live, do business, and thrive in general, despite the frightfulness of the Sino-Japanese war. Perhaps nowhere else have they contributed so much to the growth of a great city, and perhaps nowhere else is this service so little recognized, the reason being that emphasis there has been laid on nationality, not race or religion; that is, the British Jew is considered a Briton, the Russian Jew a Russian, and so on.

An interesting aspect of Jewish life in Shanghai is the newness of the Jewish community in contrast with the antiquity of China. Only for little more than a century have the Western nations carried on organized trade with China, and for decades the trade was restricted to Canton. The opening of the treaty ports, of which Shanghai was one, the building up of foreign communities, and the arrival of Jewish traders with their non-Jewish colleagues, have occurred during the lifetime of many now living. Shanghai's senior Jewish resident has lived in the city sixty-nine years; her sister, born sixty-six years ago, was the first Jewish native of the port.

—*International Committee on Christian Approach to the Jews.*

The Opium Campaign

Much has been written about Japan's campaign to subdue the Chinese through opium, and the truth of the matter has been both affirmed and denied. Dr. M. S. Bates, an American missionary educator, has written "An Open Letter on the Narcotic Problem" which has appeared in two leading Chinese papers. Dr. Bates says: "Fifty thousand people—one eighth of the population of Nanking—are being slowly poisoned today by heroin, supplied by Japanese-controlled drug rings. Every month a minimum of \$5,000,000 are being squeezed from the impoverished Chinese in the region by dope traffickers, belonging to or allied with, the Japanese Army." Four groups are named as closely connected with this traffic:

1. The Special Service Section of the Japanese Army.
2. The puppet administration of Nanking.
3. "Independent" Japanese and Korean drug runners.
4. Japanese business firms.

Dr. Bates points out that a shorter-sighted greed cannot be imagined than that of destroying a people on whom they must depend for building up the kind of nation they expect to use in

their future program; and that furthermore, if they want the support of the better class of Chinese the first step toward securing it would be the instant stopping of this flood of narcotics.

Importance of Hongkong

The British colony in Hongkong holds a strategic position not only politically, but spiritually. The city is at the threshold of the greatest mission field on earth; a land of 450,000,000 people of whom very few have understood, or even heard the Gospel; among the Europeans, only a few acknowledge Christ as Master. In view of this spiritual need, the coming of the evangelist, Mr. Edwin Orr, last October was prayerfully anticipated.

Two of the largest churches in Hongkong were secured for the English services, and there were 250 to 300 people present at every meeting—which is to be regarded as wonderful, as colonials are notoriously "tough." Mr. Orr began with the Christians, devoting the first four nights to the need, the method and the conditions for revival. The succeeding nights were given to the proclaiming of the Good News of God's grace to sinners. In the first part of each address Mr. Orr told of his experiences in different lands in proving the faithfulness of God, and how He answers prayer. The evangelistic appeals resulted in conversions—some of them in the King's uniform.

During the past two years, Hongkong has become a place of refuge for thousands of people, among them many Christians.

—*Life of Faith.*

Working on the Frontier

A missionary remarked that he never saw a smile or heard joyful song in his field in India until people began to find Christ; now many both smile and sing. At first, the minor key in every phase of life was almost more than he could stand. In the *Evangelical Christian* is the testimony that the condition is true

in Mongolia. One young man said to a missionary, "I can tell a Christian now when I meet him on the street. I asked one man whom I met yesterday if he wasn't a Christian; he smiled and said, 'Yes, but how did you know?' I told him that I could see the evidence in his face."

The writer is at work in Hailar, a city 550 miles from Harbin, where few have learned of salvation through Christ. Next door to the little chapel is a tin shop where a young Christian makes kettles and stove pipes. The partition is of paper, and the young tinner became a Christian by what he heard through the partition. He hammers away loudly most of the day and night, but never while services are in progress. He has learned several Gospel hymns, and sings these lustily as he works.

Hailar is notorious for gambling, opium dens, and other wickedness, having, most likely, the lowest percentage of Christians of any other provincial city in Manchukuo. But many of the people are responsive to the Gospel.

Work in Tribal District

The China Inland Mission finds a broad field for its ministry in Yunnan. The capital of the province, Kuming, is at an altitude of 6,000 feet. Wuting, fifty miles northwest, is in a small plain. These two towns are inhabited mostly by Chinese, but in the surrounding hills are thousands of Miao, Nosu, Lisu, and other tribes. Several missionaries devote their whole time to these tribes with encouraging results. A little village 7,000 feet high is the center of work among the Miao, and the average attendance at Sunday service is from two to three hundred. Next to the chapel is a little room about eight by ten feet, which has been opened as a reading room and "place for discussing the doctrine." Bibles and Testaments are on display and many copies have been sold.

A new avenue of service has been opened among school boys in the city of Wuting. In re-

sponse to a request, the mission offers instruction in English on condition that the Scriptures be used as a textbook. The class has an average attendance of twenty, and meets twice a week.

—*China's Millions.*

JAPAN-CHOSEN

"Business As Usual"

T. T. Brumbaugh has recently returned to Japan after an absence of nearly two years, and reports in the *Christian Century*, that an observer would see nothing out of the ordinary. Japanese passengers, bound for home, had little to say about the conflict in China. In religious circles little difference was noted. Ostensibly, Christians are loyal to their government, regardless of its leadership; prayers are offered for the preservation of the empire and the success of the army. They urge that evangelization follow the wake of the imperial army, apparently not considering whether conquest and missionary endeavor are compatible. But with all this, the Christian groups are oases of brotherly love.

There has been a falling off in baptisms and even in Sunday school enrolments during the past few years, but attendance at divine services seems not to have been affected except, possibly, for the better. Christianity is fundamentally contrary to the spirit of the age in this and other lands. Yet, deep down, most Japanese rejoice that "the love of God is broader than the measure of man's mind."

Christian Achievements

In his *Fellowship Bulletin*, Toyohiko Kagawa says that, whereas he was discouraged two years ago, he now sees a brighter side and points to the following achievements of the Christian movement in Japan. He gives first place to personal piety. Religion was not taken seriously until the missionaries came. The second is purity in home and society, taught by the Christians. Forty years ago the divorce rate was 32 per cent; in 1936, it was

8.4 per cent. Eight years ago, licensed prostitutes numbered 52,000; today, there are 45,000.

Again, there is respect for labor. Manual labor was once for the outcast, but the position of laborers has been elevated. Another advance is a spirit of peace. The Japanese have never been averse to war, but the present war, they say, is a war for peace! It is at least a step in advance that they must find an excuse for war. Finally, there is the spirit of service, introduced by Protestant missionaries. Even the "Tendai Shu," a Buddhist sect, has ordered every temple to carry on at least one piece of social service.

Control of Religious Bodies

A bill to control religious organizations is awaiting final action, and seems likely to be passed. The bill provides that no religious body can be established without the approval of the Minister of Education. In applying for approval, the doctrine of the group must be submitted, as well as a statement covering its entire set-up, range of activities, etc. Any later alteration must have the government's approval. Churches and pastors who violate the law are subject to fine or imprisonment.

The present bill does not propose to deal with religion, *per se*, but with religious organizations. In this it differs from previous efforts to regulate religion which were open to the charge of violating the constitutional provision, guaranteeing religious freedom.

Inasmuch as Christianity hitherto has had no legal status, all Christian communions and local churches must take steps to conform with the provisions of this law within two years after its passage. Japanese Christians feel that, on the whole, the bill is an advance for Christianity.

—*The Living Church.*

Salvation Army Literature

Commissioner Yamamuro, Salvation Army publicist and author, has published over sixty

volumes, besides tracts in great number, of which more than 4,000,000 copies have been sold. His most famous work is "The Common People's Gospel," a simple but comprehensive manual of the Christian faith. More than 400,000 copies have been issued, and the annual sale still averages 10,000. A Braille edition and a Korean translation have also appeared.

Hundreds of Japanese owe their conversion to the reading of this book—students, business men, and men of all classes. Gamblers, drunkards, liquor-dealers, criminals of all sorts owe to it their new life in Christ. A restaurant keeper of loose morals studies it for a week and then in prayer receives forgiveness of sins. Such was the change in his life that when he was later elected mayor of his town, no one called him by his own name, but "Christ's mayor." To many of the dying this book has brought hope in last hours.

—*Sunday School Times.*

Missionary's Life Has Variety

Miss Virginia Mackenzie, of the Presbyterian Mission in Japan, has a new undertaking—all in the day's work—teaching English manners to a group of eleven policemen, plain clothes men in charge of investigating the foreigners that pass through the city. They are a kindly group, anxious to do things pleasantly and correctly. On an average day they examine 160 non-Japanese travelers, most of them either English-speaking, or able to use English. It is readily seen how mistakes, or lack of politeness, even though unintentional, can make for all sorts of misunderstandings; and how important to have misunderstandings as few as possible, so that this effort becomes a venture in international friendship.

Japanese-Korean Church Union Discussed

One of the mottoes of the day is "Japan-Chosen: one body," and its use is having the effect of creating a willingness of the two Christian groups to unite.

The Japanese and Korean Y. M. C. A.'s have already united. At least the Korean churches in Japan proper are likely to unite with the Japanese Church; in the Methodist Church committees have been appointed to draw up plans and union evangelistic services are being held. The gap of racial feeling will be hard to bridge, and it is yet to be seen how much actual union will result from the tendency to cooperate; yet the tide seems to be toward a coalition.

Koreans in Tokyo

The past year has seen the withdrawal of Chosen from all international organizations. Every effort is being made to preserve the evangelical Christian character of the Y. M. and Y. W. C. A., W. C. T. U., and other groups under Japanese direction.

Some 500 buildings prepared for the Olympic Games that were to have been held in Tokyo have been bought by Koreans, and are now filled mostly by low-wage factory workers. A young Christian graduate was so appalled by the neglected children that he started on Sundays to tell them stories of Jesus. At first the parents objected, but soon appreciated the lessons in cleanliness and truth, so that some 120 gathered in a vacant lot each Sunday until snow and cold made it impossible. Then six student helpers were enlisted; paper, pencils and lesson helps were secured and classes were started in both Korean and Japanese.

—Mrs. H. H. Underwood.

Buddha or Christ?

Mr. Kim is a Korean who had spent long years in patient pursuit of the Buddhist goal; then at last he found Jesus Christ, and put the same devotion into his new faith as he had applied to the old. A writer in *Korean Echoes* tells of a conversation with Mr. Kim, when he asked him what, in his experience, was the difference between Buddhism and Christianity. His answer showed that he had given much

thought to this question. "All that Buddha offered," said he, "I found in greater measure in Christ." Admitting that some of Korea's best national traits were the outgrowth of Buddhism, he summed up his double experience in two religions with a series of contrasts:

"Buddha is a lover of solitude; Christ seeks us in life's thoroughfares."

"Buddha sits imperturbably as races go by; Christ agonized on the Cross that new life might be open to men."

"Buddha offers release from life and its ills; Christ offers more abundant life, in spite of its ills."

"Buddha calls to meditation; Christ calls to the service of God and fellow men."

ISLANDS OF THE PACIFIC

Igorots Ordained

The Igorot tribe in the Philippine mountains is barely two generations removed from head-hunting, and to large extent the most primitive superstitions still dominate their lives. It is necessary to remember this in order to properly evaluate a recent event. After several years of training and experience in evangelism, three young Igorots have been ordained to the ministry in the cathedral at Manila. Hopes for a native-born ministry for these people have long been cherished, but the mission staff has been inadequate in numbers to train the younger generation.

Papuan Christmas

An unusual celebration of Christmas took place in Papua, when five hundred Papuan men and women gathered on the very hill where James Chalmers was martyred half a century ago to sing Christmas carols and put on a pageant. The first time they came to a Christmas celebration at this hill they were armed to the teeth; but now some of the world's most backward people, who could neither read nor write, were able to recite long passages of Scripture and sing Christmas hymns. Children on hands and knees represented a flock of sheep and a shepherd whose only idea of his occupation came from a pic-

ture book. In the manger a black Papuan baby gurgled.

—S. S. Times.

Natives As Museum Exhibits

The Netherlands Committee for International Nature Protection at its annual meeting in Amsterdam, Holland, considered the problem of protecting the primitive people in New Guinea. The recent opening up of Dutch New Guinea has proceeded so rapidly that it was felt that necessary measures must be taken without delay for the protection of the inhabitants. With no advance preparation, ideas most modern are suddenly thrust upon people most primitive.

Two opposing opinions were disclosed at this meeting of the Committee: one in favor of preserving a group of primitive people in their "stone age" culture, shutting them off in a large reserve from all foreign influences, including missions. In the interest of science, a strictly limited contact would be allowed. On the other hand, a group held that the authorities had no right to deny to any people the right of making progress, and to condemn them to remain savages and "museum-objects" for ever. The danger, it was argued, is not so much in civilization itself as in abruptness of contact with it. As for missions, it was agreed that their tribal religion should not be taken away from these people without offering them a better one in its place.

—*Aborigines' Friend*.

MISCELLANEOUS

American Tract Society

Since 1825, the American Tract Society has been issuing tracts, pamphlets, periodicals and hymn books in many languages, and has been sending colporteurs to distribute them among neglected peoples of all lands since 1840. Neglected areas of our own country are dependent upon this Society for literature and colporteur service. Its Spanish periodical has a weekly circulation of 19,000; its Polish periodical reaches 4,000 homes.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

The History of Christianity in America. By Frank Grenville Beardsley, Ph.D. 8vo. American Tract Society, New York. 1939.

Here is a great book. To call it history is hardly to do it justice. It is that, but it is no mere dry factual statement of events with dates and places and names; rather it is an interesting narrative, told in lucid and charming style, of the development of religion and the Christian church in America.

Beginning with the Puritans and the Pilgrims, the author weaves his way through the thrilling experiences that were so characteristic of men and religious movements in the settlement of the new world. The founding of New England, the chartering of the colonies and the instigation of citizenship were all an integral part of the religious enterprise. No one can understand America, democracy, or the American way of life who is not familiar with the story of the struggle to establish Christianity and freedom of religion on this continent.

The rise and growth of the Protestant denominations is carefully but interestingly portrayed. The development of the sects, the history of the great revivals and their influence upon American life, as also the various allied movements and organizations—such as Boy Scouts, L. A. Y. M. E. N.'s Missionary Movements, the Gideons, Y. M. C. A. and Y. W. C. A., Knights of Columbus, Jewish Associations, the Salvation Army, to say nothing of the Ku Klux Klan—all have their niche in this religious gallery of fame.

It is a great book that should be read by every preacher. He will come from the reading of it with a better appreciation of his

own denomination as he sees it cast against the background of all the other denominations, as they have struggled together or with each other to establish religious opportunity in the life of America.

MARK A. DAWBER.

Homeland Harvest. By Arthur H. Limouze. 211 pp. Index and bibliography. \$1.00 cloth; 60 cents paper. Friendship Press. New York. 1939.

Some pioneers went West for the purpose of establishing homes for themselves; others were drawn by a lust for gold; others went in the spirit of adventure or to establish the United States control over new territory. But the greatest contribution to the progress of Christian civilization in America was doubtless made by the missionaries who went with the distinct purpose to make friends with the Indians and settlers and to win them to Christ and His Way of Life. Without their prayers, their faith, courage, vision and labors of love new territory might have been conquered economically but the people would have been generally lawless and godless.

Dr. Limouze has written the interesting and inspiring story of what home missions have done for America—in establishing churches and schools, in giving examples of Christian homes, in helping to promote social welfare, and good government. He draws his illustrations from work with Indians and Orientals, the Negroes, mountaineers, and others. He reports results and shows the cost; he pictures present-day problems, difficulties, the trends and the need for continuing and strengthening home mission work, all forces cooperating. It is a book for pastors

and church people or for any who are honest and desire the best for America—the best is Christ and all for which He stands. The stories of many who have been led into larger life and service add to the interest and effectiveness of the volume. The book is a challenge to the Church. It is also a kaleidoscopic view of home missions, showing its beauties, but it deals with so many phases, personalities and elements that the pictures of various types of work are not clear. The bibliography contains some books of doubtful value from a Christian viewpoint and omits some of real value—particularly biographies and stories of pioneering.

Evangelism for the World Today. As Interpreted by Christian Leaders Throughout the World. Edited by John R. Mott. 8vo. 295 pp. Harper & Brothers, New York. 1939.

The primary aim and the central task of the Christian Church is to "preach the Gospel to every creature" and to persuade all men to receive and obey Jesus Christ as their Saviour and Lord.

Partly in preparation for the recent Ecumenical Missionary Conference at Madras, Dr. John R. Mott invited some 125 religious leaders throughout the world to answer three questions on the meaning of evangelism. Their replies, or the most relevant portions, have been made available in this attractive volume.

In his foreword, Dr. Mott arrests attention immediately by declaring that "nothing in the religious realm is more evident than the world-wide interest in evangelism, the world-wide concern regarding the need that

only evangelism can meet, and the world-wide manifestations of evangelistic action."

The attempt to define evangelism brought forth a variety of conviction and expression. Many emphasize the presentation of the Gospel, the Word or the Christ to individual man to the end that he may respond in trust and obedience to Him as a Saviour and in the commitment of his whole life to doing God's will. Others emphasize the presentation of the Gospel through example and deed, and would include in evangelism any service that interpreted God's mercy and love to man. Dr. Johannes Warneck of the Rheinisch Missionary Society, frankly declares that "evangelism is not merely an enlightenment. One cannot send away darkness first and then bring light. . . . And it does not promise cultural blessings. It is not our task to make earthly living conditions more favorable. . . . The mission has no social mission. Social uplift is according to our experience not a good preparation for the Gospel."

On the other extreme we find Dr. J. Leighton Stuart, President of Yenching University, Peiping, calling attention to one aspect of evangelism out of his own experience. "This," says he, "is the witness of institutions, educational, medical and otherwise, in their corporate capacity. . . . The right attitude to current social, economical and political issues, and with the quality of life which wins the admiration of the Chinese public, . . . is a form of evangelism."

Probably the definition that gathers up the essentials of evangelism on the part of most is expressed in the words of Dr. William Temple, Archbishop of York: "To evangelize is to present Jesus Christ in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and serve Him as their King in the fellowship of His Church."

In some instances, the meaning of evangelism was confused with the various methods employed in the interpretation of

the message. Some also seemed to confuse the spirit of evangelism with its essential content.

In the section dealing with the "relevance of evangelism," the views of contributors were naturally colored by the environment in which they lived and the characteristics of race, custom or religion of the people whom they sought to evangelize or Christianize.

Dr. Charles R. Erdman, President of the Board of Foreign Missions of the Presbyterian Church, U. S. A., declared: "In these days the aspects of the Christian Gospel which are most needed (and most neglected) are those which are regarded as supernatural and which have been communicated by definite revelation. The great truths of the Incarnation and the Deity of Christ, of His atoning work, of His regenerating power and of His infallible teaching are of the very essence of the Gospel."

On the other hand, Dr. Douglas Horton, General Secretary of the Congregational and Christian churches said: "It seems to me that the psychological and sociological aspects of the Gospel are the most relevant in our time."

Others, while pointing out that the basic needs of men do not change, say that present world conditions call for stressing the Christian message of hope, the giving of Christian guidance to intellectuals and business and professional men, and for the presentation of Christ as the Prince of Peace.

In the section on the "Fruitfulness of Evangelism," emphasis is laid on sending forth men and women who are "truly converted and deeply Spirit-filled," on the "preaching of the Gospel in the power of the Holy Ghost," a clear and intelligent grasp of the great essentials of evangelical Christianity, a life that hides behind Christ when He is presented as Saviour and Lord and yet which is so Christian and vital and genuine that it cannot be hidden; a presentation that not only secures a decision, but an honest and intelligent desire to obey Christ, and that God's

will shall be done in every area of life.

Every missionary should be equipped in life and message to win men to a saving knowledge of Jesus Christ. To win converts, however, is not enough; they must be gathered into a fellowship, a Christian brotherhood and there learn how to be witnesses and winners of souls. As one said: "The most abiding evangelism is that which is the expression of the life of the local church."

It is pointed out that some mission schools report few students won to Christ; other methods are ineffective; even direct methods of evangelistic work are ineffective unless the messenger is on fire with love for souls, has a saving and positive message, gives it in the power of the Holy Spirit, and with tact, love and patience. Christ must be given His opportunity to win each person to Himself.

This volume may be used of God to put evangelism in its place of primacy in the missionary enterprise, and to inspire Christian workers everywhere, through the faithful presentation of Him who is the only Redeemer of mankind, to seek and to save those that are lost.

FRANCIS SHUNK DOWNS.

Christian Home Making. Edited by Mrs. Robert E. Speer and Miss Constance Hallock. A joint statement prepared for the Madras Conference of the International Missionary Council. 141 pp. \$1.50.

This small but important book amplifies somewhat the report of the Committee on the Christian Home which was prepared for presentation at the recent meeting of the International Missionary Council at Madras. The central theme of the book is—

To see the human home in the light of this fierce flame of perfection, to see where and how the leaven of Christ, working in our common life, has lifted us from one level to another, and to face these infinite resources of power that can enable us to go on steadfastly to higher and higher levels.

Written in careful collaboration by outstanding missionary workers at home and abroad, the book presents the Essence of the

Christian Home, the Requisite Training for Christian Home Making, and studies of homes in America, Africa, India, China, Japan, Brazil and Moslem lands. In many instances and with vivid illustrations, non-Christian homes are described and contrasted with "the new things of today" which are brought by the knowledge of Christ. The changing status of women, the influence of missionary homes, the effect of Christian education and many other influences are carefully considered. Individuals and groups will find this book offers an unusual basis for the study of that most important subject—Christian Home Making.

MARY SCHAUFFLER PLATT.

Yesterdays in Persia and Kurdistan.
By Frederick G. Coan. 284 pp.
\$2.50. Saunders Studio Press,
Claremont, California.

In the preface Dr. Coan explains that his object is "to give an account of the human and romantic aspects of the missionary's life, to outline the experience of a life of service and a kind that, with a change of time, has become almost unique, and, above all, to present that side of the missionary's life that will especially interest the young." This purpose the author has fulfilled with a great degree of success. Certainly few modern volumes of fiction or travel describe such rough and ready existence and such hairbreadth escapes.

The early chapters are especially valuable to the student of missionary activity in the Near East. Here Dr. Coan tells of the twenty-five years of pioneer service begun by his parents in 1851. The succeeding chapters deal chronologically with Dr. Coan's own colorful forty years among the Assyrians and mingling with the Kurds between Mosul, Tabriz, and the Turkish frontier. Those who have had the pleasure of knowing this veteran missionary campaigner will read of his experiences with interest. One could wish, however, that the occasional references to modern Iran had been omitted so that the story would depict

more consistently the colorful days when Dr. Coan resided in the Near East. There might have been added a more complete and accurate statement of the present situation. In his excellent foreword Dr. Speer very properly calls attention to the fact that modern Iran is very different from Persia forty or fifty years ago.

The reader must be cautioned not to accept this as a report of present-day missionary activity in Iran and Kurdistan. The last chapter unfortunately gives the impression that the closing of the Urumia Station was an immediate result of the World War. No mention is made of the post-war reconstruction of Urumia Station. We should remember that the Imperial Government of Iran paid the Presbyterian Board of Foreign Missions its asking price for the property in Urumia and has allowed the mission to continue employing native evangelists all through the Urumia plain since that date.

Dr. Coan's stories of hair-raising adventures of early missionaries make exciting reading and give further evidence of the courage and abiding faith of these pioneers. The maps in the end papers and the illustrations are helpful but there is need for an index and a glossary explaining the Near Eastern terms and phrases used throughout.

HERRICK B. YOUNG.

The Church Faces the World. Edited by Samuel McCrea Cavert. 133 pp.
\$1.50. Round Table Press. New York. 1939.

This small but important book was prepared for the International Missionary Council in Madras, India, last December. A commission of American Christians had been appointed to study the relation of the Church to the changing social and economic order, and the results of the study are summarized in the present volume. The varied phases of the subject are discussed in ten chapters, by John C. Bennett, H. Richard Niebuhr, Samuel McCrea Cavert (who, in addition, edited the volume and contributed the Introduction), John H. Reisner,

F. Ernest Johnson, L. Foster Wood, A. J. Muste, Benson Y. Landis, Allan Knight Chalmers, and Luman J. Shafer. The chapters are too short for adequate treatments of their weighty themes, each one of which might well require a separate volume. But the high competence of the writers and their skill in the condensed presentation of their subjects have given us a readable and very important contribution to the literature of one of the great problems of the modern Church.

ARTHUR J. BROWN.

Art of Conducting Public Worship.
By Albert W. Palmer, D.D., LL.D.
207 pp. \$2.50. Macmillan, New York. 1939.

This is a book of deep interest to all ministers of non-Liturgical churches, as well as to laymen who have the responsibility of conducting devotional meetings and public services of worship. As President of Chicago Theological Seminary after years of experience as a pastor in Oakland California, Central Union Church, Honolulu, and First Congregational Church of Oak Park, Ill. Dr. Palmer can speak with authority and he writes with enthusiasm and in a very practical way. He deals with the weaknesses and failures in much public worship and clearly points out the causes. He treats the historical background of Christian worship and the primary significance of it, showing what must happen if it is to remain worthy of the name. There is a chapter on the architectural setting for worship, which alone is worth the price of the book to any who are renovating, remodeling or building new church edifices. There are suggested patterns of worship services, and for special occasions. The two parts of the appendix are most helpful. "A" has a check list by which one may grade his own efforts in conducting public worship, and another check list for rating the use of music in such services. "B" is an annotated book list, for those who wish to enhance their skill in this art.

R. C. WILLIAMSON.

Reading List on Home Missions

GENERAL AND HISTORICAL

- Christian Youth in Action.** Frank W. Herriott. \$1.00 cloth; 60 cents paper. Friendship Press. New York. 1935.
- God and the Census.** Robert N. McLean. 50 cents cloth; 25 cents paper. Friendship Press. New York. 1931.
- Homeland Harvest.** Arthur H. Limouze. \$1.00 cloth; 60 cents paper. Friendship Press. New York. 1939.
- They Came Seeking.** Coe S. Hayne. \$1.00. Judson Press. Philadelphia. 1935.
- Toward a Christian America.** Hermann N. Morse. \$1.00. Friendship Press. New York. 1935.
- American Saga: The History of Literature of the American Dream of a Better Life.** Marjorie Barstow Greenbie. \$4.00. Whittlesey House. New York. 1939.
- Daniel Boone and the Wilderness Road.** H. A. B. Bruce. \$1.75. Macmillan. New York. 1910.
- Epic of America, The.** James Tru-slow Adams. \$1.29. Blue Ribbon Books, Inc. New York. 1936.
- Frontier Spirit in American Christianity, The.** Peter G. Mode. Macmillan. New York. 1923.
- March of Faith, The: The Story of Religion in America Since 1865.** William E. Garrison. \$2.50. Harper & Bros. New York. 1933.
- Right Here at Home.** Frank S. Mead. \$1.00. Friendship Press. New York. 1939.
- Story of Missions, The.** Edwin E. White. \$1.00. Friendship Press. New York. 1926.
- Wagons West: A Story of the Oregon Trail.** Elizabeth Page. Farrar & Rinehart. New York. 1930.
- We Must March.** Honore Willsie Morrow. A. L. Burt Co. New York. 1927.

PRESENT-DAY PROBLEMS

- Alien Americans: A Study of Race Relations.** Bertram J. O. Schrieke. \$21.50. Viking Press. New York.
- Christian Faith and Economic Change.** Halford E. Luccock. \$2.00. Abingdon Press. New York. 1936.
- Christianity and Industry in America.** Alva W. Taylor. Friendship Press. New York. 1933.
- Pioneering on Social Frontiers.** Graham Taylor. \$4.00. University of Chicago Press. Chicago. 1930.
- Protestant Churches and the Industrial Crisis.** E. B. Chaffee. Macmillan. New York. 1933.
- How Fare American Youth?** Homer P. Rainey and others. Report to

American Youth Commission of the American Council on Education. \$1.50. D. Appleton-Century Co. New York. 1937.

They Starve That We May Eat. Edith E. Lowry. 35 cents. Friendship Press. New York. 1937.

Races and Ethnic Groups in American Life. T. J. Woofter. McGraw-Hill Book Co. New York. 1932.

THE CITY

City and Church in Transition. Murray H. Leiffer. \$2.50. Willett, Clark & Co. Chicago. 1938.

Urban Scene. Marguerite Harmon Bro. 25 cents paper. Illustrated. Friendship Press. New York. 1938.

City Man. Charles Hatch Sears. Special paper edition, 75 cents. Friendship Press. New York. 1938.

City Shadows. Robert W. Searle. \$1.00 cloth; 60 cents paper. Friendship Press. New York. 1938.

RURAL LIFE

Christ of the Countryside. Malcolm Dana. \$1.00. Cokesbury Press. Nashville. 1937.

Christian Enterprise Among Rural People, The. Kenyon L. Butterfield. \$1.50. Cokesbury Press. Nashville. 1928.

Rebuilding Rural America. Mark A. Dawber. \$1.00 cloth; 60 cents paper. Friendship Press. New York. 1937.

America Begins Again. Katherine Glover. Illus. \$2.75. Whittlesey House. New York. 1939.

THE NEGRO AND THE AMERICAN INDIAN

American Race Problems: A Study of the Negro. Edward B. Reuter. 2nd. rev. ed. \$3.00. Thomas Y. Crowell Co. New York. 1938.

Twelve Negro Americans. Mary Jenness. \$1.00. Friendship Press. New York. 1937.

Brown America. Edwin R. Embree. \$1.25. Special Friendship Press Edition. New York. 1937.

Story of the American Negro, The. Ina Corinne Brown. \$1.00 cloth, 60 cents paper. Friendship Press. New York. 1937.

American Indian and Christian Mis-sions, The. George W. Hinman. \$1.50. Revell. New York.

Story of the Red Man, The. Flora W. Seymour. \$5.00. Longmans, Green & Co. New York. 1929.

Cry Dance. Coe Hayne. \$2.00 (Fic-tion). Harper & Bros. New York. 1939.

Facing the Future in Indian Missions. Lewis Meriam and George W. Hinman. \$1.00. Friendship Press. New York. 1932.

Indian Americans. Winifred Hulbert. Friendship Press. New York. 1932.

The Red Man in the United States. By G. E. E. Lindquist. \$3.50. Doubleday, Doran. New York. 1923.

MEXICANS AND ORIENTALS IN AMERICA

Mexican in the United States, The. E. S. Bogardus. \$1.60 cloth; \$1.25 paper. University of Southern California Press. Berkeley. 1934.

Orientals in American Life. Albert W. Palmer. \$1.00 cloth; 60 cents paper. Friendship Press. 1934.

ALASKA AND THE WEST

The Story of Alaska. Clarence L. Andrews. Enlarged edition, \$4.00. Caxton Printers. Caldwell, Idaho. 1938.

Sheldon Jackson. Robert Laird Stewart. Revell. New York. 1908.

Alaskan Adventures. L. Wirt. \$1.50. Revell. New York. 1937.

Henry Harmon Spalding: Pioneer of Old Oregon. Clifford Merrill Drury. \$3.00. Caxton Printers. Caldwell, Idaho. 1936.

Marcus Whitman. Clifford Merrill Drury. \$5.00. Caxton Printers. Caldwell, Idaho. 1937.

Vanguard of the Caravans: A Life Story of John Mason Peck. Coe Hayne. \$1.00. Judson Press. Philadelphia. 1931.

AMERICAN CHURCH AND THE CHRISTIAN MESSAGE

Christianity—and Our World. John C. Bennett. 50 cents. Association Press. New York. 1936.

Church and State in Contemporary America. Williams Adams Brown. \$2.75. Scribner's. New York. 1936.

Church Looks Ahead, The. American Protestant Christianity: an Analysis and Forecast. Charles E. Schofield, Ed. \$3.00. Macmillan. New York. 1933.

Church Unity Movements in the United States. H. Paul Douglass. Institute of Social and Religious Research. New York. 1934.

Evangelism in a Changing World. Ambrose M. Bailey. \$1.50. Round Table Press. New York. 1936.

U. S. Looks at Its Churches, The. C. Luther Fry. Institute of Social and Religious Research. New York. 1930.

PROGRAMS AND POLICIES OF HOME MISSIONS

Christian Mission in America, The. Hugh T. Kerr. \$1.00. Friendship Press. New York. 1933.

Home Missions Today and Tomorrow: A Review and a Forecast. Hermann N. Morse, Ed. 75 cents paper. Home Missions Council. New York. 1934.

What Next in Home Missions? William P. Shriver. 50 cents. Friendship Press. New York. 1928.

The Upper Room

July-August-September



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Dates to Remember

June 24-July 1—Eagles Mere Conference of Missions. Chairman, Mrs. Earl Breeding, 24 Rugby Lane, Scarsdale, N. Y.

June 28-July 17—Erieside Conference for Girls and Young Women. Willowick, Ohio.

July 3-10—Northfield Missionary Conference for Women and Girls. East Northfield, Mass. For information, address Mrs. Warren C. Taylor, 38 Union Ave., Schenectady, N. Y.

July 6-11—International Christian Endeavor Convention, Cleveland, O.

July 11-August 16—Winona Lake School of Theology. Winona Lake, Ind. Dean, Dr. J. A. Huffman, 302 Morton Blvd., Marion, Ind.

July 22-28—Baptist World Congress. Atlanta, Ga.

July 21-30—Erieside Annual Summer Bible Conference. Willowick, near Cleveland, Ohio.

July 24-August 2—World Conference of Christian Youth, Amsterdam, Holland.

August 30-Sept. 2—National Rural Forum. Penn State College, under the auspices of the American Country Life Assn., Dr. Benson Y. Landis, Executive Secretary, 297 Fourth Ave., New York.

August 1-10—Erieside Conference for Boys and Young Men. Willowick, Ohio.

Aug. 5-10—Ninth Quadrennial Convention of the Woman's Home and Foreign Missionary Society of African Methodist Episcopal Zion Church, Detroit, Mich.

August 13-20—Geneva Summer School of Missions, Lake Geneva, Wis. For information write to Mrs. Paul H. Wezeman, 1177 S. Humphrey Ave., Oak Park, Ill.

Sept. 2-4—Erieside Business Women's Conference, Willowick, Ohio.

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Obituary Notes

Mr. Russell Carter, who retired two years ago after serving forty years as treasurer and Assistant Treasurer of the Presbyterian Board of Foreign Missions, died in Pittsburgh, Pa., April 29, at the age of 72. Mr. Carter had also traveled extensively in foreign lands.

Rev. George F. Jenkins, formerly a Presbyterian missionary in China, died April 6, in Kansas City, Mo. In 1903, Mr. Jenkins went to Hunan under the Cumberland Presbyterian Church; and later transferred to the Presbyterian Church, U. S. A., stationed first at Changteh and then at Taoyuan, where he established an orphanage.

Mrs. Caroline Atwater Mason, author of more than twenty volumes of short stories, travel and religious books, died recently. She was the widow of Dr. John H. Mason, a professor in Rochester Theological Seminary.

The Rt. Rev. Robert Lewis Paddock, retired Bishop of the Protestant Episcopal Church, died in Clifton, N. Y., on May 17 after a long illness. He was born December 24, 1869, in Brooklyn, N. Y., and was ordained as Missionary Bishop of Eastern Oregon, in 1907. He retired in 1922.

Rev. William B. Millar, D.D., formerly General Secretary of the New York Federation of Churches, died on May 30 in New York City as a result of a stroke, at the age of 73 years.

Dr. Millar was born in Lake Mills, Wis., in 1866. After his graduation from Lawrence College, Appleton, Wis., he became a Y. M. C. A. secretary at LaCrosse and later was Secretary of the International Committee (1896-1910). He was a founder of the Army and Navy Department of the Y. M. C. A. in which he did excellent pioneer work. He was General Secretary of the Laymen's Missionary Movement and later of the Inter-church World Movement. Dr. Millar is survived by his widow and three daughters and a son.

Dr. John F. Seibert, for nearly a half a century an active home mission worker in the United Lutheran Church, died April 19th at the age

of seventy. For thirty years he had held administrative positions in the Illinois Synod and the United Lutheran Church. He retired from active service in 1936 after having served as Secretary of English Missions of the Board of American Missions for eighteen years.

The Rev. Albert Oltmans, former secretary of the American Mission to Lepers, died June 12th, at Yokohama, at the age of eighty-four.

He was born in the Netherlands, and came to the United States when a youth: He was graduated from Hope College, Holland, Mich, in 1883, and from the New Brunswick Theological Seminary in 1886. That year he went to Japan as a missionary for the Reformed Church in America. He retired from active service as a missionary fifteen years ago and took up his work as secretary of the American Mission to Lepers in Tokio. Recently, the Japanese Government decorated him for his work among lepers.

Personal Items

Rev. William C. Kerr, of Seoul, Korea, has been appointed to the faculty of the Imperial University in Seoul, to teach Latin and English Literature. Because of this connection he has been able to start an English Bible Class among university students.

Dr. William Webster Hall, Jr., of New York and Sofia, Bulgaria, has been called to the presidency of the College of Idaho. His experience in dealing with educational pioneering was gained in the Near East first at Robert College, and then in the American College in Sofia. He is the author of numerous magazine articles and books.

Mr. P. O. Philip who has been for some years Secretary of the National Christian Council of India and one of the Editors of the *N. C. C. Review* has resigned as Secretary to take up work in connection with the Mar Thoma Syrian Church whose interests have always been very dear to him. His home will be in Travancore, South India, and he is expecting to be a regular contributor to the *N. C. C. Review*.

(Concluded on page 337.)

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THE MISSIONARY REVIEW OF THE WORLD

DELAYAN L. PIERSON, *Editor*

VOL. LXII Nos. 7-8
JULY-AUG., 1939

Publication and Business Office—
Third and Reilly Sts., Harrisburg, Pa.
Editorial and Executive Office—
156 Fifth Avenue, New York City.
Entered as second-class matter at
Post Office, Harrisburg, Pa., under
Act of March 3, 1879.
25 cents a copy—\$2.50 a year.
Foreign Postage, 50 cents a year.
Published monthly, except August.
All rights reserved. Copyrighted 1939.
British agents—Marshall, Morgan
and Scott, 12 Paternoster Buildings,
London, E. C. 1 shilling per copy,
10 shillings a year.

MISSIONARY REVIEW PUB- LISHING CO., INC.

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Editorial Chat

This July-August number includes two summer months when many readers are away from home and when most local church activities are less. The articles in this issue will be of great interest and many are particularly readable for summer mission circles.

* * *

The Foreign Missions Conference at Swarthmore, Pa., (July 9-16) comes too late to include a report in this number. It has been unusual in setup, in interest and importance—following the Madras Conference and planning to make the most effective use of the results of that conference. Dr. Milton T. Stauffer, former Education Secretary of the Student Volunteer Movement, and Dr. Herrick B. Young, Personnel Secretary of the Presbyterian Board, are to report and evaluate this Foreign Missions Conference in the September number of THE REVIEW. Look for this report.

* * *

Recent letters have contained the following comments on THE REVIEW and its value:

"After all is said and done, THE REVIEW seems indispensable, although I know of no others of this mission who subscribe for it. But I want it and that's the reason for this check. I've been a patron for more than thirty years, with some time carelessly skipped."

REV. JOHN C. FINEFROCK,
*United Lutheran Church Mis-
sion, Guntur, India.*

* * *

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JOHN R. MOTT,
*Chairman, International
Missionary Council.*

* * *

"My congratulations on the splendid issue of THE REVIEW on home missions." (June, 1939).

KENNETH S. LATOURETTE,
*Professor of Missions and
Oriental History, Yale
University.*

* * *

"I have taken occasion to go through the latest issue of THE REVIEW and it has brought back to me what a very able and worth-while publication it is; indeed it has appealed to me so much that I am starting to subscribe over again. The only reason I discontinued my subscription was that I have so many magazines coming to my desk that it is simply impossible even to scan them all, and in a Scotch spirit one day I decided that I must economize."

DR. GEORGE W. ARMS.
*Bedford Presbyterian Church,
Brooklyn, N. Y.*

Personal Items

(Concluded from 2d cover.)

Dr. Wilbert W. White has resigned from the presidency of the Biblical Seminary in New York, with the title Founder and Honorary President of the Seminary. His brother, Dr. J. Campbell White, will act as president until a successor has been secured.

* * *

Mr. James Stark, Mr. M. Hardman and Miss R. E. Oaskeshott are retiring after fifty years of service in the China Inland Mission.

* * *

Mr. E. K. Higdon, formerly a missionary in the Philippines under the United Christian Missionary Society, has been elected to a foreign secretaryship in that Society.

* * *

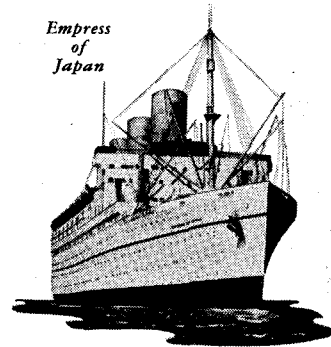
The Rev. Jesse R. Wilson, Associate Secretary of the American Baptist Foreign Missionary Society connected with the Home Department, has been transferred from the Pacific Coast office at Los Angeles and is now in the same department in the main office, New York. Dr. Wilson was formerly a missionary in Japan and later the general secretary of the Student Volunteer Movement.

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THE "MOKSA" (DR. WM. N. BLAIR) REMOVING HIS SHOE COVERS ON LEAVING THE CHURCH. (THE MEN USE ONE DOOR AND WOMEN THE OTHER)



INTERIOR OF THE CHURCH AND AUDIENCE—(TWO JAPANESE DETECTIVES IN THE CENTER FOREGROUND)

GOING TO CHURCH IN KAICHUN, CHOSEN

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXII

JULY-AUGUST, 1939

NUMBERS 7 AND 8

Topics of the Times

ARE FORCIBLE CONVERSIONS POSSIBLE?

At times the objection is raised that Christian missions attempt to bring about the conversion of men by bribery or force. It is possible by such means to change a man's vote but not his convictions.

Many means are used to turn men from one faith and loyalty to another—military force, money, threats, promises, falsehood and ambition. Mahatma Gandhi has tried, with some temporary success, to force Indian people by his fasting to accept his program. His most recent self-imposed fast to convert Thakore Sahib of Rajkot, apparently gained his point; he now says that it resulted in his defeat. Gandhi's opponents were not convinced and their purpose was not changed, therefore they plan to destroy the effect of the decision in Gandhi's favor.

The transmutation of metals, or the conversion of one substance into another of apparently entirely different elements, was formerly considered an idle dream. Today such marvellous changes are conceded to be in the realm of science. The changes wrought in human nature by the power of God are still more wonderful. This has been proved in countless instances, as in the conversion of Jerry McAuley, the "River Thief" of New York, and of Africaner, the "Hottentot Terror" of South Africa.

The transmutation of metals has not been accomplished by a wizard's alchemy but by the knowledge of natural forces and by scientific processes. The transformation of human beings from the natural and beastly to the spiritual and God-like is a fact established to the satisfaction of all who have seen such changes. This change cannot be affected by force or by bribery. The Moham-medans have used force and fear to convert whole nations to Islam but their end has been achieved

only by a long process of training after a conquest. The Soviet rulers of Russia are attempting to convert the people to atheism by force; they are not succeeding and can only succeed by a long process of atheistic education. In Nazi Germany, propaganda, national ambition and false teaching, are being used to overthrow faith in the supreme authority of God as revealed in Christ and the Bible. There are multitudes of German Christians whom these motives do not sway.

How long will it take Japan, by the use of bombs, machine guns and terrorism to win the friendship and cooperation of the Chinese? Only unworthy men succumb to unworthy motives.

Intelligent Christians realize that men and women cannot be truly won to Christ by bribery, fear or force. One might as well attempt to cause a child to be loving and obedient by continued spankings, by threats or by gifts of candy. Men are led to consider the claims and character of Christ by the offer of economic advantages such as provided by the Grenfell Mission, by medical service like that of Dr. Schweitzer's hospital in Africa, or by such secular education as is offered in many mission schools and colleges. These methods of work may affect their attitude but affect no real change of heart. Jesus Christ, when on earth, won men by the revelation of His heart of love, by the truth that He taught, and by the light of Life that shone out through Him. His denunciations of selfishness and sin were for hypocrits; His invitations to come to Him were for the hungry and thirsty; His service and sacrifice were for the needy and dying; His revelation of God was for those who were ready to receive and follow Him.

There is abundant testimony that today, on the mission fields at home and abroad, the most effective work in winning men to Christ is not by means of the denunciation of other religions, or

by the preaching of "hell-fire"; or by the free distribution of "loaves and fishes." Men and women of all ages and races are won through loving service, by the proclamation of the Good News of forgiveness and life through Christ, and through the manifestation of sacrificial and understanding love. Other and unworthy methods may temporarily add to the number of adherents but do not change hearts or make loyal followers. The transmutation of material substances is wrought by understanding and applying the laws of nature, which are the laws of God. "To as many as received him (Christ) gave He the right to be called (recognized as) the children of God—who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

ESSENTIALS IN MISSION WORK

A young doctor, who had recently been graduated from a modern school of medicine and surgery, was sent as a medical missionary to China and became a member of the staff of a large and efficient hospital. One of the first things he did was to direct one of the Chinese orderlies to throw out a lot of tin pans and other ancient equipment so that they might be replaced by enamel ware and modern implements. Some of the older members of the staff retrieved the discarded utensils.

In contrast to this young doctor's attitude are the reports of Dr. Gordon S. Seagrave of Burma in his "Tales of a Waste Basket Surgeon." He has achieved wonderful results by using instruments and equipment discarded as out-of-date by doctors in America.

An article recently appeared in *Asia*, written by an American college man who went to India to investigate the effectiveness of American and British educational methods and ideals as applied to the Hindus. From intelligent Indian graduates of some of the modern institutions he learned that many of the best trained Indians consider "Western" ideals and methods to be unadapted to India's needs. Foreign colleges are too highly organized and regimented. They turn out largely "white collar" clerks who find few openings for service in Indian society. The educated Indian critics believe that if the "ashram" method had been followed, with capable teachers who would train students in practical ways for Indian life, the results would have been far better.

Other critics of Christian missions in Asia, Africa and the Pacific Islands, point out many mistakes made by early missionaries who introduced European and American dress to replace native costumes—or the lack of them; setting foreign styles for church buildings, houses and an alien manner of life copied from their home lands.

The result was that Christianity seemed a "foreign cult," not well adapted to the peoples to whom the missionaries came with the universal message of Christ.

At the recent Madras Conference, Miss Minnie Soga, a Bantu woman from South Africa, declared that to her people Christianity, with its foreign clothes, European churches and ceremonies, foreign words and unfamiliar songs, was distinctly a "white man's" religion. Many thought that if they adopted the white man's clothes and manner of life they would no longer be "heathen." But Africans did not feel at home in European surroundings. When they worshiped in a church with a native thatched roof, an unhewn stone for an altar or pulpit, and sitting on the ground; or when they worshipped under the trees with the vaulted sky for a roof, then they felt at home.

Christians from other lands pointed out the same need for using native ideas and surroundings to make the peoples of each land and race feel at home in their Christian life and worship.

Many young missionaries today, going out to foreign lands with all the enthusiasm of youth and with the equipment of the most modern education, are demanding better facilities and more money in order that they may give to the "under privileged" of those lands, "the best that America and Europe have to offer"—medically, economically, socially, educationally and religiously. From some quarters there is a constant call for more modern buildings, better equipment, more automobiles, fast motor boats, radios, airplanes, together with more highly technically trained teachers and specialists.

On the other hand missionary history shows that some workers have made the mistake of attempting to adopt native dress, food, and living conditions to which they were not born or adapted. Some valuable and consecrated men and women have died prematurely, or have been invalidated home, because of such mistakes. Others have refused to use modern methods, inventions and equipment which might have added greatly to their efficiency.

What are the essentials, as distinguished from non-essentials, for effective Christian life and service? Jesus Christ came to earth as a "foreign missionary." He adopted the Palestinian mode of dress and manner of life—so far as these were wholesome; but Jesus was born into that life; He never refused to use the best that Judea and Galilee offered to make His ministry more efficient.

Is it not clear that non-essentials in Christian life and service include special kinds of clothing, (little or much); particular architecture for houses or churches; a special language or music; a type of equipment, peculiar ceremonials in wor-

ship; a particular form of organization and special educational methods—these are clearly non-essentials. God can use any of these that are impregnated with His spirit and are wholly surrendered to His control. Personnel is vastly more important than equipment. An efficient doctor or surgeon is one who knows his science and can use his equipment efficiently; a successful teacher is one who knows his subject and how to present it effectively; a successful ambassador of Christ is one who knows and loves God as He is revealed in Christ and the Bible and who lives a Christ-life among men.

Essentials for the missionary, or for any Christian life and service are therefore: first, *life in Christ*—a life that comes from God, is God-filled and God-directed. The second essential is the purpose and power to lift up Christ as the Saviour, who lived and died for sinful men; who rose again, and is ever living in and with His people in every land. The third essential is ability to teach the Bible as the revealed Word of God; the Spirit of God can be trusted to interpret and adapt the ideals and truth of God to meet the needs of each race and clime and condition. It has often been found that the earnest native Christians of a community are much more reliable guides in applying Christian truth to local problems than are the foreign missionaries—even those of holy character and long experience.

Do we not often make the mistake of clinging to old ideas and prejudices when new methods might be better or of thinking that modern untried ideas and equipment must necessarily replace the old? The first essential is always life—spiritual life; the second is proper food—soul food found in God's revealed truth; the third essential for strength is exercise—loving spiritual service, using whatever equipment we have that will help produce abiding spiritual results. It would be well for every Christian to check up in order to discover how many lessons we have learned through a period of years, that have helped to make us and our children more Christlike and more effective servants of God.

NEW LIFE IN THE CHURCH IN SIAM

As a result of God's blessing on the work of John Sung, the Chinese evangelist, in Siam last autumn, a new spirit has been manifested in the Chinese Church in Siam. The work was formerly carried on in three dialects and three denominations; now unity and cooperation have taken the place of division. There is also a new zeal in evangelism and new signs of Christian faith and life. People are saved; lives are quickened; the spirit and power of Christ are manifest in hearts, homes and churches. Entire congregations have fallen

on their knees to confess sin and pray for forgiveness. Dr. Sung's meetings were crowded and many came forward to accept Christ. The "Witness Bands" with two hundred men, women and youth, were busy speaking of Christ to outstations and neighbors. There is great rejoicing over the spiritual fruitage of this work and over churches that have been awakened and strengthened. Bible reading and prayer have increased as well as personal witnessing of Christ and His power. Lives have been set right; quarrels have been settled, debts have been paid, pastors have been set on fire with new zeal for winning people to Christ. In one church some members of the congregation stood up and said to the pastor: "You are not the man you were before the evangelist came—you preach better sermons than formerly." The pastor himself admits the great change. Whereas he used to consult with the missionary concerning those cold and indifferent, now he weeps over them and prays for them. Sunday afternoon after he has taught a Bible class, preached a children's sermon to the Junior Church and a message to the adult members, he takes any who care to go with him to hold a street meeting. In the evening he takes his part in the special meeting of the "Witness Bands."

This new spirit in the Chinese Church was further strengthened during March, through the visit of Wilson Wong, of the Christian and Missionary Alliance, when the Christians feasted upon the Word of God, and at the evening meetings brought unsaved friends to hear the message. More than forty took their stand for Christ during those evening sessions.

God used both men and both methods to save souls and inspire soul-winning service in the hearts of the Chinese Christians.*

Rev. Sook Pongsanoi, a Siamese pastor in Trang, Siam, writes of his interesting experience that changed him from a Bible-selling colporteur into a soul-winning evangelist. He says:†

"As a student in the Bangkok Christian College and later, when acting pastor of the Second Church of Bangkok, I sold and distributed many Scripture portions and Testaments without making reports to the Bible Society. I went into many homes and walked in and out of many lanes with the Scriptures, but did not feel any real need of reporting on sales.

"When I went to work for the Bible Society as a regular colporteur I had to report every month and wanted to give a wonderful report to the head office.

"But I was not satisfied with the work I was doing, and was not happy in it. I sold more than

* Facts quoted from Rev. A. G. Seigle of Siam.

† Reprint from the Forty-Eighth Annual Report of the Siam and Laos Agency of the American Bible Society.

any other colporteur in Bangkok, but I felt that my work was shallow. I was just selling the Book without giving purchasers any message concerning the Saviour of the book. I knew that I ought to do something more than simply sell God's Book, but I went on day in and day out like a machine.

"A year and a half ago I was called to become pastor of the Trang Church, South Siam, and I accepted the call, but with the agreement that I should continue part time work as a colporteur. My work had very little power, but there was a growing desire for a clearer understanding of the Holy Word for myself so that I could pass it on to others.

"When I heard that John Sung, a noted Chinese evangelist, was coming to Bangkok I determined to go and hear him. Thank God, God opened my eyes to see His wonderful love in a new way. A powerful meaning of the Cross has come to me and I came to have a new attitude toward Bible study.

"I invited Dr. Sung to come to Trang and through him God has poured out a mighty blessing upon the people of this city. The Trang Church is now on fire for God and has been packed with people every Sunday since Dr. Sung went away. Every church member brings his Testament to every service and we read the Scriptures together. Every Sunday I read a chapter from the Old Testament, and then the congregation reads a chapter of the New Testament with me. (I wish all the people could have a complete Bible, but it will be a long time before that can come true.) We are feeding on the Word of God as never before, and last Sunday sixteen women and five men were baptized and twenty baptized children professed their faith in Jesus Christ and all united with the church; two back-sliders also came and confessed their sins. One of the old missionaries said he had never seen anything like that ingathering before.

"Now I have an entirely new attitude toward Scripture distribution. At first I did not think it necessary to make any report to the American Bible Society; then I came to look on the report as the major part of my work; *now I am seeking to win souls through the careful and prayerful distribution of this Holy Book. I am not now most interested in the number of Scriptures sold, but in the number of men and women and boys and girls brought to accept Christ.*"

CHRISTIANITY NOT DEAD IN RUSSIA

In spite of the continued atheistic propaganda in Soviet Russia, as promoted by communistic officials, by means of ridicule, education, persecution and materialism, those familiar with the pres-

ent situation assure us that religion—and particularly evangelical Christianity—is *not* dead in Russia. The expression of it may have changed and been driven to cover, but the hunger of the human heart for God has not been satisfied and the vital spark of men and women who have received life from Christ has not been quenched.

A Soviet Government census has recently shown (according to *The Sentinel*) that two-thirds of the 80,000,000 Russian people living in villages and one-third of the 40,000,000 people living in larger towns are still definitely believers in God, in spite of the twenty years of pressure and persecution to suppress all religious faith.

The Soviet authorities have been disturbed by the revelations of the census and have sought to suppress the facts. A German writer states that there are today 30,000 organized Christian groups in the Soviet Republics, in addition to many secret societies. Faith in God and a desire for some relation to Him—even in the form of unenlightened religion—will not die.

Many factors that have been supposed to support religious institutions—capitalism, private property, wealth, and an independent clergy—have lost influence, but the roots of religion still remain. The younger generation, declares the *Deutsche Landshau*, that does not remember the régime of the Czars, is less prejudiced against religion. Many Russian congregations are said to be made up largely of people under thirty years of age. Ministers are ordained secretly, have no definite parishes, and travel about unrecognized by the enemies of religion, but known to Believers. Many of the clergy are artisans or small trades people, and gather groups of Believers in unfrequented woods and ravines. Piety is nourished in the hearts of the people who are encouraged to memorize Scripture, songs and prayers. It takes courage to join such groups, as was true in the early days of Christianity, but persecution endured helps to strengthen rather than to weaken faith in God. The truth of Christ's promise is proved today, as to the Church founded by Him and characterized by living faith in Him: "The gates of hell shall not prevail against it."

PROVERBS OF THE HILL FOLK OF INDIA

A small stick hides the mountain from the eye.
One says, "What shall I eat?" Another says, "What sauce shall I eat with my food?"

Sparrows are the headmen of deserted villages.
A potful of rice is judged by one grain.

Men say that time passes. Time says that men pass.

A good man finds the world good.

—*The Indian Witness.*



THE "MOKSA" PUTTING ON HIS SHOES, PREPARING TO LEAVE THE HOME OF A KOREAN PRESBYTERIAN ELDER

The "Moksa" Goes to the Country

Adventures on a Week-end Journey in Chosen

By SHANNON McCUNE, Clark University, Worcester, Massachusetts*

"COME out to the country with me for the week-end." It was my father-in-law, Dr. William N. Blair of Pyengyang, who was speaking. I had just returned from a two weeks reconnaissance trip through northern Korea and confess that the prospect of starting out right away, even for a short trip, was not very inviting. But after some hesitancy, I agreed, and have been

thankful ever since, for it gave me a chance to see the country work of a missionary in Korea at first hand. It was not any special trip but the ordinary, regular week-end trip of a foreign *Moksa*, or itinerating missionary.

Mother made ready the bedding for us; Edith, my wife, finished the batch of fudge so that we could take some along. I loaded my camera, while Father Blair put gasoline in the car and checked the oil. The car needed careful going over for it has been in constant service since it was bought on furlough five years before.

At three o'clock in the afternoon, on a Saturday last November, we started off to the north—leav-

* Shannon McCune, the son of Dr. and Mrs. George S. McCune, was born in Korea. He is a graduate of Wooster College, Ohio (1935), Syracuse University (1937) and did graduate work at Clark University (1937-38) where he is William Libby Fellow in the School of Geography. His father was formerly president of the Union Christian College, Pyengyang, Chosen. His father-in-law, Dr. William N. Blair, of Pyengyang, has given most of his time to evangelistic work, largely in the country districts. The photographs used to illustrate this article were taken by Shannon McCune on the journey described.—EDITOR.

ing our wives at home in Pyengyang. The road was very familiar to Father Blair for he had been traveling it for almost four decades on foot, by pony, in oxcart, and by almost every conveyance imaginable. We were going to the center of his



GOING ACROSS THE RIVER ON A FERRY

beloved Anju district of which he has been the sole missionary *Moksa* ever since he came to Korea as a young man of twenty-five, fresh from seminary, thirty-seven years ago.

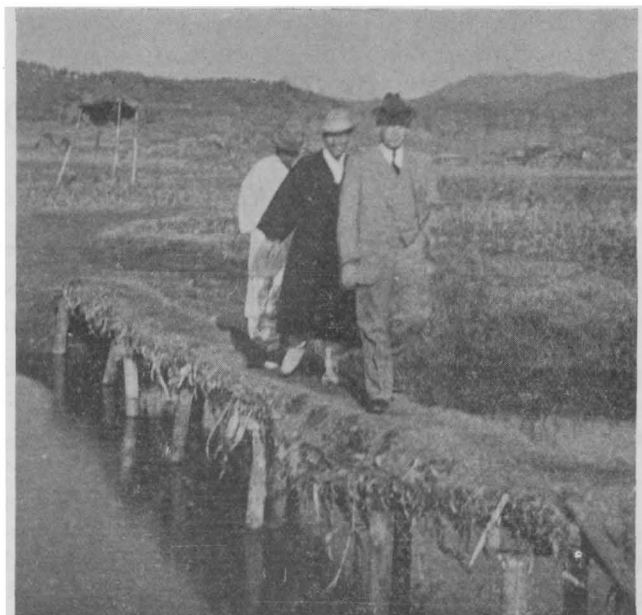
It was not easy driving, for the roads, built primarily for army and other trucks, are continually obstructed by large jagged rocks. With rubber like gold in a war economy, our tires were Dr. Blair's first concern. It was necessary to ferry across the Tatong River twice on small flat-boats just wide enough for the car. Everyone, from the farmer with the top-knot on his head to the Japanese gold prospector, offered advice. But Father has guided the car up over the two narrow planks on to many a ferry and so we crossed without much trouble in the growing dusk. We drove along the river for a number of miles and saw boats going down to Pyengyang piled high with firewood or earthen jars.

After a four-hour drive we came into Kae Chyon where we were welcomed by the pastor of the local church and were taken to a Christian elder's home to stay. In a few minutes the car was unloaded and soon we were warming our stocking feet on the warm Korean floor. After a bowl of *u-dong* (soup) we talked with the pastor, the elders, and others of the church who dropped in to call. This was a valuable opportunity to renew old friendships with the Korean leaders. I met a number of people who remembered my own father (Dr. George S. McCune) and were sorry to hear of his retirement. They recalled his years in the

presidency of the Union Christian College and told stories of his evangelistic campaigns. There was some reference to the Shrine question (which is such a serious problem in the Japanese Empire today), but there was no discussion of it for the Korean leaders appreciate the position taken by the missionary body.

After a night's sleep we woke to a fine fall day with light cumulus clouds in the sky. The usual Korean breakfast of rice and soup are scarcely to the Occidental's liking, so Father pulled out his little alcohol lamp and proceeded to prepare a real American breakfast of bacon, eggs and coffee.

During the morning I had an opportunity to look around the elder's home, while Father was at Sunday school. It was typical of the better class Christian home and was heated by the regular Korean system of an *ondol*, the draft going under the floor from the kitchen stove to the chimney on the other side of the house. The floors and walls were made of mud, well-packed on a corn-stalk frame. The outside walls were white with lime and the inside walls and the floors were papered. The roof was of slate, warmer, cleaner and longer-lasting than the usual Korean thatch, though more expensive in initial cost. The elder had utilized the hills back of his home—not for the usual grave sites—but for an apple orchard and the samples we had for breakfast were delicious. He had pre-



CROSSING STREAM BY FOOT-BRIDGE. DR. BLAIR (IN FRONT). BEHIND HIM A KOREAN DEACON.

pared a cellar to store the apples, under a shed where he kept his firewood and rice. In front of the house was a little garden for cabbages. These had been pulled up and stacked by the well to be used in making *kimchi*, or pickle. Tethered under

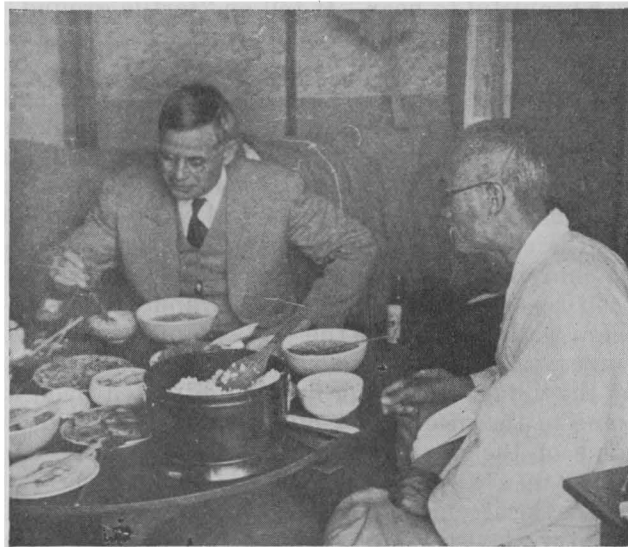
the apple trees were two goats and across the little garden was the pig pen with a fat sow and her grunting litter. Chickens were pecking around in the garden and the yard—doubtless missing their companion which was boiling in the big kettle in the kitchen. The elder was naturally quite proud of his establishment, which made him remarkably self-sufficient. He told me of the help he had received from his subscription to *The Farmer's Life*, a magazine founded by Father McCune and now edited by Mr. Lutz of Pyengyang. The house and little yard in their cleanliness and convenient arrangement showed that the elder had received from the missionaries not only spiritual help but also an incentive to improve his material surroundings.

At about twelve we had dinner, a little better than usual in honor of the *Moksa*. It was a treat for me to be able to sit on the floor and really make my chopsticks click on the good things that the elder's wife had prepared. I had been wary of Korean food in my travels around the country but the clean kitchen was an evidence that I had no need to be afraid of contracting any disease here. With all my appetite, I couldn't hold a candle, or should I say a chopstick, to Father Blair as he polished off his bowl of chicken soup and heaping dish of rice. The side dishes of different kinds of meat, fish, and eggs cut up in small pieces, were also very good but I reveled in the *kimchi*, the pickle which is an essential part of every Korean meal. It is full of red pepper which burned the inside of my mouth, and had a tang, from having been in an earthen jar buried in the yard for over a year. The pepper brought tears to my eyes, not only because of its sharpness but because I thought back on my seven long *kimchi*-less years in America.

The bell at the church had been ringing all morning at intervals for the different divisions of the Sunday school but it pealed for a longer time for church at one o'clock. The elder, in typical Korean style, commented on the glad note it sounded this day because the *Moksa* was to preach. Rising from the floor and going out on the veranda where we put on our shoes we went off to church. It was the third successive building erected on this site during the last twenty years. Each one bigger than the last and now the congregation was making plans for a new addition. The building, with its tile roof and red brick walls, trimmed with white shutters and doors, made a pretty picture, especially to the Korean eye.

With my camera I took some shots of the men dressed in their white robes going in one door, women, with babies on their backs, going in the other; some "kids" stayed outside to play. Next door was the manse—a modern Korean home with a tin roof and very clean in appearance. Inside

the Church the platform was arranged to make room for a large sheet of paper which Father Blair would use for his chalk-talk. The church filled rapidly, the women sitting on the floor to the right and the men on the left, so that by the time the service started there was not much room left. Other similar Presbyterian services were taking



THE "MOKSA" AND KOREAN ELDER ENJOY SUNDAY DINNER
(In former days every one had his individual table. Men still eat apart from the women.)

place all around the world, with only a few differences. Here the congregation took a big part in whole-hearted singing and an elder gave the Sabbath prayer. Everyone listened attentively to the sermon which the *Moksa* gave. Two Japanese detectives sitting in front of me took copious notes. (Korea is far from being a free country, especially for a foreigner.) But the preacher could have the satisfaction of knowing that his sermon spread beyond the two hundred people in the church auditorium.

As soon as the church service was ended Father Blair put on his shoes and went to the parked car. The canvas cover was taken off in a hurry and off we started for a ten-mile ride to a little town to the south-west of Kae-Chyon. Here we left the car, again shrouded in its canvas cover, and went on foot. It was a beautiful hour's walk through the Korean countryside on this fine autumn day. We had to cross over streams on little foot bridges and had fine views of lone pine trees towering above little villages clustered under the brows of the hills. We fell in with a fellow traveler and soon struck up a conversation. When a nail came through the heel of Father's shoe, they squatted down together to fix it with a rock. This road, too, was very familiar to the *Moksa* and he enjoyed telling about the days when as a young man he developed this territory. He pointed out the rocks

on which the pigeons used to roost and the hill-sides which formerly were thick with pheasant. He sighed for the days when he had a gun and, not being bound in by red tape, could bring home a brace of ducks or perhaps a deer. The greatest pleasure of the trip for him, however, was to talk with our companion about the story of Jesus. Much of my Korean is forgotten but the simple story was beautiful to hear. It fell on "fertile ground," for the gentleman was deeply moved.

At about four o'clock we came into the little village of Kul Chang Kori, or Rock Village Marketplace. The church had been started many years ago but had had its ups and downs. Father Blair had not been able to get into this isolated valley for over four years, so that his arrival was a real event for the church and also for the village. The little church, situated on the edge of the village, had been repapered and looked fresh and clean. Father walked around the village of a hundred homes, talked with a group of threshers working on the village threshing floor, and invited them to come to the meeting at night. He also called on some of the non-believers and interviewed some young men who were interested. At five we went to the local elder's home, a typical two-roomed country house with the newly-threshed rice stacked in bags under the eaves of the thatched roof. The cow was in the adjoining shed. Rude and poor as it was there was a spirit of welcome and warmth that must have impressed the neighbors among whom the elder and his wife lived. There was no pastor in this village but the faithful elder with a young deacon had kept the little church alive.

There we had supper of chicken and rice and *kimchi*, all specially prepared for the visitors. Again, it was interesting to be introduced as a son of my father, Dr. McCune. It warmed my heart to hear the old village headman, a non-Christian, say, "The name of *Yun Moksa* is on the hearts of all Koreans."

At six o'clock the little bell was rung for the children's service. The little church, with one room about 12 feet by 24 and another room in the rear reserved for the women about 8 by 12 feet, was soon jammed with children of all sizes and descriptions. There were about sixty, and all clamoring to be up in the front. The young deacon soon had them splitting their throats, singing "Jesus Loves Me," while Father tacked some drawing paper on the wall. In a few minutes all were shouting the answers to his question in approved Korean fashion, as he told and illustrated the story of the lame man at the Beautiful Gate. Many of the older people had come and the rooms kept getting more and more crowded. When the children's service was over, they were ushered

out, (or rather "pried" out), and once again the rooms were packed, this time by the adults of the village. Outside were others, who were too shy to come in, making a group of about eighty. Father spoke this time on some of the basic beliefs of Christianity and what they meant in the way of a changed life. At the end of his talk he asked all who wished to make a definite stand for such a change in their lives to raise their hands. Eight people raised their hands, some having been prepared for such a stand by the elder and the deacon. They only needed the incentive of the *Moksa's* coming to take their stand definitely. Our fellow traveler of the road came up at the close of the service and said that he wanted to change his life also, but wished to study more before he came to a decision.

Shortly after the service we left the town to walk back to the car. A number of the church people, in accordance with Korean custom, walked to the top of the first pass with us. A full moon had come up and the sight of the village, nestled on the edge of the hill with wisps of smoke spiraling up from the evening fires, is a treasured memory. We said our goodbyes and walked through the beautiful landscape in the crisp autumn air. We could not but think back on the eight who had decided definitely to seek a change in their lives. We wondered if they would be able to stand fast amid the every day life of the village and in the strenuous times through which their country was passing. Father commented on how typical was the reaction of our fellow traveler who, though sincerely moved, yet was so bound by tradition and custom that he could not bring himself to a complete change of faith and life so quickly.

Soon we were back in the car driving to Kae Chyon to spend the night in the elder's home. We were up early in the morning in order to be back for an afternoon meeting in Pyengyang. We took a different route home and passed through another section of Father's field with a church in every large town and groups in many of the villages. He pointed out the church he had gone to the Sunday before and the church that he and Mother were to visit the next week. I was impressed by the fact that this trip we had taken, though extraordinary to me, probably seemed just the usual thing for him or for any of the evangelistic missionaries scattered throughout Korea. Even Father was sorry to have to rush back to Pyengyang so quickly but his city responsibilities called him. He wished for time to visit others of his fifty or more country churches that have been passing through such difficult times and need the strengthening and encouragement which a visit by the *Moksa* would bring to them.

When a Mission becomes a Church

By ALEXANDER H. KEMP, M. D., Angola, Africa
Missionary of the Methodist Episcopal Church

WHAT is the supreme purpose of Christian missions? Is it not to win people to Christ and to gather these disciples into churches that will become self-supporting, self-extending, and self-governing through the leadership and power of the Holy Spirit? In Angola, West Africa, after fifty years of mission work many circumstances show that we should take a big step forward towards achieving the second part of our purpose. It is one thing to found a mission; it is quite another thing to establish Christianity in a foreign soil so that the Church will grow and develop and bear fruit.

The past half century of missionary work in Angola has cost the Church at home not far from a half million dollars. During the first twenty years nearly thirty of the missionaries laid down their lives on the field. The visible results are seen in three mission stations, sixty native-manned stations, five thousand church members and an equal number of adherents, and a hundred African Christian workers—pastors, teachers or evangelists under appointment of the church leaders. One of our stations, Quiongua, which has had missionaries for fifty years has been closed because of a shortage of workers, and there is only one missionary couple at Luanda, the capital of the colony. This couple cares for a school with 250 pupils, a church with an average Sunday afternoon congregation of 1200, and 20 outstations in the district. At Malange, 270 miles inland at the railhead, there is one missionary doing pastoral work and translating. At Quessua, 8 miles from Malange, is situated a central training institute with a school of 200 boys, a Bible School of 15 pupils, besides industrial, agricultural and medical work, directed by a single woman missionary and one married couple. One male missionary superintends the Malange District with its 40 outstations, and four women missionaries conduct a school with 250 girls.

When the writer arrived in Luanda in 1923 the Methodist Episcopal Board had three times as many missionaries in Angola as now, and more than double the present annual work budget was provided from American funds. Then we had a score of native workers; today we have a hundred much better trained workers. Then we had some

600 church members; today there are over 5000. Then we scarcely dreamed of a self-supporting native church; today we have 20 outstations which receive no subsidy from the mission. The medical and educational work at Quessua now receive a large amount of financial support from African sources.

In the early days there was great rejoicing when some of the first converts were deemed ready to be sent forth as evangelists and village pastors, and the missionaries were glad to provide these men with houses and salaries from mission funds. The fact that a chief would allow Christian work to be started in his village was considered a victory for the Kingdom of God. Realizing that these first native workers were poorly prepared for their tasks, the missionaries directed their energies towards the training of more effective men. This meant mission schools. Every boy who could qualify educationally, spiritually and morally, was assured of an appointment and a salary from American funds. The supply of suitable young men has never equaled the demand. The desirability, as well as necessity, of instituting a system of self-support for outstation work led to an effort to have the older outstations assume responsibility for the support of their own pastors. About 20 outstations are now doing this.

Today the situation in Angola is markedly different. Decreasing income from America has made it impossible to continue the present force of native workers on a salary basis, and an increasing number will each year be ready to enter the Lord's work. At the same time there are several large areas in which, until now, a Christian worker would not have been accepted, but from which requests are now coming. In the Malange District there is a large force of native workers to whom customary salaries cannot be paid from mission funds; there are opportunities to open new work in unevangelized areas, and there is a constantly increasing number of new recruits available from the Mission Institute.

A call was issued for a conference and seventy African workers were present. After reviewing the work of the mission during its first half-century, I took the men into complete confidence and laid before them a summary of the receipts, dis-

bursements and balances of the district funds for each of the past five years. Summing up the salaries of several classes of workers I showed that it would take 4,000 *angolares* (\$80.00) per month to pay all of them, whereas we had on hand enough to pay 25% of this from American funds. The other 75% would have to come from local churches, from other remunerative labor, or from their gardens. Each quarter less money would come from America for them, so that the time seemed to have come when the native church must assume a much greater share of the responsibility for the support of its own ministry.

Is Foreign Money Inexhaustible?

For many years our native workers seem to have had the impression that there was an inexhaustible supply of American money in the mission, and that the share each received depended upon the plea he put up to secure it. To help them realize that every *angolare* I paid out for such general expenses as the conference in which we were sitting, must be deducted from the amount available for salaries, I deducted the travel expenses of men, the cost of rations during the conference, the cost of sending a boy 150 miles into the interior to advise the men of the conference, and other expenses. Thus many of them for the first time came to the realization that there actually was a limit to mission funds. I endeavored to make them see that I was doing my utmost to secure for them an adequate subsistence, but I told them that in my judgment there would have to be developed a local rather than foreign source for this subsistence. The word "salary" was replaced by the word "assistance." From now on they must consider themselves as supported by their respective churches rather than by the mission, and that if they proved themselves faithful and loving servants, they would be sufficiently supplied with this world's goods to enable them to continue to break the Bread of Life to their people.

Late in the afternoon, after having been given their "assistance," the workers left to return to their stations, determined to preach the Gospel to the utmost of their ability, regardless of the remuneration they might receive from the mission.

We have now agreed that all villages near Malange that request a worker must provide a house, church, gardens, and some cash salary before the worker is sent. For villages among unevangelized peoples, it will be necessary for the mission to provide for a small salary for the worker for the first two years, or until the worker's garden begins to produce. This plan must be carefully safeguarded, however, both the worker and his people being made to realize that financial assistance from the mission is very temporary.

Two vital attainments to be achieved in transforming a mission into a native church lie in workers' willingness to receive their remuneration from the people rather than from the mission. The village churches must also be ready to provide their workers with remuneration commensurate with the service rendered.

One fundamental question which must be decided concern the form which the ministry is to take. Is it to be a strictly professional ministry in which the pastor spends all of his time in Christian work and receives his entire support from his people, or is it to be a ministry in which the pastor, trained at the mission, earns all of his sustenance from his gardens or from a trade, donating his ministerial labors to the village? Shall the ministry be supported in part by the people and in part from the pastors' own labors? The latter seems to be the only feasible plan for the present, at least, and will probably be the final solution. An understanding of native customs is necessary in determining the question.

The African Ministry

In many instances native pastors spend little more time in their routine church work than their people spend listening to them. The African is a natural orator, such as no other race claims to be, so that he requires less preparation for public discourses than one would estimate. Even the best of our African preachers have very few books, or other literature; a Bible, hymnal and Sunday school quarterly being the extent of many a pastor's library. They do little pastoral work, such as is done in America, but they spend many a day listening to disputes, settling differences, and giving judgment on questions, being in reality an unofficial justice of the peace. A teacher must spend about three hours daily in the classroom and practically every native worker should spend half of his time in his gardens, as do most of his parishioners. As in all African families, the wife spends from sunrise until one o'clock in her garden. Even when the man of the home is upon a salary basis, cash never goes for common foods, but is used for taxes, clothes, and trinkets. Even a new house costs nothing for floors, walls or roofing, all being obtained locally free of cost, the windows and doors, table and bed and chairs being the only things requiring a monetary outlay. Land is free, and if the worker has been taught a trade at the mission, he can usually earn some money by simple carpentry, sandals, tailoring, and making forged articles.

To get a native worker to accept his remuneration from his church instead of from the mission presents many difficulties—and many opportunities. Every boy who passes the government examination expects a "white-collar job," just as

his wife who had been trained in the girls' school here expects to be excused from field work. Until now these expectations have been largely realized, made possible by the salaries paid by the mission. Incidentally, one-half of the problem of a self-supporting church is the wife of the worker. It is not reasonable to expect villages to support their Christian leader as liberally as he has been supported by the mission. A native worker must partake liberally of the humility of our Master to make him willing to accept support from his local church organization, and be responsible to that church for the faithfulness and loveliness of his ministrations.

What Can the People Pay?

On the other side, the village churches, after having considered for many years that they were doing the mission a favor in allowing a Christian worker in their midst, must be trained to make a fair remuneration for the ministrations they receive; and they must be convinced that the ministrations are worth the cost. In old days a man would pay an ox to be taught to sign his name, or several oxen to have his son taught to read and write. The mission has been giving an incomparably better education to the boys in our schools, even providing the boys with food, clothing, shelter and school supplies. It has been not too difficult to bring our people to the place where they pay more liberally for medical treatments, and for the educational opportunities provided for their sons and daughters, than we would have believed to be possible a few years ago. It is now our task to bring villages to where they will remunerate their Christian workers adequately for the benefits received. About twenty villages have been brought to this stage, though the present situation leaves much to be desired.

An old missionary once told me that we should never expect our people out of their poverty to support Christian workers. If this were so, our outlook would be hopeless for progress would be held down in direct ratio to the amount of American money expended.

In this way we could never hope to attain the supreme purpose of mission work. But I have no doubt about the ability of the people to support their Christian ministry, even though the cost be without material return to them. When converts become true disciples of our Lord, and come into that freedom which is found alone in Him, they no longer are bound by their prohibitive taboos and superstitions, and no longer pay so dearly for their useless fetishes and amulets; they will no longer submit to such death-dealing practices as the sass-wood test administered by their witch-doctors. Considered from the standpoint of mate-

rial returns alone, the finest investment any village here could possibly make lies in providing for the Christian message in their midst. Africans are poor in this world's goods, far too poor in fact to continue their present expensive beliefs and religious customs. Heathen in their hunger bow down to wood and stone—seeking an explanation for their experience, a search which every human heart has made in vain, until Christ has been found. When He has been found and His freedom entered into, then our people will be able to secure material as well as spiritual rewards.

The present situation makes it imperative that we take a big step forward toward establishing a self-supporting Christian church here. Workers present at our recent conference accepted their reduced income from the mission in a spirit that warmed our hearts, especially when we saw how determined they were to continue preaching the Gospel for the salvation of their own people. One worker, who had been unable to attend the conference, later wrote that he would continue his ministry even though he never received any remuneration from either the mission or from his own people. Our instructors at Quessua, both those in the classrooms and those in the shops, showed an excellent spirit in accepting lower pay. Rather apprehensive of my cobbler's attitude, I called him into my office to appeal to him to consecrate himself as the others had done. When I asked his attitude towards the new wage-scale, he drew himself erect and answered, in typical African style: "Have you not given me five boys who passed the government examinations last January, for me to train in my art of cobbling? Will not these boys go out to preach the Gospel in places where I cannot go, to preach it as I cannot since I am an uneducated man? Has not God called me to help them to the best of my ability to be able to earn their sustenance as they preach the Gospel, when the mission cannot pay them? I want to continue teaching these boys, even if I receive less pay." With a spirit of consecration and devotion like this among our workers, we take courage and press on, feeling confident that God will abundantly bless our labors.

An Evidence of Success

In transforming our mission into a native Christian church, we will be called upon to solve many perplexing problems, to straighten out many difficult situations, to exercise many years of patience, tact, foresight, and love. We realize that there may be at stake the results of fifty years of missionary labor which has cost so much in lives and money. If we fail, then we shall know that the expenditure of a half million dollars and the sacrifice of thirty lives has not yet succeeded in establishing here a Christian church that can

be trusted to perpetuate the Christian message through its own efforts in the power of the Holy Spirit. During the future months we may be called upon to undergo many disappointments in seeing our workers and stations and followers diminish in numbers, when they realize that funds from America will no longer be sufficient to maintain them as heretofore. But we are confident of ultimate success in founding a Christian Church which shall endure. How could we be otherwise when we are under a divine leadership, when our native workers, upon whom in final analysis rests so much of the responsibility for success, are so determined and consecrated and confident that the work must go on?

Our planning for the future of the work throughout the land must take on a different atti-

tude, so that we may train our converts gladly to support the bearers of the Christian message. We can no longer "call" workers from among the school boys, providing them with work which will enable them to live in relative luxury and ease. We shall have to revive the Master's appeal for our boys to take up the cross and follow Him, be the sacrifices what they may. From many angles, it appears to us that the present situation has been brought about through the wisdom and love of God; we feel that the present step we are now compelled to take will be wonderfully blessed by Him, and will result in great increases in the number of true disciples, and in the appearance of a rapidly emerging native Christian Church, which shall be self-supporting, self-propagating and self-governing.

The Perpetual Value of Foreign Missions

By the REV. DWIGHT M. DONALDSON,
Meshed, Iran

IT IS inspiring to spend a morning roaming about Westminster Abbey, London, pausing before the tombs of famous men, but there is something still more intimately uplifting for some of us about going into the prayer-meeting rooms of churches where successive generations have worshipped, and to see the pictures of godly pastors who have spent their lives proclaiming the Gospel.

The late Dr. George Alexander, of New York, gave forty-six years of deeply spiritual service on the Board of Foreign Missions of the Presbyterian Church. Seven of his classmates at Princeton Seminary went to the foreign field, and all died in service.

Over fifty years ago, as a young man returning from India on his first furlough, Dr. J. J. Lucas had talks with three students in Western Theological Seminary in Pittsburgh. He won their respect and confidence and was able to help them reach a decision in their most important life problem. At that time all three of these men decided to become foreign missionaries. One of them, Dr. A. C. Good, went to West Africa, where he died after twelve years of vigorous missionary adventure, and where he has been followed by his son, Dr. Albert I. Good, of Elat. The second man, Dr. John Eaken, went to Siam and carried heavy responsibility, with sustained evangelistic zeal, for more than forty years. His sons, Paul and John Eaken, and his daughter, Ruth Eaken, are giving life service to the Gospel in Siam. The

third man, Dr. Newton Donaldson, was prevented from going to Persia as he had planned, but he and his wife were always enthusiastic in their missionary interest in the pastorate at home. As their son I have the privilege of working in Persia. His sister, Elma Donaldson, went to India, where she served at Dehra Dunn with devotion until she was seventy years of age. A daughter, Mary Donaldson, went to China in 1924.

Thus a real interest in foreign missions will inspire successive generations to take part in the permanent business of promoting the cause of Christ in all lands.

Life is no more static in foreign countries than it is at home. It might be asked facetiously, "Why should the land of the Pilgrim fathers, the land of the Scotch Covenanters, the land of the Quakers, still require the expenditure of millions of dollars annually in national missions?" Others might inquire, "Why should the country with the greatest system of public schools and State universities in the world need money from a Church Board of Education?" The answer to both of these questions lies in the present-day problems in the United States. If any one suggests that economy in church expenditures could be effected by regarding the foreign missionary enterprise as a temporary phase of Christian activity, we should realize that the momentous changes that have taken place in foreign lands make an insistent and imperative demand upon Christian people.

Where illiteracy and superstition and idolatry

have given way before the enlightenment of Christian education, with its churches, schools and hospitals, there are new assets for righteousness in the world. Some of the second and third generation Christians fill chairs in colleges or work as pastors or editors or evangelists. Missionaries may no longer be needed to fill these positions abroad but the work of the Gospel must still be carried on by other methods in other places.

Modern civilization has displaced much ancient error and superstition, but there has come materialism and a more obstinate heathenism of indifference to spiritual things. Educated Chinese and Japanese, and Hindus and Moslems, are finding that for them the alternative is not between one religion and another but between Christ and atheism. In Iran Islam is losing its hold on educated men. Nevertheless the fact remains that Christianity is only beginning to be understood. Great walls of prejudice and misapprehension have fallen down and there are eyes to see and ears to hear as there have never been before. For this very reason the Gospel must still be pro-

claimed and the reality of the divine Spirit must be shown in human lives.

The spirit of nationalism must yield to the spirit of Christ. As national churches arise, it is the fact that they are Christian and not merely national that enables them to be admitted at once to the great international Church of Christ. The saying, "Let every nation determine its own religion," is utterly inconsistent with the whole tenor of the Gospel. Christians are sons of no national god, and they have been redeemed by no national saviour. The world-wide clash between capitalism and communism knows no national boundaries. The authority of Jesus Christ must be recognized as universal. The Christian Gospel is of permanent and universal value, and at this time when thoughtful students throughout the world realize that crass materialism has made its sensational denials in vain, the message is especially pertinent. Ambassadors of Christ preach not a mission of temporary philanthropy, but the universal offer of salvation through Christ and the everlasting Kingdom of God.

The Need for a Living Faith*

By REV. J. W. BURTON, Sydney, Australia

Secretary of the Australian Methodist Missionary Society

OPTIMISM, we are told, is a great asset for missions. If you want people to contribute to missions, serve up the bright side of things, tell them of the "glorious Gospel triumphs," and put the soft pedal on failures and disappointments. If the income drops, do not advertise that; but if the truth leaks out, then explain the shrinkage as plausibly as possible. The wand, however, is obviously losing some of its magic, and thoughtful people are inconveniently asking for naked facts.

Our Lord was not the facile optimist some would like to paint Him. He saw the true condition of the world in His day. He came of the line of prophets who did not speak comfortable things. The story of the sower suggests that of the four kinds of soil, only one yielded satisfactory results; the illustration of the tares indicates that we must not expect a hundred per cent harvest; while the description of the net full of fish shows that there is wastage. That aspect of our Lord's teaching has not had due consideration.

We once thought that science would lay down a straight road for the millennium; but we have been tragically disillusioned. It has provided us

with many luxuries—and many horrors. It has given us aeroplanes—and baby-killing bombers; it has created marvels in chemistry—and poison gas; it has built for us swift motor cars—and military tanks; it has given us wireless—and nationalistic propaganda; it has lengthened the span of human life—and taught us how to cut off the stream of life, so that by birth-control a race may be more quickly exterminated than by disease. Let the optimist sound his ram's horn and see if these walls will fall down.

What chance has spiritual religion in this world of nationalism, materialism, and militarism? What has the Church, representing Christ, to say to economic manslaughter and race suicide? Russia has thrown out the Church, asserting that it prevents social progress; Germany has banned it because it demands a loyalty other than to the State; Mexico and Spain have challenged it because it keeps down the people; many other countries have done even worse—they have ignored it. According to the totalitarian conception the State and its interests must be supreme. "Battle practice" is considered more important than the quiet worship of God; to learn artistically to thrust a bayonet in human flesh is of more value to the

* Condensed from *The Missionary Review*, Australia.

State than is education or slum clearance; the profits of a lottery are worth more to the State's coffers than the honesty of its citizens; and party funds and vested interests come before social reform and human welfare.

No wonder gloomy prophets can find a hearing when they are so glibly announcing the end of the world; the fear of many is that their prophecies may not be fulfilled.

Does all this mean that faith—the power to apprehend and appreciate the spiritual—is in decline? Spiritual values are simply irrelevant in this world of brute force and organized hatred. The Christian religion is increasingly suspect because it preaches a Gospel of goodwill. Missions in some countries have become a danger to statecraft, for they have proclaimed a world brotherhood and have protested against national and racial discriminations. This narrow conception of the supremacy of the State—whether in times of peace or war—is entirely incompatible with the faith that Jesus is her only Lord. Though we shall suffer, and may be persecuted unto death, we must be loyal above all else to Christ and His eternal love and sacrifice.

The new paganism affects our Christian work at home and lowers the enthusiasm and passion for world evangelization. Depleted voluntary giving is only one incidence of spiritual regression.

What are we to do? Play the ostrich and ignore danger? Repeat piously "God's in His heaven, all's right with the world?" Quote heartening texts that have no real application to the situation? Attempt to bluff people by weak smiles and sugary optimism? Or shall we give up the struggle and make ourselves believe that we are in the grip of uncontrollable world forces, and with a stoic fatalism let the heavens fall when they will?

Or shall we pursue a crackle-of-thorns-under-the-pot policy, and attempt to attract people by entertainment; devise tempting schemes and catchy slogans to lure people to the support of the missionary cause?

In our hearts we know that all these things are futile. We must go deep.

We must realize that the whole trouble is spiritual. It is the human spirit to which we must address ourselves, for we are perfectly sure of the Spirit of God. His Will is that the world should be saved, but it is man's self-will that prevents world salvation. It is a birth from above that is needed—a regeneration of the human spirit. We shall not win by compromising with the world, by adorning our appeal with confectionery; we shall win only as we succeed in challenging our own selfishness and the selfishness of

others with the life and death of our Lord. It is by a new spirit of unselfishness and by a real application of the Cross—not as a theological doctrine, but as a stern spirit) to all human life—whether individual, social, national or international—that we can bring back faith.

It is faith we need—faith in the eternal God who has revealed the quality of His life and the trend of His will in our Lord Jesus Christ. This has implications for the whole Church, and special implication for missions.

We must make our appeal more and more spiritual. There must be an awakening of the Church's conscience, far too dormant today, in regard to our duty to the wider world. Members of Christ's Church have definitely pledged themselves in loyalty to Him and they must be aroused to its implications. Let us first face the problem of the adult member, who seemingly has little interest in winning the world for Christ. The missionary meeting has almost vanished as an effective method of presenting the "claims of missions." Many other interests have sprung up in the last hundred years, and no one in any other realm trusts to a public meeting to carry a message. Our methods of appeal need drastic revision. We place too much emphasis upon results in money. The blunt truth is that most of us are giving beyond our spiritual interest: it is the quickening of spirit that is our deepest need. That assured, the money will come naturally and spontaneously—as it always should.

We may be obliged to start humbly—in little groups of three or four—meeting together to talk and pray over the Kingdom of God throughout the world, informing our minds by the study of material dealing with the concrete needs of the world, and encouraging one another in this world fellowship. There is no need to wait for some organization to start such a group. You can call a few of your friends together in your own home for prayer and missionary study. One of the dangers of our religious enterprises is this superstructure of organization. It takes so much of the coal we carry to stoke the engines. The minister is often a busy man with a hundred and one things to attend to, it is scarcely fair to make him responsible for forming and carrying on a group, though it would be well to consult him before starting one. Groups can start with the information contained in the *Missionary Review*. There are also many books dealing with world missions. We have surely enough missionary-minded people in our churches to commence a little group in every church. Live cells live by division, and more life comes into being.

Rural Youth of the Church Today

By H. S. RANDOLPH

Secretary of the Unit of Rural Church Work, Board of National Missions, Presbyterian Church in the U. S. A.

IN THE early history of the American nation our rural youth knew no frontier limits. There was land—good land, new land—everywhere, two billion acres of it; nearly a billion acres were covered with virgin forest and over a half-billion acres with luxurious grass. The nation possessed resources that seemed to be inexhaustible. This situation gave birth to a youth fired with profound spiritual qualities of confidence, hope, ambition, aspiration, determination, pride and self-respect, qualities which closely paralleled the ideals for personal attainment in the Christian Church. Therefore rural youth found an opportunity to express its finer qualities through the church. In fact the church was the only institution in which the entire community could adequately express the social, educational, spiritual and other important aspects of its life.

Today, after more than 300 years of American history, there is no frontier in the nation which promises inexhaustible wealth. Those old frontiers have been exploited, and ours is no longer spoken of as "the richest and most favored continent on the face of the earth." In less than 300 years the frontier has disappeared and rural youth now faces a national problem presented by a shortage of economically productive land. Much of the nation's soil is now depleted or suffers from want of insufficient moisture. Rural youth faces the problem of inability to work highly productive land, for such land is too high-priced to be owned wholly by the individual farmer. Therefore modern youth cannot look forward with any great

assurance to owning and cultivating land as did his forebears. Consequently farm life has lost much of its charm for youth. Poor land holds out little challenge, and there is not much greater challenge to a young man to spend his life toiling even on good land that he cannot afford to own.

Today a rural youth sees that what his father had been able to earn in a year is wholly insufficient to pay the taxes and the interest and principal payments on the farm mortgage. He has seen the farm sold on the block to a foreigner while his father has become a tenant, and may even lose his place as a tenant. Such experiences have forced many rural youth to give up their dreams of owning a farm, or of owning anything else; dreams of school and college have vanished; books and travel are too expensive to consider; the old family car and the household furnishings are rapidly wearing out, and cannot be replaced for there is no money available.

This decline in rural resources and wealth, and the breaking of rural morale, have been sorely felt by the rural church. Lack of clothing suitable for Sunday has kept many a rural lad and lassie away from Sunday school and church. Perhaps the old car won't run, and it is too far to walk. As a result there is no church going. In many instances the rural economic condition has

made the church pastorless because the community could not support even a part-time minister. Mission Boards either did not see the need or did not have available funds to meet it. In the course of time the rural church closed its doors and be-



A MOUNTAIN BOY LEAVING HOME

came a ghost in the community—broken windows, paint gone; weeds and briars grown up—all make an unsightly landscape. All this brings home to rural youth a sense of the insecurity of the countryside, leaving in its wake broken confidence, torn aspirations, blasted hopes, stunted determination, bleeding pride, and lost self-respect.

There are twenty-one million youth in America; and of these ten million are rural. They live on the farms or in country villages; many live in little unsanitary cabins on eroded and depleted farms, or on cut-over timber lands. Others live in stranded villages in improvised houses going to rack and ruin. In the disadvantaged open country and in rural towns the young people are often under-nourished so that they fall easy victims to disease. They are unemployed and desperate.

In many areas there are prosperous farms and vigorous, well-cared-for young people who move on in the realm of noble dreams; but these do not represent our rural mission problem today. Out in the marginal disadvantaged areas throughout all rural America, forces are sensitive and operative, endeavoring to bring back to disadvantaged rural youth the more abundant opportunities in life. Perhaps it is not too late to recapture and conserve the finer achievements of American rural life down through the centuries, and to rebuild rural youth by making available the resources by which the profounder depths of personality are developed and maintained.

The Federal Government is making a contribution through certain emergency measures, such as the National Youth Administration, whereby it aids many rural youth to attend school. It has provided special courses in agricultural colleges for farm boys and girls; it conducts work projects for thousands of rural youth, as well as educational guidance and job placement. More than 900,000 rural youth from low income relief families have been aided through the Civilian Conservation Corps. The Work Progress Administration has reached a considerable number of rural youth through education projects, work projects, and by provision for recreational activities. Other governmental agencies have aided rural youth more or less indirectly.

Rural youth has also been greatly affected by certain non-government agencies working in rural areas, such as the 4-H Clubs, Future Farmers of America, Farm Bureau, Farmers Educational and Cooperative Union, and the National Grange. These have developed to a very considerable extent in rural areas. In addition there are many localized projects throughout the country. It is generally admitted that even with all these government and non-government agencies, at work

either directly or indirectly for youth, the problems of rural youth are far from being solved.

Many look to rural schools for the solution of youth problems. Our schools do much to develop courage in the life processes of youth. New horizons are seen; new knowledge and skills are acquired. But here we must be disillusioned, for the rural school training too often has had only indirect relation to future work and therefore fails miserably to prepare youth to enter adult vocational life. However, we must recognize the tremendous impact which our schools make in the life of youth.

As a result of present day educational approaches rural youth, as never before, is questioning things as they have been and are. Old verities lose their moral force in the presence of the logic of today's youth. They are learning how to discover new truths, how to create new patterns of social and moral behavior. This situation renders the approach of adults to youth problems far more difficult than that of an earlier day. In a recent state-wide church group of rural youth this significant resolution was passed: "Our adults have more problems of their own than they can solve. It is therefore highly necessary that we go about to solve our own problems."

The church probably has more rural youth in its membership than in any other rural institution or organization. Are we helping them to discover themselves, their spiritual abilities and powers in the church and community? Have we been too much interested in organizations in the church for youth rather than in youth itself? We have preached a great deal at youth, and we have created a great many things for them with the hope of building up their faith and loyalty to the church, but too often our church organizations, our doctrines, our creeds, and our preachments have not been open doors of behavior patterns on the level of youth's interests.

Youth in the country would like to see in their churches and in the religious life of their people, beauty and order together with a vital program of action. They want responsibility for doing things of great moment. They want a recreational program that embodies the development of skills and ability, as well as amusement. They want to experience a cooperative way of life for the community. They want a spiritual program which ties them to God through the church. They are asking for a voice in the midst of a faulty education and in the breakdown of economic order and unemployment. They are asking to be heard in a world of prejudices where there is a denial of opportunities—poverty, wars, and rumors of wars. Youth calls for a prophet to lead them. They are very eager to know about true religion.

They want to see the church tie up vitally with the rest of their life, with their school program, their clubs, societies, and their vocational interests.

Back in an isolated cove of the Southern Mountains, where youth is supposed to be retarded and bashful, the energies of a group of boys and girls, who knew only how to "raise Hell" all up and down the creek, drinking and cursing, were so redirected under the leadership of a wise, prophetic laymen, that in the period of two years they were quite capable of doing things that made them and others happy.

They took an old school house and remodeled it to make a beautiful rural church. After the building was completed and painted they landscaped it with native plants and trees. Later they built a recreational building in the midst of a rhododendron thicket beside a swiftly flowing mountain stream. The boys and girls worked together on these projects during their spare time. Now they are singing the folk songs and playing the folk games of the Southern Mountains and of other countries. Near the recreational building is an outdoor rendezvous. Needless to say, all the young people of that community are actively enthusiastic. They are conscious that they have played a large creative part in the reconstruction of the spiritual and social life of their community. There is no difficulty here about the young people attending church or Sunday school or any other activity for the good of the community, for they have helped to create it, it is theirs. They are proud of it.

About eighteen years ago a rural community experienced the birth of a new consolidated public school made possible by improved roads through the country districts and a growing cooperative spirit among the people. All the children of the community were brought to this fine school, which had a beautiful building, good equipment, and excellent teachers.

In that same rural community were four churches, all with poor buildings, no resident minister, church membership weak and becoming weaker, Sunday schools gradually dying, no young people's organizations. The young people's

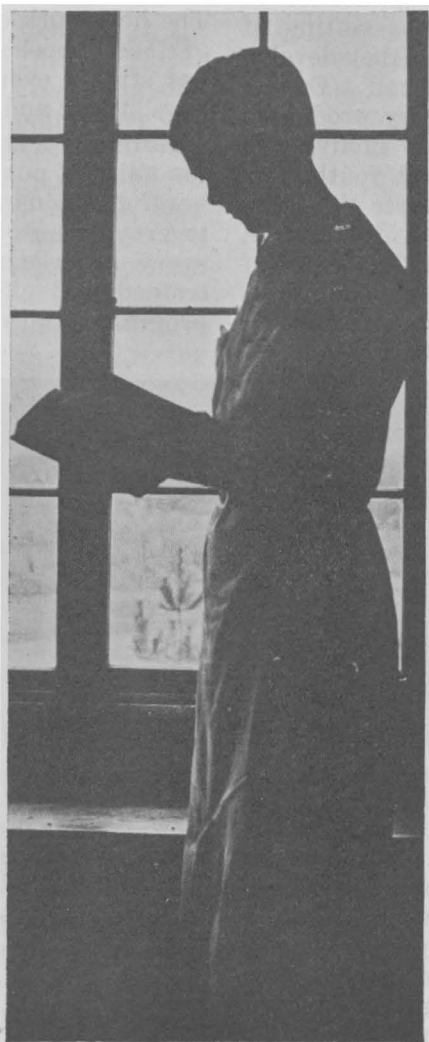
situation from a religious point of view was well expressed by one of the men of the community in these terse words: "Our young people were going to Hell." On the one hand the fine, well-equipped, well-organized consolidated school was doing a successful job for its youth; on the other hand there were four poor churches with divided interests, doing a very poor job for the same group of youth; this led the people of the community to do some serious thinking which ultimately led them

to unite their churches to form one large positive force. They called a strong minister as their resident leader, and now have a church which the youth can look upon with pride and say, "Our church is just as fine as our centralized school. Our minister is just as good as the principal of our school. He is interested in all the things we do and his friendly counsel helps us to do them better."

This new united church is crowded with young people. They are doing things in that church which are just as creative as those which they do through their 4-H Club work. They have their Young People's meetings, their club, recreational groups, and many special programs which they carry through.

A wise lay leader found himself a few years ago in the open country in a beautiful valley of about thirty square miles in area where there were a number of country churches and hundreds of young people. The ministers were all bewailing the lack of religious interest on the part of the youth. They took every opportunity to tell them of their sins, but had little to offer as substitutes except what to the youth were vague abstract ideas.

The young people of the valley were called together one Sunday night for an open forum. Here they discussed their needs. That very night an organization of the young people of the valley was formed to meet monthly for various purposes. They met for social and recreational activities; they met to sing; they sponsored the Sunrise Easter Service of the community; they later created a Young People's Council of the churches. Through this Youth Council denominational barriers were broken down through-



RURAL YOUTH TODAY AT SCHOOL

out the valley and a cooperative church spirit was born that could never have existed had not the youth been organized in this creative fashion. Here the young people developed a new spiritual life for themselves and also for their community, all of which has been reflected in the life of the churches of the area.

Give rural young people a chance to use their creative genius in the church under wise Christian leadership and we need not fear them or fear for them. They know well the significance of creative work. They bring out of a setting of eggs a flock of chickens; out of a pig they develop a hog; they grow a cow out of a calf. Out of grains of wheat, corn, or cotton they produce a worthy harvest. God's creative way of living is an integral part of the life of rural youth. As rural church leaders we must translate this vital power of youth into the spiritual world and teach them how to live creatively in the Kingdom of God.

Rural youth has a big job in any community, a job that will challenge their creative zeal, a job that should build them into integral parts of the church life. What is needed to reach such a goal is a wise leader to help youth discover its spiritual job in the church and community and to frankly face that job and see it through.

Youth, through the consolidated schools and other community institutions, is learning to live and act cooperatively. Too frequently the churches are too numerous in rural communities. They are competitive in character and disrupt the social unity of the community. All of this is a mystery to oncoming youth. They wonder why there should be such a division and competition in Christian life and work. Our rural youth offer a new challenge to united religious effort in all of our rural communities. Christian intelligence demands a united church, the best of equipment, the finest leadership and program, so that when youth compares its church with its school it will find that the church is an institution of which it can justly be proud because of what it does for them, then they will give to it their loyalty, their support, and their lives.

Many of the ten million youth in rural America are disadvantaged through poverty. The government and other organizations are making their contributions but if these young people are to be

effectively restored and saved to the nation their confidence, hope, ambition, aspiration, determination, pride and self-respect must be reconstructed. This is the task of the rural church, for there is no other institution that can undertake and carry through such a momentous responsibility. There is no other institution known to rural life that is so well fitted with philosophy, idealism and method to provide the needed sympathy and prophetic direction to complete rural living by disadvantaged youth of the soil as is the Christian Church. The holy work of the rural church is to build out of these hopeless, spiritless lives which poverty has strewn over this fair land of ours, youthful lives strong and true.

Herein is a challenge to our Christian churches for unity of purpose and method of work, such as never has come from the good earth of America, to provide a good church without competition in every American rural community, with a well-trained and efficient ministry, and an ongoing program attuned to the problems, needs and activities of rural youth, thus creating a new Christian rural life.



A RURAL CHURCH IN THE MOUNTAINS—AT CARMEN

MOUNTAIN CHILDREN READ THEIR TESTAMENTS

The Bible Institute Colportage Association, founded by Dwight L. Moody in 1894 for the publication and distribution of evangelical Christian literature, sent 9,969 shipments of books, booklets, Gospels,

New Testaments, Gospel tracts and miscellaneous books to mountain schools in the South last year—a total of 564,682 copies.

The *Episcopal Recorder* quotes from a letter written by a mountain girl to her teacher, in which she says:

"Mother and Dad never had a Bible in their house, and never did any reading, until you gave us the Book of John and the Pocket Treasury; but now they are getting interested in the Lord." The teacher adds: "The children are more interested in the Lord and want to take fifteen minutes each day to read their Testaments. They are asking questions about the Bible. I want them to read the Testament through before school is out, and help them in every way I can."

Teachers in these mountain schools report a marked improvement in the morals and conduct of their pupils since this work of literature distribution was undertaken.

Spain Today and Tomorrow

By a WAYFARER

The author of this article has first-hand knowledge of the situation in Spain

THE end of the Civil War in Spain, with the surrender of Madrid on the 28th of March brought to an end one of the great tragedies of modern times. All who know Spain never had any doubt as to the ultimate issue, but all were surprised that an improvised army, without scientific training, was able to hold out so long against superior forces equipped with modern lethal weapons. Neither side is without reproach for many excesses were committed that history will condemn. The Nationalists, in spite of their claim to a pure patriotism, opened the door to the foreign invader and armed the Moors, the hereditary enemies of Spain, in order that they might kill Christians. The ruthless repression of the Basque autonomists, with its massacre of priests and civilians will not soon be forgotten. Franco too seems to have been unable to restrain the Falangists and Requetes in their zeal to exterminate "the Red vermin." Spanish Anarchists, allied with Communists, by killing priests and burning churches, discredited the Loyalist Government cause and alienated sympathy that would otherwise have been theirs. It would be as foolish to hold Señor Azana personally responsible for this as it would be to make Franco wholly responsible for the excesses of his irregular troops. It is a significant fact neither seems to have possessed the authority necessary to dominate the situation.

As to the religious situation generally speaking both sides maintained the degree of religious liberty that obtained in Spain at the outbreak of the war. At an early stage the Government published a decree to prevent excesses and inviting Roman Catholic priests to return to their parishes. At no time was Protestant worship suspended in the Government-controlled area; nor were their buildings destroyed. Christian services were carried on throughout the struggle, frequently in buildings damaged by enemy aircraft. In Nationalist territory Roman Catholic worship was celebrated in pre-republican splendor. Protestant services continued without interference in most towns and were well attended. Conspicuous exceptions were Salamanca and Valladolid where Protestant churches were closed early in the war. The min-

ister of the former, the Rev. Atilano Coco was shot in prison; the incumbent of the latter, Rev. Mr. Borrobia is still in prison. Liberty of propaganda, without which a religious minority cannot thrive, was carried on normally in Government territory but was prohibited in the Nationalist area. The sale of the Christian Scriptures reached record figures in republic or Loyalist Spain during the conflict but was prohibited in the country dominated by General Franco. Registered parcels of Bibles, sent from London to Vigo, were returned marked "Prohibited by the Military Censorship."

Fears for the safety of the Protestant minority and the continuance of the work lead the British Committee for the Evangelization of Spain to appoint a delegation, under the presidency of Dr. Rushbrook, to call on the Duke of Alba, the official representative of the Nationalist Government in London, asking for assurances of protection and liberty. Through his good offices certain questions concerning the maintenance of religious liberty and propaganda were submitted to General Franco who later replied guaranteeing liberty of worship. On being further questioned as to whether this included liberty of propaganda the General replied in the affirmative and this declaration was published in English newspapers.

In this age, however, promises do not seem to have the same sacred character as formerly. The dead cannot be raised but if General Franco would release Evangelical workers who are still in prison and allow the reopening of closed Protestant churches, such as those of Barcelona that have been closed since the Nationalist occupation of the city, that would go far to inspire confidence.

Moreover the news that filters through from Spain is increasingly ominous. On the 3d of May a decree ordered the replacing of the Crucifix in all schools, whether Government or private. None will be allowed to function until it has obeyed this injunction. The teaching of the Roman Catholic religion has been made obligatory in all schools. The children are obliged to attend Mass. If any special provision has been made for non-Catholic children we have not heard of it. All civil servants too are required to give proof of Catholic

piety (*pruebas de piedad cristiana*), that is to say, fulfil the obligations of the Roman Catholic religion. Again there is no mention of exemption for non-Catholics. A list of prohibited books has been prepared. Only accepted books may be circulated in Spanish in Spain. Inquiries at the Spanish Embassy brought forth the statement that the Bible is not included in the list. Finally, according to newspaper and radio reports, the Civil Marriage Law, instituted by the Republic, has been repealed and 60 days have been given to all married under this law to remarry according to Roman Catholic rites. Failing this their children will be declared illegitimate. Now as confession is required before marriage in the Roman Catholic Church, and no so called, "heretic" can receive absolution, remarriage, under these conditions, would seem to be equivalent to being received into the Church. The Spanish Embassy confirms the promulgation of this Law but they have not yet received the text. The conservative French newspaper *Le Temps* in its issue of April 25th, says that more than 30,000 couples in Madrid alone are affected. They are being remarried at the rate of 650 a day.

What will be the position of non-Catholics under this reactionary decree? We do not know as we have not seen the text. We can only hope that there are attenuating clauses in it that are not mentioned in the first reports.

On the 19th of April a deputation from the "British Committee" again called at the Spanish Embassy in London. In the absence of the Ambassador the news of the closing of the Barcelona churches—the other information mentioned above had not then been received—was brought to the notice of the Chief Secretary, the Marquis de los Santos, and the contrast between this event and the promises given on the occasion of the previous visit were emphasized.

We hear much of the new Spain that is to rise on the ruins of the old. It is, we are told, to be "prosperous and powerful. Its inhabitation will

be brothers united in one conception of the State and in one religion." But Franco's forces contain groups with opposing ideologies. It is easier to conceive the lion and the lamb lying down together than Falangists and Requetes living in peace. The Spaniards are a proud people whose soil has been trodden and their blood shed by foreign invaders. Official friendship may be maintained with the invading countries but the people who have suffered will not forget. It is even more difficult to visualize post-civil-war Spain as united by a common religion. A large part of many of the Spanish people have an inherited hatred and distrust of the Roman Catholic Church which is considered as the enemy of liberty and a barrier to progress. This feeling has shown itself in periods of national tumult by the burning of church property. Is it conceivable that the conduct of the Roman Catholic Church during the civil war was such as to win these people for its cause? There have been too many priests of the type of Zafra who, waving his pistol in the air, boasted that it has sent more than 100 Marxists to their account. Even the holy lives and sacrificial death of such men as the Franciscan, Father Reville, who was shot for protesting against the murder of inoffensive citizens, cannot blot out the memory of others better known whose conduct was different. Cardinal Mercier, whose heroism Belgium will never forget, visited Spain on one occasion. On his return a friend congratulated him on having seen that most Christian country, to which the Cardinal replied pensively, "Christian? Do you think so?"

Spain needs Christ. Not the crucifix hanging round the necks of bloodstained Requetes and Moors but the Christ of the Gospels who died expressing forgiveness to his enemies. He alone can lead Spain forward to that new epoch of peace and prosperity desired by all true friends. Pray that there may be an open-door in Spain for men who incarnate the virtues associated with the divine character of Jesus, the Christ.

One of India's political leaders said of Stanley Jones: "We always know where he is coming out. If he begins at the binomial theorem, he will come out at the place of conversion." And to this Stanley Jones replies: "Right. I make no apologies, for life comes out at that place. Amid all the changes which have taken place in the mind and spirit of this age there is one underlying need that has not changed—men need conversion. But we now see that that conversion is bigger in its scope than we had dreamed—the individual and society must shift the basis from self-centeredness to God. For conversion is that change, sudden or gradual, by which we pass from the kingdom of self to the Kingdom of God through the grace and power of Christ."

Politics and Religion in Albania

By REV. and MRS. PHINEAS B. KENNEDY, recently
of Kortcha; founders of the Albanian Mission*

ALBANIA, which has recently been front page news in the press dispatches on account of the Italian occupation and the flight of King Zog with his wife and baby, lies north and west of Greece, and across the Adriatic Sea from Italy. The country is smaller than the State of Maryland and the total population (800,000) is about the size of Baltimore. The people are three-fourths Mohammedan; the remaining fourth being about equally divided between the Roman Catholics of the north and the Eastern Orthodox of the south. Islam was forced on this sturdy race before the fall of Constantinople in 1453. Their honored patriot, George Castriot Skenderbeg who died in 1468, is the hero in James M. Ludlow's "A Captain of the Janissaries."

The Rev. Arthur W. Konrad of the Evangelical Mission writes that some Italian bombs proved to be "stuffed with paper and wood, used only to scare and not to exterminate." He speaks also of the friendliness of the Italian army when it entered the city of Kortcha.

At latest reports the Albanian flag was still flying with the flag of Italy. Albania has now a reconstructed government, and, according to newspaper accounts, many of the people are jubilant over having Victor Emanuel III as King and Emperor. Albania has lost her brief independence and she is now related closely with Italy in whatever the future holds. Since the Italian occupation of Albania, (April, 1939) there has been time for some details to filter through to America. This occupation seems to have been inevitable due to several years of Italian financial aid in the material development of the country. Moreover dissatisfaction was beginning to be felt by many of the Albanians against the Zog régime which overtaxed the people.

The Rev. Edwin Jacques, another Evangelical missionaries, says in his "postscript" to a recent circular letter (written before the occupation), "To quiet Moslem forebodings airplanes yester-

day dropped leaflets guaranteeing the free exercise of religious beliefs."

The virile Albanian mountaineers trace their history (according to Max Muller and others) back to the Pelasgic race. In ancient times they were pushed back into their mountain fortresses by the Romans, Goths, Bulgars, Serbs, and Turks. For nearly five hundred years they remained under the Turks, then they became independent; now they are subject to Italy.

The first Bible colporteur to come to these mountain people was Gerasim Kyrias, an Albanian. He had been educated under the American Board Mission. He was captured and held for ransom, but money was raised, through the efforts of the Evangelical missionaries, and was used for his release. While his health was seriously impaired by his rigorous experience, he and his sister were instrumental in establishing in Kortcha an evangelical day and boarding school for girls in 1891. This school they carried on for some years.

A generation ago a young Mohammedan Albanian entered the office of the American Board of Commissioners for Foreign Missions in Boston and gave a modern Macedonian call: "Come over and help us." This touched the heart of the secretary of the Board, Dr. James L. Barton, and a special fund was raised which enabled the Board to send out Mr. and Mrs. Kennedy in 1907. While the Turks attempted to prevent the missionaries' entrance, permission was finally granted on the basis of American treaty rights. The little school started by Gerasim Kyrias in Kortcha was a veritable "cradle of liberty" and was the only girls' school in the country where the Albanian language was taught. Preaching and Sabbath school services in the language of the people were held, in spite of opposition both from the Turkish Government and from the Moslem and Greek Orthodox leaders. From time to time Albanians have confessed their faith in Christ and have been received into the little Evangelical circle. The occupation of southern Albania, during the Balkan War made it necessary for the missionaries to leave, but the way was opened to do relief work among the starving and dying Moslem refugees in the north, with headquarters in Durazzo. After four or five

* Mr. and Mrs. Kennedy, the founders of the Albanian Evangelical Mission, are now in America, having passed over to their fellow missionaries, Messrs. Jacques and Konrad, all the property held by them, both mission and private. Their address is 332 West 12th Street, New York. They expect to work among Albanian communities in America and are ready to accept speaking engagements.

—EDITOR.

years' absence, while the World War was still in progress, the Kennedys were able to re-enter Kortcha, and soon the attendance at the re-opened school and at the Evangelical services was larger than before.

The income of the American Board being inadequate they decided to withdraw from Albania in 1922, expecting that another board would take over the work, but this was not done. Mr. and Mrs. Kennedy therefore decided to conduct the work on interdenominational lines and founded the Evangelical Mission as an independent "Faith" work in 1923. The so-called Kyrias School, having been moved to Tirana, the capital, a new school was established in Kortcha and village evangelistic services were carried on regularly. When the independent State was formed, the Albanian language could be taught without the protection of the American flag so that many, who were not vitally interested in the Gospel, lost their interest in the mission. Nevertheless the school grew so that it was necessary to add more rooms and employ additional teachers. The Bible was regularly taught in all classes three times a week and new members were added to the Evangelical circle. Later, with the growth of nationalism, the Albanian Government was influenced to close all private schools, including the mission school. The prejudice of the people has been dispelled, and more time can be devoted to distinct evangelism.

Two young missionary couples, Rev. and Mrs. Edwin Jacques and Rev. and Mrs. Arthur W. Konrad were added to the staff and are now conducting the mission.

While the great need in Albania today is to reach the Moslems, there is also a call to teach the unenlightened Roman Catholic and Greek Orthodox Christians. Albanians are "very religious" but their religion is largely outward and formal. Those who have had a real experience of Christ are deeply concerned for the salvation of their fellow Albanians.

The country has passed through many political changes under Turkish, Greek, French, Albanian and now Italian flags. What this new change may mean for Evangelical work is known only to God. Certain it is that the Albanian people need the clear Gospel message, proclaimed by the power of the Spirit of God.

Some day there may be a Christian mass movement in Albania, for many are dissatisfied with empty religious forms and superstition. They are "almost persuaded" to become real followers of Jesus Christ as the Son of God and to accept Him as their Lord and Saviour. They are a noble race of people, and hold a strategic position in the Balkans. Shall we not give them the entire Bible in their language, and evangelize this field while it is yet day? The night cometh in Europe and the Near East, when no man can work.

Liberty and Religion in Red Russia*

By COLONEL F. J. MILES, D.S.O., O.B.E., V.D.

International Secretary of the Russian Missionary Society, Inc.

NUMERICALLY, the Russians form the greatest white race in the world, 210 million people. Of these approximately 180 millions live within the borders of Soviet Russia, a tract of territory so vast that it stretches from Europe to the Pacific; from the White Sea to the Black, from the Baltic to the Balkans; so huge that when it is twelve noon in Moscow it is seven o'clock in the evening at Vladivostock. In this land, which covers one-sixth of the earth's surface, one-fourth of Asia and one-third of Europe, there dwell 170 races speaking 120 different tongues and dialects. There are White Russians and Little Russians; Cossacks and Caucasians; Georgians and Ukrainians, and the like.

The population was increasing at the rate of three million per annum, until the Central Execu-

tive Committee viewed with alarm the lack of increase due to licensed lasciviousness, reduced it to latitude, and by law abolished liberty and free provision of hospitals and surgeons for the performance of certain operations. The year that the alteration took place making the operation illegal, the population grew by four and a half million. It is anticipated that the future normal increase will be at the rate of seven million per annum, until in 1970 there will be three hundred million resident in the U. S. S. R. Lenin's widow is leading a journalistic campaign and nation-wide movement in favor of large families.

The laws concerning religion govern the whole of the Federated Soviet States. It is, of course, true that the farther one gets from the capital cities the more likelihood there is that laws will not be so strictly observed. For instance, I vis-

* From the *Evangelical Christian*, January, 1939.

ited a collective farm in the Don Cossack country. The village was still called by its old Czarist name—Alexander the Second! But the collective farm that included it as its centre, and on which all the villagers worked was styled “October 25th”! I managed to “lose myself” from the Field Brigadier, who made it his business to carefully shepherd me around, and I wandered down the village street “visiting.”

One cleanly-clad housewife called me into her home where I found in the living-room five ikons, and in the adjoining bedroom another two, each with its little red lamp burning beneath it. I found that nearly every worker on this intensely communistically named farm was still living religiously as in the old “Holy Russia,” and that the bulk of the people, in spite of the five-day week, were actually worshipping in the little church building of the Greek Orthodox Church every seventh day.

The American secular press has been misled into stating that the new constitution affords religious liberty to Soviet citizens. The conditions remain as they were before the draft sent out to the Soviets in February, was “adopted” in November of 1936, and became law on January, 1937. Articles 124 and 125 provide for “liberty for anti-religious propaganda” and “freedom to perform religious rites.” News editors did not sense the world of difference between the two. It simply meant that elderly folk who still clung to their religious ceremonial could continue to follow it.

The revolt, while against all religion, was in the first place a revolution against the National Orthodox Church. From the standpoint of the anti-God and anti-religious hosts, it was justified. There were notable exceptions, as in the case of the Patriarch Tikhon, and the Metropolitan Benjamin, the one dying in prison and the other being shot. Before the tribunal the Metropolitan said, “If I must die, I will die as a Christian.” But the old Russian Church was largely led by illiterate and immoral men like that “holy devil of Russia”—Rasputin. Priests in the provinces actually taught the people that the bodies of believers were immortal, and that when a believer died the body remained intact until the judgment day! They exhibited bodies of saints in glass cases in their churches. When the revolution came, the anti-religious hosts opened the graves and disclosed that they only contained decomposing bones. They smashed the glass cases and revealed that the bodies of saints were “fakes.” Not all; for the ground beneath the monastery of Pechersk at Kieff, the ancient capital of Russia and the present capital of the Ukraine, has the property of preserving bodies interred therein. The monks were quick to take advantage of this and instituted a mummy factory. . . . There are three complete

mummified bodies lying side by side in the Cathedral of St. Isaac in Leningrad. The centre one is a “saint,” and the outside two are a peasant man and woman. The stage is set to show that not sainthood, but chemical processes were responsible for the preservation. Moreover, into the hand of a corpse lying in the Russian coffin, which has casket and lid of equal depths, there was placed a Greek Orthodox passport to heaven, printed in Archaic Greek. This had to be purchased from the priest and without it there was no hope of the departed entering paradise! In the first instance, persecution was directed against this church which was characterized by creed, ceremonial, crude teaching, and too often not by Christian character.

The Stundists were given a freedom, under which they increased with such remarkable rapidity that the Central Executive Committee became alarmed. They reasoned that the church of these Christians who refused to participate in party politics or to bear arms, was necessarily opposed to the Bolshevich plan for world-wide anti-religious communistic dominion. Their rapid increase was, therefore, a menace to the Soviet plan. So the forces of persecution were focused upon them. No Christian is persecuted as such and no evangelist is banished merely for preaching the Gospel. They are charged as counter revolutionaries. But facts are stubborn things. Formerly we had sixty-six consecrated Russian evangelists within the U. S. S. R. Today only five are left and they are in exile. None of the “liquidated” men ever engaged in any counter-revolutionary propaganda or activity. Before me are the reports for August, 1938. (1) In the Far East a purge of Baptist churches is taking place and the leaders are being charged as “Japanese spies.” This is in harmony with the procedure in the West where evangelists and pastors were exiled or shot as German spies. (2) Baptist groups in Tolka have been “liquidated.” Tolka is in the Caucasus. (3) Baptists in the Caucasus were accused of (a) hindering the election of Stalin candidates at the recent elections; and (b) conducting religious propaganda among the hospital workers of the district. (4) A Baptist pastor of twenty years’ standing in one of the oldest churches in the autonomous Udmurpk Republic was arrested as a German spy. (5) Evangelistic groups in the Crimea were “liquidated.”

It seems strange that in a land where capital punishment has been abolished hundreds of men are being shot daily. The military and naval leaders are shot so that they may be replaced by nominees of Stalin and Company. I ventured to ask a City Magistrate in his Chambers in Moscow how he explained this anomaly. Indignantly he countered, “But we do not hang people up and leave

them hanging till they die; we shoot them instantly and put an end to their misery." And I found that this university trained man, who had taken a juridical course, really believed this. A few weeks later I was on the lower Volga, and two Scotch ladies, traveling first-class, were being conducted by a Girl Guide interpreter. She told them this same story. I had several conversations with her, as we were several days on the boat. During the recent winter she had passed an examination in an additional language, so was receiving an extra fifty rubles a month pay, and had been presented with an English up-to-date edition of a work by Frederick Engels in which it was claimed that during the previous year in the British Isles, men were banished for life to convict settlements overseas for poaching rabbits, and hanged for stealing sheep. I published excerpts from this work in the British Press. No one has dared to attempt to refute what I wrote.

Effect of Censorship

Lamentable ignorance of conditions in Russia and in the other lands is due to the censorship which is applied both in and out of the U. S. S. R. For instance, no paper, periodical, or magazine published abroad is permitted to enter Russia. The population gets its ideas concerning "starving and revolting peoples" of other lands from government controlled papers, in order that by contrast they may be the more content with the Soviet régime. All who regularly write or are written to come under suspicion. I have before me a communication from K—— asking us not to write more at present. Believers and others under suspicion are tortured to secure confessions; nothing to eat or drink; no sleep—terrible! It is such torture that induces wholesale confessions of "counter revolutionaries." There have been many positive acts against religion. Church buildings were taken over by the Government. All private property was nationalized, including the churches. Like so many other communistic principles the abolition of private property has broken down in practice. For instance, Cooperatives are allowed to erect buildings and sell the apartments to their members. Most of the church buildings were closed and converted to secular uses such as bureaus, workshops, factories, apartments, clubs, *kolkhos* (stores for collective farms), public conveniences, etc. "Dom Evangelia" in Leningrad is a workers' club for the men who make nails in the metal factory opposite. The cathedrals of St. Isaac in Leningrad, of St. Basil in the Red Square of Moscow, and that of St. Andrew in Kieff are anti-God and anti-religious museums.

Of 1636 Greek Orthodox churches in Moscow before the revolution, thirty only were left open

in 1936, twenty-seven in 1937; there are less to-day. The last German Lutheran Church was closed in August, 1938, when the pastor died. In Omsk, Siberia, with a population of two and a quarter million, only three churches remain open. In a town on the lower Volga, with a population of eighty thousand, five churches were open when I visited it a couple of years back: two Greek Orthodox, two Roman Catholic, and one German Lutheran. For all practical purposes they might as well be closed. The vital religious work in that community is being carried on in private circles of Brethren, Baptists and Evangelical Christians.

Some reports appear in the press of churches being full.

There are enough elderly folk (with whom the Soviet cannot be bothered—"They'll die off soon, anyway") to fill the buildings that still remain open at Easter, and at the three-day Christmas (January 6th) of which Greek Orthodox churches make so much. But in the few churches remaining open, what can be done? The pastor may preach on the premises, but nowhere else. He is taken up for interrogation periodically, and comes out of the ordeal a nervous wreck. No literature is allowed on the premises except such as is absolutely needful for the conduct of worship. No meetings may be held for women or young people. It is a criminal offence to gather three young people under the age of eighteen to teach them religion. No teacher is permitted to enter any place of worship. No social service may be rendered, lest by so doing the church should influence those helped to become religious. The church is under a graduated tax that is increased periodically till, in spite of severest sacrifice, it can no longer be paid; then automatically the Soviet takes over the building because those using Government property have not paid their dues. It is all quite lawful and legitimate!!! If the pastor dies, no successor may be elected and the church is liquidated. The German Lutheran Church at Gorki (Nizni-Novgorod) has been closed for this reason for years. Apparently the local Soviet has no use for the building.

In one city where we bought land and erected a building wherein thousands of souls were saved, our people were expelled, but permitted to continue to meet twice in what we call one week, in a hall attached to a former Greek Orthodox Church building which they shared with followers of another persuasion. Needing this, the local Soviet turned them out. They have been driven from pillar to post, hampered, hindered, harassed—yet on the 29th day of January last year, in one meeting they baptized fifty converts on profession of faith.

Since May, 1929, the Bible has been banned. It is a criminal offence in Soviet Russia to print,

publish, circulate or distribute the Word of God or any portion of it. We printed the largest edition of Russian Bibles that ever came off the press—81,000 copies. Before the officials became so alert we sent copies back by the lumbermen who brought the rafts and logs down the rivers to the border states. Our men carried them over the border at dead of night, taking their lives in their hands every time they crossed. In markets far away from Moscow bidding may proceed for a few mushrooms spread out on a bag—but the real object is under the bag, a second-hand Bible or Testament. When the government said in effect—"You shall not have the Book in your hands," the Believers replied, "Then we'll put it into our heads and enthrone it on our hearts." So they studied and committed to memory the Sacred Word. Now, when they gather round our evangelists in "bears' caves," they repeat passages of Scripture and so illumine and inspire, instruct, exhort, and "comfort one another with these words."

There is no food shortage in Russia in Europe today, though sometimes failure in distribution occurs. There is still shortage in Russia in Asia, and we still need to send food parcels to Christians and banished evangelists in concentration camps in the Far East. Nothing but our food parcels stands between them and starvation. Until food tickets and ration cards were abolished no priest, rabbi, *moulvie*, pastor, evangelist, editor of religious pamphlets, or tradesman dealing in any religious article, nor his wife or family, was permitted to have a ticket or card. Thousands who wished to be loyal to the Lord "whom not having seen (they) love," were living on the bark and roots of trees, on nettle grass, and on field mice.

In spite of these conditions there has been, and still is, a real religious revival.

In the U. S. S. R. one evangelist, now in exile, in three months, in three villages far from the capital, baptized 450 converts. Next spring he baptized 154 more in two months. Then he went to prison for a technical offence in connection with preaching. Not to the Solovetsky Islands, the most rigorous imprisonment in the world, but to a "house of re-education," in which the offenders are given a good time, to induce them to come out good supporters of the Soviet régime. Freedom therein enabled our man to preach to those who would not have listened to him outside, also to hold prayer meetings. Several prisoners were converted. When he was discharged he found that his wife had carried on so effectively during his incarceration that he had to baptize another 126 converts.

The greatest achievement of the Soviets has been in the realm of education. Before the revolt

87 per cent of the Russian population were illiterate. Now only 14 per cent are, and in the industrial areas only 8 per cent. But every day 25 million children going to school are taught that there is no God; never was a Creator, and are subject to such caricatures of Christianity, and such blasphemous cartoons of Christ that I cannot bring myself to describe them. No teacher in school, college, or university is permitted to enter any place of worship. And yet all over Soviet Russia today there are sporadic outbursts of revival among young people (over 50 per cent of the population, i. e., all the young people, have passed through these schools), and especially among young men in the factories, so the local leaders are sending to Moscow asking that special speakers be sent to combat the religious revival.

I dare not close this article without giving evidence of the truthfulness of the above, from official Soviet sources, lest I be charged with romancing.

Lunarcharsky, former Commissar of Education in the Central Executive Committee, issued a manifesto in which he stated:

We hate Christians. Even the best of them must be regarded as our worst enemies. They preach love to one's neighbors and pity, which is contrary to our principles (!). Christian love is a hindrance to the development of the revolution. Down with love for one's neighbors. What we want is hatred. We must know how to hate, for *only at this price can we conquer the universe*. We have done with the kings of the earth, let us deal with the Kings of the skies. All religions are poison. They intoxicate and deaden the mind, the will, the conscience (!). A fight to the death must be declared upon religion. Our task is to destroy all kinds of religion, all kinds of morality.

Let him tell us how they succeeded. *Trud*, which means "labor," is the chief workers' organ; *Comsomolska Pravda* is "Truth for Youth"; *Pravda*, meaning "Truth," is the chief organ of the Communist Party; while *Izvestia*, "News," is that of the Government. In Southern Russia it is said that there is no news in the Truth, and no truth is the News. Writing in *Izvestia* in 1929 on the basis of the figures of his own department, Lunarcharsky affirmed that in 1917 there were only 700,000 members of the Communist Party, but in 1927 they had grown to 1,700,000. But in 1917 there were only 100,000 Stundists, and in 1927 over six millions. The Christians had outlived, outwitnessed, and outnumbered the Communists by six to one, and this in spite of Government support of the latter, and satanic and Soviet opposition of the former.

The Party Commander of the *Bezbojniks* (the Godless), Em. Yaroslavsky, has recently published an explanation which is an apology for failure in the Scientific Journal, *Antireligioznik*. In it he has to confess that *about two-thirds of the rural*

population, and one-third of that in the towns, still continue faithful to religion. He admits that while the Government can prohibit support of the Church, and separate the Church and the school by decree, "a decree is powerless to efface religious conception"; "being deprived of an edifice has not killed the religious feeling of believers," and even "the Pioneers frequent the Church in great numbers." He claims that the coercive measures have been a mistake: they have failed; and concludes that "The masses must be tamed by kindness." But—"We must outroot religion, and

the ministers of the cult must be viewed as fraudulent members of the Party. All our skill must consist in systematically and unremittingly depriving the Church of its head; in striking the blow at the Shepherd and alluring the sheep into our own stable" (sic!).

There is one reason why the anti-religious hosts have failed. Jesus said, "On this Rock (faith in Christ as the Son of God) I will build my church and the gates of hades shall not prevail against it" (Matt. 16:18). My Master always keeps His word.

Forty Years' Progress in Latin America

By REV. WEBSTER E. BROWNING, New York

*Secretary of the Presbyterian Board of Foreign Missions; For
Forty Years a Missionary in South America*

IN THESE chaotic modern times, forty years constitute as long a period in the life of a nation as in the life of an individual. Changes, rapid and cataclysmic, occur, even in the countries that have been fully organized for centuries and whose traditions and form of government appear to be crystallized and unshakable. In younger nations, such as those of Latin America such changes, though less sudden and dramatic compared with those of Europe during past years, are nevertheless well defined and epoch-making.

The writer of this article journeyed to Latin America, for the first time, more than 40 years ago, and, except for occasional visits to the homeland, lived all that time south of the equator. He has thus been able to note the changes in the commercial, political and religious life of the peoples of those lands which have marked their slow but sure progress toward equal standing with the older peoples of Europe and North America. A brief description of some of these changes may be of interest.

1. *Economically*—Forty years ago, the immense natural resources of Latin America lay practically untouched. The great modern industries of mining, cattle-raising, the elaboration of nitrate; banking, railways, manufactures, shipping, the importation of machinery and automobiles, and other commercial activities—all these were but in their infancy. The United States, in particular, had not attempted to discover in those lands a market for its excess products. There was not a North American bank south of Mexico, and the

United States flag was seldom seen on the few ships which then made the run to South America. The investment of North American capital, could not have exceeded a few hundred millions in all Latin America. In 1937, the total investment was reported to be about \$6,500,000,000.

2. *Politically*—Few governments of the very young republics were then more than oligarchies. A small number of families, in each of them, considered the presidency and other public offices their peculiar right and saw to it that the power was kept within their limited circle. As an illustration, one lady, known to the writer, was the daughter, the sister and the wife of a President of her country. Today, though not to the same degree in all the republics, the democratic form of government prevails, and most of them, like Argentina, Brazil and Chile, merit the high esteem in which they are held by the peoples of Europe and North America.

3. *Culturally*—Public instruction has made great advance and the formerly high percentage of analphabets has been correspondingly reduced. The oldest university of Latin America was founded 56 years before the first permanent English settlement was made in North America, and 85 years before John Harvard made possible the institution that bears his name. Today, the best of these universities equal those of the United States or Europe as centers of learning, and the intellectual spire of Latin America is as high as our own, though it is more slender. In the learned professions, especially in law and medicine, are found

men and women of the highest professional preparation, fully the equals of their colleagues in other lands.

4. *Religiously*—The pioneers and founders of the colonies of Spain in the New World differed from those who laid the foundations of religious life in what is now the territory of the United States of America. The groups that came to those shores, Catholic and Protestant alike, were simply seeking a place where, quietly and unostentatiously, they might worship God according to the dictates of their own consciences. Spanish discoverers and *conquistadores*, in the lands that now constitute what we call Latin America, were of a more militant mold and sought to establish not only the power of the King whom they represented but also that of their particular Church. They flung to the breeze not only the colors of Ferdinand and Isabel, King and Queen of Castile and Aragon, but also those of the Supreme Pontiff of Rome. Even the sails of the *caravels* of Christopher Columbus and of less worthy *conquistadores* who came after him, had imprinted upon them the figure of the cross and the words, "with this sign you will conquer." Columbus is said to have considered his name Christopher, "Christ-bearer," a good omen, and historians tell us that his hope was to secure funds from the newly acquired lands in order to finance another crusade against the Turks.

In view of this deeply religious motive that inspired and encouraged the Spanish pioneers in Latin America, which was largely in conformity with the spirit of the times, in both Roman Catholic and Protestant lands, it is not strange that the type of Christianity which became the official religion of the Colonies of Spain, and, afterward, of the younger republics that grew out of those colonies, should have been ultra-fanatical, extremely jealous of its own prerogatives, and disposed to resist, to the last degree, the entrance and propagation of the beliefs of any other sect or denomination. The spirit of the Inquisition, typical of the religious life of the time, especially in Southern Europe, was deep-rooted. Branches of that feared and hated body were set up in various centers, especially in Lima, the capital of the viceroys, and in Cartagena de las Indias, now one of the port cities of the modern republic of Colombia. So strong did the Church become, so thoroughly did it indoctrinate the peoples, that when the colonies, following the lead given by those of Great Britain, in North America, and by France, gave way to republics, at the beginning of the 19th century, the representatives of the Papacy were able to have written into the constitution of the newly-created states the words, "The religion of this State is the Holy, Roman, Catholic, Apostolic, to the exclusion of all others."

As a result of this exclusionist policy, when evangelical missions began to extend their work with greater earnestness and conviction, forty or more years ago, they found certain conditions which had to be overcome if that work was to be successful. Among these were the following:

(a) *There was no liberty of worship.* Free thought was in itself considered heretical; the press was under the absolute control of the Church, and, in some of the most backward countries, death was the legal penalty for adherence to any religion other than that of the dominant Church.

(b) *There was no civil marriage law.* The only legal ceremony was that performed by a priest of the State Church; children of those otherwise wedded were *ipso facto* considered illegitimate. Even Protestant missionaries, wedded on the field, were required to secure the services of a friendly priest. To satisfy their own consciences, they might have another ceremony performed by a Protestant minister, but this latter ceremony had no legal significance whatsoever.

(c) *There were no civil cemeteries.* The bodies of deceased dissenters were thrown into the sea, or were buried surreptitiously by night in some unfrequented spot. About the middle of the past century, a progressive Mayor in one of the South American capitals when converting a hitherto undeveloped hill into a park, found at its base a collection of human bones, and on the site placed a tablet with the inscription, "*To the memory of the exiled from heaven and earth who were buried in this place.*"

(d) *Possession and reading of the Bible was proscribed* by the Church itself and, under the influence of the Church, by officials of the State. A customs officer in Ecuador, toward the end of the past century, refused to admit a box of Christian Scriptures; pointing toward one of the towering peaks of the nearby Andes, he said, "*So long as Chimborazo stands, that Book shall not enter this country.*"

The distressing religious conditions that prevailed in the countries of Latin America a half century ago have been narrated in order to show the historical background against which we may throw into clearer light the situation as it is today.

The former unfortunate conditions have now very largely disappeared—due largely to a closer contact with Europe and North America, made possible, in part at least, by more modern means of communication. The changed situation has also been greatly helped by the liberalizing, reflex influence of Evangelical missions. Today, in every one of the 20 republics of Latin America, there is complete freedom of worship; the only legal marriage ceremony is that performed by an official of

the State; cemeteries are open to the dead of all faiths or of none; and the Bible is widely and freely circulated. In one South American republic, Brazil, there is now an estimated total of 1,500,000 Evangelical Christians; in all there is a steadily growing National Evangelical Church which is willing to cooperate in many respects with the infinitely stronger, dominant, ecclesiastical organization, for the spiritual instruction and upbuilding of the people.

5. *Internationally*—There is today a much better understanding between the Government, and, hence, the people of the United States of America, and the governments and peoples of the other countries of the Western hemisphere. Instead of the former policy of occupying a country with United States marines, in order to establish our conception of what we considered law and order, or exerting economic pressure to encompass our own ends, a more modern and more Christian “good neighbor” policy has been adopted and has been well received by all Latin American governments. Their people now look on us with a more

friendly eye and are evidently willing to forget some episodes of the past in which the “big stick” played too prominent a part.

Probably no part of the world has made such economic and cultural advance in the past forty years in a quiet and natural way as have the nations of Latin America. And their history is still in the making. Millions of Europeans, seeking refuge or the opportunity to better their conditions of life are wistfully turning their faces toward the great open spaces of Argentina and Brazil. Many thousands have already entered those and other Latin American countries, where they have established homes and have begun a new life under more liberal conditions. The Christian forces of North America, especially the Evangelical churches, have a great opportunity to aid these incoming thousands, making it possible for them not only to secure the right to liberty and the pursuit of happiness, but also to surround themselves and their descendants with the spiritual blessings that flow from a free Church in a free land.

Queen Salote of Tonga

KING GEORGE VI of Great Britain sent the following message to the queen of Tonga, a Pacific Island, on the occasion of the twentieth anniversary of her accession to the throne of Tonga. He said in part:

“The period of your reign has been one of steady and peaceful progress in the development of your kingdom. Medical and health services have been extended, educational facilities have been increased, roads have been built, and communication between the islands has been improved by the provision of wireless stations. And these achievements, of which your majesty may be justly proud, have been effected without in any way sacrificing the financial stability of your kingdom.”

Twenty years ago, as a young girl of eighteen, Queen Salote Tubou succeeded to the throne of Tonga. During the years intervening since that time, by her wise and statesmanlike rule, her keen, unflinching interest in the well-being of her subjects and her many excellent personal qualities, she has endeared herself to the people of her land. How deeply enshrined she is in their hearts might well be gauged by the remarkable demonstration of loyalty and affection displayed by them on October 11 of last year, the commemoration of the twentieth anniversary of her accession.

Queen Salote is known throughout the kingdom as a sincere Christian, one who not only be-

lieves in the tenets of Christianity, but is most energetic in seeing that her beliefs find practical expression in the daily life. With her, “Faith without works is dead.” She is a constant attendant at divine service, is a class leader, and is always present at the regular meetings of the Christian Endeavor Society. Not only has Queen Salote advanced the interests of her people in the material sphere, but she has also, by her Christian life and character, provided them with a splendid example of Christian living.

The great event of the celebration took place in the large public square where gathered about four thousand school children, as well as the Royal Guards and Band.

Then came one of the finest sights of the day—the march of four thousand school children, carrying Tongan flags in their hands.

The queen then departed, and as her car passed through the lines of children, she was hailed with hearty cheering and the waving of flags. Even after she had returned to the palace the public enthusiasm could not be restrained. The Tubou boys entered the palace grounds, followed by the other schools and the general public, until a crowd of several thousands had collected. Her Majesty’s appearance on the balcony and acknowledgment were the signal for more vociferous greeting. —By “*The Wayfarer*” in *The Missionary Review* (Australia).

The Story for Children

Tony Finds Two Friends

BY VIOLET WOOD, *New York*

"Won't you leave your children with me, Mrs. Rossetti?" the nurse at the Center invited.

Mrs. Rossetti turned to Tony, her ten-year-old son, to interpret for her. When she understood what the nurse had said, Mrs. Rossetti shook her head and gathered her three small children about her.

"You could stay, too, Tony," the nurse said to the boy, "and help me take care of them."

"I gotta pick beans," responded Tony.

When Tony told his mother what the nurse had said, the little group passed the Center and went out towards the field. Tony noticed several women leave babies and small children at the Center. He shrugged. Who knew what would be done to them in that place! Tony's family had been at the migrant camp only a few days and he had no idea of the loving care, the nice lunches, the toys and the Bible stories that were provided for the children of the migrant workers.

Down the long lanes between the rows of bean poles the little family went, snipping off the beans as they moved. Everybody helped fill the baskets. When one was filled Mrs. Rossetti carried it to the weigher who checked the number of pounds against her name.

The hot sun beat down upon the men, women and children working on either side of Tony and his mother. Although many were thirsty they could not stop even for a drink of water. Every moment of daylight counted, and if they were to make enough money to buy food they must be quick.

Tony's back ached, but he was bigger than his brothers and sister and he could not stop to rest. He must go on like his mother. His father lay sick in the tent

and it seemed wonderful to Tony to be able to help. As he snipped off the beans he thought of the time when his father had worked in the city, while his mother stayed home and took care of them. Suddenly there had been no more work. A friend had told his father of the need for bean pickers and they had packed all their belongings in a truck and had come to this big farm. Now father was sick for he had worked too hard the first few days.

At noon Mrs. Rossetti took out of her blouse a paper bag and gave them all cold biscuits for lunch. She and the children went on picking beans as they ate. But Tony could not eat his biscuit. Something was wrong. His head felt as if it were floating away. But he kept on picking, hoping that the funny feeling would pass. He suddenly fainted.

When Mrs. Rossetti called for help two men came over and carried the boy to the Center. When the nurse came she patted Tony's mother on the shoulder and in a few minutes he opened his eyes and tried to smile. "You just lie here for a little while and soon you'll be quite all right. I'll bring you a nice glass of milk in a few minutes. Tell your mother I would like to show her our little home here."

Tony translated this for his mother, whose eyes shone with gratitude.

The nurse beckoned to Mrs. Rossetti and took her into another room where babies lay sleeping in little cradles. In another room little boys and girls, just like her own, were playing together at sand tables and with blocks. In one corner a teacher was reading stories to the older boys and girls. All the children seemed very happy.

In the kitchen Mrs. Rossetti watched the nurse fill five glasses with milk. Putting them on a tray she carried them to the

room where Tony lay. His brothers and sister were standing by his bed and to each one the nurse gave a glass of milk.

As Tony's mother took her glass she spoke excitedly to the boy. Tony laughed, "My mother says you have nets over the babies' cradles to keep the flies away just as she used to have in the city."

"Ask her to leave you all with me tomorrow? You can go back to the fields in a few days, but it would be nice if you could stay here a little while. Your brothers and sister will love it."

When Tony told his mother she nodded happily, as she finished her milk and went back to the field.

The nurse brought in some picture books for Tony. One of them was a beautiful "Life of Jesus," and, as the nurse explained some of the pictures the boy looked up suddenly, and said: "Then I have found *two* new friends today!"

Making Use of This Story

The plight of the migrant is not well enough known by many people and yet it is a great social problem in America. Because the parents lose their legal residence by so much traveling, the children get insufficient food, improper shelter, no medical and dental care and very little schooling.

The Council of Women for Home Missions has Centers in many states and has done a wonderful piece of work with the children. Excellent material on the migrant is found in the pamphlet, "They Starve That We May Eat," compiled by Edith Lowry and published by the Missionary Education Movement (35 cents.)

Questions

What would you lose if you had no home, no school, no church?

What are some of the crops that migrants gather?

Are migrant workers necessary in America?

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY GRACE W. MCGAVRAN, INDIANAPOLIS, INDIANA

Enlisting a Congregation for Missions Through Visual Education*

"Seeing is believing" is an old adage. But rich old warp woven into today's tapestries gives patterns of beauty, luster and value.

If every Christian at home could visit and see the mission fields, their opportunities, their needs, their returns for service, the weaving of the pattern of Christ into the lives of peoples, not much time or money would need to be spent on promotion work for Christianity. In the entanglement of threads in our pattern here in our own land we are prone to grow discouraged, feeling it improbable that there are other spots on the earth where the Christ pattern is being distinctly and clearly woven.

If we cannot see these remote places, the next best step is to have them brought to us by the medium of the motion picture—as nearly life-like a portrayal as can be had outside the actual experience. Christianity has not been in haste to take on this wonderfully convincing method, feeling perhaps a worldliness about the very utterance of "movies." But at last, after the field of education recognized why the "eye witness" medium so grasped the world public, Christians have come to realize that these same eyes may prove to be inlets to the hearts and souls of vast numbers of people. Eyes that make hearts thrill and throb over scenes of intrigue or love may also stir those hearts to the thrill

and throb of enduring purpose as they witness Christian romance in China (yes, indeed, there is high *Christian romance* in China today, especially today), or a great mass meeting of untouchables in India, or a frightened African youth witness his mother's slow death at the hands of the witch doctor and his determination to run away and find the secret of the doctor who talks and acts with love at his Christian "medicine house" in the forest clearing.

A few weeks ago the film, "A Million Dollar Pig," taken by the American Mission to Lepers, was shown in a large city church. It tells the story of how a ten-year-old boy, Wilbur, sad because his mother had been able to furnish support for only nine lepers instead of ten, bought a little pig with three dollars which had been given him. The children of the community joined in feeding the pig, all the time envisioning that pig as bringing smiles to the face of some weary leper. It was finally sold for twenty-five dollars and the money was sent to help a little leper boy of Siam. Out of this experience came the idea of the "pig banks," over 100,000 of which have been distributed in America. They have brought in over one million dollars to aid the lepers of the world. Then the film shows the twenty-fifth anniversary of the event of Wilbur and his pig, "Pete," as it was celebrated in Wilbur's little home town of White Cloud, Kansas. Over one thousand people there, including Chief White Cloud and his tribe, honored Wilbur, now a successful engineer still giving of himself and his money to help lepers. A bronze tablet, erected in his honor, with Wilbur and

Pete and with a memorable inscription was unveiled. The film also gives a glimpse of lepers' suffering, and of lepers who have been helped.

At the close of the showing of this film in the city church the pastor arose and said, "I have today had a new vision of this great work. I think every one of our Sunday school classes should have one of these pig banks. I suggest that *all* of our Sunday school offering next Sunday go to the leper work and I promise to find means of matching, dollar for dollar, all that the Sunday school gives." He felt as we had felt after visiting the many leper colonies on our African way during the past months.

Films from mission fields are going to be increasingly available in the days ahead. The 1938 Africa Film Project has already released its first 3-Reel, 16 mm. film, "Ngoni and Her People." It movingly tells the life of a typical African girl. In it one really lives in the life of a girl of Africa; feels the heartache of a ten-year-old child torn from her mother and sent to harem life; feels the fear of the jungle where she hides, the doubtful serenity in the hands of her missionary rescuers, the school life, the romance of true love, which "never smooth did run" in Africa either, the power of the Christian life and all the problems it brings, as again she meets the witch doctor and his wiles. As the last scene fades you feel that you have been in Africa and you know that Christian missions pay. You have *seen* with your own eye.

Another six or eight films are being prepared on various phases of Africa, her life, her impor-

* We are indebted to Mrs. Emory Ross for this fine article. She last year accompanied her husband, who is executive secretary of the American Mission to Lepers, on a trip to Africa to see many of the institutions aided by that Society. She was formerly a missionary in the Congo and is now an active promoter of missionary interest in America.

tance in the world, the impact of civilization upon her, the need for Christianity to keep pace. Among the scenarios* are "The World's Stake in Africa," "Children of Africa," "A Day in an African Village," "Bwamba" (the life of a typical African boy), and "How an African Tribe is Ruled."

Yes, today the home church may see the foreign field, and seeing, may she believe the more and hasten to make the pattern Christian in those lands yet in the loom.—*Myrta Pierson Ross.*

Informal Use of a Movie

The parents of a missionary received, in their very ordinary mid-west town, a package from their children. It was a one-reel film, showing the missionary son and daughter setting up camp in a village, taking part in a church service, giving treatment to a baby with sore eyes, walking in their garden and romping with the grandchildren who had been mere babies the last time they were home.

With what delight the aging parents viewed the scenes, as their beloved ones moved before them. The missionary women of the church, naturally, borrowed the film. The showing was made into a gala occasion. The film was run through once. Then it was run through again. Comments and questions rose freely during the showing. Whoever had an idea as to the correct answer to any question ventured it. Then they ran the film through again. Details that had escaped notice came to the attention of the women now. Those present felt as if they had had a real visit with their missionary and his family.

Are you following that procedure when you show a film? Or are you having it shown as a formal part of your meeting, to be run through once, accompanied by its lecture or by polite silence, immediately to be re-wound, set into its case, and sent on its travels?

If there is a lecture, by all means have it used. It will help to clear up many puzzling bits,

and explain some things which will otherwise be without meaning. But announce that after the first running there will be a second, during which any questions or comments may be offered. Plan time to do this, so that no one will have a sense of being rushed. Offer to run it through a third time for those who would like to see it again, after the meeting has been dismissed.

Slow Motion in Using a Movie

The label on the film case read, "Twenty minutes will be required to show this film." A group of people, planning to use films in their churches, had borrowed from the mission board an entire set of five on the country the churches were studying, and were giving a sort of preview so as to be able to present them more intelligently from time to time. They started immediately after lunch to have them run through.

Nine o'clock that evening found them reluctantly re-winding the last film. What had happened? They found that while the speed required to run the film through in twenty minutes was quite correct for seeing that which is familiar, it was too fast to give them time to see *what happened* in scenes and actions quite unfamiliar to them. They therefore slowed the running to a considerable extent.

When that was done, they could actually see what was happening. For example, the quickly-run film showed a woman squatting before a mud cooking-place, doing something with swift capable hands. The slowed film showed her going through the process of handling the flat unleavened bread in the three simultaneous processes of molding one cake, while a second was searing and a third was being baked among the live coals of the fire.

Some parts of the film became tedious with the slowing up, but the operator was soon able to speed up sections which did not show detailed action, and to slow down on those which did.

Instead of rushing through two films, why not arrange a

more careful showing of one? Take time to slow down the action where it is necessary. You will need to go over the film at least once with the operator, before it is shown in the program in order to decide where the motion should be slowed, and how much. As you show it, be very sure to remark when you do so: "We will slow down at this point," having explained before hand the purpose of slowing down. Otherwise you may leave the impression that the people filmed are lazy or slow in their movements.

It is needless to say that some films will not gain by such treatment. Use good judgment in deciding when to use normal speed and when not to do so.

Remember that some projectors make a lot of noise. Whoever reads the accompanying lecture, or prepares a talk to go with the showing, should have a voice easily heard over the noise of the machine.

Newer Stereopticon Pictures

Color cameras have brought into the field of stereopticon slides something a great deal more vivid and delightful than we have had before. Slides can be made directly from the color film. No tinting of pictures with the colors running into each other, or failing to join! Furthermore, the picture-taker, instead of having to remember that he cannot count on color to do for those who are to see the pictures what its actual presence is doing for him, knows now that color, almost as he sees it, will be present in his film.

That opens a much wider possibility for enjoyment in the use of stereopticon slides on subjects of missionary interest. To be sure there are as yet few sets which have been made by the newer processes. But most sets have been vastly improved during the last year or two, and they begin to "tell a story" instead of giving a disjointed picture of places and people.

During summer months, the picture method of becoming acquainted with the missionary work of the church is well worth considering.

* Not yet available.

For Small Children Pictures Are Best

The flicker and movement of movie pictures are not any too good for the eyes of the small children. Furthermore very little of the motion pictures, designed to interest and educate adults, is of value for children of pre-school age.

The nursery and beginner child should not, however, be neglected in the use of visual education. One of the newest pieces of material, specifically planned for use with them, is the picture set "Children and Their Toys Around the World." It has eight pictures in color, and a leaflet with a short story to go with each. This publication of the Friendship Press sells for sixty cents and can be secured through your denominational book store.

The pictures are directly related to the child's interests. Each one shows a child of some other race or nation, with a toy characteristic of his environment.

This set should be part of the equipment of every Nursery and Beginners department. It might well be used in each child's own home. Individual pictures can then be hung in turn where the child will enjoy them.

Sources for Religious and Missionary Movies

Most of those reading these columns are familiar with the sources of missionary films. The important source for any church is its own missionary board. Arrangements differ. Many missionary boards loan the films free of charge, requiring only payment of express charges both ways. There is the additional cost of a projector which is usually rented locally by the church.

The Harmon Foundation, 140 Nassau St., New York, N. Y., is another very important source. Their charges are reasonable. Some of the Harmon Foundation films have been prepared in co-operation with certain of the mission boards. The Africa film, "Ngono and Her People" (referred to by Mrs. Ross in her

article), was sponsored by the Harmon Foundation and the Africa Committee of the Foreign Missions Conference of North America. "Song After Sorrow" is another new film which portrays the magnificent work in one of the leper colonies in Africa.

Films like the two mentioned may perhaps be secured from your mission board under the same conditions as other films of missionary work, or they may be rented from the Harmon Foundation. "Song After Sorrow," may be rented direct from the American Mission to Lepers, 156 Fifth Avenue, New York.

Investigate the possibilities. Write to your mission board for information. Remember that the number of copies of each film is limited so that requests need to be made well in advance of the date desired. We know that one group of films is dated up completely for four months in advance. Others, not on the country of the current study, may not require such advance booking. Try the use of this form of visual education in the near future. We venture to say that you will plan to include it very definitely in your subsequent study.

Using Maps with Juniors

When a Junior department was making a study of *The City*, as was suggested in the course, they used their own city as the object of their study.

The boys took a big map of the town and mounted it on beaver board. Starting with their own community they set out to discover and locate on the map the position of the Protestant churches of their city. When they found the actual streets running past their own church, a red pin marked the spot on the map! They did the same with other churches of their neighborhood. Then they went further afield. They secured the list of the churches of their own denomination in their town. What a surprise! Who would have guessed that in their own city there were so many churches of their own group? They located

each and marked its location with a red pin.

The study might have gone further, but did not. To attempt to locate all Protestant churches in a city the size of theirs would have taken more time than the enterprise was worth for that one study. But there, in visual form, lay the information that, scattered all over their city, were many churches which were working to make the city a more Christian place in which to live. In those buildings, week after week, men and women and boys and girls gathered to study, to worship, and to have fellowship.

Such a visualization of facts gives children a real sense of being a part of something which includes and yet is greater than their own local church group. It expands their horizon. It brings to their consciousness, in a way that mere spoken information cannot do, the realization of forces which are operating today to rebuild the world in Christian ways.

Maps, graphs and charts are not to be limited to Juniors alone. They are good for any age above Juniors.

Consider them for use in your church or parish house lobby. Or in your meetings when you have five minutes to present some information about missions which can best be imparted through this form of visualization. The small graphs and charts often sent out from Board headquarters, in materials for the information of leaders, can easily be enlarged to proportions such as to make it possible for a large group or an entire congregation to see them. Color can be used to make them vivid in their enlarged form, where only black and white was used in the printed form.

Never leave such materials hanging for more than a week or two. You do not glance at that store window where the display is the same week after week. Let your people become accustomed to finding something new, fresh and worthwhile on your display wall every week or so.

BULLETIN

Council of Women for Home Missions

EDITED BY MISS EDITH E. LOWRY, 297 FOURTH AVENUE, NEW YORK, N. Y.

WITH THE MIGRANTS IN CALIFORNIA

The bountiful state of California with its varying seasons, luxuriant farms, and many industries is faced with the tremendous problems of migrant people—people who trek from crop to crop, starving in between “prunes” and “cotton” because there is never enough to go around. When it is too hard to find food for three scanty meals a day, new clothes are out of the question; and these people are so very poor!

To help lighten their burden and bring some necessary relief, the Council of Women for Home Missions supports missionary nurses who serve these camps. Nursing and visiting the sick, telling the story of the Gospel to the children, finding help here, giving help there, from dawn to dark they go and always leaving a little hope, a little comfort and a great feeling of friendship.

Would you like to meet a few of these families who make their living in crops?

Take the family of John Williams—the children: Susanna, born in the “grapes”; Maria, in “melons”; Euphemia, in “prunes”; John, in “lettuce”; Raphael, in “nuts”; Josephine, in “cotton.” Truly children of the crops.

When the nurse came upon them she saw Maria walking very stooped so that her worn thin dress, her only garment, would not be touching her open sore which covered her abdomen and thighs. She was frightened as she stood before the nurse holding her dress away from her body with trembling fingers and told her story.

The family took to the road in 1930 when the father lost his job and joined the “Gypsies of the

crops.” It was while in “melons” in Imperial that Maria had her accident. According to her father:

“If I stay few more days to work in floods last winter and not go down to Valley, maybe I not have the bad luck, but I go. It’s cold. That day our children left alone. This one, Maria, she think she make herself warm burning paper. She light it. It catch her dress. This other one she want to throw on water, but the burning one, Maria, she scared, she run out the door all flames till she fall; she fainting then. Her sweater, it stops the flame from her face. She burned so bad, all over front. She in hospital six months. Eighty-seven skin grafts her mother give, but not much healing. I got no money, but hospital very good. The valley too hot for Maria, doctors say I must take Maria to where is cool; no more lettuce, no more melons, I go north to ‘prunes’; I take my family, and for Maria it is cool. The doctor there say, ‘you no live here,’ you take Maria where you live. What I do? Maria cannot live where is the heat; no doctor where it is cool. I feed my family? I must work. Doctor put on one bandage, I keep Maria with me. I do all the best I know. I keep burn clean with feather. It no get better. She seem sick; she no play like other children. Her dress, it hurts her burn, she walked stooped, like old lady. We have cot just for her. We move to ‘cotton,’ and you find her. She afraid, she shake all over.”

Here there is hope expressed in his brightened countenance, he is encouraged, as he continues:

“You nurse, you find her. Her burn so bad for so long; you come often, you do much for Maria. It take you long time, many bandages, much work for you, but now Maria she all well. God bless you nurse! We cannot say how much we thank you. Now, no more cotton, we go to valley for ‘lettuce’ and ‘melons’; work for me, feed my family. heat no hurt Maria now—she well!”

Then there is the White family from Oklahoma—father, mother, and four children. For ten years Mr. White had been the “handy man” in the little town that was their home. He made sixty to seventy dollars a month. That didn’t keep his



F. S. A. Photo by Lange

JUST AWAITIN'

family as they were growing up and it took more and more and it seemed that he made less and less. So at last they joined the caravan of folks off to “the land of promise,” California, to seek their fortune. Theirs was a wreck of a car, a truck, with a canvas over the top so that the mother and children could sleep there and the father drove as many hours as he could to make the trip as short as possible—it took them fourteen days—a four to seven day trip in a decent car. The trip was made in the pouring rain. They still shudder as they remember the terrible experience of losing a wheel on a steep grade, and the “panthers” that they could hear howling in the night, not to mention the flat tires that had to be fixed on the darkest roads. They felt that their crossing the mountains was quite as trying as that of the earlier “pioneers” of the covered wagon days.

They arrived during the mushroom season, and, as they had never had such a tasty dish they

relished it more than they could describe. Just by picking they could have all they wanted to eat. But the season was soon over and such things are just a memory.

A Brief Round in Camp Visiting

Leaving the nurse's home, we go seventeen miles on good highway, then eight miles on an adobe road, then the last half mile over what is supposed to be a road, and into the camp, thirty cabins in all. Separated from these are some larger cabins—these for the "permanent" help. It is wash-day. Tubs of water are being heated over fires built outside; clothes lines stretched between cabins filled with clean garments of all kinds, shapes and sizes.

Over one tub is a Mexican mother, rubbing away on a washboard, and beside her is her three-year-old, the youngest of nine. He has on two sweaters and a coat, and a dark cloth tied around his head.

The nurse discovers that the child has a temperature. She explains that he must be kept in bed, and she takes the child by the hand, leads him into the cabin, the mother follows and a little pallet is made in the corner of the cabin. His clothing is removed and he is slipped into a pair of warm sleepers that the nurse finds among her clothing supplies. That dark rag is removed from the only window in the cabin, and she explains to the mother that there must be sunlight. The mother isn't understanding why the cloth should not be about her child's head, because she explains, "Baby sick in the head," but she is willing to do as the nurse says, and does not miss a word of the nurse's instructions to "rub the child's chest four times daily with warm camphorated oil; give plenty of water and fluids, and keep baby in bed."

It is late in the cotton season, and many people are not working. Some have gone out to pick spinach but so little could be made they didn't stay. One man explained that he had made ten

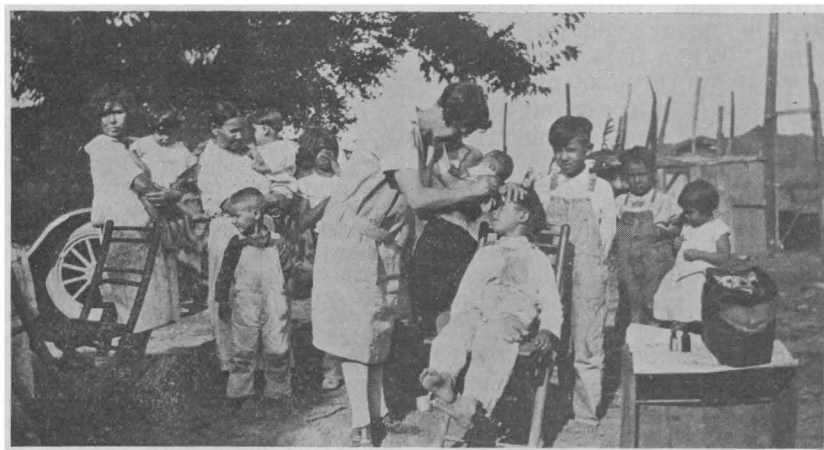
cents. Forty men went out and picked one crate of spinach.

A Mexican father doesn't know what to do. He asks the nurse. He explains that there is no more cotton to pick, and he only has beans for his family to eat. The nurse has no alternative but to suggest "relief." The father is proud, and explains, "I never ask for that in all time. I just move here. My wife she sick at heart, no can work much; I sick in stomach, cannot work all time."

Drive toward the foothills and on this road there are three camps. Roads impassable in rainy weather. It is ten miles to the first.

They are healing now. The druggist was afraid to undertake treatment because of the severity of the burn, but the nurse "breathes a prayer" and gives the necessary treatment for it is sixty miles to a doctor, and besides there is no money. The druggist thinks it is the "prayer" that did it—healing, he thinks, was impossible otherwise.

On to another camp and the road is still slippery, and it is ten miles distant. This camp is built beside a canal. Here the Council nurse spent much time, effort and energy toward solving the problem of sanitation. The grower was very cooperative. Some families asked the camp



EYE CLINIC IN A MIGRANT CENTER

The nurse recalls that this camp was one of her most unsanitary camps, so much so that the camp manager remarked to her, "I believe these children are the dirtiest of all cotton camps." That can't be said now. The camp manager and the campers too were most cooperative in changing things. Health kits containing wash cloth, soap, tooth-brush, and comb, were given to the children.

The nurse inquires about Mr. Gonzales who was burned so badly at Christmas, and discovers that he has learned that she is in camp and is getting the "water boiling" for her to use in dressing the wound. He has learned that it had to boil ten minutes before she could use it. First and second degree burns were on his left shoulder and upper arm—he had fallen on the stove.

manager concerning the nurse's authority, and the grower issued the order that if families did not cooperate with the nurse that they would be moved out. Camp and cabins were cleaned. Five gamblers who had caused the nurse no little concern, were moved out. Order prevailed.

The sentiment of the people whom the nurse serves is best expressed by the tribute to the nurse by a country doctor who depends on their help to bring healing and health to these migrants. "So much is heard and read nowadays of organizations and agencies doing this and that for the migrants, but the one who does the most and the most worthwhile thing in helping the migrant is the little missionary nurse who rarely ever gets one line of printed matter concerning her work in the paper."

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

LATIN AMERICA

Cooperation in a Church Bell

We all know about the denominational cooperation among Christian forces in Puerto Rico; of the union enterprises which include a theological seminary, book store, newspaper, university pastor, exchange of pulpits, and other manifestations of the cooperative spirit; but this spirit does not end with formal enterprises. When the Yauco Baptist Church, for example, had a 500 pound bell that would not fit its tower, and the Ensenada Presbyterian Church had a large tower but no bell, the Presbyterians bought a small bell and gave it to the Yauco Baptists, while they in turn presented the Presbyterians with their 500 pound bell.

Rural Schools in Mexico

The Federal Government has put in operation some very practical ideas in rural education. Two groups of Southern Methodist missionaries visited a number of these rural schools last year, and their impressions are reported in the *World Outlook*. Almost every country school has a little store which the children themselves manage, thus learning how to buy and sell and order supplies, such as pencils, tablets, crayons, cookies, etc. Some have kitchens where the children learn how to prepare many varieties of food. One school visited maintained a barber shop, while practically all of them raised some living thing—chickens, rabbits or pigeons.

Nearly every school has an annual exhibit of needlework, and there are special projects to be undertaken by high school girls; perhaps a layette for a baby brother, or her graduation outfit, while manual training is of-

fered the boys. Near Saltillo, boys are taught in school to make rope, and other articles from raw materials they have raised. They learn the art of making dyes, and using them. At the same school, the boys farm a tract of land, raise cattle, hogs and bees.

Culture Missions, something like an Institute, are held at intervals all over Mexico. For a period of ten days, five or six educators meet with teachers for lectures and discussion, with graphs, charts and posters. Such subjects as the cause and cure of eye trouble, or the digestive processes, are presented. This is work along constructive lines.

Protestant Youth in South America

The Protestant young people's organizations of Argentina and Uruguay held their second biennial conference last April, with more than 100 delegates, representing seven denominations, in attendance. There were three visiting delegates from Brazil. The program centered around the deepening of spiritual life, and the challenge of the present day to young Christians. Three things stood out: first, interest in aggressive evangelism; second, a passion for closer cooperation in Christian service, irrespective of denominational differences, and a sense that Protestant Christians are bound by a common loyalty to Jesus Christ; finally, a desire that Christian forces may reach out into the realms of popular literature and social life.

In these two republics, young people's work is organized under two national federations. Each publishes a religious monthly, informative and well edited. For several years the Argentine federation has maintained a bi-

weekly broadcast of religious programs. A Latin American Youth Conference is planned for February, 1940, in Lima, Peru.

—*Christian Century*.

Among South American Indians

The treaty signed between Bolivia and Paraguay leaves the way open for Christian work among pagan Indians of both countries, especially in the Chaco area between the two. Various independent organizations have expanded their work among Bolivian Indians; while the South American Missionary Society has completed fifty years of work in the Paraguayan Chaco. In Chile, the same mission has developed a work among Mapuche Indians, two of whom have been ordained deacons.

In the Argentine Chaco, work has been most encouraging. At Easter 68 adults were baptized, and a new area has been opened. The Unevangelized Fields Mission has continued its pioneer work among Kayapo Indians of Amazonia, who, it will be remembered, killed three missionaries (the "three Freds") in 1935.

—*International Review of Missions*.

After the Earthquake in Chile

Reconstruction work is under way in Chile, following the disastrous earthquake, and at present there is a huge construction camp at Chillan, located there for months. Military authorities have permitted Mr. William M. Strong to open a center for rest and evangelism right in the heart of this vast encampment,—its only place of diversion.

Evangelical workers were left practically unharmed by the earthquake, says Mr. Strong. He

adds that when in 1757 half of Concepcion sank beneath the surface in a similar cataclysm, blasphemy, drunkenness and indecency were put aside for a long time; and asks if perhaps a similar result will follow this latest catastrophe.

EUROPE

On the Montmartre, Paris

The Tabernacle Church on the Montmartre has a corps of devoted workers. M. Charlet, an evangelist, was a merchant, a Parisian skeptic, whom God called to the ministry of preaching. André Funé is son of a French farmer, who is working at real financial sacrifice with his wife, a registered nurse. In 1925 a young Swiss engineer, Alfred Escher, gave up a career to serve this mission church. Fifteen Hollanders have found Christ in these meetings. M. Jacques Blocher, trained in the University of Paris and in the Bible Institute, Minneapolis, is another worker. M. and Mme. Dumesil sold their property at Dieulefit to serve as unpaid volunteers. M. Memmert came in 1933 after careful preparation in the Bible school of Pastor Saillens at Nogent-sur-Marne and in Glasgow. This does not exhaust the list.

An effective agency is the Gospel poster; 500 of these have been put up in Paris and suburbs. Many persons have bought copies of the Scriptures as a result. Sometimes professional bill posters tear them down; sometimes unexpected results are produced in connection with other posters. For example, a poster announcing a grand ball, had this significant addition attached: "And after it is over?" Most of this work is done by the young people of the Tabernacle.

—S. S. Times.

Gospel Work in Spain

Reports vary considerably in regard to the prospects for evangelical work in Spain, now that the war has ended. Protestant churches are permitted to open in some centers, in others they remain closed. When General

Franco occupied Catalonia, evangelical churches were not interfered with, but it is reported that those in Barcelona are closed, though it is believed to be only a temporary measure.

—*The Christian*.

The "Church of the Den"

Long before Wycliffe and Hus were born, the Waldenses preached the Gospel which reformers afterward taught in Europe. A few months ago a group of British tourists visited the great cavern known as "the church in the den." During the time of the persecution of the Waldenses this cavern was used as a secret place for worship and study of the Bible. Access to it is obtained by crawling through a narrow tunnel formed in the long past by a terrific upheaval, when the great rocks fell into the position which they occupy today. From the tunnel one emerges into an immense natural cathedral, the only shaft of light coming through an aperture in the roof. In this spot hallowed by the prayers of martyrs a feeling of awe came over the visitors—a feeling that extended to the muleteers who had guided them to it. They reverently removed their hats upon entering. One of them approached the leader of the tourist party and said, hesitantly, "If Monsieur prayed?" And so, with bowed heads and hearts uplifted to the Saviour of all, English, Irish and Italian, each praised Him there for the past, and asked His help in the future for the Waldensian Church.

Confessional Church Crisis

Three new demands made on the Confessional Church by the German chief of police, Heinrich Himmler, indicate that the struggle between the Church and State is nearing a decisive phase. These demands, as reported by the *New York Times*, were: 1. The Confessional Church shall relinquish its claim to a share of the church tax. 2. The Confessional Church shall surrender its status as a corporation of public right. 3. The Confessional

Church shall transfer the right of the use of certain cathedrals, yet to be named, to the Hitler Elite Guard for their neo-pagan ceremonies.

All three demands were refused on the ground that the Directorate was not empowered to make any such decision. The demands were issued by the chief of police over the head of the State's church minister, who is reported to have fallen into disfavor among the radical element of the government; a report that is coupled with the statement that the "Gestapo" (secret police) are sick and tired of the whole church business.

Encouragement in the Ukraine

September 25, 1938, was the 950th anniversary of the founding of the Ukrainian Lutheran Church. At that time a Harvest Festival was celebrated in Stanislau, when people came from every direction, by wagon, train or on foot. All Evangelical Lutherans participated in a communion service, creating a profound impression upon all those present. The Stanislau pastor, Rev. Theodore Jarczuk, writes of the victories of the Gospel of Christ among these people: "The results of this Harvest Festival led to arrangement for a similar service for the Reformation Festival on October 20. Attendance was even greater. Those who passed the chapel were astonished at the crowd of people, and said: 'These Lutherans believe in God.' The Festival concluded with the singing of 'A Mighty Fortress Is Our God.' In many different ways the work was advanced."

Pastor Jarczuk writes further:

It has long been the custom of Lutheran Ukrainians to worship on Epiphany at the bank of a river, in commemoration of the preaching of John the Baptist at the River Jordan. A few months ago such a service was held on the banks of the Dniester. The crowd was constantly augmented, the nearer it came to the river. From all neighboring villages came the followers of the Gospel and the curious. At the place where the service was to be held, thousands of persons had already gathered, listening with the greatest interest to every word of the service. Among those present were some who had come to disturb the serv-

ice. From the other side of the river a group of agitators came across in a boat. As they were crossing one of their number cried out: "Either I will throw the Lutheran pastors into the water or will drown myself." But when the service began they listened, and the longer they listened the more attentive they became. Soon the anger faded; they took off their caps and began to nod approvingly. At the close of the service the young man who avowed that he would throw us into the water joined our brethren and began to make known his sympathy.

AFRICA

The "Book of Manners"

Mrs. E. M. Bailey, of the United Presbyterian Mission at Minia, Egypt, writes that one of the most encouraging things that has happened in the Christian school in a long time is the voluntary request of some of the graduates for a special Bible class. They are now in a government secondary school and they find there an atmosphere of profanity and rudeness very different from the Christian school where they grew up. They are coming on a free afternoon to study the Bible and have brought several of their new Moslem schoolmates with them. One of them, when the Bibles were brought out, asked what they were. A Moslem girl from last year's graduating class replied: "That's the book we get our manners out of."

Among the Berbers

Monsieur Warren, of the Paris Evangelical Missionary Society, has recently visited the stations of the North Africa Mission in Tunisia, Algeria and Morocco. In *The Link* he describes the curious Berber villages of flat-roofed houses, reminiscent of the adventure of the spies in Jericho (for Berber tradition has it that the Berbers are the descendants of Canaan's inhabitants, driven out by Joshua). This sturdy race is not deeply grounded in Mohammedanism, and therefore more or less open to the Gospel. More than fifty years ago, the founder of the North Africa Mission was interested in them, but the door was not open for evangelization. Years later, an English lady-artist built a home

at Menâa, found no sale for her pictures and turned to fruit culture, finally gave that up also, and offered her home to the Mission. There was no money to buy, but she agreed to rent and now the Mission is established there.

The entire Bible is available in Kabyle; portions have been put into the Berber dialects of Morocco. So far, the Scriptures are almost the only literature in these dialects.

School in Elephant Land

Children from the kraals of southern Rhodesia attend schools which are merely thatched roof sheds, and these are often destroyed by herds of roaming elephants. In these so-called "light houses" it costs about \$1.40 apiece to give the children an elementary education, and is their only chance to secure one. Of this sum, the government supplies 68 cents, the American Board contributes 30 cents and the pupil must somehow find the other 42 cents, and also buy his books. This would barely supply movie tickets for the American child, but we read of one lad who walked six miles, each way, to cut grass for six cents a day; sold tomatoes from his mother's tiny garden, and finally, to complete the 42 cents walked six miles with a bunch of bananas on his head to sell them for a few cents.

In the same section of Africa there is conducted each year an interesting ceremony called "The Seed and Hoe Consecration Service," a blending of long established African custom and Christian practice. Men, women and children come with seeds and hoes. The pastor recalls how the people would bring grain to the chief to be blessed so that it might be productive. "Here," he points out, "we are bringing grain and hoes to God for His blessing on our work." At Chikore, Rev. Frank T. Meacham reports that the Community Demonstrator spoke on the parable of the Sower and then representatives of the congregation stood before the altar and repeated a pledge consecrating themselves

to work with God in the planting and working of their gardens.—*American Board News*.

"Separatist" Groups

These religious groups in the Union of South Africa number over 500, according to official figures. Similar movements are found in other parts of Africa. Whatever may be the underlying cause of the rise of these sects, they are hindering the spiritual growth of the African Church. In general, the separatist groups are formed by those who are moved by personal ambition or who wrongly interpret the Scriptures; by those who are seeking to avoid discipline or have been disciplined by the recognized churches. Sometimes the movements spring from reasons which are racial or political, or from the hope that in the ecclesiastical sphere the African will be able to obtain a freedom of action which is denied him in the political. Owing to the high proportion of illiteracy among the rank and file of the African people it is always possible for a leader of strong personality, by specious promises to carry numbers of people with him into the body which he forms.

—*Congo Mission News*.

WESTERN ASIA

Another Side of Palestine Picture

It is heartening to sight some islands in the sea of trouble which is Palestine. One is what has been described as a "boom" in Christian education. The C. M. S. Girls' School at Amman has the confidence of prominent Moslem families, and is looking toward a boarding department for village girls. The Bishop's School for Boys in the same town is becoming a cultural center, and pupils of the different communities are mixing without strain in these schools. A marked increase of interest in social work is noted; large numbers of the elder boys and girls volunteered to teach in daily vacation Bible schools during the summer holidays, and took a deep interest in the thousand or

more children who attended the score of schools held.

Christian medical work stands out. There is a new hospital at Es Salt, and a small temporary clinic is at work in Jerash. Other hospitals and dispensaries report increasing work. It seems certain that the spirit of Christ is at work, and new hope has arisen that the land sacred to three religions may again become a land of peace.

—*International Review of Missions.*

Palestine After Eighteen Years

Moses Bailey, writing in *The American Friend*, describes the changes he observed in Palestine when he returned after an absence of 18 years. Better roads, more land under cultivation, increased orange groves, shade trees, irrigation systems, modern ways of doing things, were superficial changes first noted. Perhaps the tremendously increased hatred, fear and economic instability might also be signs of modernity. In the midst of all this it is difficult to train boys and girls for a useful life. Fiery nationalists' idea of education is to have their wits sharpened the better to supplant their opponents.

Mr. Bailey finds two outstanding attributes in the Arab mind: a genius for friendship and a keenness for hard study, not surpassed in any other race, so far as he has observed. Friendliness and ability form a combination that can go far. There are two disadvantages, however, as Mr. Bailey sees it; religion, whether Christian or Moslem, is materialistic; and the fact that the Arab feels first and thinks afterward; this makes them a fertile field for the demagogue.

Materialism in Turkey

The westernization of Turkey goes on apace; so much so that missionaries are saying that it is not primarily Mohammedanism, but materialism with which they have to deal. In many government schools there is not only no religious and moral teaching given, but distinct anti-religious teaching. The children are

taught that there is no God, no use in prayer, and that educated people have ceased to be believers.

On the other hand, there is developing a more open-minded attitude towards many matters, including religion; and although there is no wide-open door for Gospel preaching in Turkey, the evangelist can get a hearing if there is no suspicion that his message has any political bearing. There is a free field for the circulation of Christian literature; and the Scriptures, which have been published in Latin script, are selling readily. In the Istanbul area it has been found that the establishment of small, scattered prayer groups among the members of the Evangelical and Oriental churches has served to strengthen and encourage them in life and witness.

—*International Review of Missions.*

INDIA AND BURMA

Years of Progress

The All-India Women's Conference is the acknowledged advocate of the women of India, without any distinction of creed, caste or class. It has a membership of over 8,500. At its 13th session, about 200 delegates were in attendance. The criticism that the Conference was only for ladies of leisure was refuted, for the delegates were mostly teachers, doctors and other workers.

The work of the conference during the past year has been constructive and extensive. Public opinion has been enlightened as to divorce, polygamy and the legal disabilities of women. Agricultural improvement and home industries, such as leather work, clay modeling and needlework, have been organized in several centers. Considerable attention had been paid to maternity and child welfare, and clinics providing free medical treatment, and in some cases free milk and clothing, had been established at some centers. The insanitary condition of certain schools and mill areas had been tackled by a few health commit-

tees. An interesting experiment calculated to abolish *purdah* was the formation of a "family circle" in one constituency, with a view to promoting inter-communal friendship and inculcating a healthy sense of freedom among the sexes, and to encourage sport.

Thus Hindu, Mohammedan, Sikh, Parsee and Christian women are cooperating for the uplift of India's Women.

—*Women's Missionary Magazine.*

Soviet Combats Missions

The *Bombay Press Service* reports:

The Soviet Russian Godless League has decided to establish international schools in Moscow to train propaganda experts to combat the missionary work of the Christian Church in the colonies, especially the humanitarian and cultural work. Indians, Negroes and Arabians will be among the candidates to be trained in these schools.

The *Bulletin* adds:

According to information received in London, special propaganda campaign for British India is announced by the Riga press bureau of the Godless League. The campaign includes, among other things, the scattering of 10,000 Russian atheists throughout India.

The same facts have been noted in European papers.

Plea for Economy

The Social Reconstruction Committee of the American Marathi Mission presented to the Annual Meeting of the Council a recommendation on family problems, among them the extravagant marriage customs prevalent in the Indian Christian community. It was urged that all Indian Christians and especially mission workers arrange only simple and inexpensive weddings, without giving dinners to the community, or spending money on bands, on processions, on lights or on rich clothing for bride, bridegroom or relatives; and without borrowing any money for the occasion. To encourage those who would prefer to arrange weddings within their means, but who yield to the pressure of social opinion, it was recommended

that Christians should not attend extravagant wedding festivities.

It was further recommended that all mission schools and institutions should introduce practical projects which through experience will teach all students and workers the value of money and how to use it; and will also definitely discourage them from going into debt.

—*Dnyanodaya*.

Bhil Christians

The story of Christian Work among the Bhils goes back to the year 1828, when a British officer, an earnest Christian, was in charge of Rajputana, and in his administration of the district prayed for the day when these people might hear the Gospel. But it was not until 1878 that steps were taken to found a Mission among these aboriginal tribes. The C. M. S. put an appeal in the church papers for a missionary to go to the Bhil country, and two years later a young recruit went out. After ten years of uphill work, results began to appear, and by 1892 there was a small Bhil Christian Church. Coming down to 1939, how has this Mission fared? A recent report says that churches have been established in nine main centers with a total membership of 1047. Schools have been opened and there are now over 500 pupils in them.

There is also a well developed medical work. Presbyterians have a mission among the same people, and many thousands have been baptized in the last few years.

The work is quiet and intensive; sporadic persecution breaks out from time to time, but the missionaries carry on faithfully the activities of schools, hospital, evangelism and pastoral care. —*C. M. S. Outlook*.

Women Volunteers

For some years at Baitalpur, it has been the custom for Christian women to volunteer for evangelistic service in the neighboring villages. Mrs. E. W. Whitcomb who went to Baitalpur after furlough knew nothing of this custom, but was

reminded of it by one of the women, a fact in itself encouraging. So a meeting was called to plan the campaign, and instead of the six women expected, eighteen presented themselves for instructions.

The women were divided into groups of three or four, and each group was assigned a definite number of homes to visit; thus all the homes in one village were visited in an afternoon. In two homes the workers were asked to pray; those who asked for this said they had faith, but to accept Christ openly was a different matter.

Mrs. Whitcomb went with a different group each day, and was deeply moved by the earnestness of these women in giving their testimony. Their spirit of good will was contagious, and great benefit came to the workers themselves, for they contrasted the hopelessness of the villagers with the blessings of Christianity.

—*Outlook of Missions*.

Political Advance Helps Evangelism

A writer in the *Missionary Herald* argues that the obstacle to progress represented by financial retrenchment will turn into a stepping stone to indigenous evangelization, and the steady building up of an indigenous church, because of the political development of the past year or two. India has taken a long stride toward independence, and from now on is ruling herself as never before; so also she is beginning to realize that she must also evangelize herself. This is the trend of India's Christian movement; self-government must be paralleled by self evangelization.

In the light of this conclusion, the United Theological College of Western India is redoubling its efforts to supply a trained ministry, and thus do a work of strategic importance for India's future.

Indian "New Life Movement"

As an outcome of the Maramon Conference, Christians of Travancore have decided to in-

augurate a New Life Movement, with the following objectives as their goal:

No filth in the house or around it.
Every Christian wear clean clothes.
No debts contracted through marriage.

No excessive interest.
No expensive feasts.
All disputes settled out of court.
Punctuality.
Cleansing of tobacco from personal and social life.

No liquor.
Adoption of a salutation—folding hands and saying *namascaram*.

At least one-tenth to Church, Christian work and charity.

Wiping out the remnants of caste.
Family devotions every day.

No recreation that cannot be taken in the name of the Lord Jesus.

A cooperative in every village (Kagawa method).

Wiping out of illiteracy.

Cottage industries in every home.

—*National Christian Council Review*.

CHINA

A Visitor's Impressions

A traveler visiting nine outstations and one main station of the China Inland Mission, remarks that three things impressed her especially: the earnestness of the women, their desire to learn and their extreme poverty. In every place women walked from one to four miles in the early morning, bringing just a few pieces of dry bread for the noon meal, and would sit on hard benches all day studying a hymn, memorizing a bit of Scripture, struggling over a few characters. When the last meeting was over they would trudge back 3 to 8 *li*—not only not complaining, but pathetically grateful for the privilege of coming. Wind, cold, heat, in no way deterred them, and they seemed never to tire of meetings, seldom less than two hours long. They have a very real faith, and to listen to their stories of answered prayer is impressive. Many are in direst economic straits, yet not one asked for financial help; many even brought gifts of eggs or sweet potatoes to the Mission.

The visitor mentions the prevalence of demon possession. One saw and heard much of the powers of darkness. In one instance

two Christian workers knelt for two hours beside the afflicted person in continuous prayer before release was finally given.

—*China's Millions.*

Reveals War Conditions

The Presbyterian Mission in Peiping received the following letter in Chinese, written by an evangelist living 30 miles outside of Peiping. This is the translation:

Do not turn your face away from this my letter. But incline your ear to your evangelist, a man filled with grief. Since my eyes last saw you I have been as a tree without leaves. I have suffered from one new moon to the other. The church members have passed through four calamities: war, banditry, flood and famine. In this our country there is no law, there is no peace. Bandits entered our town. They came with big shouting, they left in clouds of black smoke. As a whirlwind they went over the land. Spoiling and violence was before them. At random they killed young and old. And they considered it but nothing to rope seventy of our men together and throw them into the river. In a well near our church twenty-eight women and girls found death in escape from their hands. Young Mrs. Wang, the wife of him who tends the sick in the mission hospital, was one of them, also Mrs. Yang and her daughter, whom you know. In wartime life is truly cheap. The iniquity of our time is fiercer than evening wolves. The bandits trampled down the harvest, burned our homes, kidnapped the girls, and plundered the stores. They took away our donkeys and drove our pigs before them.

Thou, Shepherd-teacher, will remember how the people used to sing as taught at the evangelistic meetings. Now everyone is quiet. The men look worried, the women have forgotten how to smile. For many, death seems more desirable than life. A great many have no home, no clothing, no money. O, thou who art safe out of this spot of calamity, incline thine ear and knit the little thread of our hope into a rope of victory.

—*Evangelical Christian.*

What About the Communists?

One who has lived long in China, in a personal letter to a friend, throws light on a question often asked: Is China going "red"? This writer says that Chinese communists have abandoned many of their ideological concepts, originating in Russia, and much of their violence; they are now Chinese, first and foremost; their aim

now is to institute a movement for socialized reform compatible with the aspirations of all progressive people. Portraits of Lenin and Stalin have been replaced by those of Sun Yat-sen and Chiang Kai-shek. This has been amply corroborated by others who know China; and this destroys the point of Japanese assertion that they are fighting bolshevism.

Future of Medical Missions

Dr. K. C. Wong, Secretary of the Council of Medical Missions, says that of 217 mission hospitals 81 were (in March) in "occupied areas," 82 in "fighting zones" and but 54 in "free China." A survey made some months earlier showed that of 34 mission hospitals in east China 11 had been bombed or destroyed, 12 had been damaged or looted, 7 were "occupied" and 4 were closed. Since this report some have been recovered and opened, but almost every week one or more has been damaged or destroyed.

Doctors and nurses are sadly overworked, with most of their Chinese staff gone. However, European refugees have rendered assistance. So overwhelming are immediate demands that there has been no time to plan for the future. Relief funds will not last forever; doctors cannot run one-man hospitals indefinitely with from 100 to 200 clinical patients daily besides their inpatients. Before the war many of these hospitals were practically self-supporting but for the missionaries' salaries. Now the supporting constituency has fled.

One conspicuously efficient hospital recently was approached by the Japanese to rent or to sell the plant to them, and it is reported that a refusal will be met by the challenge of a new hospital designed far to outshine the mission institution.

—*The Christian Century.*

In Western Tibet

Rev. Walter Asboe, Moravian missionary, reports both encouragement and disappointment in the Tibet field. A severe boycott of missionaries and native Chris-

tians gave cause for alarm, as it extended to local shops and even necessary food was unobtainable for a time, but happily normal conditions have been resumed. One unfortunate result was the apostasy of a whole family of Christians with the exception of one of its members; and this circumstance was the more painful since the head of that family had professed Christianity for nearly forty years.

More Gospels are entering Tibet than ever before. Last year, with the financial support of the National Bible Society of Scotland, an adventurous journey of two months was undertaken by two evangelists who reported the acceptance of hundreds of copies of the Gospel.

During the first three months of its existence, the "Gospel Inn," of which mention has been made in these columns, more than 800 travelers and pilgrims, 700 ponies, yaks and donkeys found shelter and more than 200 patients were treated for minor ailments. A capable Bible woman and her husband are in charge of the Inn. Beside the daily Gospel talk, each lodger receives a tract, or buys a Gospel before he leaves. A public library and reading room have been established, where daily papers and magazines are available. Another plan to extend the usefulness of the Inn is that of opening a grocery, where tired pilgrims may buy such necessities as tea, butter, flour and kerosene. Judging from the extent to which this has been used, the new venture is a success.

—*Moravian Missions.*

JAPAN-CHOSEN

Christianity Gets Official Status

The 74th Japanese Diet has recently passed all the 89 bills introduced, not one being rejected or even altered materially. The enactment of the "Religious Bodies Bill," which in one form or another has for 40 years been a bone of contention in legislative circles, may have great or little significance for Christianity depending on what happens in other respects. While ac-

knowledging the right to religious freedom guaranteed by the constitution, the bill puts all religious organizations under the regulation of the Ministry of Education. Creedal positions and forms of worship must be acceptable to the authorities; administrative, legal and property affairs must conform to regulations, and all changes must be promptly reported.

Some Christians say that the new bill merely legalizes conditions long in force; that Christianity is now specifically recognized as one of Japan's three accepted faiths, hence prejudice on the part of petty officials can no longer be a handicap; that the new legal status accorded both denominations and local communions will prove of advantage in penetrating conservative and bigoted regions; and that the bill will discourage the development of superstitious faiths of all sorts. The danger of state regulation is minimized.

—*Christian Century*.

"Nippon Seisho Kyokwai"

This is the name of the Japan Bible Society, recently organized. It marks another step in the cooperative plans of the older Bible Societies, and reveals the courageous way the younger churches are rising to increased responsibilities. One of the things that stood out clearly at the Madras Conference was the fact that these younger churches have made great strides. Many of them have grown up in lands where Christianity was unknown less than two hundred years ago.

Many Japanese Christian leaders have been concerned that the Scriptures in use in Japan bore the imprint of foreign Bible Societies; and after a number of conferences of representatives of the foreign societies and their Japanese advisory committees, a constitution was drawn up and ratified last October. The essential objectives are the same as those of Western societies: the translation, publication and distribution of the Scriptures, without note or comment. The governing body is composed equally of Japanese ministers, of Jap-

anese laymen and of missionaries; one half are to be chosen from eastern Japan, and one half from western Japan.

Large Bible rallies in Tokyo and Osaka give evidence of a determined spirit in this movement. —*Bible Society Record*.

Chinese Y. M. C. A. Suppressed

The Tokyo correspondent for *The Christian Century* made a visit to the parts of the city where formerly many Chinese resided and where the Y. M. C. A. and other cultural institutions sought to serve those from the Celestial Kingdom. Chinese are there still, but both Chinese and Christian institutions as such have disappeared. There was a great exodus of Chinese students from Japan in the summer of 1937. Now hundreds of Chinese youths are again coming to Tokyo for study—this time from the occupied regions of China. But who now will help them as did the Y. M. and Y. W. C. A. and the churches in the days when Sun Yat-sen, Chiang Kai-shek and C. T. Wang were occasional sojourners there and had many friends in Tokyo interested not in the politics but in the souls of these youthful seekers after truth?

Medical Work in Mines

The Oriental Consolidated Mining Company in Korea is known as the American Mines. Its president from the beginning until he died in 1927 was Henry C. Perkins of New York who, throughout his life, had a deep interest in the lives of the miners and their families, one evidence being the maintenance of medical care for these workers.

Much could be said of the general policies of this company; how it has never been in the courts, has always paid at least one yearly dividend; never fluctuated prices nor padded its reports, but there is space only to speak of the medical work. The company maintains a little hospital with room for 25 to 30 inpatients. Through a dispensary and clinic connected with the hospital 75 or more patients go daily except Sundays. Medical

and surgical work is done by one foreign and one Korean doctor.

In 1938, the company spent over 60,000 *yen* for this medical service. There were treated in the wards, dispensary and the surrounding villages more than 40,000 patients (this is a record of treatments—not different patients). There were more than 400 major operations. Of the treatments more than 10,000 were for outsiders. No charge is made to anyone, but patients not employed by the company must pay for their own drugs and operating material. The company has never been known to refuse to send their doctor to distant villages to see seriously sick Koreans.

—*Korean Mission Field*.

What Medicine Has Done for Chosen

To form a correct appreciation of the part played by medicine in the regeneration of Korea, says Dr. O. R. Avison, one must know what were the conditions when Protestant missions entered the country in 1884. Even forty years ago, practically everybody was pock marked. All children were expected to have smallpox before the age of two; so many of them died that mothers thought it hardly worth while to count a child as a member of the family until he had survived this disease. An epidemic of Asiatic cholera was expected every five or six years. Both diseases were attributed to the power of demons. There was no knowledge at all of sanitation; vermin were abundant; excrement from human beings infected with all sorts of intestinal parasites was used as fertilizer, and raw vegetables eaten unwashed, or washed in polluted water. Flies had access to contaminated places, and to good; mosquitoes were uncontrolled. Those ill with contagious diseases were not isolated.

One day Dr. Avison was walking outside the city gate when he saw a strange sight—the corpse of a child that had died of smallpox. Here was an opportunity to pit the strength of vaccination against the power of

a demon, if only he could be allowed to try. At first, all offers were refused. Finally, a Christian mother agreed to let him see what he could do. Her child passed its second year and then its third without taking smallpox; after that other mothers were anxious to try the new way. This incident opened the door to disease prevention, and in time the government made vaccination compulsory. Today, smallpox is rare.

—*Korea Mission Field.*

ISLANDS OF THE PACIFIC

"For Value Received"

Filipino Christians are assuming more and more responsibility for work, which a few years ago had to be done, if at all, by the missionaries. For example, the wife of a Filipino professor at Silliman University is teaching music while the missionary head of the department is absent on furlough. "Don't worry about salary," she said. "Silliman gave me my education, and if I can be of service I shall be glad." One of the assistant professors has started a flourishing cooperative in Dumaguete; while an instructor is teaching local farmers how to make better use of their resources. Still another goes regularly to the small churches to help with the music.

—*Monday Morning.*

Christianity in Formosa

Restrictions have been placed on Christian work in Formosa, as elsewhere in the Japanese empire. Efforts have been made to force all Formosan householders to set up miniature Shinto shrines, and neglect to do so has led to trouble in some districts. This order is as unacceptable to non-Christians as to Christians, since the former regard the substitution of new emblems for old as destroying their own ancestral religion.

In 1936, the Canadian Mission withdrew from the Tansui Middle, and Girls' Schools in Formosa, because of government requirement in regard to shrine attendance. These schools are now under local management,

and have no Christian influence. There are about 4,000 Japanese Christians living in Formosa. One hopeful sign for the future is the keenness and activity of the Christian youth in Formosa.

—*International Review of Missions.*

In Netherlands Indies

The first Christian book in Javanese, other than the Bible, appeared in 1938. It is a child's Life of Christ entitled "The King of Love." It originally appeared in Arabic, then in Urdu, then Persian. Christian work among young people in both Java and Sumatra is being steadily promoted. Annual conferences and a Christian newspaper are some of the means used. Autonomous churches are to be found in different areas of the Indies, but in some sections missionary work is forbidden by the government; in northern Sumatra and in Bali, for example, but Christians from other localities settle in these areas, bringing their faith and witness with them. The fact that now for the first time in Borneo the Asiatic ministry of the Church exceeds the European holds out hope for the future.

—*International Review of Missions.*

NORTH AMERICA

Where Did This Happen?

Last January the *New York Times* published a news story from which the paragraph below is taken. *Missions* reprinted it and asked its readers to guess what part of the world the story came from.

Along two highways more than 1,000 men, women and children camped in the open air. They huddled around camp fires, or makeshift stoves, along desolate rights of way, sharing the contents of huge steaming kettles. The number of camps was still growing at nightfall as newcomers straggled in on foot, or in dilapidated vehicles. The camps dotted the road all the way to the border line. Men feeble with age, one woman so ill that she had to be carried on a cot, and babies crying from fright and hunger, added to the distressing picture.

It might describe the plight of the Chinese; it might come

from the war scene in Spain, or again it might fit the picture of a Jewish refugee group on the border of Czechoslovakia. But no, it happened in the U. S. A.; the pitiful procession was made up of "sharecroppers" in Missouri, evicted from their shanties because, allegedly, landowners wished to change from tenants to day laborers.

One More Poll Needed

We have had plenty of "polls." We are asked how we shall vote in 1940; even personal habits are inquired into, so that we know how everybody feels; but why not have a poll as to what the churches intend to do about the missionary enterprise? Would it not be possible to ask 100,000 people in typical churches some such questions as:

(1) Do I really believe that Jesus started the missionary method, and believed that His Gospel would eventually win the world?

(2) Do I really believe that my ancestors received civilization and every uplifting ideal they possessed through Christian missionaries? Clearly this seems true, and how anyone can doubt our obligation to share similar life-giving and level-lifting Christian ideals is beyond understanding.

(3) Despite taxes, losses, fears, but admitting most of us still live in comfortable homes and eat thrice a day, do I really believe that an annual per capita gift of fifty cents per member in our denomination proves our partnership in a progressive and victorious enterprise like winning a world for the Gospel of Christ?

(4) Do I really believe that our missionaries exert important influences for world peace, and that through them we are aiding in the progress of the Kingdom of God?

—*American Board News.*

"Temperance Trailer"

A "Temperance Trailer," sponsored by the Friends' Temperance Association of Philadelphia, has made a transcontinental tour of over 10,000 miles, stopping in more than a hundred towns in twenty-eight states, and carrying a temperance message to over 150,000 persons. The trailer is fitted out with various exhibits, including a "drunkometer," designed to dramatize the dangers of alcohol. Temperance lectures are given, and questions from the audience are

answered by the crew of three. There has been no acrimonious debate, or hostility.

—*The American Friend.*

Immanuel Mission to Seamen

Laden with Scripture portions, workers of Immanuel Mission to Seamen enter cabins and crews' quarters on vessels of all types and nationalities along the Pacific Coast. Opportunity to read at sea, the absence of opposition and a lack of diversion ensure a friendly reception for these workers. The Alaska salmon fleet carries a mixed group of Americans, Chinese, Italians, Scandinavians, Mexicans and Filipinos. They beg for reading matter, for Alaska is almost a spiritual wilderness.

Malay and Javanese Scriptures find their way to the crews of Dutch East Indies boats, and Spanish booklets are used with great blessing on various ships coming in to San Francisco from Puerto Rico. American liners sailing across the Pacific are supplied with Bible portions and booklets. For a period of more than 24 years this work has been carried on among seamen.

—*Scripture Gift Mission Bulletin.*

The Bible in the CCC

When CCC boys were asked their preference in reading material, a large majority indicated that the Bible is their favorite book. The reasons given for this preference were varied, but first prize, if one had been awarded, would go to Wayne Berkshire of Company 793, Hill City, S. Dakota, for the following reply: "My favorite book is the Holy Bible. Why? Because it is my mother's and my own wish that I develop a more wholesome, sincere and faithful religion. Through the Bible and, of course, the Church, I am striving to reach that goal. I have discovered and constantly rely upon the magic powers of prayer when in trouble, in doubt, and at the close of every day. If I could not have access to the Bible each day, I would feel that something important and necessary was

missing from my daily life. In that immortal masterpiece of literature I find new inspiration. That is why the Holy Bible is my favorite book."

—*Lutheran News Bureau.*

Organization Changes Name

The "International Save the Children Fund," as this agency has been called since its organization in 1931, is now to be known as the "Save the Children Federation." The President, Dr. John R. Voris, says that the name Federation is adopted because this is a movement, or association, and the name "Fund" no longer describes its functions, as it did in the beginning. Dropping the word "International" is of no significance, except to shorten the name. The Federation will continue to maintain relationship with the Save the Children International Union of Geneva, of which the fund has been the American member ever since its founding. The question of changing the title of the agency has been under consideration for more than two years. Effort has been made to find a still shorter name.—*The Churchman.*

The Radio as a Missionary Voice

The "Lutheran Hour," a Sunday afternoon coast-to-coast broadcast, can claim a missionary bearing. Dr. Walter A. Maier, of the Concordia Seminary Faculty in St. Louis, who broadcast over 66 stations from October to Easter Sunday has been heard by sailors on the high seas, by isolated men in lumber and mining camps in the north woods, by distinguished personages high in the business, professional and social life of the nation—by a vast audience whose number can be estimated only from the tremendous number who send in their comments, totaling 133,000 last season.

Treasure Island Gospel Project

Mention has been made of the San Francisco Christian Business Men's presentation of the Gospel at the Golden Gate Exposition through Irvin Moon's "Sermons from Science," in

which he demonstrates the possibility of the miraculous by scientific analogy. Up to March, many thousands had listened to these demonstrations; sometimes the lectures start thirty minutes early because the auditorium is jammed. The audiences are about ninety per cent unchurched. There have been definite conversions. A San Francisco daily observes that these lectures leave the audience less cock sure of their own wisdom, and with a feeling that the miracles of the Bible are not so impossible as they had supposed.

Institutions Closed

Because of financial stringency the Presbyterian Board of National Missions has voted to close three of its institutions: the American Indian Institute, Wichita, Kansas; Ingleside-Fee Institute, Burkeville, Virginia; and Brainerd Institute, Chester, South Carolina, in the Negro field. All three have been giving splendid service, but their discontinuance was the only alternative to a general retrenchment, which would have crippled the entire program of the Board.

At the same meeting at which this decision was made it was voted that the new hospital being erected to replace the overcrowded Brooklyn Cottage Hospital at Dixon, N. M., be named the Embudo Presbyterian Hospital; and that the staff home be called the Brooklyn-Nassau Cottage. Embudo will be the post office address of the new hospital. The name of the staff home is the Board's expression of appreciation for the continued interest of Brooklyn-Nassau Presbyterian Society in this project.

Indians Set Example

In proportion to their means, the Sioux Indians give more for the promotion of Christian activities than any other church members anywhere. Once they were the fiercest, most war-like of all North American Indians. They were the ones who wiped out General Custer and his cavalry; now, every member of the tribe is a professed Christian.

All of them are peaceful farmers.

A few years ago when grasshoppers and drouth practically ruined farmers, many church people advocated withdrawal from the South Dakota field, but the Sioux Indians held a mass meeting, pledged a fifty per cent increase in their giving and adopted the slogan, "Move Forward."—*United Presbyterian.*

The Church in the Arctic

The aeroplane and the wireless have caused tremendous changes in mission work in the Arctic regions. Last year Bishop Fleming traveled from 15,000 to 16,000 miles through the eastern Arctic, covered much work which had never been done before, and could not have been attempted but for the aeroplane. Plane travel is not expensive, considering the enormous amount of time saved thereby. For the better spiritual care of the 11,000 people—Indians, Eskimos and white folk—within the Arctic Circle and a distance below it, the diocese of the Arctic was constituted in 1933, and comprises one-third of the whole Dominion of Canada.

There are two hospitals in the diocese: All Saints, at Aklavik, and St. Luke's at Pangnirtung. Remembering that the diocese comprises over a million square miles, one understands why Bishop Fleming is seeking to found a third on the north shore of Hudson Strait. The existing hospitals are fully equipped with electric light, X-ray apparatus, operating theaters, and other desirable and necessary features. The government supplies the doctors: the Church provides the staff and upkeep.

Primitive animism is the religion of the native, Eskimo and Indian alike. Nineteen clergy—one an Eskimo deacon—and sixty or more lay workers assist Bishop Fleming. There is also work for white people. Each northern settlement has its Hudson's Bay Company store, the barracks of the Royal Canadian Mounted Police (the "Mounties"), and the wireless station.

—*Life of Faith.*

MISCELLANEOUS

Fifty Years—Past and Future

United Presbyterian young people have been celebrating fifty years of organized work in their denomination, and are considering the situation of today in its relation to that of fifty years hence; facing a world of today, terribly disorganized economically, socially, internationally, religiously and morally. They realize that there probably never was a day of greater opportunity for youth to make an impress on their world. The older generation is looking on with keen interest as it sees young people ready and eager to spend a large part of their summer vacation period in listening attentively to leaders who try to direct their energies in the path of Christ's Kingdom. While this fiftieth anniversary celebration has paid tribute to the "giants there were in those days," it makes clear that the younger generation has a whole army of possible "giants."

—*United Presbyterian.*

Where Can the "Wandering Jew" Wander?

From his original home in Palestine the Jew has wandered far and wide. He has indeed been "the wandering Jew." *The Christian Evangelist* has given an interesting tabulation to show the present distribution of Jews throughout the world:

United States	4,228,029
Poland	3,028,837
Russia	2,676,109
Rumania	728,115
Near East	514,269
Germany	499,682
Hungary	444,567
Czechoslovakia	356,830
Great Britain	300,000
Argentina	260,000
France	240,000
Austria	191,408
Morocco	161,312
Netherlands	156,817
Canada	155,614
Lithuania	155,125
Algeria	110,127
South Africa	95,000
Turkey	81,280
Greece	72,791
Egypt	72,550
Belgium	60,000
Tunis	59,485
Abyssinia	51,000
Italy	47,825

Persia	40,000
Brazil	40,000
India	24,141
Australia	23,553
Mexico	20,000
China	19,850
Cuba	7,800
Spain	4,000
New Zealand	2,591

World C. E. Advance

Two important changes in Christian Endeavor activities have taken place across the Pacific. The Methodist Episcopal Church of southern Asia has voted to discontinue the Epworth League to permit its youth organizations to unite with the Christian Endeavor Union of India, Burma and Ceylon. This is another step toward union of Protestant missionary programs in southern Asia. The Methodist Church has nearly half a million members in India, and more than 54,000 are registered in Methodist schools.

The second move was the formation of a Pacific Region of the World Christian Endeavor Union, to include China, Japan, Korea, Manchoukuo, New Zealand, Australia, the Philippines, the Fiji and Samoan Islands, and other Pacific island groups.

Youth at Amsterdam

There is an alarming regimentation of young people in many parts of the world in movements that are anti-Christian, or at least non-Christian. A World Conference of Christian Youth to be held at Amsterdam, Holland, July 24—August 3, is planned to make the Christian youth of the world more aware of their heritage in the Christian faith, and more forceful and courageous in applying the message of the Church in a world whose disintegrating forces are placing Christianity before one of the greatest tests of its history.

The conference program is the result of two years of consultation among youth leaders from all parts of the world. The daily worship service will enable all delegates to attend the type of service to which they are accustomed, and also to experience other worship customs.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Cry Dance. A Novel of the American Indian. By Coe Hayne. 8 Vo. 255 pp. \$2.00. Harper & Bros. New York. 1939.

The American Indians are a picturesque and romantic people. They have been exploited, exhibited, abused and protected for two hundred years. They survive but are not yet made a civilized, Christian and integral part of the nation. Many are strong characters and capable of becoming highly educated and efficient leaders.

As Secretary of Research of the American Baptist Home Mission Society, the Rev. Coe Hayne, has had many opportunities to study the Indians on the reservations and has come to love and admire them. Here he has told a stirring story of a young Indian, "Yosemite," who gave up his college course, and fine prospects of a professional career, to throw in his lot with his people in the Sierras and champion their cause in the struggle against poverty and wrong and in behalf of their rights in America. A young white woman joined in the fight for the Red man. "Cry Dance" tells the story of the struggle—which still continues. There are adventures, bitter fights, and two love stories woven into the narrative. It is an incomplete tale but the author shows good judgment in his outcome of the love stories of white folk and Indians. Young people will find the novel of particular interest. It has a definite Christian tone.

This Business of Living. By L. W. Grensted. 187 pp. \$1.75. Macmillan. New York. 1939.

A cover notice calls this "a book for everyman." One cannot but wish that this were more nearly the case, for every man needs what this book has to offer.

It is an attempt to provide a guide to the solution of life's difficult and often tragic problems. Who among us would not welcome assistance at this point and who is there without some friend or acquaintance whose need for wisdom and guidance is great indeed?

But will this book meet that need? Undoubtedly it will for the more intelligent reader, for the person who is equipped to understand and appropriate that which is not always easy reading. But it is a question whether the common man, untrained in philosophical and psychological terms and methods, will find much of this helpful book available for his needs. This is to be regretted since the common man is often the one who most desperately needs the help which Dr. Grensted offers. If the method and style of the book as a whole had been closer to the free and easy spirit of the title it would be more useful where most needed.

Yet with this one limitation, let it be said that for many, especially for those who would help others in meeting life's problems and crises, this book will provide very real assistance. Workers with troubled minds and hearts will be better equipped for reading it. It notes the nature of life's most common problems, always stressing the fact that in the last analysis all of these problems come back to the problem of self. The ineffectiveness of the common methods of help is made clear. And then the author points out the one adequate answer which is found through religion, when rightly conceived, and preeminently through Christianity. The chapter on "The Way of Release" is especially worth while.

While the main emphasis in "This Business of Living" is upon personal and individual problems, the author pauses more than once to point out the application of his proffered solution to the larger social and national problems as well. "There is no problem that is not in principle a personal problem," he truly says. And here are a few other wise observations: "Any victory won by force is a defeat," "An agreement reached under pressure is not an agreement, but the perpetration of a disagreement." "All war is defeat." "We must never surrender to the belief that force has the last word." These words are true for the individual; they are no less true for nations.

VICTOR G. MILLS.

Dynamic Christianity and the World Today. By Samuel M. Zwemer. 8vo. 173 pp. 2s. 6d. Intervarsity Fellowship. London; Zondervan Publishing House, Grand Rapids, Mich. 1939.

There are good reasons why only earnest, believing followers of Christ are interested in promoting Christian missions. One must believe in the importance of a cause and in the claims of its leader before one will give time and strength and money to advance that cause. Dr. Zwemer has proved his faith by his works for he has spent nearly fifty years in many lands seeking to win Moslems to Christ—by voice and pen and life. He knows that the only kind of Christianity worth following and worth propagating is "Dynamic Christianity." This is the Christianity of the living Christ who is the ever present Head of His Church and the motivating and achieving power of the Gospel.

The author has given us here a dynamic book. The Gospel that he proclaims is the same that came through Jesus Christ and that "turned the world up-side-down" in the days of the Apostles. It is the Gospel founded on faith in the Bible as the inspired Word of God and in Christ as the Son of God and only Redeemer of men. This is the heart of Christianity that has proved its truth and power and that is dynamic today among all peoples to whom the Gospel is proclaimed in the power of the Holy Spirit.

Dr. Zwemer shows clearly that this Gospel is everlasting; that it has not changed; that it is absolute and is vitally linked with the "Changeless Christ." He shows that, while this Gospel is neglected and repudiated by many who refuse to believe, it is the Gospel that the whole world needs today. The work of Christ has made great progress, extensively and intensively, and mankind is accessible as never before, but there are still great regions of the world and vast areas of humanity that are unenlightened by a knowledge of "the Light of the World."

This is not only an intensely interesting and informing book, it is inspiring and dynamic. What would be the result if every Christian minister should read it?

The Wealth, Walk and Warfare of the Christian. By Ruth Paxson. 8vo. 222 pages. \$1.50. Revell. New York. 1939.

Miss Paxson is already well known through her spiritual presentation of "Life on the Highest Plane." She is a devout and intelligent Bible teacher and an evangelist of rare gifts and graces; she has been widely and wonderfully used of God in China, in Europe and America.

In the present volume Miss Paxson gives us some fruitful results of her study in the letter to the Ephesians, which she calls the "Grand Canyon of Scripture." It is remarkably rich, suggestive and stimulating. She points out the connection between the first three chapters, which deal chiefly with the

wealth of Christian doctrine, and the last three which deal with Christian experience based on that doctrine. Her analytical mind does not prevent her from seeing the beauty of the truth she presents nor do her outlines obscure the life and power. One wishes that she had drawn more largely on her rich experiences to illustrate the truths presented. But there is a reality and a glow in her Christian life that is contagious. These studies in Ephesians will richly reward any student—preacher, teacher, missionary or layman.

They Dared to Live. By Robert M. Bartlett. 12mo. 135 pp. \$1.25. Association Press. New York. 1939.

This series of thirty-five ten-minute biographies are very brief stories of explorers, scientists, teachers, reformers, students, social workers, artists, authors, doctors, political leaders and missionaries and Americans. They include British, French, Chinese, Japanese, Germans, Swiss, Russians, Czechs, Africans, Norwegians, Indians and others. There are well-known names like Helen Keller and President Masarayk, and obscure persons like Roland Hayes and Pierre Ceresole. The great disappointment is that the sketches are too brief, but they make one wish to know more about these men and women who dared to work against obstacles and for a high purpose, and succeeded.

Far Round the World. By Grace W. McGavran. Illustrated by Margaret Ayer. 118 pp. Cloth, \$1.00. Friendship Press, N. Y. 1939.

Miss McGavran, the REVIEW's Editor of "Effective Ways of Working," and the author of "Missionary Stories for Children," gives here eleven splendid stories showing the improvements of social conditions, decline in race prejudice, braving danger in Mexico, India, Africa, Japan, China, Paraguay, Ceylon and the Philippine Islands. They describe events that actually happened. A section at the back of the book, supplying facts about the countries in which the

scenes are laid, gives additional value to leaders of children's groups. H. H. F.

Mary Reed of Chandag. By Lee S. Huizenga. 37 pp. Paper, 35 cents. Zondervan Publishing House, Grand Rapids, Mich. 1939.

Almost every one knows the story of Mary Reed, who went to India in 1884; became a leper; was healed through prayer and for forty-seven years has directed the Chandag Leper Home in the foothills of the Himalayas. She recently celebrated her 83d birthday. This little, illustrated book retells a story and gives important facts about leprosy and its modern treatment.

H. H. F.

Meditations on the Holy Spirit. By Toyohiko Kagawa. 167 pp. \$1.50. Cokesbury Press, Nashville, Tennessee. 1939.

The world famous Japanese Christian has given us an attractive statement of some great principles of the spiritual life. Throughout it the author shows a strong mystical tendency. He is definitely Trinitarian and clearly stands for the Personality of the Holy Spirit.

Readers who accept the inerrancy of the Bible will be disturbed by Dr. Kagawa's tendency to rationalize some of the miracles. He also appears to accept Darwin's views of the "Origin of the Species" quite uncritically. Another questionable point is a rather naturalistic view of the personal spiritual experience of the Lord Jesus. With such reservations it is only fair to say that there is a great deal that is searching and helpful, for the book evidently comes out of deep personal experience. The supernatural view of the Holy Spirit is accepted.

F. E. G.

Studies in First and Second Kings and First and Second Chronicles. Arranged by Grace Saxe. 35 cents. 112 pp. Bible Colportage Assn. Chicago. 1939.

These twenty-three studies in Old Testament history are designed for individual or class work. Exposition and application are well balanced. The moral lessons seem to flower forth

An Encyclopedia of Religious Information

"How many baptized Christians in Burma?"

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"What is Kingdomtide?"

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from the Scripture itself. God is clearly seen to be at work behind the scenes. The great unifying message in Kings and in Chronicles, Miss Saxe makes abundantly clear, in the imperative need of trusting God and obeying Him. The book would be still better if the author did not lean so heavily upon a very limited number of Bible scholars for her quotations and if she had included more thought-provoking questions, along with the list of fact questions, at the end of each lesson.

C. NORMAN BARTLETT.

The Doctor Comes to Lui. A Story of the Beginnings in the Sudan. By Eileen Fraser. Illus. 71 pp. 1s. Church Missionary Society. London. 1939.

The reviewer and his wife spent some years in the Sudan enjoying the personal acquaintance of the author and Bishop Gwynne who wrote the introduction to the book. The story of the establishment of many bush schools in darkest Sudan; cutting down the jungle and letting in the Christ; these are included, with some stories of the mauling of African natives by buffaloes, lions and leopards and their recovery under the skillful care of Dr. Fraser. One feels that the reader stands in the presence of a great and modest servant of Jesus Christ. Mrs. Fraser's self-abnegation in writing of her talented husband and herself is remarkable but we would like to know more of them. A minor criticism might be that the narrative skips back and forth in a way that makes it bewildering to follow the dates and sequence of events.

T. A. LAMBIE.

Launch Out Into the Deep. By Andrew Gih. Edited by J. Edwin Orr. 119 pp. Cloth, 40 cents. Zondervan Publishing House, Grand Rapids, Mich. 1938.

Among the consecrated Chinese soul winners is Andrew Gih, now on an evangelistic tour in war-torn China. Previously, he made a three months' tour of Australia with J. Edwin Orr, who says he was second to none for effectiveness. This book is in two parts: the first half being stories of conversions through the Bethel Evangelistic Bands, and the second half a collection of Bible readings on such subjects as "The Dry Bones," "Catching Fish," and "The Way to Victory." "His vital exposition of the Word of God captivated both the saved and the unsaved," says Mr. Orr in the preface; "Not a single theme will be easily forgotten."

H. H. F.

New Books

The Acts of the Apostles. Studies in Primitive Christianity. W. H. Griffith Thomas. 93 pp. 30 cents. B. I. C. Assn. Chicago.

The Faith We Declare. Edwin Lewis. 236 pp. \$2. Cokesbury Press. Nashville.

Far Round the World. Grace W. McGavran. 118 pp. \$1.00. Friendship Press. New York.

The Gospel in the Pentateuch. Herbert Lockyer. 125 pp. 50 cents. B. I. C. Assn. Chicago.

God's Purpose. A Book of 365 Sermonettes for Home Worship. 366 pp. 50 cents paper; \$1.00 limp fabrikoid; \$1.50 art leather. Winston. Philadelphia.

The Meaning of War. James W. Johnson. 57 pp. 75 cents. Revell. New York.

The New Sovereignty. Reginald Wallis. 93 pp. 1s. Pickering & Inglis. London.

One Gospel for Mankind. Hugh Vernon White. 72 pp. 35 cents. Friendship Press. New York.

Right Here at Home. Frank S. Mead. 183 pp. \$1.00, and 60 cents. Friendship Press. New York.

Studies in I and II Kings and I and II Chronicles. Grace Axe. 112 pp. 35 cents. B. I. C. Assn. Chicago.

When I Awake. Jack C. Winslowe. 78 pp. 1s. 6d. Hodder and Stoughton. London.

The Wealth, Walk and Warfare of the Christian. Ruth Paxson. 222 pp. \$1.50. Revell. New York.

Yesterdays in Persia and Kurdistan. Frederick G. Coan. 284 pp. \$2.50. Saunders Studio Press. Claremont, Calif.

Cry Dance. Coe Hayne. 255 pp. \$2.00. Harpers. New York.

The Greatest Words in the Bible and in Human Speech. Clarence E. Macartney. \$1.50. 103 pp. Cokesbury Press. Nashville.

Homeland Harvest. Arthur H. Limouze. 211 pp. \$1.00 cloth, 60 cents paper. Friendship Press. New York.

One Family. C. M. S. Review of 1938-39. 62 pp. 6d. Church Missionary Society. London.

Personality and Character Development. J. D. Messick. 192 pp. \$1.50. Revell. New York.

The Remarkable Jew. His Wonderful Future. L. Sale-Harrison. 224 pp. 2s. 6d. Pickering & Inglis. London.

The Rural Church in the Far East. Ralph A. Felton. 258 pp. \$1.25. Friendship Press. New York.

The S. P. G. Story. 1939. 156 pp. 6d. Society for Propagating the Gospel. London.

Builder of Dreams. The Life of Robert Edward Chambers. Ruth Carver Gardner and Christine Coffee Chambers. \$1.00. 200 pp. Broadman Press. Nashville.

Day Dawn in Yoruba Land. Charles E. Maddry. 217 pp. Broadman Press. Nashville.

THE MOSLEM WORLD

PUBLISHED BY THE HARTFORD SEMINARY FOUNDATION

Editors: SAMUEL M. ZWEMER, EDWIN E. CALVERLEY

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We must all be grateful for this revealing of the main-springs of Bowen's character, his abiding faith in God, his earnest purpose to be a true and faithful follower of Jesus Christ; and his deep-seated conviction that the Gospel of Christ could meet the religious needs of India's people.

WILLIAM HAZEN,

Missionary in Sholapur, India.

A biography of one of the saintliest figures of the nineteenth century. I could not put the book down. There is a fascination and a depth in this man's soul which held me in devout attention. I found myself marking his moving sayings which would serve as starting points for chapel talks. He

was so far-sighted and so deep-seeing!—the former because the latter. If one wants to sum up the interests of our students today—Biblical, social, theological—Bowen is a representative figure. And what a lesson in apparent failure! . . . I feel strongly that every student and alumnus of our Seminary needs this book. What better book to lead them to feed on the Bible. One hears so much "vestibule religion"—men pointing to the door and taking their people as far as the threshold, but no opening up of the treasures within the Father's House. Read the topics of current sermons, and Bowen's expositions are precisely what Christians need in order to grow from puerility into spiritual maturity. Here is no adolescent, but a *man* in Christ. This is no volume to be read and dismissed, but to be marked and to be turned to repeatedly.

HENRY SLOANE COFFIN,

President of Union Seminary.

The Memoirs of George Bowen will continue to be for years to come a searching manual of devotion. He has set before me an ideal which few could attain; his life is a scathing rebuke to our ease, comfort, self-indulgence and inefficiency.

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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 Kaisar-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.

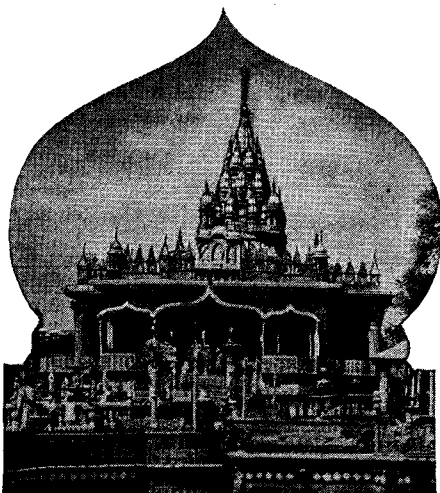
Dr. Stevenson was much loved as a pastor, teacher and friend. He was one of the best-known Presbyterian clergymen in the United States. For many years he served as Chairman of the Presbyterian General Assembly's Department of Church Cooperation and Union, and was a leader in the negotiations of his denomination 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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THE MISSIONARY REVIEW OF THE WORLD

DEHAVAN L. PIERSON, *Editor*

VOL. LXII SEPT., 1939 No. 9

Publication and Business Office—
Third and Reilly Sts., Harrisburg, Pa.
Editorial and Executive Office—
156 Fifth Avenue, New York City.
Entered as second-class matter at
Post Office, Harrisburg, Pa., under
Act of March 3, 1879.
25 cents a copy—\$2.50 a year.
Foreign Postage, 50 cents a year.
Published monthly, except August.
All rights reserved. Copyrighted 1939.
British agents—Marshall, Morgan
and Scott, 12 Paternoster Buildings,
London, E. C. 1 shilling per copy,
10 shillings a year.

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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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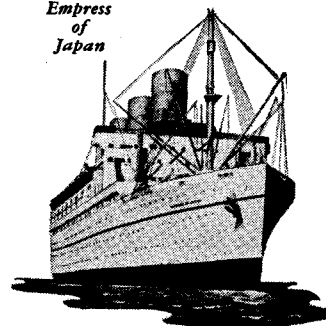
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MONUMENT TO LUIS DE CAMOES WITH BIBLE SOCIETY DEPOT IN THE BACKGROUND AT LISBON
(See article on page 409.)

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 Kashgari. 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 caravansary—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.

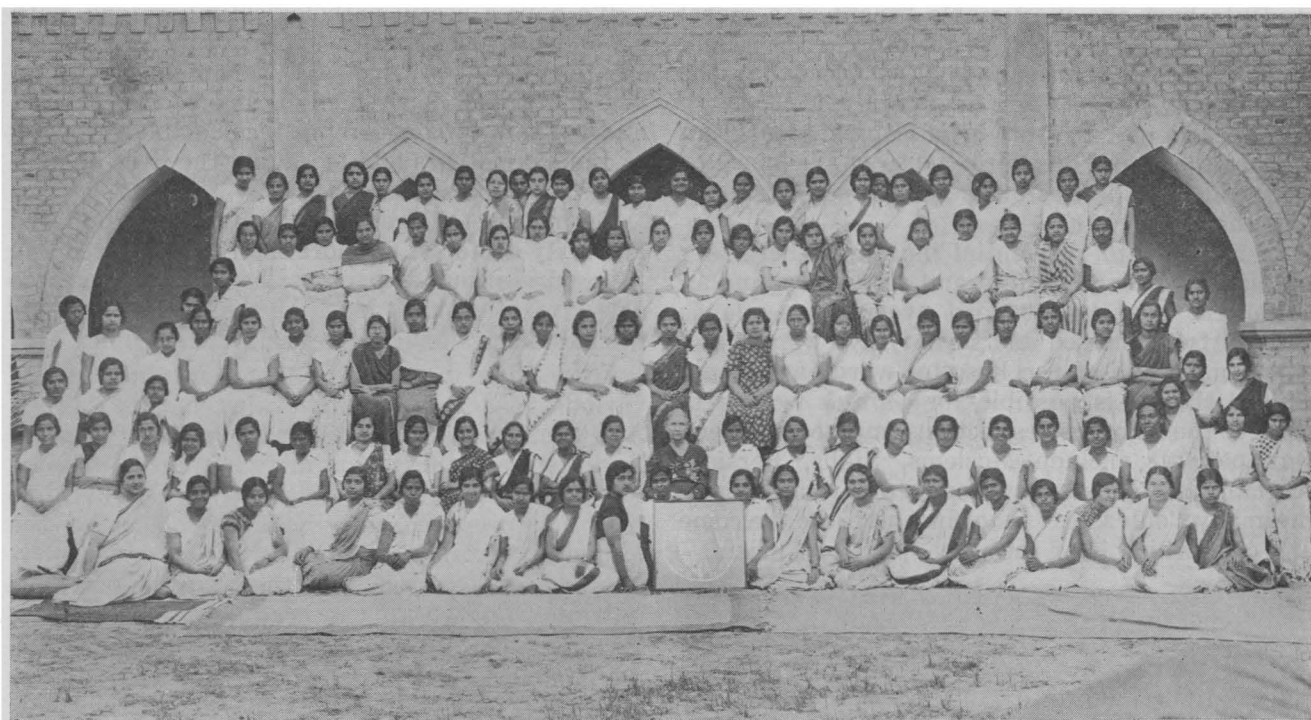
Pray that we may reach these wild people of New Guinea. Let us go with Him after the last lost sheep, "until He find it."

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."

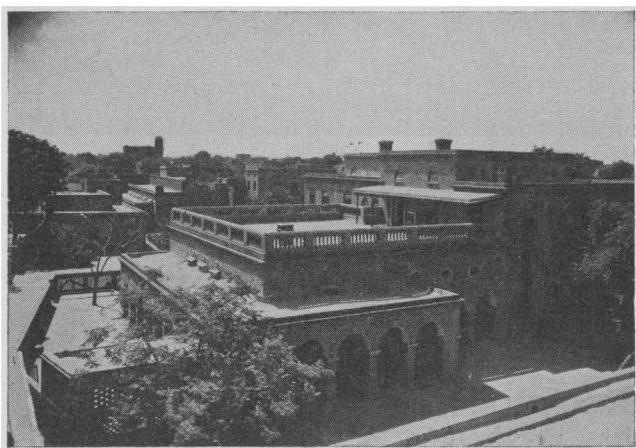
The financial resources of this embryo college consisted in a gift of fifty pounds, with a promise of a further fifty pounds per annum for the following three years. Had it not been that we were confident that this was a call of God and that He would provide, it would have been madness to launch out 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.

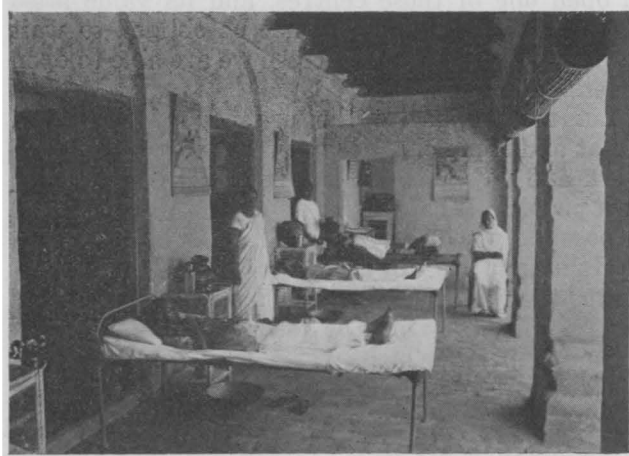
More than nine hundred of our midwives of various grades are now working in the Punjab. And even this is not all—for very many of them begin to train nurses and midwives in the district to which they are sent. Recently we visited one who had prepared sixty village women for the Midwifery Examination. 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

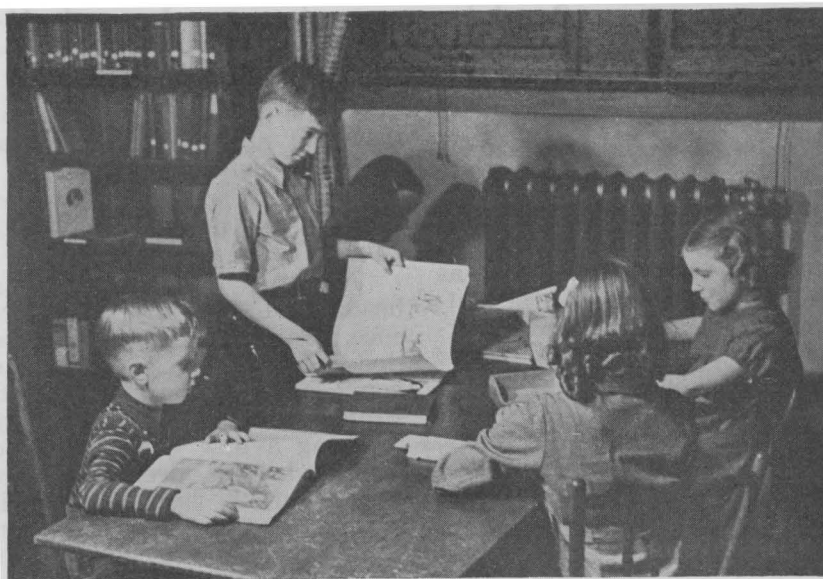
A few years ago the Literature Committee with the pastor of the First Friends Church in Indianapolis, Indiana, decided the time had come for the revival and enlargement of the church library. One of the Sunday school classes loaned their own furnished classroom for this purpose. Two bookcases were moved 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 fulfilment of Old Testament prophecies appear in bold-faced type, making plain to the Jews that the New Testament is the completion and fulfilment 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.

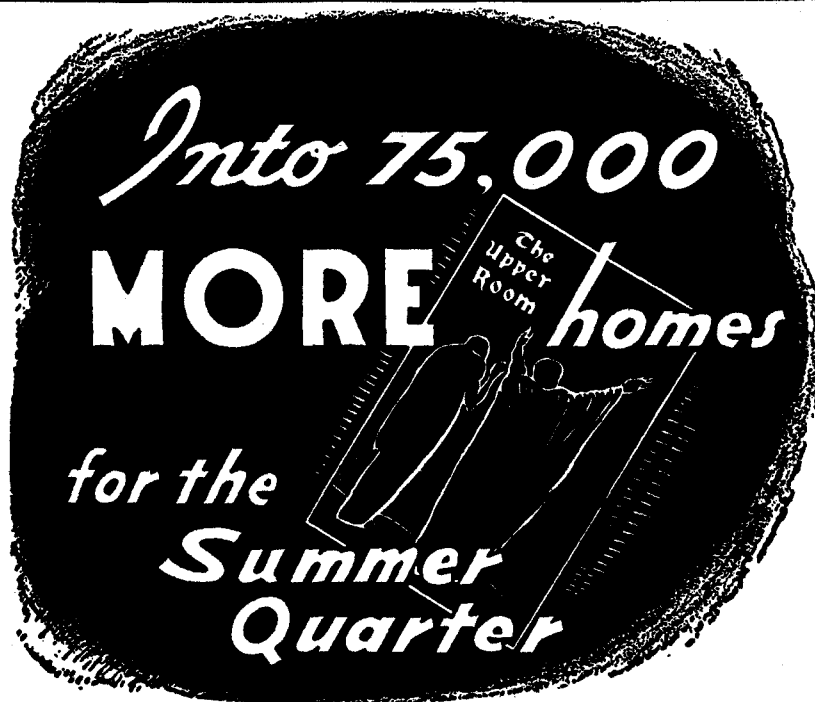
The program for the day includes the following:

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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Henry P. Van Dusen

Travel Difficulties in West China

Howard Thomas

The Need for World-Wide Evangelism

Alexander McLeish

A Desert Domain---Among the Indians

Flora Warren Seymour

What God Has Done for My Soul

Leland Wang

When I Was a Leper in India

P. Ghose

Dates to Remember

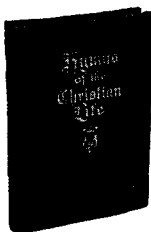
- October 1—Loyalty Sunday.
- October 11-18—Twelfth Quadrennial Convention of the Woman's Parent Mite Missionary Society of the African Methodist Episcopal Church, Chicago, Ill.
- October 19-25—International Convention, Disciples of Christ. Richmond, Va.
- October 24-25—130th Annual Meeting of the American Board of Commissioners for Foreign Missions meeting with the Mid-West Region, Pilgrim Church, St. Louis, Mo.
- October 27-29—Annual Meeting of the Board of Home Missions of the Congregational and Christian Churches, to be held in the Second Congregational Church, Waterbury, Conn., in conjunction with the meeting of the New England Regional Committee of the Missions Council.
- October 27-29—National Council of Young Men's Christian Associations. Detroit, Mich.
- November 5-12—International Prophetic Conference under the auspices of the Moody Bible Institute of Chicago, Mecca Temple, New York.
- November 10-13—International Goodwill Congress. Hotel Schroeder, Milwaukee, Wis.
- November 19—Men and Missions Sunday.
- November 24-25—Annual Meeting, United Stewardship Council. St. Louis, Mo.

Obituary Notes

Dr. Cornelius H. Patton, Secretary Emeritus of the American Board of Commissioners for Foreign Missions, died on August 17 at the age of seventy-eight at Waterville, N. H. In addition to his long service for the American Board, which was a major interest of his life, Dr. Patton was an author with a keen sense of literary values and a most finished style. In addition to other writings, he wrote a little book on prayer, "The Rosary," which is a book of devotion and fine workmanship.

Rev. Benjamin M. Jones, Methodist missionary to Burma, died June 26 in Hongkong. He was 59 years old and had been an active missionary for 36 years, as an itinerant pastor, author and translator, high school teacher superintendent of Chinese and of Burmese schools in Rangoon District, and head of the noted Rangoon Boys' High School.

Dr. Duncan J. McMillan, a former secretary of the Presbyterian Board of Home Missions, died June 28, at 93. His first service was as superintendent of Presbyterian work in the territory which is now Idaho, Mon-



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tana and Utah; and after nine years became the president of the College of Montana, remaining there until called to New York City to become a secretary of the Board of National Missions from which position he retired six years ago.

Dr. Eduard Geismar, professor of theology at the University of Copenhagen, died last May. He was considered one of the world's greatest theologians. He tried to include the whole of human life in his thinking, and it was said of him that he was "afire for the Gospel."

Dr. Wm. E. Biederwolf, the well-known evangelist, and director of Winona Lake Assembly, died at his home in Monticello, Indiana, on September 2, at the age of seventy-one. He was graduated from Princeton University in 1892 and from the Seminary in 1895 and became a very successful evangelist. He carried on this work all over America and in foreign lands for forty years. He made Winona Lake Assembly a great center for summer religious conferences. Dr. Biederwolf became deeply interested in lepers during his visit to Asia and was a director of the American Mission to Lepers, to which he was a large contributor. He was the author of several books on Christianity.

Miss Mary W. Torrence, Assistant Treasurer of the Board of National Missions of the Presbyterian Church, U. S. A., died on August 8. Born in Ovid, N. Y., Miss Torrence was the eldest daughter of a Presbyterian minister, the Rev. Hugh Wallace Torrence, and studied at Elmira College and New York University.

Personal Items

Dr. Forrest L. Knapp, on August 1, was elected Associate General Secretary of the World's Sunday School Association, in charge of the American Section. Since 1929, Dr. Knapp has served on the staff of the International Council of Religious Education as director of leadership training, and in recent years he has also been director of field administration for the Council.

Dr. R. L. Howard, of the American Baptist Foreign Mission Society, now has administrative responsibility for the Missions in Burma, Assam, Bengal-Orissa and South India. For 14 years, Dr. Howard was first a teacher and then president of Judson College, Burma.

Dr. John C. Killain, Secretary of the American Baptist Home Mission Society, announces that the Society has added a fourth Gospel trailer for use in field work. Two are used in the far western States, one in the mid-west and one in the southern States.

Commissioner George Carpenter, leader of the Salvation Army in Canada, was elected by the high council to be the fifth general of the Army to succeed General Evangeline Booth. Under the Salvation Army's constitution General Carpenter will have autocratic powers but he has promised to use them democratically.

General Carpenter was born at Raymond Terrace, Australia, sixty-seven years ago. He filled several executive positions before becoming editor-in-chief of Army publications in Australia. In 1911 he was transferred to the international headquarters in London and traveled extensively in England and on the Continent. Returning to Australia, he became in 1923 editor of "The War Cry" at Sydney. As Lieutenant Commissioner, Mr. Carpenter was territorial commander of the Eastern District of South America from 1933 to 1937. He became Canadian territorial commander at Toronto, Ont., in July, 1937.

Rev. Frank K. Singiser, who served six years as a missionary in Burma, and was for a time a secretary of the American Baptist Foreign Mission Society, has recently been chosen Executive Secretary of the Massachusetts Bible Society.

Dr. Clarence E. Krumbholz, of New York City, has been elected Secretary of the Department of Welfare of the National Lutheran Council.

Dr. James H. Rushbrooke of London was elected president of the Baptist World Alliance at its recent meeting in Atlanta, Georgia. Dr. Rushbrooke, who has been general secretary of the Alliance since 1928,

(Concluded on page 433.)

THE MISSIONARY REVIEW OF THE WORLD

DELANAV L. PIERSON, *Editor*

VOL. LXII OCT., 1939 No. 10

Publication and Business Office—
Third and Reilly Sts., Harrisburg, Pa.
Editorial and Executive Office—
156 Fifth Avenue, New York City.
Entered as second-class matter at
Post Office, Harrisburg, Pa., under
Act of March 3, 1879.

25 cents a copy—\$2.50 a year.
Foreign Postage, 50 cents a year.
Published monthly, except August.
All rights reserved. Copyrighted 1939.
British agents—Marshall, Morgan
and Scott, 12 Paternoster Buildings,
London, E. C. 1 shilling per copy,
10 shillings a year.

MISSIONARY REVIEW PUBLISHING CO., INC.

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Editorial Chat

The end of vacations and the beginning of war in Europe marked the coming of September. What will be the immediate results God alone knows, but all through history wars and rumors of war have not been able to defeat the loving purpose of Almighty God. His people have suffered in Egypt and Palestine, in Babylon and Rome in the days that passed but in the end the enemies of God and of righteousness have been overthrown. The same will be true in the present conflicts in China, Korea and Europe. The very "gates of hell" cannot prevail against the Church of Christ.

In the meantime the missionary campaign of the Church goes forward with new spiritual victories all around the world—in Papua and China, in India and Japan, in Africa, and America. Read the record in this issue of THE REVIEW and take courage. Pass the magazine on to your pastor and other friends. Now more than ever we need to unite in earnest prayer for our missionaries in every land, and we need to ask God how we can best help them and His cause by sacrificial gifts.

* * *

Here are some recent comments from our readers:

"This is the first time that a copy of the world-famous REVIEW falls into my hands. It is truly a great joy to travel through its pages and have a good view of the various missionary activities throughout the world. It represents almost all the chief countries of the world where the Gospel of our Lord Jesus Christ is preached."

K. G. KURIAN.

Malabar, South India.

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"THE REVIEW has been and is most helpful." CARRIE M. KERSCHNER,
*Executive Secretary,
Woman's Missionary
Society of the Evangelical and Reformed Church.*

Personal Items

(Concluded from second cover.)

was elected president to succeed the Rev. Dr. George W. Truett of Dallas, Texas. The Rev. Dr. W. O. Lewis, Paris representative of the American Baptist Foreign Mission Society, was chosen general secretary. Albert Matthews, Lieutenant-Governor of Ontario, and C. T. Le Quesne of London were reelected treasurers for the Western and Eastern Hemispheres.

* * *

Mrs. Prem Nath Dass, Doctor of Pedagogy from Boston University, is President of Isabella Thoburn College at Lucknow, India. This was the first Christian college to be established for women in Asia. Dr. Dass is a graduate of Goucher College, Baltimore, from which she received the degree of Doctor of Laws.

* * *

Rev. Charles H. Riggs of Nanking, China, has been given the "Decoration of the Blue Jade," one of the highest honors which can be bestowed by the Chinese Government for meritorious service and humanitarian work. Mr. Riggs was a member of the Nanking International Relief Committee during the taking of that city, and was instrumental in saving many thousands of lives. This decoration has rarely been conferred upon any foreigner. Mr. Riggs was also presented with a hand sewn silk banner, suitably inscribed, by grateful refugees.

* * *

Dr. Conrad Hoffmann has just returned from a deputation program in

[433]

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London, Edinburgh, Belfast, Liverpool, Durham, Dublin and Wales. Two gatherings were organized by the International Committee on the Christian Approach to the Jews.

* * *

Dr. Charles J. Turck has resigned from the staff of the Board of Christian Education to take the presidency of Macalaster College, St. Paul, Minn. He began his work with the Board in the spring of 1936 and had previously been professor of law at Tulane and Vanderbilt Universities and dean of the College of Law at the University of Kentucky.

* * *

Friends of Dr. and Mrs. Frank O. Gamewell, formerly a missionary of the Methodist Episcopal Church in China and in charge of the fortifications in the British legation during the Boxer Rebellion in 1900, are planning to establish a \$50,000 endowment fund for the Gamewell Professorship of Christian Religion in Yenching University, Peiping.

What This World Needs

- A little more kindness is what this world needs;
- A little more loving in words and in deeds;
- A little more helping of brother along;
- A little more smiling, a little more song;
- A little more lifting of somebody's care;
- A little more giving, a little more prayer;
- A little more thinking on things that are true;
- A little more patience, and tenderness too;
- A little more brushing of worries away;
- A little more thanking for blessings each day;
- A little more climbing toward some shining goal,
- A little more seeking for things of the soul;
- A little more courage in paths still untrod,
- A little more trusting in mankind and God!

—Evelyn Gage Browne.



INDIANS OF THE NAVAJO RESERVATION VISIT THE GANADO MISSION



CHRISTIAN AMERICAN INDIANS AND THEIR FRIENDS IN CONFERENCE AT BACONE, 1939

SOME INDIANS AND THOSE WHO ARE WORKING WITH THEM

(See article on page 448)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXII

OCTOBER, 1939

NUMBER 10

Topics of the Times

DARK CLOUDS OVER THE WORLD

The thoughtful reader of the book of Job will have noticed, in the speech of Elihu, repeated references to the gathering clouds and darkness that preceded a thunderstorm. And then we read that the Lord answered Job in the midst of his tragic perplexity "out of the whirlwind," and said: "Who is this that darkeneth counsel by words without knowledge?"

Today the darkness deepens over Europe and Asia. There are wars and rumors of new war. The radio and the press carry into every home the latest news about the conflicts. In Asia the undeclared war against China continues with all its horrors. The Man-gods of Nationalism, Fascism and Communism continue to set themselves against the God-man, Jesus Christ. Meanwhile the rulers of nations take counsel together to break asunder the bands of Christian ideals and cut the cords of human brotherhood. Hitler's disregard for his treaties and promises and his declaration on the invasion of Poland were typical of the man himself and of the collapse of moral sanctions and regard for humanity in modern warfare. There was not a note of regret, not a hint of personal pain in such decision to invade Polish territory, with the consequent destruction of life, liberty and property.

In his book (just published), "Democracy Today and Tomorrow," Dr. Edward Beneš of Czechoslovakia—himself the victim with his people of totalitarian aggression—states that all Europe is in a state of profound disintegration—morally, socially and politically. The long struggle for political democracy, beginning in feudal and monarchic days, and passing through the era of the American and the French Revolutions, the changes rung by the nineteenth century and the liberalism of the twentieth, have developed into what he calls "The struggle for a kind of social and economic

democracy," with totalitarianism of various sorts (and power-politics of the oldest kind) harrying it on all sides. And the result has been persecution of the Church. Except in France, Switzerland, Holland and Italy the Protestant Churches of Europe are suffering from poverty and oppression. Many church buildings have been confiscated and evangelical theological schools have been starved into submission. The war now waging will not make it easier for Jew or Christian to live and work in Central Europe.

But Christians should not lose heart nor faith nor courage. Ours is an undiscourageable hope. We know that the darkest hours come before dawn; that God creates the rainbow out the clouds; that He guided his people by a cloud through the wilderness. "Clouds and darkness are round about Him, but justice and judgment are the habitation of His throne." In these days it may seem to us, as to Jeremiah, that God has covered himself as with a cloud so that no prayer can pass through (Lam. 3:44) yet at the end of his lamentations the prophet knew better, for he exclaimed: "Thou, O Jehovah, abidest forever. Thy throne is from generation to generation." Under God's shadow we can live among the nations and carry out His great commission. The Gospel of the Kingdom knows no race-barrier and no political frontier. In the darkest hour the true Light still shines. The end of the world is not yet, and the last chapter of European history will not be written by a self-glorifying ex-corporal.

Amid the confusion of present-day events and the Babel of tongues, amid the darkening of counsel by words without knowledge, we may hear the voice that came from the cloud on the Holy Mount: "This is my beloved Son in whom I am well pleased—hear Him." The darkest hour may reveal God's love to broken hearts. "The night also is Thine," for then we can see the stars.

The missionary enterprise does not rest on opportunism. It is *always* supremely urgent. When our Saviour foretold the days of darkness that would precede His return He said "And the gospel must first be preached unto all the nations" (Mark 13:10). That is the law of priority; now is the hour for us to apply it to our meditations, our prayer-life and our sacrificial giving. Then we shall sing the forty-sixth psalm until Christ "maketh wars to cease unto the end of the earth." In every period of conflict and clouded horizon, let us follow the word of God spoken through the Psalmist: "Be still and know that I am God. I will be exalted among the nations."

S. M. ZWEMER.

THE WAR AND MISSIONS

The lessons that were supposed to have been learned in the Great War that ended twenty years ago seem to have been forgotten; the ideals of abiding peace and Christian brotherhood have been scrapped in the new international conflict that broke out in Europe on September third. Germany is defying Poland, France and England in her campaign for coveted territory. Millions of men are under arms and bombs and bullets carry terror and destruction by night and by day. Ostensibly the cause of the conflict is the desire of the Reich for the possession of a seaport on the Baltic and for a strip of land—the Polish Corridor to the sea—which was guaranteed to Poland by the Treaty of Versailles.

There have always been, and are today, many conflicts on this planet—economic and social, moral, military and spiritual—doubtless there always will be. But there is a vast difference in the objectives, the weapons used, and the spirit manifested. It is appalling to think of the destruction that results from such conflicts as that now going on in Europe and China—the ruthless and often cruel sacrifice of life and property; the lowering of moral standards, the wasteful expenditure of money; the selfish profiteering and the hatred generated.

There is such a thing as a Christian warfare and it may even be possible to carry on an armed conflict for a Christian objective and in a Christian spirit—as in any campaign to uphold law against crime, and in efforts to protect innocent and helpless women and children from cruelty and oppression. The Word of God has sanctioned some wars in the past and predicts other warfare in the future. Some such conflicts may be necessary in this world where sin abounds. But any wars sanctioned by God must have their motive and their objective in selfless love and must be conducted under the laws of righteousness, with mercy and justice. The truly Christian warfare

is fought with spiritual weapons and is against all selfishness and sin; it is waged for the purpose of extending the spiritual rule of the holy, righteous and loving God of the universe.

There is such a campaign being carried on to-day in the form of Christian missions to spread the Gospel of Christ. It is a warfare not against flesh and blood, but "against spiritual wickedness in high places"; it is not fought with carnal weapons but with the "sword of the Spirit which is the Word of God."

These two conflicts clash—the national or military and the spiritual or militant. The wars in China and Europe are wasting resources in money and life that God has provided for the good of mankind; they are a prostitution of science and talent and personality to evil ends, and are diverting these blessings from constructive uses that will help make Christ known and will promote His way of life. Worldly wars hinder the work Christ came to do, that for which He gave His life; the work that He commissioned His followers to carry forward. Human life is held cheap in warfare, while God holds it precious; moral and spiritual standards are sacrificed and degraded in selfish human conflicts, but obedience to these standards are essential signs of God's reign in the hearts of men. No one can estimate the total evil effects of the war of 1914 to 1918 in the influence it had on the people of Japan, China, India and Africa when they saw "Christian" peoples in bloody and cruel conflict when Christian ideals were trampled upon. The world has not recovered from the blighting effects of that war and now we face another which may be as devastating and far-reaching.

We realize something of the material and social evil effects of war and the waste of human energy, but many are apt to overlook the direct results on Christian work and on workers who are drawn into the whirlpool against their will. Think of the Moravians, the Lutheran Christians, the Baptists, Methodists and other Evangelicals in Germany. Many of the China Inland Mission workers are also Germans. The missionary work carried on in many lands by these friends has been curtailed or ended by the cutting off of workers and supplies and by the suspicion in which all Germans are often held by fellow Christians of other nations. There are on the mission fields to-day over 1,300 German missionaries representing seventy evangelical societies. What is to be their fate? The contribution that German Christians have made to missionary statesmanship, religious scholarship, and to human progress cannot be estimated. What can they do in days of bitter international conflict?

The evils of inhuman and un-Christian warfare are staggering but in the midst of it all there

is great opportunity for Christlike service and to reveal faith in God. Suffering for the right develops character and selfless ministry to sufferers reveals Christian virtues. Already in China, the courageous, sacrificial service of missionaries, both to combatants and non-combatants, has made the Chinese realize the superiority of Christianity and has revealed the true spirit of Christ. Many Japanese also have come under the spell.

What then shall be the attitude of Christians in times of warfare? The early disciples were warned by Christ himself, "When ye hear of wars and rumors of wars, be not troubled"—as to personal safety, or the ultimate outcome.

The Christian's position is, first of all, one of unshaken confidence in God, His power and love and overruling purpose. He will finally be victorious. Christians may suffer but they will not shrink from holding high the banner of Christ.

Second, Christians will be resolved to obey the command of Christ—"Love your enemies" however difficult that may be. We have the example of Him who "when he was reviled, reviled not again"; who asked forgiveness for those who sought His death.

Third, Christians will sacrifice self in order that they may carry on loving service. They will maintain the work of God at home and abroad and will sympathetically support the workers who count not their lives dear unto themselves. We are fellow workers with God in the terrific struggle of good against evil, of love against hate.

Fourth, Christians will pray for spiritual victories; they will pray even for human enemies; they will pray for those who are in places of great responsibility; they will pray for all who are carrying out the commands of Christ and are ministering to ignorant and needy and suffering mankind.

Christians may not win the world by battles with material weapons but they will not fight evil with evil and need not be defeated in the good fight of faith and love to win mankind to the life that is offered by Jesus.

THE MISSIONARY SITUATION IN CHINA

After two years of "undeclared" and unjustifiable war in China, the situation is one that stirs sympathy and compassion for the Chinese, with admiration for their leaders and for the missionaries who are standing by in this time of trouble. Probably a million Chinese have been killed or injured and ten million have been made temporarily homeless. Millions of dollars' worth of property have been destroyed.

A letter was sent from the REVIEW office to fifty British and American missionary societies, asking for information as to the effect of the in-

vasion of China upon Christian mission work and as to the changes in the last two years. Only about one half of these societies have answered the questionnaire.* But from those who have replied we gather the following facts:

Eighty per cent of the Protestant mission stations (about 1,000) are still occupied by at least one foreign missionary each. A few have been closed because of lack of workers, at the request of foreign consuls or on the demand of the Japanese. Some societies, like the Christian and Missionary Alliance, the China Inland Mission, and the Evangelical Church, report more stations operated today than two years ago.

The number of British and American missionaries on the field (about 5,200) is almost as large as in July, 1937, when the conflict began. Some wives and children have been obliged to leave their stations, and some others have come home on furlough or have been transferred to other fields. About ten per cent of the missionaries on the field in 1937 have been withdrawn or have died and have not been replaced. A few societies have actually increased their staffs.

The greatest change has probably taken place in the institutional work. In some places it has been necessary to close the primary and grade schools because of disturbed conditions, but in numberless cases the Chinese teachers and pastors have stood by and are carrying on the work even without foreign help. Many of the colleges and union institutions have been obliged to move westward to less disturbed and exposed areas. Most of them are carrying on, but with depleted staffs, less adequate equipment and fewer students. Some colleges actually report an increase in students, in part due to transfers from closed institutions.

Many societies report an unusually large increase in baptized members—for example, the English Baptists, a threefold increase, and the Church of the Brethren, 100%; some show a falling off, and many can make no report.

As to the destructive effect of the conflict, only six missionaries are listed by three reporting societies as killed but others have been injured. A few Chinese pastors and some thirty Chinese Christian workers are reported killed. A large number of Christians have been slain or injured in bombing raids or other attacks but there are no full reports on this. Much mission property has been destroyed or damaged in about fifty stations. The Southern Methodists report forty pieces of mission property occupied by Japanese, looted, damaged or destroyed in eight stations. The value of damage to property of the Southern

* We regret to say that we have thus far received no statement from the American Board (Congregational), the United Christian Missionary Society (Disciples), the China Inland Mission, or the Missionary Society of the Protestant Episcopal Church or the Southern Presbyterians.

Baptists alone is estimated at \$500,000; the total loss to all Protestant societies will run into millions.

What about the present emphasis in mission work? Most of the seventy-five British and American societies having work in China express the belief that the greatest emphasis should be, first, on evangelistic work; second, on relief of suffering, by caring for the injured, sick and destitute; and third, by educating Chinese Christians to carry on the work and to build up a new China.

As to the outlook, the general opinion is that now is the day of unique opportunity. The Chinese people are more open to a sympathetic response to the Gospel than ever. While the Japanese invasion has created new difficulties in travel and missionary work, and while new hindrances are put in the way in Japanese-occupied territory, there are compensations in the way China is being awakened and unified; the spirit of materialism also shows a decrease.

The present-day appeal to America and England includes five things: first, an expression of real sympathy in China's struggle for her rights and for the right to make progress unmolested; second, the sending of material help in this struggle, with gifts of money to feed, clothe and house the destitute and to minister to the sick and wounded; third, continued support of the missionary work, without any retreat; fourth (particularly stressed by many), the need for earnest prayer for courage and wisdom for the Chinese leaders and for the establishment of peace, based on righteousness; fifth, a strong demand that America and Europe stop furnishing war materials to the aggressor nation, Japan.

One of the dominant notes in the messages sent by these missionary executives representing work in China is a courageous determination to carry on the work of Christ, faithfully and sacrificially, counting on God to fulfil His promises and to bring ultimate success to His cause. The followers of Christ have never been promised temporal prosperity or freedom from suffering, but they have been promised peace in the midst of trial and the victory through Christ.

THE CHRISTIAN YOUTH CONFERENCE

While the political leaders of Europe were feverishly preparing for war or seeking to find some way to maintain peace; while the youth of Japan were in deadly conflict with the youth of China, 1,350 representatives of the Christian youth of the world were meeting in Amsterdam, Holland (July 24 to August 2) to discuss how to promote the peace and welfare of the world in political, eco-

nomie, social, educational and religious spheres. Unlike international gatherings of most political representatives, each of the sessions of the Youth Conference began every morning with worship of the God of the universe, including prayer for guidance and the will to do His will. The Bible as the revelation of God was studied to discover His way of life for mankind.

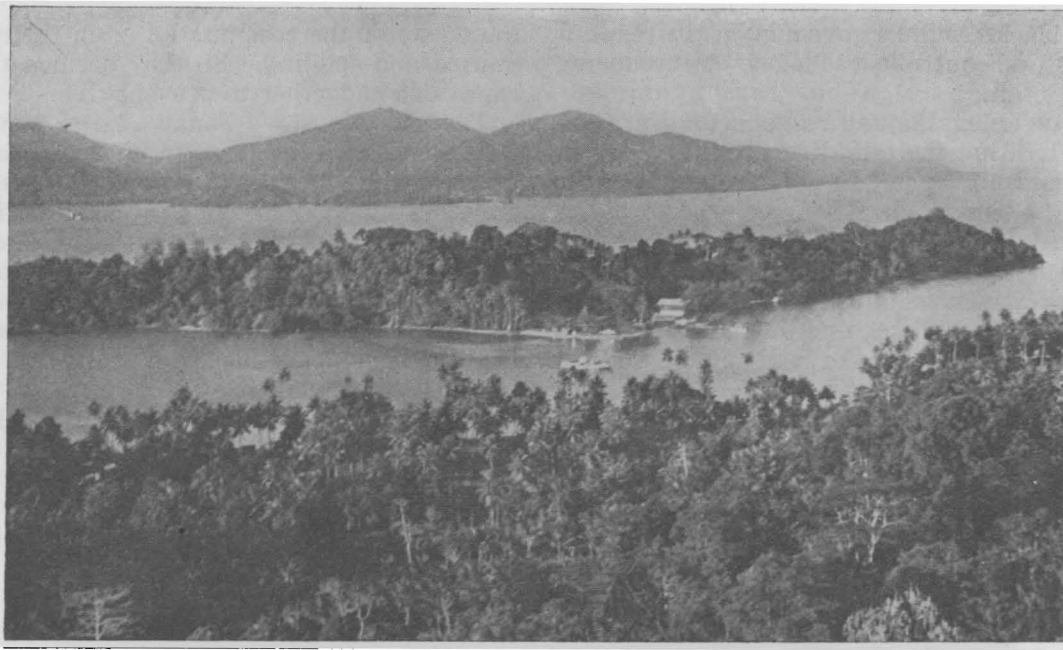
It was a friendly conference in which 220 separate religious groups were represented, including the peace-loving Society of Friends and exiled members of the Russian Orthodox Church. The purpose of the meeting was neither to legislate or to pass resolutions. The delegates met to bind Christians closer to God, to the Church of Christ and to each other, to study ways of promoting a better understanding, deeper sympathy and greater friendliness among the Christian youth of to-day—presumably the leaders of tomorrow—if destructive war does not wipe them off the face of the earth. Seventy-two countries of the world, in all of which there are strong Christian movements and united organizations, were represented. America sent the largest delegation (325); and over 500 came from the continent of Europe. All races, nations and sects met on the basis of parity and with equal right to be heard. (Germany, Greece and Russia sent no delegates).

The dominant notes were the desire to acknowledge God as revealed in Christ and the need to recognize unity in the midst of outward diversity. Delegates endeavored to emphasize points of agreement rather than differences, whether political, philosophical or theological. While there was a universal desire for international peace based on righteousness, many delegates thought this a desire that is beyond the possibility of realization under the present national and differing ideologies. It is generally conceded, however, in Christian circles, that the one basis for a firm, lasting and brotherly peace is the establishment of the Kingdom of God through a world-wide acceptance of Jesus Christ as Lord and Saviour.

It is interesting to note that 58 per cent of the delegates were under twenty-six years of age and more than half the delegates were students.

The delegates were divided into forty-three groups for Bible study and discussion under seven main sections, which dealt with "The Church: Its Nature and Mission," "Christian Youth in the World of Nations," "Christian Youth in the Economic Order," "The Nation and State," the Christian Education, Race Problems, and "The Problem of Christian Marriage and Family Life."

The slogan of the conference was "Christus Victor."



THE HEAD TRAINING STATION OF THE KWATO MISSION, SEEN FROM LOGEA, PAPUA

From a Papuan Missionary's Journal

Extracts from the DIARY OF RUSSELL W. ABEL

*Author of "Charles W. Abel of Kwato"; Missionary of
the New Guinea Evangelization Society*

THIS diary contains no thrilling stories but it gives a picture of the common round and daily task; often that is the very place where your prayers are most needed. In the running of a mission, preparing classes, training young people, we need to pray that God will guide and control, and that the results may be well laid foundations for the building of Christian character, and reliable leadership for the future. Remember that this is written in the middle of a rainy season, only ten degrees south of the Equator, when so much of our activities are hampered or determined by the whims of the roof of clouds over our heads.

May 22. Great to-do over a measles scare in Samarai (a neighboring island). No one allowed to go there unless urgent business calls, and those who go are forbidden to dally. They return as Pariahs!

Genahia (one of the Papuan Christians) turned up from Hilawa. Things have been very dead there, but they are trying to wake up from stupor. Genahia was stirred by a talk Cecil Abel gave recently at a mid-week service. It was about villages

controlled by God—houses, coconut plantations, gardens, improvements and village finances, all surrendered and run according to God's will, instead of haphazardly or selfishly. He also talked about surrendering old prejudices; letting God guide in new economic methods, instead of being bound by tradition to the methods of forefathers which were unfair and wasteful of time and energy. Those old methods left some sections of the community with much leisure while others had absolutely none. Genahia returned to Sariba (his wife's village) where they talked about this, and were keen about it. "But after a few weeks," said he, "I could see it was only a lot of preaching; there was no action to it."

So Genahia went to his own village, Hilawa, called the Christian people together and asked them what there was in their village and everyday living to show that they knew Christ, and to indicate His control and guidance in their lives. He said:

"If Hilawa is a sample of this great truth then it means nothing."

They all agreed. So one evening, armed with a

chalk and blackboard, he gave a *lauheata* (exposition) on "God-controlled villages," reproducing Cecil Abel's talk.

"Yes, how true," they all responded. But Genahia reported that the talk did not really convict. "They agreed all right," he said, "but *I* was the one who was convicted. I was pricked to pieces by my own talk!"

As a result he introduced me to a man who felt that he had a responsibility to think through the agriculture of the village, and to lead a team who would be responsible for the food supply, and for working out a plan for this under God's guidance. This man was only a nominal Christian, but he started praying, and having Quiet Times, which

the waste of the coconuts lying on their beaches, unused and spoiling. So they decided to build a copra drier together to prevent this.

Tuesday, May 23. Today a large crowd of visitors came from the steamer. These occasions are of great value in breaking down the prejudice of travelers against missions, because of ignorance and the misinformation that is soaked up in steamer bar-rooms. Therefore we do not begrudge the time taken, when they can come and see the work for themselves. We showed them the different departments of the work and they left just before lunch.

Among other things, they saw machinery in the mill and carpentry shop requiring skill and



RAW PAPUAN HEATHEN — THEY CAN BE TRANSFORMED

was something new to him. He became so enthused over the guidance that came in answer to prayer that he said to Genahai, "This matter is too big and too wonderful for me to tackle as I am. I am going to make a full confession of the past and put all that right, and then I will be free to find God's will for the future." Religion had meant nothing to this man, beyond a vague acceptance of the belief that there was probably a God far away, but that obeying Him was too difficult for mere mortals. Now he is having a real experience.

"I merely bring you the men," said Genahai, "we have nothing else to show. But next time we come we will have something we have proved about God's will for gardens."

These people took their first step as a village, in the making of a community copra drier. In a united Quiet Time they had been convicted about

concentration, being worked swiftly and efficiently by Papuans. They visited the school and the printing shop and the hospital. Then followed a tea-party which gave us some good opportunities for talks with people whose ideas may affect our future and theirs. There was such a crowd gathered for this that the mission house verandah resembled a hotel lobby!

I dined at the High School with the staff and boys, and gave a talk afterwards on "Justice" and its checkered growth through the ages.

Wednesday, May 24. The day began with a combined worship service and Bible study, to which more or less the whole island gathered. This was led by Cecil Abel. We studied II Corinthians 8, the subject being giving on the Macedonian plan. "*How that in great trial of affliction the abundance of their joy and their deep pov-*

erty abounded unto the riches of their liberality. For to their power and beyond their power they were willing of themselves . . . and first gave their own selves to the Lord, and to us by the will of God . . . Therefore see ye that ye abound in this grace also."

Our minds ranged from the giving of those early Christians to Chiang Kai-shek's "Do-or-die" corps, who consider themselves already dead, having given their lives for their country, so that they can be chosen freely for the most dangerous jobs.

After that we dispersed to our usual routine. Soon the sounds of everyday activity replaced the hush of the time we had spent with God—school children being drilled, the marshalling of the kindergarten, the rhythm of the printing machines in the distance, the thump of the pile-

laden with oil drums and timber for the new Bismaka house. By the time we reached Davadava it was raining hard, and so dark that John Smeeton (our skipper) suggested making for Bisimaka and spending the night there, instead of crossing the Bay to Koeabule. So an hour later we turned into the quiet haven of the secluded Bisimaka Bay, where we had supper. A few of the Bisimaka girls came down in the rain and peered up at us, but heavier rain drove them away, and made us doubly thankful for the comfort and accommodation of the new boat.

We came across to Koeabule this morning. The girls had polished up the old house, and filled the rooms with roses and flowers which made it look most welcome, and belied its age and sagging floors. This was done to welcome "Auntie Parkin."



A PAPUAN CHRISTIAN TEAM OF EVANGELISTS STARTING OUT

driver at work enlarging our wharf, the puffing and wailing of the sawmill shredding tree trunks into sawn timber.

There was a pause for prayer all over the island during the afternoon, as word went round that a very serious operation was about to be performed at the hospital. The medical staff had a particularly heavy day and looked tired at dinner time.

Cecil Abel departed for Milne Bay in the "Eauedo." I spent the evening at the High School, where we had singing practice as is usual on Wednesday evenings. Among other things we learned the Dwarf's Song from Snow White. It sounds well with boys' voices.

Koeabule—Saturday, May 27. We left Kwato yesterday at 4 p. m.—Miss Parkin, Marjorie (Mrs. Smeeton) Jonty (her little son) and myself. After being lustily farewelled at the wharf by the crowd, we steered into a roly sea. We were well

This was Miss Parkin's station for many years. In fact the plantation was nursed by her through its infancy, sick trees doctored and nurtured, unruly, over-flowing rivers were diverted and trained to spill elsewhere. The centre that Koeabule now is owes its early foundations to her faithful spade work, twenty-five years ago.

Cecil Abel turned up in the "Eauedo" after lunch, and I and some of the boys joined him on a Saturday afternoon picnic across the Bay to Davadava. We fished and caught a couple of beauties. Business was mixed with pleasure and the objective that gave point to our trip was the inspection of some property on the way. Having done this, we landed up at the river-mouth where Andrew and Eabomai, old Kwato students, have a little school and centre on a neck of land that divides the sea from the river. Eabomai's little house was spotless, with fresh mats on the floor. We sat round on the floor while she served tea,



PAPUAN RACING CANOES—FORMERLY USED FOR WAR

delicious baked godibu (a kind of native asparagus) and pawpaws.

Eabomai is a real patriot who has done a lot for her country. She has been responsible for teaching scores of adults to read. Wherever she has lived she has made it her business to see that people could read their Suau Gospels. Papuan adults with their ossified brains are no joke to teach. But Eabomai has dogged perseverance, a quality Papuans are supposed to lack. There are many who read their New Testaments today, and owe this great privilege to her patience. Added to this, she has run a little boarding school for ten years now. Some of her old pupils have married and built their own homes at Davadava, where quite a flourishing little village has developed. When I was inspecting village schools a few years ago, I was impressed with the Scripture knowledge she had drummed into her pupils. Whatever else they did not know (and the standard attempted was not high) you could not floor them on Scripture, and they were able to quote it by the ream. On top of all this Eabomai has given eleven children to her country. The youngest is an infant in arms; the eldest is a teacher in the Mai-vara school; the second is a kindergarten teacher at Kwato; the third, a boy, is in the Kwato High School and is learning engineering. They are stepping along in the family tradition of service. The rest are littered all down the grades, but their parents have established a heritage for them to live up to. Their grandparents on both sides were cannibals.

We returned to Koeabule for dinner just as the calm spell broke into rain squalls which continued through the night.

Sunday, May 28. The rain squalls blew and tormented alternately all through the night. At 9:30 the Gospel team foregathered for a meeting to consider the day's plans. Most of the work of the day was to center at Mutuiwa, where some of the lads felt they had a work to do. At the morning service at 11, I spoke on Paul's witness in Acts 26, "I was not disobedient to the heavenly vision." I showed them what being faithful to that vision cost him, and what was the result to the world.

We had an evening service with the station children, and singing in the building that was formerly a copra kiln but has been transformed into a roomy meeting hall by clearing out the interior.

Monday, May 29. John Smeeton and I left Koeabule at 7:30 a.m. The boat had a heavy program of loading at various places, and during the intervals I met people ashore. We finally reached Kwato at 9:30 p.m., in a downpour of rain, 310 bags of copra reeking aboard, and an inexorable tide forging against us.

Wednesday, May 31. The usual mid-week service in the morning. Arthur Beavis led us in a study of the 103d Psalm. Every time he mentioned the Psalmist, David, his small son David (aged 3) sitting in the audience, nearly jumped out of his skin, convinced it was all about him, and beamed at everyone!

I spent the evening at the High School teaching singing: a case of the blind leading the blind (or perhaps the dumb leading the dumb would describe it better!) The principle is, Do as I say, but not as I do. However, it all went with a swing, and we spent a jolly evening, even if the ladies at

the other end of the building did need cotton wool for their ears.

Thursday, June 1. A distracting day of squalls and rain. Cecil Abel was operated on yesterday and is having an uphill time, an attack of malaria having made the going hard.

A team meeting this evening to get the work of the week-end clear, and to ensure the maximum

her stride. Having given eight stalwart sons and daughters to her country, and having at one time run a very efficient village school, she took up nursing when her husband died seven years ago, and has proved a most valuable unit of the medical corps. Some of her old pupils are responsible village leaders now.

Monday, June 5. The High School staff met as a team this afternoon to check up on the progress, educational, physical and spiritual of the school and to discuss details of teaching and general running, so as to insure that it is not being run on self-effort, into which it is easy to lapse, but according to God's will and in His power.

Wednesday, June 6. Led the mid-week service, studying Christ's teaching on prayer, the necessity of sincerity, and the Lord's Prayer as a pattern for our communion with Him.

The place is very full of babies. The Beavises are living in the Big House at the moment with their children; we have a visitor from another part of the territory with her two, and of course the dozens of little brown toddlers. All of which



DORIS PURCELL AND A CLASS AT KWATO SCHOOL

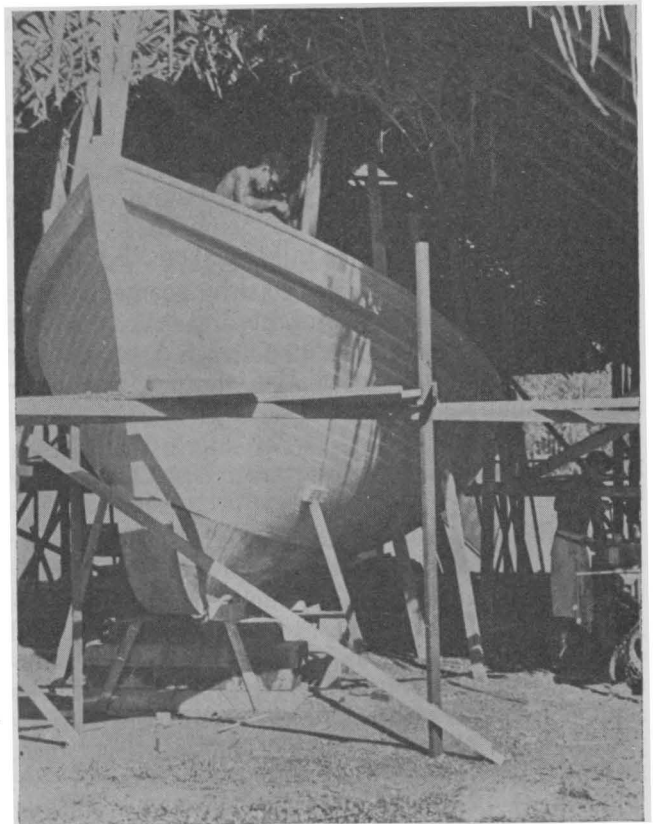
use of the two boats that will be at our disposal. Philip is taking a team to Koukou on the "Lantic." People from Kihikihiuna and Gadogadoa are coming over on the "Eauedo" to spend Sunday here; Halliday Beavis and Tiraka taking responsibility for them.

Saturday, June 3. Chief event of the day was a cricket match. The mothers took their infants to a children's party in Samarai, from which they returned at dark, at which time some of the infants were showing distinct signs of a hang-over! The mothers regaled us at dinner with amazing stories of the capacity of their respective offspring for ices and meringues.

Sunday, June 4. A big crowd came to Kwato this morning, in spite of the stormy weather, and we had a crowded morning service, followed by Communion. There were special meetings for some of the visitors in the afternoon, and chances for personal talks.

Cecil still needs much care. The medical staff are having a busy time and are being fairly run off their feet. Garoinedi, the head Papuan nurse, is away having a long over-due holiday inland. There is great need for more nurses.

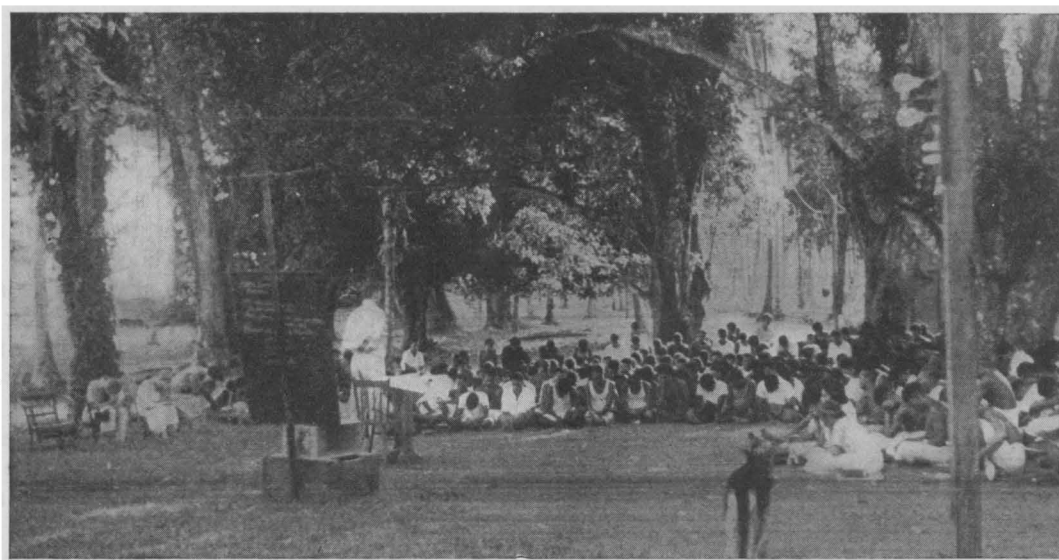
Garoinedi, one of our ex-nurses, is another of our patriots who took marriage and a career in



BUILDING A SIXTY-FOOT BOAT AT KWATO

keeps us young. All who live at Kwato develop into resourceful Children's Hour entertainers!

Thursday, June 7. Cecil is improving but a hurried council of war arose out of Miss Parkin's critical condition. (She came back from Koeabule,



A CONFERENCE WITH PAPUAN CHRISTIANS AT KOEABULE, MILNE BAY

ill with dysentery). There is danger of infection so the Beavises decided to take flight for Milne Bay at once. We waved farewells from the wharf at 2 p. m., and the "Kwato" forged ahead into a billowy sea. The house seems very empty without them all.

I carried Miss Parkin, all too frail and light, into the Beavis' vacated room. She said, "You know Ezekiel gives us only three-score years and ten." (She is well over that.) I with complete lapse from orthodoxy said, "Nonsense, Ezekiel didn't know what he was talking about."

Friday, June 8. Miss Parkin seemed worse this morning, after a bad night, and very weak for the battle that is required of her. A messenger took a notice board round the island with a message in Suau:

"Today our mother Keduruma is very ill; at 9 o'clock let us stand aside from our work to pray for her. Let us be of one mind in our asking."

At 9 o'clock a bell chimed and a hush swept over the island. Some paused for prayer just where they were their tools in their hands. Others joined in twos and threes. One saw whole school classes with their heads bowed. A group of laundry girls prayed round the ironing table. Cooks and their helpers put aside pots and pans. Nurses prayed with their patients. The printing office, a whirl with humming machinery since 7:30, when work begins, was quiet. We felt a current of power, and peace instead of anxiety.

Saturday, June 9. The day dawned clear and bright: a welcome change. Saturday morning is always a busy time. All things crowded out or left undone during the week await one, like sediment at the bottom of the cup. A cricket match occupied the boys. The reefs, which were bared

at low tide, drew a still greater crowd. While others of us, and some of the High School boys, went fishing and shooting. We fished from the "Eauedo," until we reached Nasalualua, a typical Robinson Crusoe isle. There is a romantic tunnel right through the island, beaches, steep verdant hills, and impossible rocks and cliffs. We scaled the hillsides, scrambling through tangled undergrowth, and stalked up and down razor-back ridges for fat white pigeons. Our shots, however, merely sent them circling happily into the air. We had some strenuous climbing of cliffs before we got back to our anchorage at sunset. We enjoyed the exercise and the sunbake on the launch, and sang songs all the way home.

Sunday, June 10. We awoke to an orchestral roar of rain, whipped up by winds. It lasted all day unabated. There was no hope of any Sunday service as our folks possess neither raincoats nor umbrellas. Nor are there fires by which to get dry. So people had their own little meetings in their own homes or classrooms. We had a prayer meeting up at the mission house.

We managed to have an evening service, however, for which we squeezed into a house on the hilltop, called the Flat, as the hall of the Big House, where it is usually held had to be kept quiet for Miss Parkin. She needs constant nursing, night and day. Mary Abel is untiring by her bedside.

Monday, June 12. The weather remains bad but schools and activities continue just the same, and the boats fulfil their programs and battle against the elements.

The rain hinders much that we plan. Some of us did a most unheard-of thing. We spent a "homey" evening playing a game with our guests,

who receive the minimum of attention, but are uncomplaining.

Tuesday, June 13. Spent a lot of time today trying to get a bit of light into some darkened minds. This over an unfortunate affair that is bringing no honor to Christians, for those concerned have called themselves that. A— in love with B—'s wife, ceased struggling against the idea. So for Kwato's sake he left, and took up his residence at a nearby village. His friends there welcomed him, as they thought he would be a help to them. Three months later B—'s wife followed him there, and they decided to regard themselves as man and wife: all that is necessary in Papua. The village people protested.

"If you were a heathen or ignorant man we would not mind. But you know better. You come from Kwato, and we look up to you."

They gave him two alternatives, either to send the girl back to her husband or leave their island.

"We are trying to build a new marriage standard," they said, "and you come and kick the foundations. You left Kwato out of respect for Kwato, why do you not respect us?"

"You make the wrong way too easy," said others. "When our children get into difficulties in their married lives, they will say, Why cannot we do that?"

Some of them were a bit "white-wash club" about it. The elders of the village pleaded with the man and woman to think what their example was going to mean, and to sacrifice selfish thoughts for the sake of the new Papua. The woman wrote a long effusion, ending: "This love binds us, who knows how to unite it? We cannot."

The man added a pathetic postscript: "I bear you no ill-will. I appreciated your words last night, but I am unable to heed them. I have chosen this path and do not know how to leave it. Let the blame be mine."

A— then got a job in Samarai, where B—, the injured husband, was working. B— said to a native policeman,

"I couldn't take legal action against this fellow for I am a Christian and cannot take a brother into court. But if I meet him I will probably knock his head off!"

This was reported, so the whole matter was brought to court and made public. There followed a sad washing of the dirty linen of those who had once testified to Christ's power in their lives. In the end, A— was told to choose between a term in jail or leaving the village, in accordance with the wishes of the majority. He chose the latter, a blow to him, as his work and interests are all in that vicinity. Then people came from the village, which he left as a child to come to Kwato

to school and to which he has never returned, and they said:

"We don't want you here. If you are a Christian and have broken your taboos it will be unlucky for us to have you among us; we do not want you."



THE NEW GENERATION IN PAPUA

A similar message came from the girl's village: "Do not come here to live. We would not mind if you were heathen, but since you are 'children of the light,' it will probably start an epidemic."

The way of transgressors is hard, though I never thought it was in Papua.

Saturday, June 17. Miss Parkin entered into life eternal last night after a long, weary day, and in spite of all that skill and love could do. "Fear not, I am with thee" was a verse that she kept repeating, and which comforted her greatly. Her spirit found release at last and all was peace and joy for her. So ended a brave and selfless earthly life.

She was greatly loved by many to whom she ministered, so that there was a hush of sorrow on the island. The house was full of Papuans who wanted to do something to help, or sat around for comfort or tried to share the courage they had found.

The following morning, in the Prayer Garden beyond the church, we laid her to rest—the last of the three pioneers who blazed the trail for us, and in much hardship, but in unflinching devotion set a standard of self-sacrifice and service for Papua. May we follow in their steps.

What I Found in Japan

*A Letter from Dr. Henry P. Van Dusen, of New York**

THIS is not an easy time to visit Japan. It is all the more difficult if one's purpose is an embassy of friendship and consultation with Japanese Christian leaders. Fortunately, our itinerary brought us there before our main visit to China. Had we come to Japan straight from six weeks of exposure to the concrete actualities of Japanese rule in Korea, Manchuria and China, it would have been more difficult to respond to the gracious hospitality of our Japanese friends with wholehearted enthusiasm or to maintain a restrained silence before their pitiable self-deception regarding the policy and program of their Government.

An initial impression is that the Japanese Government makes it as disagreeable as possible for foreigners to enter and travel in their land, and then the Japanese people outdo themselves to make it altogether delightful to remain. . . . There is no land on earth where the graces of courtesy, of hospitality, or kindness, are so instinctive and so lovely, where every personal relationship is so habitually infused with beauty and consideration. We shall carry always, as one of the happiest of life's memories, vivid recollections of the unwearied solicitude and unnumbered kindnesses of Japanese friends.

But, for all that, Japan is today a tragic nation, tragically misguided and self-deceived, and destined, one fears, for a bitter future. The moment one moves from the realms of personal relationships into areas where the nation's life and policy are involved, it is a wholly different world. Silence, secretiveness, evasiveness and a baffling semi-mystical subdued passion possess the consciousness of almost every Japanese, even the finest Christians. In greater or less measure, their thinking (or better, *feeling*) on political and international matters is dominated by a combination of insidious, all-pervasive propaganda and unthinking patriotic loyalty which appears to be the strongest force in their beings. No one can understand Japan who has not felt at first hand the power of this passionate reverence—the deepest, and noblest element in the Japanese nature from which flowers much that is finest in their ethics and religion as well as their history and culture. It is the root of the respect for learning and scholarship which creates so lovely and touching a relationship between pupil and teacher. It is the

secret of the bond between children and parents issuing of a depth and beauty in family unity unknown in the modern West. It breeds deference toward the past and its heroes which safeguards the heritage of the race. It inculcates obedience to authority in any form. And it prepares the Japanese spirit for humble obeisance before the Holy God and eager yearning to know and do His will.

But it also predisposes the Japanese to uncritical credence toward all official teaching. The fact is the people know almost nothing, literally nothing, of the truth about the war in China—its causes, its initiation, its course, the methods and objectives of their own forces in its prosecution. They hear only of the menace of Communism and atheism, of the villiany of Chiang Kai-shek, of the unbroken victories of their armies. As one Japanese friend remarked to me with characteristic innocence, "If our forces are really so successful as our papers tell us, they ought to be in inner Tibet by now!" In the papers, English as well as Japanese, there is hardly a column, whether it tells of action at the front or of purely domestic happenings in America or Australia without remotest connection with Japan's concerns, which is not doctored to preach its moral. Japanese propaganda is transparently crude. But, by the same token, the Japanese people are unbelievably credulous.

Apparent enthusiasm for the war is everywhere evident—in the omnipresence of uniforms, in continuous parades to speed soldiers to the front, in the dignified public reverence toward the ashes of the dead as they come home. But, when one is reminded of the national fondness for uniforms at all times and learns that the parades are carefully staged and attendance at them prescribed, he accepts the unanimous judgment of foreign residents that there is no popular enthusiasm whatsoever—only troubled bafflement at the war's duration and its severity, and dumb loyalty to national leaders.

One's strongest impression is that the underlying psychology of the Japanese nation is one not of courage or ambition or hatred or cruelty, but of fear. They fear almost everything—Communism preëminently, but also China, Russia, the Western powers, America, especially the American Navy. That fear breeds a national policy moderated neither by truth nor by fairness, nor even by shrewd discretion. It is this fear and an-

* Dated Tokyo, September 20, 1938, and condensed from *The Presbyterian Tribune*, August 31, 1939.

other outstanding trait of the Japanese character which promise to be their ultimate undoing—the fact that they lack the most elementary capacity to understand the ordinary and inevitable psychological reactions of other peoples. In consequence, they constantly appear to go out of their way to offend by every device Chinese and all other foreigners, all the while persuading themselves that they are winning others to a “truer understanding” of Japan’s altruistic destiny as the expeller of western influence from the Orient and the saviour of all other yellow and brown people from white domination to their true destiny as satellites of Japan’s divine Emperor. To put it crudely but without exaggeration, in dealing with any other people, the Japanese as a nation have no sense whatever. The most devastating rebuttal to the whole Japanese case for her present ambitions—and it is definitive—is the fact that, though Japan envisions herself as the emancipator of all oriental peoples, there is not one of these peoples from Siberia to Malaya, however much they may chafe under western rule or resent white exploitation, which does not contemplate one other fate with infinitely greater fear and loathing—the possibility of Japanese domination. It is a sad truth that Japan hasn’t a single friend among the nations nearer than Rome or Berlin.

There would seem to be only two possible outcomes for Japan—either a radical change in national leadership and policy or ultimate involvement in a titanic conflict with one or more of the “Great Powers” issuing in crushing military defeat. If the latter should come, whatever our desires and the efforts of our peace lovers, it is much more than probable that the principal power arrayed against Japan will be the United States. The most disturbing single fact in Japan, for her no less than for the peace of the world, is that no well-informed observer holds reasonable hope of the first of those two alternatives.

It is against this background that we must view the Church in Japan. In such a national situation, the Christian movement faces superlative difficulties.

The missionaries, with certain few very sad and unfortunately very prominent exceptions, are fulfilling a difficult rôle magnificently, the rôle of “dignified silence.” It is a silence which is costing many of them intense suffering for every instinct prompts them to declare a Christian judgment upon Japan’s outrages. To their Japanese friends, their abhorrence of Japanese aggression must be very apparent, though there is no uttered word of criticism or condemnation. They are in Japan as friends and counsellors to the Japanese Church. It is not their province to judge national policy but to lend to their Japanese colleagues such sympathy and strength as they can.

One wishes he could speak with the same clear enthusiasm of the Japanese Christian leaders. We must recall that they learn no truth about the war save as it reaches them from foreign papers through foreign friends. And that the sentiment of reverent and obedient loyalty which is the noblest attribute of rational character moves deeply within their souls and readily allies itself with religious devotion. They recall with their fellow-countrymen the injustices and indignities which their nation has suffered from the western world. They, too, are extraordinarily obtuse to the normal feelings of other peoples. The uninvited embassy of five distinguished Japanese Christian leaders to Peiping in the summer of 1938 to counsel with Chinese Christian leaders for the evangelization of North China was a vivid illustration. We sat at dinner one night in a friend’s home with a foremost Christian statesman who had paid a heavy personal price for his courageous liberalism in the days before this war. His wife remarked that she and her husband were spending much time studying the Chinese language. I inquired why. He replied that his people, though they owed so much of their culture to China, really knew almost nothing of China’s history and literature and art. He and his wife wanted command of Chinese for this purpose. Then he added, his face lighting up with a beautiful smile, “You know this unhappy incident is drawing the Chinese and Japanese peoples so much closer together.”

Regarding the war, the Japanese Christian leaders for the most part keep a studied silence. Undoubtedly most of them regret its occurrence profoundly and abhor the suffering and taking of life. Undoubtedly a few strongly disapprove their government’s actions, blaming them upon the dominance of the military clique. Undoubtedly within the souls of all, there is grave disquiet and some acute suffering which stirs sincere sympathy. But very, very few of them are able to see the whole matter in anything like its true light. It is especially disquieting to discover young Christian leaders, trained in American graduate schools which pride themselves on their “debunking realism,” falling victims to those most blatant propaganda and absurd mythologies. A brilliant young professor with several terms of study abroad confided to me, “Christianity’s great problem in Japan today is to unite worship of the Emperor with worship of God.” And so there is no “Confessional Church” within the Christian Movement in Japan. Even the most clearheaded and fearless leaders argue there would be no gain from the suffering and martyrdom which forthright protest would involve. The sacrifice of self (*hari kari*) is too familiar to stir response.

Almost sadder than ignorance and credulity is

the mask of silence cast over Christian candor. Almost no Japanese Christians speak with complete frankness to foreign friends, even most intimate associates of many years. It is said that they dare not speak frankly to one another.

And yet the unshakable loyalty of Japanese Christians, even those of most warped perspective, to Christ is beyond question and profoundly impressive. He has taken a hold upon them which

is hardly short of miraculous. As one studies and puzzles over the issues for the future of Christianity in Japan, one comes to feel that it is He, and He almost unaided, who must fight the battle within their souls against all that would lure them from truth and the kingdom. For before them there lie not only severe problems in relation to Government and nation, but many trials and dangers within the life of their church.

A Desert Domain—Among the Indians

By FLORA WARREN SEYMOUR, Chicago, Illinois
Author of "The Story of the Red Man" (see Frontispiece)

PERHAPS the most colorful of the four regional conferences of the Fellowship of Indian Workers this past summer was the one at the Ganado Mission in Arizona, in the heart of the Navajo reservation. Two other important conferences took place later, one at Lake Tahoe, Nevada, and one at Thomas Indian School in western New York.

At Ganado, (about fifty miles from Gallup, New Mexico) in the swirling sand of the southwestern desert is a beautiful center of fellowship and aspiration, it is characterized by sincere, unflagging, effective work for the physical, mental, moral and spiritual good of the Navajo people. A school takes the young Navajo through high school grades; a hospital, under the management of Dr. C. H. Salsbury, ranks with the best; in the nurses' training school young women graduates—chiefly Indian—are equipped to practice their profession in any hospital or community in the land.

The Christian chapel is the oldest building on this peaceful green island in the midst of a sea of sand. Last June representatives of ten or twelve religious denominations, and leaders of many different Indian tribes of the southwest, met at Ganado to discuss the problems of the Indians.

Because this is Navajo country, and because the problems of the Navajo have been most pressing of late, the predominant note was the needs and attitudes of these shepherd people. All phases of the problem were represented. The Superintendent of the Navajo reservation, E. R. Fryer, discussed the Federal government's work and aims. Another speaker was Dr. Thomas Jesse Jones, of the Phelps-Stokes Foundation, who, with a number of associates has been making a survey of the reservation with a view to bringing about some conciliation among the opposing views. Mission-

aries from all corners of the huge 50,000 square mile reservation—larger than Massachusetts, Rhode Island and Connecticut combined—spoke of the different aspects of their work. Most fruitful of all was the contribution of the Navajos themselves since they are the subjects of so much of modern experimentation.

The attitude of the National Indian Bureau has been considered by many as hostile towards this tribe which it is required by law and treaty to care for as a guardian. Since the Navajo election of last September the futility of this attitude has been apparent even to those least inclined to favor the Navajo's side. In spite of every effort by radio exhortations and personal visitations, in spite of the pressure of jobs withheld and jobs offered, the Navajos, by a vote of four to one, elected as chairman of the tribal council, the man who has been their leader in their struggle of the past few years—Jacob C. Morgan, a graduate of Hampton Institute, a resident of Farmington, New Mexico, and a native Christian missionary. With him was elected a council whose members are from two-thirds to three-fourths in harmony with the ideals and purposes of Chairman Morgan.

It was obvious that the government program could not keep up a show of "Indian self-government" and at the same time deliberately disregard the opinions and desires of the large majority of the tribe. Even the Indian Bureau, in spite of the arbitrary powers it possesses can not remain permanently in conflict with its wards. Some measures to secure harmony and cooperation are imperative.

When the tribal council was called together, some months after its election, a five-day session was held in accordance with Indian ideas of council procedure. To the Indian mind adequate time

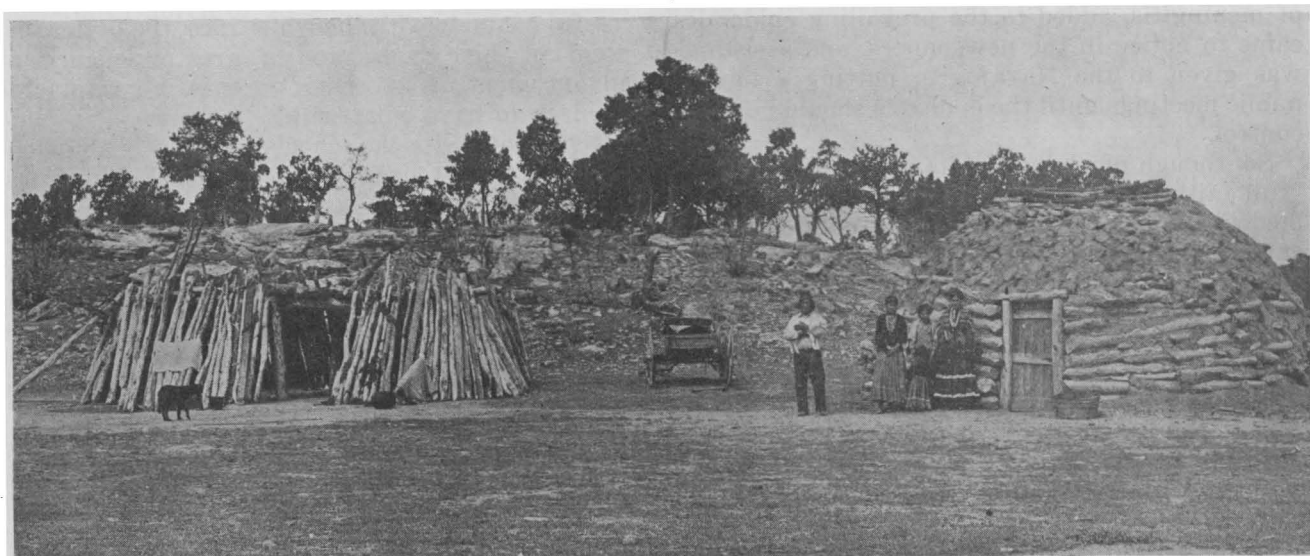
for deliberation is all-important. "I won't want to sit down again for a month," said one delegate when he arose at the conclusion of the five-day conference.

While some measure of agreement had been reached, yet the day before the beginning of the Ganado meeting it was evident that trouble was brewing in the Leupp district over the reduction of horses. The reservation superintendent and Chairman Morgan flew together by Government airplane to the scene of the difficulty—distances are immense on this reservation—and Morgan helped to bring the reluctant Navajos to consent to the reduction of their stock.

Admittedly, the Navajo Reservation maintains too many "Indian ponies" for the good of its sheep and cattle. Reduction in the number of horses

age-old habits and attitudes can not be changed by a simple twist of the wrist. Navajos are not accustomed to handle money and cannot yet look upon wages and cash as their basis of livelihood. Moreover, the official statement that they need not use the money they earn to pay debts at the trader's store has helped to break down Navajo credit and sense of responsibility for debt; it has also hastened the dissipation of these wages via the gambling and illicit liquor route.

The liquor problem is admittedly more serious today among the Navajos than at any time in their history. It is still a crime for any man, white or Indian, to bring intoxicating liquors upon the reservation. But roads and automobiles are too many and the desire to enforce the law is too feeble to insure law enforcement. The result is



HOGANS—HOMES OF INDIANS ON THE NAVAJO RESERVATION, ARIZONA

had been urged for many a year, and some slight progress has been made. But the reduction of sheep is something that touches the Navajo life more closely, and when the Indian Bureau demands that the number shall be radically reduced the assent of the Navajos is not easy to gain.

As Chairman Morgan cleverly put it in his speech at the Ganado Conference, the question is one "less of soil erosion than of soul erosion." Both Navajos and their friends working among them deplore the breakdown of Navajo morale in the past few years. For a livelihood they depend on lambs, wool and rugs brought in at intervals throughout the year for credit at the trader's store. The discouragement of the sheep industry in recent times, and the introduction of more government work—first called Indian Emergency Conservation Work, and now officially referred to as the CCC of the Indian Department—has been intended to establish a cash basis of living. But

that the highways are strewn with empty bottles and drunkenness among Government employees, white or Indian, goes practically unrebuked. The result is widespread evil and the outlook is not hopeful.

While the opposition of the Indian Bureau to Christian missionary work is not quite so pronounced as it was two or three years ago, still, the encouragement of the "ancient Indian traditions" is featured, and the revival of old pagan rites and ceremonies is applauded at Washington. Only a few days before the Ganado conference the Secretary of the Interior, visiting the region, made a public speech and gave out interviews in which he urged the people of New Mexico to preserve "their colorful Indian ceremonies" as an attraction for tourists and as one of the great financial assets of the region.

"Yes," said one of the Indian speakers at the conference, "come down here in a few years and

you'll see me on exhibition in a barred cage, and Tsi Notah, here, in another. On that cage will be a sign reading 'A NAVAJO INDIAN, PRESERVED FOR THE BENEFIT OF TOURISTS.'" The audience appreciated the resentment of a self-respecting Navajo at being held up publicly as a curio or museum exhibit.

"Ancient traditions" in the shape of medicine dances met with discouragement even from the government for a brief period last spring. In the winter an epidemic of diphtheria was not considered serious enough to warrant the adoption of quarantine measures such as would have been rigidly enforced among white people. "Yebechai" dances over diphtheria patients, with the gathering together of Navajos from far and near, brought about a great spread of the disease in November and December. In January the spread of meningitis, added to the prevailing epidemics, came to notice in the newspapers, and assistance was given to the Navajos in putting a ban on public meetings until the epidemic should be under control.

So, though officially—in its own words—giving "full faith and credit" to the work of the native medicine man, the Indian Bureau found it expedient to ask the medicine man to soft-pedal his spectacular ministrations except in the case of less serious diseases. In the meantime he may continue to help spread such diseases as tuberculosis, or to allow minor infections to run their course in the name of "the ancient religion."

The Bureau establishes expensive and well-equipped hospitals with highly trained staffs, and yet at the same time encourages the submission of patients to native healers whose stock-in-trade is a primitive and superstitious "magic" that defies all modern rules of health and sanitation. These old *shamans* are said to number one-seventh of the adult men of the tribe; their demand for sheep and goats in payment for their ministrations helps to increase the poverty of the Indians. In contrast to these medicine men stand the young women of the nurses' training school at Ganado, whose hope and purpose is to aid their fellow tribesmen by acquiring the highest standards of health and sanitation.

It is to be regretted that a larger number of these student nurses are not from the Navajo tribe. The difficulty lies in the fact that for some ten years the Indians of the country have been subjects of the experimental type of education which calls itself "progressive." The Navajos are a semi-nomadic people, and until recent years it was obvious that boarding schools offered the most feasible form of training to children whose parents might be here today and elsewhere tomorrow. Disregarding the evidence of facts, an elaborate plan for building a great number of costly gov-

ernment day schools was projected and carried out. Of seventy-two schools originally planned, thirty-eight are now in use—more or less; their ability to attract and hold Indian pupils is still far below their seating capacity. At one time the schools were to be entirely Navajo, conducted by Navajo "assistants" and in the Navajo language. Then they were to be made "community centers." Later their great purpose was to be to make the Navajo "soil erosion conscious." After several years of extravagant and changing experimentation, there is coming about something approaching the school which the Navajo desires and needs for his children, a place where they may learn the language and the ways of the white civilization which is dominant even in this remote spot. The Navajo, though himself unlearned, knows well that the "three R's" furnish a road to more successful contacts with the white race, the better disposal of his goods, and a greater chance of advancement. Like other parents, he wants his children to have what will help them.

Even now, with the schools apparently abandoning the most useless of their nebulosities, attendance does not justify the huge expense of inaugurating or maintaining them. Nor does the experiment justify the conclusion that the Navajo children in general are receiving an education. Including the mission schools and the public schools, as well as those offered by the Indian Bureau, not one third of the Navajo children of school age are enrolled and in even irregular attendance.

It is difficult to find Navajo girls who have had the educational training requisite to begin a nurse's training course of study. The school at Ganado should be used for high school work but not enough pupils have received training from the government schools to fit them for high school entrance. The high school department of the Navajo Methodist Mission School at Farmington, New Mexico, graduated its first class last spring; as it sends out a group of educated young people each year, there will be a very little better supply to draw upon to fill the great need. The Navajo is asking for education; but instead of bread he too often receives from his appointed guardian something pitifully like a stone.

The mission schools—of different denominations—are greatly appreciated by the Navajos as was evident to all who heard the Indian missionaries speak at the Ganado conference. Christian missions are exerting a great influence upon a people who, though remote and out of touch with civilizing influences, have always been eager to learn and are ready to adapt themselves to changing conditions. Let us hope that their "soul erosion" can be checked and that through the efforts of their Christian friends they may rise to their full stature as a people.

The Need for World-Wide Evangelism

By ALEXANDER McLEISH, London

World Dominion Movement

ON THE journey from London eastwards to Vancouver the traveller passes through all the great mission fields of the world. I have made this journey twice in the last two years, visiting most of these countries. Two-thirds of the world's population are found in these non-Christian nations, and among their 1,400,000,000 people 150 years of mission work have built up a Christian Church of 15,000,000. These numbers, however, convey little of the real nature of the Christian impact which has been associated with the other great forces, good and bad, which have brought the backward nations of the world into the stream of modern progress. The Church, however, has at last firmly established itself in many of these lands, a fact which was demonstrated at the World Missionary Conference at Madras during the last fortnight of 1938. For three months the 474 delegates were approaching and leaving India along all the lines of world travel, and teams of these delegates have since been visiting the lands of the older Churches.

Even in these days of frequent world conferences, this Conference was of peculiar significance. Most of the 64 countries and territories represented were those of the younger Churches, and fifty per cent of the delegates represented these Churches, a large number of whom were young men.

The subject of the Conference was "The Church"—the Christian fellowship throughout the world. The dominant fact revealed was that the Christian Church today bears its witness and fights its battles in a non-Christian world—a world largely antagonistic to the idea of world brotherhood. One-tenth only of its total population belongs even nominally to the evangelical or Protestant Church. Let us be under no delusion as to the fact that the Christian Church is still a minority movement the ideals of which are a perpetual challenge to the dominant spirit of the world in which it exists.

A few months ago I attended a meeting of the Inter-Church Aid Committee at Basel, Switzerland, and listened to reports of the Churches in Europe. The majority of these Churches are in dire straits today—Germany, Austria, Hungary, Czechoslovakia, Spain, Italy, Russia, Poland, and Eastern Europe generally; all are, as one speak-

er said, on "the edge of the abyss." Its well known secretary, Dr. Adolf Keller, entitled his recent book on the European Church situation, "Five Minutes to Twelve." This is the attitude of the Church leaders of Europe to present-day trends in that Continent. They consider that we in North America and Great Britain have entrenched ourselves behind a barrage of false security. The world is no longer indifferent or neutral with regard to the challenge of Christianity; it is organizing itself in opposition, in anti-God movements, in a multitude of religious cults, and in nationalistic religions which provide no moral basis for spiritual reconstruction of any kind, hence the chaos and confusion which prevail everywhere. The gravity and urgency of the situation cannot be exaggerated, for the Church is called to bear its witness in an atmosphere predominantly antagonistic. The Madras Conference called the Churches of the world to confession and repentance for their share in this situation. The Church's provincialism, its divisions and its strife were condemned, and a call sounded for a new unity in face of a distracted and divided world. Can the Church rise to this call? It is a matter of extreme urgency that it does so.

Great attention was paid to the extent and character of the unfinished task of the Church. No longer did the Churches of so-called older Christian lands stand in a position of superiority to the younger Churches of other lands. These representatives of the whole Church in the world, in many protracted and strenuous sessions, considered the implications of the Church's faith in a non-Christian environment. They realized that every problem was at root a spiritual problem. They reviewed the Church's obligations in regard to the State, to economics, to social problems, to the needs of rural areas, and always came back to the fact that only new men can create or sustain a new world. Regeneration comes before reconstruction. The eternal problem of the Church stood out clearly, namely, how to carry on its task of witnessing to the source of this new life in Jesus Christ. This unfinished task of effective Christian witness was studied over the whole world field.

There is, it was noted, in Europe a concerted, organized attempt to secularize the minds of mil-

lions of people. Attention was, however, concentrated on the Christian task in the non-Christian world. Many countries and areas are entirely closed to Christian witness, such as Afghanistan, the Soviet Republics, Bhutan, Outer Mongolia, Nepal and Tibet. The fact that countries once open are closing to the Gospel is a significant feature of our times. Swedish missionaries in Turkestan have just been driven out. Protestant work in Ethiopia and the Italian African colonies has practically ceased to exist; continuance of work in the old Syrian province of Alexandretta is threatened.

In *China* it is estimated that 45 per cent of the country is entirely untouched by Christian forces. Half of *Manchuria* is beyond Christian influence. *French Indo-China* has many areas and tribes untouched, and only one missionary society. The *Netherlands Indies*, in addition to having large areas still closed, has some areas which are open but not entered, and many areas which are barely touched. It is estimated that there are 36,000,000 people outside the possibility of hearing the Gospel.

In *India*, in addition to a large number of Indian States in which no missionaries reside (about 500), there are areas consisting of two, three and, in one case, five million people without effective Christian witness. The fact that in India there are only 14 Protestant missionaries and 7,000 Christians to the million people, shows the magnitude of the unfinished task. The existence of 60,000,000 of the depressed classes and aboriginal peoples is a call for increased effort. The fact that large significant movements to Christianity are taking place among these depressed classes is a challenge to all concerned. In ten years this opportunity may have passed away. Evangelistic effort among the 80,000,000 Moslems and Sikhs is also wholly inadequate.

In other areas of Asia the number of missionaries is so small that vast tracts of country are still untouched. This is especially true of Moslem lands such as *Arabia*, *Iraq*, *Iran* and *Turkey*, and of the great Buddhist areas of *Burma* and *Siam*, and the rural areas of *Japan*.

In *Africa*, in spite of the high average of 56 Protestant missionaries to the million people, and though the growth of the Church has been more rapid than in any other continent, there are still many areas and tribes to be reached, especially in the Moslem north, French West and Equatorial Africa, Portuguese Guinea, Mozambique and the Emirates of *Nigeria*.

South America presents another territory which calls for the services of many more workers. Relatively, the evangelical Church is not even as strong there as in India. In *Mexico* and *Central America* the Church is only half as strong as in

South America. Some islands of the French West Indies, such as Martinique, are, with the exception of the Adventists, quite untouched by Protestant missions.

Further study reveals the presence everywhere of special groups and classes, particularly immigrant populations, which have been largely overlooked. This is particularly true of the Jewish communities throughout the world, especially in Poland, Eastern Europe, South Africa and South America.

It is impossible to enter into further detail here, but it is well to remember that the Christian task is not merely concerned with areas and numbers, but with the creation of the Christian way of life as it affects the social, economic and cultural life of these peoples, in other words with the establishment of the Kingdom of God in human relationships. Truly a stupendous task!

The Character of the Task Ahead

(1) The Church is faced with a situation in its missionary task where areas are closing to the Gospel and where many peoples have become less open-minded to Christian influences. There are revivals within Buddhism, Hinduism, Islam and Shintoism.

(2) There is more organized opposition to the Christian witness than at any time within the past one hundred years. There is a real danger that if the work of the Church is not intensified adverse movements will become so strong as to seriously threaten the Christian cause throughout the world.

(3) The world is in a ferment; nations are seeking substitutes for God, and nationalisms are replacing old religious loyalties.

(4) There are more non-Christians in the world now than there were ten years ago. The increase in membership of the Christian Church has not yet overtaken the increase in population.

(5) The resources in missionaries and funds from the sending countries are relatively considerably less than they were some years ago, and in consequence there has been a curtailment of evangelistic effort and a reduction in the number of missionaries, especially in Asia, and the abandonment of work in many rural areas.

These facts speak for themselves. They present a picture of the kind of world within which the Church is operating today. To realize the vast extent and urgency of this task is the first step in any attempt adequately to meet it. This the Madras Conference did more realistically than any previous conference of its kind. Yet this vision of need must become the mainspring of effective action.

In meeting this situation there is no ground for

pessimism. The success of the Christian mission in so many lands makes that clear. What was till recently wholly the task of the Western Churches has now become the task of the universal Church; and the Conference emphasized that each branch of the Church must be of service to all the other branches. The strong must help the weak, and the rich the poor. The great task of world evangelization may, in one sense, be said to be just beginning when we think of its magnitude and difficulty. This task in this new day must be undertaken by a partnership between the older and the younger Churches, by a pooling of all resources, and by the cooperation of all Christians, says the secretary of the largest missionary society in the world.

Another fact to be stressed is that the acceptance of Jesus Christ as Saviour and Lord involves the duty and privilege of every Christian witnessing to the faith he has found. This is no mere platitude, but should and ought to be the greatest factor in the Christian movement. The witness of man to man has always been the main factor in the spread of the Christian faith, and will always be so. "Ye shall be witnesses of me," says Christ. In Nigeria, where the Church has doubled its membership in the last twelve years, ninety per cent of its members have been won by the witness of the Africans themselves. The same is true

of the great Batak Church of Sumatra, and the mass movements of India.

The call to the Church is to go forward. Nothing in the present difficult world situation in any way invalidates the Gospel. It is still the power of God unto salvation, and ten thousand modern miracles could be instanced in proof of it. There is no way to world peace save through world evangelization. The early Church was martyred for its faith that "Jesus Christ is Lord"; in this day we believe men are no less heroic.

Can the Church summon Christians everywhere to a new adventure for the Kingdom of God? Can it give youth a new vision of the purpose of God for the world? Can it challenge men to live dangerously for the sake of the Gospel? "Safety first" is no motto for the soldier of Christ. Every fact in the world situation calls upon Christians to carry forward the Church's task more resolutely. Neither in Great Britain or in the United States have we done what we could. We have nothing to boast of and much to repent of, but we can do better if we will. We should make as much as possible of the prospect of a new world partnership in evangelization in uniting our resources of men and money in pursuit of one common task. Such an effort alone will justify and guarantee the continued existence of the Church throughout the world.

The Unique Supremacy of Christianity

One of the boldest offenders against the truth concerning Eastern non-Christian religions is H. G. Wells. Professor R. E. Hume, who was born and bred in India, and knows intimately its language and literatures and its life, says:

"From an intensive study of the sacred Scripture of the various religions I make bold to state that H. G. Wells does not know the historical documentary facts when he makes statements concerning Mohammedanism, Buddhism, and Christianity such as the following:

"Islam . . . was the broadest, freshest, and cleanest political idea that had yet come into activity in the world and it offered better terms than any other to the mass of mankind' ("Outline of History," Vol. 2; p. 23).

"There was in the real teaching of Jesus . . . nothing to prevent a personal disciple of Jesus from accepting all the recorded teaching of Buddha' (Vol. 1; p. 582)"

"I would testify that the study of the various religions has produced a greater confidence in the unequalled religious value of the Christian Bible and especially in the supremacy of Jesus Christ. There are points of similarity between Christian-

ity and other religions, although at each point Christianity is superior.

"There are three points in which I cannot adduce any parallel from the history of the other religions; namely, the character of Jesus Christ himself, the character of God as revealed by Jesus Christ, the work of the Holy Spirit as assured by Jesus Christ.

"These are the very points which are essentials of Christianity as formulated elaborately in the doctrine of the Trinity or as summarized simply in the benediction of Paul in 2 Corinthians 13: 14, 'The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.'"—From *The Philippine Evangelist*.

"Five cents for gum may stretch your jaw muscles but contract your dollar. Five cents for missions may contract your jaw muscles, but may work miracles in many a land. A five dollar 'permanent' will be all gone in six months, but a five dollar investment in a missionary, goes right on 'world without end.'"—From *Dollars After Their Kind*. Printed in *The Presbyterian Tribune*.



Photo by Dr. Douglas Collier

A CHINESE HOME ON THE HIGH HILLS OF YUNNAN, WEST CHINA

Travel Difficulties In West China

By HOWARD THOMAS, Kiulungkiang, Yunnan
Missionary of the Presbyterian Church, U. S. A.

EDITOR'S NOTE: Courage, a sense of humor, a conviction of the call and comradeship of God, and some acceptance of the "oriental attitude" of mind—all these are of great help in enabling missionaries to endure hardship cheerfully and victoriously in the midst of dangers and difficulties. The following extracts from letters received from Rev. and Mrs. Howard Thomas, two young Presbyterian missionaries, who have recently taken up work in Yunnan, West China, across the border from Siam. The letters are dated October 11, 1938 and March 27, 1939.

October 11, 1938

WHEN we first came into West China from Burma a very annoying clause was stamped on our passports in this fashion: "*This passport not valid for travel in or to China.*"

In Bangkok, on our way up here, the American Consulate informed us that we should send our passports to Yunnanfu and that everything necessary would be done in the proper manner, since there is no Chinese consul in Bangkok.

Our passports were not examined at the border and consequently we came into China expecting to send our passports to Yunnanfu immediately after the local officials had examined and returned them.

When we arrived at our station, Kiulungkiang, we presented our passports to the local officials and after a few days the documents were returned, with the word that they were good and in order. We prepared to send them to our American consul; but before we could get them *en route* they were called for in order that the Chinese officials might have them translated into English. They were not returned for three months; they came with plenty of bad news, with the orders for us "To get out of China at once and secure a visa." We went and begged permission to remain until after the rains, but there was no mercy. We were told that the women might

remain but that we must leave at once. So Dr. Nelson, the senior missionary and I began to plan for a nine-day pack trip in torrents of rain to Kentung, Burma; then a two to four-day bus trip to Taunggyi, and a two-day rail trip to Rangoon.

We found that we couldn't beg, borrow, or buy horses; so we had to hire Chinese carriers. The men can carry up to forty-five pounds in the dry season, but this was during the rains. We had one pack pony, two riding ponies, and a very poor horse. We tried to make a pack pony out of him, but when we put a load on his back and walked him around in the rain for two days to train him, he just wouldn't be good.

We were two days late in starting because we had to spend so much time finding carriers. Finally on May 11th, about three-thirty we got away, and after going about five miles, pulled into a village for the night. One of the natives asked us to share his dwelling; so ten carriers and two foreigners gave him a thousand thanks and made their beds under the bamboo and grass that he called home. Oh, but it did rain that night.

To assure getting across the mountains to shelter on the following day, we left early in the morning and plodded along all day in mud and rain. At ten-thirty we stopped for a bite to eat. Imagine us perched on the mountain side in the "flood-like" rains, trying to build a fire and cook our rice and tea. Ruth (Mrs. Thomas) had roasted a chicken; so our first meal was a good one. After eating we moved up the trail and that night we stopped in a Buddhist temple. Our carriers were about dead and many had sore feet. Walking in the wet jungle from five in the morning until eight at night was almost too much for them; but they wanted to keep the doctor and pastor with them and so were willing to work to prove it. The temple was *filthy*, but it was dry. After our men had cooked a hurried supper, we dragged ourselves off to bed, after I had washed my feet to the knees to get off the worst of the mud.

The rain was still very much with us the next morning but at about ten o'clock we arrived in Moung Hai and presented our cards at the "yamen" (magistrate's office). The magistrate was provoked at us because we had not stopped in to see him on the way up, complaining that we had crossed his territory without his official permission. The real reason for his animosity was that we had stopped at the home of a friend of the mission, one of the leading tea merchants, rather than at the "yamen." Consequently, he "lost some face."

After about two hours with the official, and an exchange of compliments he sent us away with

smiles. He even begged me to accept his son in my home and teach him English and French.

The next day we left Moung Hai in the sunshine, but before we had gone far it began to rain and we spent most of the day in water. The horse flies were terrible, and my pony bled copiously. Just before we reached our destination that day, we came upon a section of low country, completely inundated. Here it was necessary to hire a guide to get us across the fields. That night we slept in another temple, which was quite clean. Our sleep was disturbed during the night by an earth-quake. If you want a real thrill go into a temple with tile roofing and have an earth-quake entertain you. The officials sent soldiers along to see that no harm came to us—ostensibly to guard us; actually to see that we left China. We had to pay them and provide their food.

The following day the going really became tough for in many places the mud and water were up to the horses' bellies. We were soon covered with mud from toes to top. My pony, a four-year-old stallion became "heady" and fought me half the day.

In the evening we stopped at a Chinese school (in name only), consisting of a bunch of bamboo thrown together in the quickest possible manner. A bit of grass, called thatch, was thrown on the roof to keep out the rain. This was a red letter day in my life as I had a soap bath. Usually I waited until the mud dried and then brushed it off with a towel; then the following day the rain would wash off the dust. This day doctor and I went down to an old well and by means of a bamboo which had been made into a dipper we were able to dip water out for a bath. I slept horribly and the next morning discovered the reason. Imagine my amazement at finding my sheet literally smeared with blood. We had picked up a couple—seemed like a dozen—leeches after our bath and took them to bed with us. They certainly can do a "bloody night's work." We also had gone to bed with a host of wood ticks, which came in for a share of the feast.

Next day we had about four hours of sunshine and soft winds and after that the deluge. It doesn't seem possible that there could be so much mud in the world as we went through that day. I was utterly exhausted, dragging myself through that mire, while the carriers dragged themselves and our loads, each weighing at least forty pounds. And to make matters worse there were several bad slides and fallen trees to work ourselves and horses around and over. It was a long hard day and both men and horses showed the effects. The temple in which I slept that night was freshly painted and the odor was stifling, but we were too fatigued to be bothered by it. I got my second bath and attempted to shave.

On the following day we reached the customs house, and found that the bridge at the river had been washed away; so we had to cross by native boats, while the horses swam. I always carry a small pressure stove and boil my own drinking water but that was little for three men. The Chinese coolies drink anything and get away with it or it gets them. The custom's official had collected \$672 from me the first time I came in, and a friend of his held me up for nearly \$400. He gave us a warm welcome; why shouldn't he be pleased to see me? The Chinese are great tea drinkers. As soon as we were seated a pot of tea was set before us and was instantly drained. Another also vanished hurriedly and from the time of our entrance, about five o'clock, until we went to bed about nine, we emptied seven pots of tea. (Each pot held about two quarts.) I felt that I would gladly have paid five dollars for a glass of iced water—and probably would have died after drinking it.

We were invited to have breakfast with the official—and so we got a very late start. There is a custom out here that is quite convenient. When we enter a Tai village, the headman is required to put us up for the night if we are reputable men. (We had a letter from the Chow-Fa proving our intrinsic worth.) If we accept his hospitality, he is obliged to extend the invitation to our men. This makes an opportunity for personal evangelism, but this time we didn't have the language.

After we did get going it seemed to me that we were fording rivers and mud holes all day. It rained hard and we had a terrible mountain to go over. We struggled up the slope and slid down the other side. I pitied the horses that carried loads. I figured that it was safer riding on the level and walking up and down hills, which was about all the way. We swam into a temple covered with mud and filthy water. After a bath (a shower afforded by the gully in the roof) I dived into a meal and was asleep almost before I had finished. Sleep hid the filth and vermin while I dreamed of cleanliness and good food.

At about five o'clock we were ready to yoke, and lift, but we didn't get away before seven. At about two that day the rains let up for a while and I decided that I would give my horse the bit and let him run. We were on the top of a mountain and the trail was good, sandy and hard. He ran. Doctor came with us. We were quite a bit ahead of the men. Just at the crest of the mountain we noticed some very large and interesting tracks, deeply embedded in the soil. When the men came, they said that the tracks were of a tiger the largest that they had ever seen. They were recently made, as the rains had not washed them out. At four we reached the river and after two hours of oriental bargaining we were ferried across.

The village from which we were ferried has a very bad name. The men were worried for fear that the villagers might raid us in the night and rob us, that means *Rpa-lay-owh*, or finish, for when the Tai rob, they kill. But after prayers we went to bed and slept soundly. "A mighty fortress is our God."

The following day we decided to leave the carriers and forge on ahead so that we might reach Kentung that day. Ordinarily that stage requires two days' travel. It was the toughest day I have had in a long time.

We stayed in Kentung two days with the Bickers. Dr. Richard and Rev. Raymond Buker are twin brothers, Baptist missionaries from New England. They are wonderful folk. From here we went by bus to Taunggyi. What roads! ! ! Imagine travelling from six in the morning until eleven at night, seventeen hours with probably two hours out for meals, and making only one hundred and fifteen miles. There were no springs in the seats either! From Taunggyi we went on to Rangoon by rail, "Narrow gage." The mountains are so steep that our engine kept zig-zagging back and forth to descend to the plain. En route doctor and I were both stricken with malaria and unable to secure any quinine. This was my first attack and it was a beauty!

It never entered our heads that we would have to spend more than three or four days in Rangoon. We spent twenty-two. The American Consul had to cable Washington for permission to amend our passports. The Chinese wouldn't give us a visa without the "clause" being altered. All the time it kept raining unusually hard and our carriers threatened to go back home and leave us. "Sera" was killing horses by the hundreds, rumors of banditry on the Burma-China border were flying thick and fast. The Lord kept me marvellously calm and at mental ease.

Finally we left in a whirl wind and arrived in Taunggyi by train on time. Bad roads and mud took their toll in time, but most in patience, and we were two days late arriving in Kentung. We paid a diplomatic call on the British official who warned us against trying to make the trip "up country" on account of bandits and the impassable roads. The Burmese government had a double frontier force on duty because of conditions. It is a great thing to have a living faith in a Living Heavenly Father.

The trip home was marked by about six weeks of more rain worse than the trip down. We had seven ponies from Kentung—thanks to Buker's influence—three of them loaded with money, and our carriers were loaded light. We set out to make good time and we reached home in seven days and two hours. Think of it: seven and a half days of very difficult traveling to go one hundred and fifty

miles. The Chinese said: "Just think, the foreigners made the trip in seven days during the rains! Why we take nine days during the dry season. Great men those foreigners."

When we arrived in Moungh Hai, we were a sight to behold. That day we had come across inundated lands and down very difficult mountain trails. We were muddy, bearded, and filthy. We went to the home of our friend, the tea merchant, and delivered some articles we had purchased for him. Doctor Nelson went to the mission hospital to assist Dr. Tan, a Chinese doctor, with some very bad burn cases. I went to the magistrate to present our passports. He wanted to keep them for some time. I blankly refused even to consider the point. Our consul had set me a procedure to follow and I stuck to my guns. Suddenly he became flowery and insisted that I remain in his home for three weeks as his guest. Here was a situation on which I had not planned. The magistrate must not be offended for I wanted his assistance in the work that I was planning in his district. His son proved to be the solution to the problem. The boy had taken a fancy to me and I won the father's admiration. After carefully explaining the situation through an interpreter, who had been educated in one of our mission schools in Siam, the magistrate decided that I could go home in three days. Quite rejected I left the "yamen" and ran into another English-speaking Chinese official who was grateful for some advice that I had given him regarding American farming methods and farm machinery. When I told him that it was imperative that I leave Moungh Hai at once for home, he promised to speak to the magistrate immediately. After five minutes he came back all aglow, saying that I could go today, but I must first attend an official wedding. Finally I blurted out that our ponies had gone on with our men to the next village and that I hadn't a thing to wear save the dirty clothes on my back. That would be quite all right. The magistrate would call for me at two-thirty.

I returned to the home of the tea merchant, cared for my horse and then did my utmost to make myself presentable.

At the given time the magistrate called and informed our host that he was waiting for us. I felt utterly defeated when I walked out and saw the silks, jewelry, correctness of their Chinese dress. We were herded into the home with all the glowing politeness of the Orient and found two or three hundred people gathered. They separated and we walked with the magistrate to the seats of honor. Surrounded by silks and fineries of every description our dirtiness was made the more glaring. Fortunately our "trail odors," smoke, horses, mustiness, and dirty waters, were covered

by much perfumes. But there we sat bearded, wet, muddy, and Nelson was wearing an automatic pistol strapped over his shoulders, embarrassed amid the flower of Chinese society in Moungh Hai.

After the wedding, the magistrate led us about the room and introduced us to every person of importance. We were then taken to the home of the groom and given the seats of honor at the

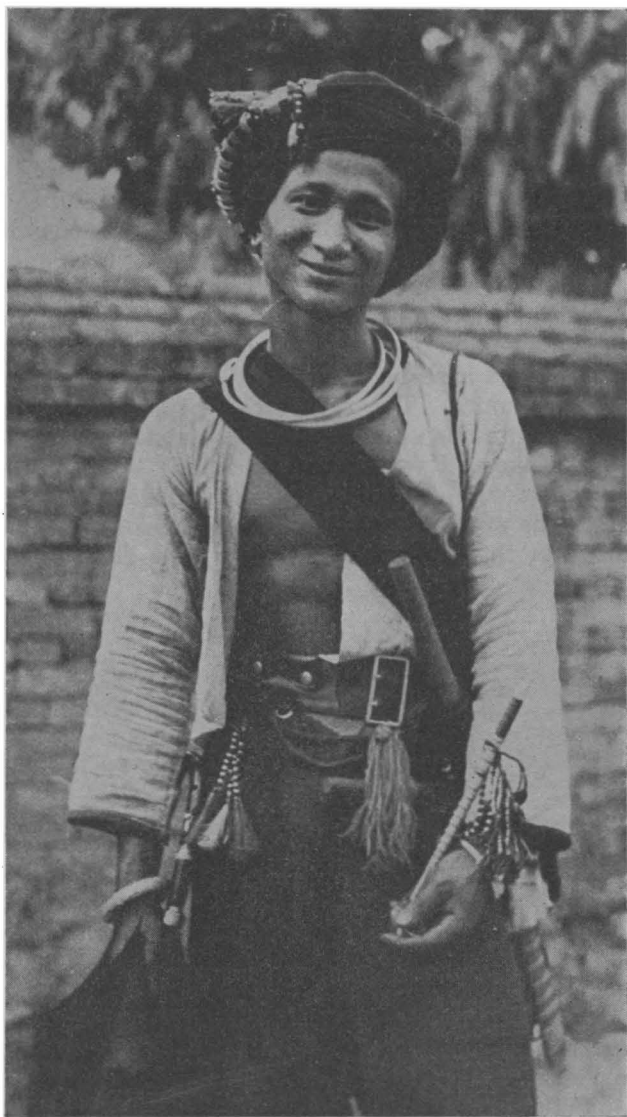


Photo by Dr. Douglas Collier

A WESTERN CHINESE HILL TRIBESMAN

head table. They brought on an eighteen-course dinner, the second one since ten o'clock.

Since our return to Kiulungkiang many things have happened in our village. To begin a series of sad events, a beef floated down the river and whirling about on the turbulent, swollen river stopped to touch our shore with pollution and death. Several of the villagers hadn't had enough to eat in months. Here was meat; so they availed themselves of it, covering the taste of "death long

present" with spices and vegetables. One woman aged and blind, the mother of a youngster, soon died. Another chap was saved by a native trained in our hospital. A third lived to suffer all the agonies imaginable and some that you can't imagine. The church is supporting as many as it can and the missionaries are at the end of their gift money. A sick man had to have food; so he sold one of his daughters to a Chinaman, to be used by his guests. Ruth went to Mrs. Park and asked to buy her back. The Chinaman was very kind and said that the girl was too dumb to be of any use to him, so that he was glad to be rid of her. She is now at home with her brother.

The most tragic event was the case of a family who were driven from their village because of the "spirits." The father of this family was accused of being a spirit man. He died many years ago, but his spirit seems to have taken up its abode in the body of his son. A man was taken ill in the village and made an accusation against the family. As a result they were forced to flee the village at once. The father came for permission to come into our village. Then the mother was recently taken ill with what is called "break bone fever"—dengue fever. The old villagers assert that "the spirit" is now entered into the woman and that they were correct in driving the family

out of their village. This is a direct challenge to the Church and we set ourselves to pray for deliverance. A few days ago the woman came to church, restored to health.

Our native Christians have the idea that the Church is a mint. They are very indifferent to the needs of the others around them and think that evangelism is not their work. Pray with us that God will send His Holy Spirit among us with a real reviving power. We are praying for souls that many may be brought to Christ and find new life in Him. We are conscious of a need of real Spirit-filled evangelisms. Pray that God will anoint some one and send him forth in the power of the Spirit to build a Church to the glory of His name. May God give us strength to maintain our radiance and helpfulness without signs of discouragement. We must not look on these and other problems as beyond improvement and become hardened to them. May God grant to us the passion for the lost, the heart of love, and the penetrating mind of Christ. We desire to serve effectively for His sake. Each Tuesday evening interested Christians are gathering at our home to pray for two things; a clean and upright heart and a mighty outpouring of God's Holy Spirit. Will you join with us?

(To be concluded in November.)

When I Was a Leper in India*

A Letter from an Indian to the Editor of "The Indian Social Reformer"

TO THE EDITOR OF "THE INDIAN SOCIAL REFORMER"—SIR,

Together with many another college young man, I have for long been influenced by what you write and imply to be the correct attitude to the Britisher, Christian missions, Rajahs, etc.

Several years ago, something however happened that began to change my mind with regard to the correctness of your reasoning and information in some instances. While practicing at the court-house one evening, a doctor friend began looking me over rather closely and said that I looked as though I had leprosy and should be examined.

* From *The Indian Social Reformer*. The editor of *The Reformer*, in printing this letter, says: "We were no more responsible for Mr. Ghose's old indiscriminating prejudice against all Christian movements in general, including the Mission to Lepers whose excellent work we have always recognized, than we are now for his equally indiscriminating enthusiasm for all Christian movements. For instance, *The Reformer* of December 18, 1937, wrote: '*The Reformer* has felt obliged to criticize the proselytizing activities of foreign Christian missions as they aim at destroying the spiritual heritage of the people in which alone their religious life can find root and sustenance. The Mission to Lepers, however, is an expression of pure humanitarianism untainted by any ulterior motive. Neither Hinduism nor Islam has anything comparable to show and, so long as this is the case, Christianity must be allowed precedence from a purely humanitarian point of view.'

This I did, and his diagnosis was found to be correct. For a long time no one seemed to realize that anything was wrong, or at least said nothing about it. Then my patches rather suddenly began to grow, and I was looked at askance by my friends and practically put out of the house by my relatives.

Upon inquiry I was told that the best Leper Asylums were in the hands of Christian missions. To go to one of these "proselytizing factories," however, did not appeal to me at all after all that you had written about missions. Not having any other place to go to, I was almost forced to take refuge there however.

Entering this leper settlement out in the district was an experience that I will never forget. I was given a neat little house with two rooms. There was running water, septic tank, a garden, and everything else that was necessary. The very day I arrived the doctor came to see me. Quite contrary to my expectation he did not say anything about being a Christian, nor did he ever

after during the whole time I was there. The effect of his visit will ever remain. He was a young European that reminded me of an incarnation. His English was faultless and for an hour he took time to talk to me about everything under the sun. His kindness, his sympathy, his understanding, his humility, his joy and his clear-cut answers to all my anxious questions, left no doubt in my mind but that this was a man who knew what he was talking about. During my stay there I was to see that Governments from different parts of the world were sending their experts to this young man in order to learn from him. He received enough offers for big jobs during the course of the year to make any plain human being envious, and yet in spite of it all, he remained here with us lepers where he was getting a mere pittance, even feeding us at times from his own kitchen.

I had heard that there was also a European nurse in the settlement, but some days passed before I had my first interview with her. And the way this happened was peculiar. One morning quite early a young lady came in, talked to me for a short time, and then put her hand on my shoulder saying, "Don't worry, you will be all right in two years." When I complained about a sore she opened the bandage with her own hands, and had a look. I realized that she was no ordinary nurse, but it was not until that evening that I found out that she was the European nurse. When I realized that this young lady had done what none of my relatives would do, tears came to my eyes.

There was a beautiful church in the settlement, but I had decided to keep my distance. Many a Sunday morning I had stood at the door listening to the singing and other music, but had vowed never to be caught in this "proselyting net." Yet

one beautiful morning I assured myself that there would be nothing wrong in going in and having a look. I went and in some ways was conquered. Everyone was so reverent, the church so beautiful, and the service positively touching. The speaker spoke about finding your life by losing it. If anyone ever had a right to speak about this aspect of life I was sure that these missionaries had. I thought of what had happened to that little laughing nurse. When I first knew her she was a plump little thing, but before the hot season was over, she looked like a faded rose. Looking at all the maggot-infected leprous sores had turned her stomach and for weeks she could not eat. At times she sank down while at work from sheer faintness. When we asked her what was wrong she smiled and said "Nothing." Many a time her leper friends united to pray to God for her. She stuck to her post, and finally conquered, but only after a terrible struggle.

Now I am home again well and hearty. Just by looking at me no one would suspect what happened to me, but the experiences at this Christian Leper Asylum will ever remain a blessed memory. At heart I am a Christian. I do not suppose it would be possible to be anything else after the experience I have had.

You will now understand why it is that I can no more joyfully assent when you throw mud at Christian movements; in fact it pains me, and I cannot help but offer a silent prayer for you whenever I find these bitter remarks made in ignorance. Purity and sacrifice and kindness cannot be eradicated by covering them with impurity, unkindness and unloveliness.

Yours, etc.,

P. GHOSE.

Calcutta, May 8, 1939.

What God Has Done for My Soul*

The Testimony of a Chinese Christian

By LELAND WANG of Foochow, China

"COME and hear, all ye that fear God, and I will declare what He hath done for my soul" (Ps. 66:6).

I was brought up in a Confucian home in Foochow where two hundred people lived together in a compound; none of them were Christians.

I never went to a Sunday school or mission when I was a boy, and the first Bible that ever came into my hands was one given to my father by his Christian friend; he did not even read it. One day I saw this beautiful book on his desk and said, "Father, may I have that book?" He said, "Yes," I began to read it but could not understand, and I thought it was a useless book. As a boy I liked

* Part of a chapter from "The Arrows of the Lord" by Leland Wang, 1 shilling. Marshall Morgan and Scott, London.

to collect postage stamps, and so I used my first Bible as a stamp album. Today I can truly say that the Bible is my meat and drink.

One or two stories of the days of my youth will give some idea of the background of my life. If anyone treated me well, I liked him; if he did not treat me well, I hated him. Once, when I was a very small boy, I was staying with my mother's brother. He spanked me so I did not like him. I wished he might have a headache or a stomach-ache, then I would feel happy. One day I asked somebody if I might drink some kerosene oil, which we use for lamps, and I was told that it would make me sick. So I stole some of the oil and poured it into my uncle's rice. But my uncle had a nose and, he could smell it before he ate. He asked, "Why is there oil in my rice?" and someone said, "This boy has been asking if he might drink oil, so he must be the guilty one." Of course I was punished again.

Our family owned a shop in Foochow and when money was taken, silver or paper was put into a big receiving box at the back of the shop; but pennies were not so carefully guarded, and the coppers would sometimes fall on the floor. This was a great temptation to me. I thought, if I ask for a few pennies for candies perhaps they won't give them to me, so I will try to get some for myself. I put paste on the bottom of my shoes and then walked about the shop, coming out with the pennies sticking to the bottom of my shoes. As I did not pick the pennies up I thought that I did not steal. If I had not come to believe in the Lord Jesus Christ, I do not know what sort of person I would be today.

When I was fourteen years old, I went to Shanghai to study in a Government School. Of course there was no Bible teaching there. One day I fell from a high place and broke my leg and had to stay in hospital for a month. During that time I began to study our Chinese religions—Buddhism, Confucianism, Taoism; but they gave me no satisfaction.

Two years later I went to Cheefoo, and while there I began to think, Where do men come from? Where do we go after death? What is the real purpose of life? I could not solve these problems, so I thought—the aim of life is to be happy. Then I began to indulge in the pleasures of sin, drinking and gambling and other vices, but they gave me no joy.

About this time I finished my schooling and came to Woosong where I entered the Chinese Navy and became an officer. Then I became engaged to be married to a young girl who was not a Christian at that time. One day, to my surprise, I received a letter from her, telling me that she had been converted in a Gospel meeting held in

Hua Nan Women's College, Foochow, conducted by Miss Ruth Paxson. She asked me to go to some church and hear the Gospel. I was disappointed and wrote to her saying, "I have no time to go to church; I want to be frank with you, I do not care to go." My fiancée was disappointed but did not break the engagement because betrothals in China are considered almost as binding as a marriage.

Shortly after that I came back to Foochow and my parents arranged for our wedding. My fiancée wanted to be married in the chapel of the Women's College, but the principal said that if we did so, we must have a Christian wedding. So, although I was not a Christian, we had a Christian wedding. The pastor said to me, "You need not do anything, Mr. Wang; I will ask you a few questions and you just nod your head." After he had read the Scriptures, he asked us all to stand in prayer. I had never been to a prayer meeting so I watched to see how the people prayed. I saw that some had their eyes closed and some had their eyes open, so I stood with one eye open and one eye shut!

After the ceremony, according to Chinese custom, the bride and bridegroom must bow to the ancestors; my wife refused to do this as she was a Christian. I was not pleased, neither were my parents, and I went myself and bowed before the ancestral tablets. Today I am glad that my wife took that stand, because now all my family are Christians; if she had yielded to our wish, there would have been a different story.

On the next Sunday, my wife asked me to go with her to church, so I went. I could not understand what the preacher was talking about, but I was greatly impressed with the last hymn, "Nearer my God to Thee." I thought, these people must have a wonderful God for they wish to get near to Him. People who worship other gods and idols are afraid of them, but to a Christian the words "God be with you" are a comfort.

After the service the people shook hands with me and said they hoped to see me next Sunday. My wife said, "Mr. Wang is not a Christian yet, please pray for him."

She asked many people to pray for me, and I said to myself that I would see whether God answered their prayers. At that time I thought that prayer was superstition.

One day when I began to think how Christianity had come to China over a hundred years ago; since then schools have been opened for the children, hospitals for the sick, homes for the lepers. I thought, Christians are doing many good works so there must be good in its source. Jesus Christ must be a good Man. Also I thought, the history of this world is dated either before or after the

birth of Jesus, B. C. or A. D. Why was not some outstanding person in history chosen instead of Jesus of Nazareth? Again I thought, Jesus must be a wonderful Man. I decided that I must know the life story of Jesus; or I should be lacking in common sense. So I started to read the New Testament. The first chapter of Matthew's Gospel—"Abraham begat Isaac; and Isaac begat Jacob . . ." and all that was not interesting to me, but I read on, and came to the Sermon on the Mount. When I read where Jesus said, "Blessed are the pure in heart: for they shall see God," I said to myself, How can I expect to see God? I know the condition of my own heart too well. Again I read: "When thou doest alms, let not thy left hand know what thy right hand doeth." I thought if I do something good I like people to know about it and to talk about it. So the teachings of Jesus began to attract my attention. The more I read the Gospel the more I realized that there must be a living and true God, the Creator of the universe. I began to realize that I was a lost sinner in the sight of God. Then I began to see that Jesus Christ, the Son of God, was the mediator between God and me; that He died for my sins on the Cross, and that He is able to save to the uttermost all those that come to God through Him. Finally in 1918 I took the Lord Jesus Christ as my Saviour. Thus the prayers for me were answered.

After I was saved I became deeply concerned over the salvation of my family. Praise the Lord for the promise, "Believe in the Lord Jesus Christ and thou shalt be saved *and thy house*." I began to pray for my mother, and she was the first one to come to the Lord in answer to prayer. Then afterwards my brother Wilson came to the Lord, and he is now a preacher of the Gospel. Then my two younger brothers, and finally my father, all came to the Lord. My uncle also (the one to whom I gave the oil) came to the Saviour before he died. Praise God for His marvelous salvation.

Reading God's word has been a great blessing in my spiritual life. One day I read these words in Acts 17:11, "they . . . searched the scriptures *daily*," and I decided to do the same thing by God's help. Now I usually read ten chapters of the Bible every day—two in the Old Testament, two in the New Testament, five Psalms and one chapter of Proverbs. In this way I read through the Old Testament once a year, the New Testament three times a year, and the Psalms and the Book of Proverbs once a month. The Psalms teach me to pray and how to commune with God; the Proverbs teach me how to deal with men. My motto for the past years has been, "*No Bible, no breakfast*" because I realize that I must "seek first the kingdom of God and His righteousness."

In 1920 I was baptized by immersion in obedience to the Lord's word. Then (in 1921) one day as I was reading Isaiah 52:11-12, "Depart ye, depart ye, go ye out from thence . . . for the Lord will go before you; and the God of Israel will be your rereward." I felt that the Lord wanted me to be "separated unto the Gospel" and to be a preacher. I gladly obeyed His call and I felt that the Lord wanted me to be an evangelist, a free instrument in His hands to go wherever He led me. But I could not ask my father to support me and did not know how I could support my family. One evening a missionary gave me "The Life of George Müller of Bristol." I read it with great interest and said to myself: George Müller did not go around to raise money for his orphans; God supplied his needs in answer to his prayers. God is no respecter of persons, and if He can answer George Müller's prayers, He can answer mine. If God is the true and living God, then I have no need to fear. Jeremiah 10:10 answered my question, "But the Lord is the true God, he is the living God, and an everlasting king." I thought also: If the Lord can supply the needs of two million people, including women and children, in the wilderness for forty years, then He can easily take care of a small family. So I decided to trust the Lord to supply all my needs (Philippians 4:19).

I went back to Foochow and started to hold open-air meetings. I used to take a bell and a basket full of tracts and Gospels and go out where crowds would gather around and listen while I sang and preached the Gospel.

The Lord has marvelously opened the door for His unworthy servant to preach in different parts of China, and in 1928 He called me to go to the South Sea Islands. After the tour I told the churches in China about the need of the Gospel in Malaysia and we have sent out twelve Chinese missionaries to preach the Gospel to the Chinese people there as well as to the natives. The Lord has graciously blessed that work in the salvation of souls. It is a great joy to see sinners come to Jesus Christ and to receive salvation from Him.

I praise the Lord for the joy and privilege of knowing Him and making Him known to others. I marvel at His matchless, amazing patience with me. His grace is sufficient for me and I long to see others come to the knowledge of this wonderful Saviour, whom to know is life eternal.

I have chosen for my life text Paul's words in Galatians 2:20: "I am crucified with Christ (identification): nevertheless I live; yet not I, but Christ liveth in me (habitation): and the life which I now live in the flesh I live by the faith of the Son of God (realization), who loved me and gave himself for me" (substitution).

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MISS GRACE W. MCGAVRAN, 5718 OAK AVE., INDIANAPOLIS, INDIANA

Effective Use of Maps

Each of us needs to gain a clearer idea of the world outreach of missions. We are all a part of the world mission of the church. During this year we are thinking especially of Christ in the life of the world.

During a world-wide study of missions they were taking, a young people's class in Sunday school made a map of unique value. It portrayed contacts which they had, through every channel they could discover, as their study progressed, with the church at work in all the world. A congregation or missionary society might well make such use of such a map this year. Consider some ways in which it might be developed.

The first requisite is a large outline map of the world. It may be home made. It is wise to mount it on composition board, soft enough so that interesting bright headed pins may be inserted easily, but hard enough so that small lettering by hand in India ink will show clearly. The map may be hung in the lobby of church or parish house, but should not be too unwieldy to be moved, if desired, to some other place in the church for specific use.

The idea is to let the map develop from week to week as members of the church and its organizations have contact with the world-work of their local church and denomination. Contacts will be of many sorts as will appear in the paragraphs below.

One person may have the responsibility for deciding what items are to be entered on it, or, a young people's group, or a committee, may undertake the

development of it. A member from each of various interested groups, such as the Sunday school departments, Sunday evening groups, church and missionary organizations may be represented on the committee. This committee need not meet often, but each member should feel responsible for helping the chairman who does the actual lettering, decides what to put on, locates places and chooses the "legend" or information to be put on the map.

The meaning of the map in the lobby should be explained to each organization or department, emphasising the process by which the contacts of the church with the world-work will be entered upon it. The congregation and members of organizations should be asked to follow its development from week to week during the next few months.

The first Sunday may show where the local church is on the map, with some other features added, including the location of the church's living link missionary; the fields in which the denomination is at work; lands from which members of the local congregation come; the field of work of some recent missionary speaker; or some information of like nature. Each identification should be by means of a bright headed pin, with small, clear, dark printing to give the necessary explanation—such as Donald Wright, missionary in Bolenge, Africa, spoke to us July 15. A pin would be set at Bolenge, and the printing near it.

The second Sunday might find an addition like this: Our Juniors are studying our mission work at Buenos Aires, through

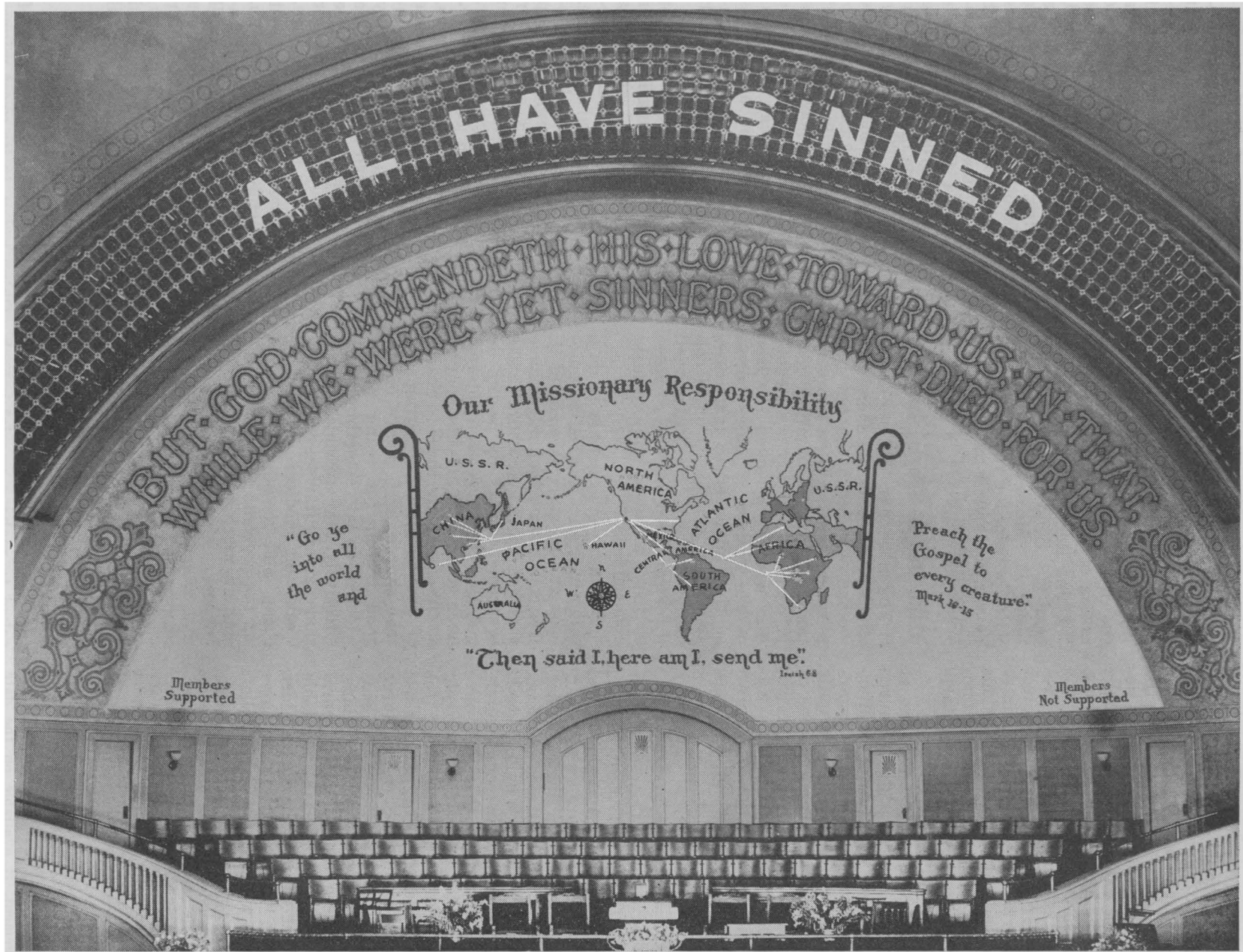
September, 1939. The pin and the legend would be at Buenos Aires.

The third Sunday might find all the denomination's mission points, marked with pins of a special color and the names of the towns inserted. A pin of the same color should be inserted in the border of the map with the explanation: A blue (or the color used) pin, indicates where one or more of our missionaries or national representatives are at work.

As the weeks go by, more items should be added, especial attention being paid to recent outstanding contacts. When an offering is sent, the Board Headquarters may be located, with the legend: December 30, the quarterly remittance of our church was sent to the Board of Missions for the world-wide work of the church. The route taken to the field by a group of newly commissioned missionaries may be shown by colored arrows. The country, dealt with in a book which the congregation is being urged to read may be colored. China may be dotted with tiny pins or spots when an offering is taken for China Famine Relief.

Use color freely. Colors may be vivid and not obscure the writing if you use the transparent kind used to tint lantern slides and photographs. It is inexpensive and can be secured from any dealer in photographic supplies. If you use India ink for a legend color can be applied over it without obscuring the legend.

A wide-awake committee or chairman can make sure that the map develops in an intensely interesting way. Small groups (such as an Intermediate Class,



THE MISSIONARY MAP AT THE CHURCH OF THE OPEN DOOR, LOS ANGELES BIBLE INSTITUTE
(Showing fields represented and work supported by the Church)

the Junior Department, the Ladies' Aid, or the Men's Bible Class) should have an opportunity to study the map intensively from time to time, with a résumé by the pastor or the church missionary chairman describing the commitments of the local congregation for missions, and some consideration of the value of the enterprise. Frequent reference to this project in various meetings will stimulate individual study. Various groups will have pride in finding their own particular contacts noted on the map.

While we suggest this use of a world map as a whole-church enterprise, we are not indifferent to its value in a single organization. Often a group is quite unaware of the ramifications of its own contacts and service; the development of such a pictorial representation of its own outreach will be of immense value.

Our Response to Distress

The Church Committee for China Relief (105 East 22d St., New York, N. Y.) is the unified agency of the churches of America. Send for their leaflet, "Church Committee for China Relief—What? Why? How?" for the leaders in your church. It is important that you have this leaflet even if you do not now plan to do something for China Relief. For general use among members of your church and its organizations, the leaflet gives several very good plans. We quote the following paragraph on materials available so that you may have some idea of the valuable help they give you in working for China Relief.

The following types of materials are available free on order: leaflets for general distribution, posters, envelopes for pledges and cash offerings, newspaper mats and articles for local publicity, informational leaflet for speakers and workers, a play that can be presented by dramatic clubs or persons selected for that purpose. There are several copies of a 16mm. film, "For the Wounds of China," requiring 15 minutes to run. One of these may be secured by special arrangement, if available on the date desired. Order supplies *two weeks* in advance of time needed, if possible. State number of each item desired

and/or average attendance at church services.

Naturally, supplies should not be ordered without the leaders having first studied carefully the general leaflet to which we have referred and a definite plan for use of the supplies and for the taking of an offering.

China Relief is an urgent necessity. Send for the leaflet. Study it. Make effective plans, with its help, for your church to have a worthwhile part in the relief of human suffering in China.

Make Use of Special Interests

The missionary society of one church had in its membership a woman who, although not herself a poet, had a keen appreciation of and discriminating taste in poetry. She kept a notebook into which she copied the best of the modern religious poems as they appeared in magazines and other periodicals or in collections of verse. She had carried it forward over a period of years so that it became a truly remarkable collection.

No one ever asked her to do a thing with that interesting notebook and no use was made of it. Her collection, which might have enriched the whole church, was ignored. Lovers of poetry do not, as a rule, urge their interest upon others. It must be sought. At the same time, those in charge of the devotional programs in that church, well aware of the good reason for using poetry which often says something more effectively than prosaic expressions can say it, were often using weak and mediocre poetry, or cheap and meaningless jingle. *At the moment* they could find nothing more worthy for their purpose. Meanwhile there was that woman with her notebook teaming with exquisite, simple, vivid and vital poems on almost any subject they needed!

She might have been appointed as research secretary for the group in the field of religious verse. Given the theme for study for the year she might have been asked to make a special search for poems which would enrich the groups' study, their under-

standing, their devotional spirit, their appreciation.

Because of this woman's special interest in poetry she might have been able to help plan special uses of it. How much it would add to a program on India to have a woman dressed in the lovely Hindu costume come slowly across the platform and, profile to the audience, before a tiny shrine, repeat one of the deeply devotional poem-prayers of an ancient Hindu saint, such a prayer as those found in *Temple Bells*. A Christian mother of India might be seen reciting to her child one of the beautiful poem-hymns of Tilak, the Indian Christian. A tableau might be arranged in which a mother reads to her family a group of modern religious poems. There are many ways in which the beauty of poetry can be joined to simple dramatic art. It is well, however, to avoid the dramatic "reading" of poems which have been memorized.

The research person may not always plan a dramatic use of verses. She will sometimes merely turn over suitable material to the devotional committee. Or she may suggest that someone read quite simply a group of poems from the written or printed page. Sometimes a poem can be used as a group prayer. Hymn-poems can be used verbally and later learned as hymns. A poem may sometimes be made into a poster. Occasionally individual copies of a poem may be given to each member of the group. A short verse may be copied on offering envelopes or containers for special offerings.

If poetry is of special interest to one member of your group, make use of that interest to enrich your fellowship. In a small way, or in a large way, make use of it. Incidentally, it is better to start in a small way and grow, than to overdo something and then have to drop it or curtail its use.

"Dawn in the West"

This excellent one-act play of China today, in its great migration of intellectual and governmental forces to the West, is well

worth your consideration. It is by Helen Wilcox, and is prepared and distributed by the Church Committee for China Relief, 105 East 22d St., New York, N. Y. Copies are provided free for performances in the interest of funds for China relief to be sent to the committee. Otherwise the charge is 25 cents a copy. The young people's department could put on this play very effectively, or it might be handled for an interdenominational meeting, by a cast from the different churches.

Decorations for Missionary Events

Decorations for missionary teas, meetings, etc., should serve some specific purpose, if they are to be worth the time and trouble it takes to prepare them. There are various types of decorations, some of them are noted below.

1. Decorations may give a specific national or racial emphasis. A missionary tea was held in a room beautifully decorated with well-made artificial cherry blossoms. The furniture was all wicker or bamboo. This made a fine setting for the Japanese program which was part of the "tea." Another study group on Japan arranged a "center" devoted to the display of Japanese articles. This "center" was backed by an interesting Japanese print. A third organization held a meeting where the worship center was formed by a Japanese painting of a scene from Jesus' life. Below it was propped up an open Japanese Bible. Incense was burned on either side instead of candles.

The first setting gave atmosphere. The second provided not only a Japanese focal point for the eye, but made it possible to use some of the articles during the study. The third said very plainly: Japan has an interpretation of Christianity to give us. Let us have our eyes open to its message wherever we find it.

2. Decorations may emphasize different phases of a country's life. One Christmas meeting was held around a tiny crèche from Mexico. At a dinner meeting a series of scenes from Chi-

nese life were presented through the table decorations. A study on Africa was accompanied by posters showing the evolving stages of African village life—centuries of change experienced by the people in a few years.

Too often our idea of a country is narrow. Well chosen decorations can enlarge a group's concepts of a country, its people and their customs.

3. Decorations may give information. Picture maps and other maps may be used with good effect. A charming home has its dining-room decorated with maps of different countries. The missionary meeting might follow suit, with the difference that maps used for one meeting will need to be bold in their message and vivid in their coloring so that a close view is not necessary. Globes form an interesting part in decorating. Posters, attractively made, may also be used.

4. Decorations may have a message. Good missionary pictures play a real part. A fine picture may be given a central place. It should be properly lighted, interpreted and enjoyed in a special way during a special meeting. Its less conspicuous place among other decorations in a room later on will be all the more meaningful.

5. Decorations may be symbolic. A map of Africa with crossed African spears hung on one side, and on the other side a simple cross made of two straight, slender tree branches, or of light wood, may keep before the audience the question of whether Africa is to be a hotbed of inter-tribal, inter-racial and inter-national warfare and bickering, or of whether Christian brotherhood is to prevail there.

Decorations need not always be used. But when they are used, they should play a definite part in the educational or emotional aim of the meeting. Study the use of decorations and the effect that can be produced to the greater glory of God, rather than merely to tickle the fancy of the audience.

Increasing Attendance

"I like to take guests to my missionary meeting for I can count on the other members greeting them, chatting with them, and making them feel welcome.

"I like to take them because I am sure that the program will be interesting and worthwhile.

"In fact I enjoy taking them as much as I enjoy taking someone to my favorite club."

The woman who made these statements was speaking sincerely.

How many of us can make a similar statement? If we cannot, it is because we ourselves have not worked at making the guests of other members have a delightful time, thus helping to create that custom; it is because when our turn came to be on the program we have not raised its standard just a little by our type of preparation and presentation, thus helping to set a high standard for all programs; it is because we have not had a pride in our missionary society and worked with others to make an invitation to visit it as desirable a thing as an invitation to visit our very nicest club.

The real character of our missionary society is not judged by our guest meeting day. It is judged by how many of its members bring guests to the regular meetings.

The missionary society with a large guest-attendance will have an increasing member-attendance too.

An Urgent Need

It has often been found a problem to select something quite tangible which children may do as a service to others. This is especially true where the gift is designed to fill a real need. The project of filling the Friendship Suitcases with articles badly needed by Spanish children who are suffering in war-devastated Spain is a very practical and worthwhile service.

Information about this project in detail can be secured from the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pa.

BULLETIN

Council of Women for Home Missions

EDITED BY MISS EDITH E. LOWRY, 297 FOURTH AVENUE, NEW YORK, N. Y.

Frequent reports appear in these columns on two of the more colorful phases of the Council's program, the work for Indians and Migrants, but our readers should not forget the other important activities of the Council, work for Peace and better Race Relations, study of Legislation in matters related to our interests, participation in plans and programs for Interdenominational Conferences and cooperation with the United Christian Youth Movement through the Committee on Young People's Work which is a joint committee with the Home Missions Council. The Chairman of this Committee, Miss Julia Heinz, attended the Amsterdam World Conference of Christian Youth and we are happy to offer you this month her report on that significant gathering.

Christus Victor

Amsterdam! To almost two thousand young people and leaders of youth this word is no longer a place on the map! It is a great spiritual reality. It is alive because representatives from two hundred and twenty separately organized religious groups found here a common meeting ground for the expression of their faith. Coming from seventy-one nations with the horror of devastating wars already in progress, and the everywhere-present preparations for coming disaster so desperately apparent, youth faced the coming issues and found demonstrated at Amsterdam the living, vital, throbbing reality of the way to peace.

Of what moment now are "Amsterdam" and "Madras" when the whole world trembles

at the thought of what lies ahead? Can past conferences stem the tides of evil that seem about to engulf the entire civilized world? Can past conferences counteract the tides of hate that are about to be directed toward the millions of people who themselves are only the victims of circumstance?

Suddenly the thing that thousands said could not happen has come. Millions whose prayers have been for peace have been compelled to take up the sword. And in the face of this we write a report of the Amsterdam World Conference of Christian Youth. What great resolutions and recommendations have issued from this Conference that will guide youth today in their several countries to determine their course in the face of today's overwhelming reality? None . . . Amsterdam made no formal recommendations. Amsterdam passed no weighty resolutions. It expressly stated that it did not meet for that purpose. But Amsterdam gave to each of its delegates a great commission, for Amsterdam was a living witness to the fact that representatives from seventy-one nations could meet as one body in spite of differences of language, creed, and color; in spite of barriers, denominational, confessional, language, customs, national allegiances; in spite of existing enmity between nations, "Christus Victor" brought together and held them so a great gathering of youth and leaders of youth in the interest of the greatest cause on earth—ecumenicity. It demonstrated what the world has not found possible and then commissioned all who shared in that demonstration to "Go and tell."

"No continent lacked representation," said "Quarry Article I" published at the Conference, "and it is doubtful whether any other representative gathering has ever brought together as great a number of official delegates from as many countries under any auspices, on any occasion, anywhere in the world, not excepting the meetings of the League of Nations."

It is significant indeed that in a day when nations and peoples are drifting farther and farther apart, the Church of Jesus Christ is issuing a call for all who call upon His name to sense the "essential togetherness" of the children of one Father.

Significant also is the fact that youth is finding its place in this great movement. For many of the younger delegates it was their initial experience in the ecumenical movement of our day, for fifty-eight percent of the total number of the delegates were under twenty-six years of age, and forty percent of all present fell in the 25-26 year group. Three out of every five delegates were men.

The leadership planned wisely when the Bible and worship were given a central place at the Conference. Prayerful and consecrated planning were rewarded, for both of these features paved the way to a better understanding of each other. Perhaps in no other way were our differences and our unity so well revealed as when struggling with language differences in our separate groups, we found that one of our common failings was considerable unfamiliarity with the Bible. No less important was the discovery that there was much confusion among

us as to the relation of the message of the Bible to the decisions which youth must make today. But there was born also a new sense of the necessity that youth be clear and articulate concerning the fundamentals of its faith, if youth shall be able to take a definite stand in relation to the many conflicting ideologies and blind faiths with which it is challenged today.

One of the interesting observations made by the writer was the fact that we of America together with China and India were constantly brought face to face with the continental (European) point of view—for we were repeatedly rebuffed when in our eagerness to “do something about it” we were reminded that God does the doing and that we are merely tools in His hands. While the continental mind was busy with the theological implications of a Bible passage, the western mind was seeking its practical application. And the significant discovery was made that the continental youth knew far more about the Bible than did youth from the West—and that Chinese Christian youth were also more conversant with Bible content, while youth from India, aided by their mystical background, presented still another philosophical viewpoint often far outreaching both continental and western thinking. Over and over we heard members of the American delegation say — “I thought we were so far ahead of the rest of the world, but instead we have rather a superficial conception of the realities, and what seems vital and necessary to us may not be the most important thing after all.” Again and again we heard expressions of humility and apology for American arrogance. So we learned from each other—for one leader was heard to express herself thus— “We of Europe must learn from you of the west that it is necessary to be practical in this matter of religion but we feel equally sure that we must not lose our hold on the Bible in so doing, for we see in that your weakness.” One very interesting as

well as significant statement made by a leader in one of the discussion groups revealed the fact that in a certain European country the Y. W. C. A. was founded on the American plan five years ago but since its founding had become gradually more of a spiritual center. This again brought the West to an analysis of its own institutions. This same leader, however, pointed out that in recent international gatherings of the Y. W. C. A. groups there was evident a much stronger spiritual note on the part of the Western delegations.

In our differences, therefore, we found new strength and a new sense of unity. Speaking of unity, Pastor Elie Laurial of France said, quoting Fr. Grary, “The nations will not be saved in isolation, any more than individuals. In this century it is a movement of entirety that God demands of the human race . . . When, ignoring all secondary aims, the nations go straight to the purpose of God: when they stop crucifixion, the crucifixion of the man-God in every man who is killed by the sword, by slavery, by ignorance or by hunger, then will divine benediction rest upon the nations. And the first nation to realize this righteousness of the Kingdom in its own country will draw others irresistibly after it.”

Dr. T. Z. Koo of China, in speaking of the need for some form of international machinery, called attention to the fact that twelve unbroken eggs do not make an omelet. “And no more can twelve nations not willing to go the whole way make a League of Nations,” said he. Differentiating between “International” and “Christian” he called attention to the fact that internationalism means little today because it places upon us no obligation, and the world is waiting for the manifestations of the sons of God, who though they carry the name of the Son of God, yet fail so often to be their brother’s keeper.

(This report will be concluded in the November number.)

Something New!

The Council of Women for Home Missions has a very attractive Migrant Luncheon Set of fifteen pieces printed on paper. The centerpiece (14"x22") is a colorful map of the U. S. showing some of the crops of each state. The fourteen place mats (11"x14") show the fourteen states in which the Council has work for Migrants. These are all in four colors and on each are indicated the places where the Council projects are. The complete set only 50 cents. Order from the Council of Women for Home Missions.

Question Box

In how many Government Indian Schools do the Home Mission Councils have Religious Work Directors?

Where are these schools located?

What types of Indians attend these schools?

How many denominations cooperate in support of this work?

What type of program is carried on?

(Answers next month.)

World Day of Prayer

Theme: In quietness and confidence shall be your strength.

The program, unusually devotional in character, was prepared by Muriel and Dorothy Lester.

Prayer

*Prayer is so simple,
It is like quietly opening a door
And slipping into the very presence of God,
There in the stillness
To listen for His voice,
Perhaps to petition,
Or only to listen;
It matters not;
Just to be there,
In His presence,
Is prayer!*

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

WESTERN ASIA

Scattering the Bible

A patient in the American Hospital in Turkey was given a Bible and carried it home to his Armenian village, proud of owning it. But a Moslem mullah snatched it from him, tore it in pieces and flung it into the street, where it lay until a grocer picked up the pieces to use as wrapping paper. Soon these were scattered all over the village as wrapping for cheese, olives, and other purchases. It was not long before customers began to ask the grocer if he had any more such wrapping paper but his supply was used up.

One day a Bible colporteur was making his rounds through Turkish provinces and was amazed to find one hundred persons eager to buy Bibles although no Christian teacher had ever been at work in that village.

—*Evangelical Christian.*

Anxious Times in Palestine

The past year will be remembered for the spread of terrorism, bloodshed, suspicion and hatred among those to whom Palestine will always be "the Holy Land." Four out of five of the populace are Arabic-speaking Palestinians; Christians form about 8 per cent of the population; among them, about 2,000 members of the Anglican Church. Much of the work of this Church has gone on without interruption and a new girls' school has been opened in the headman's home.

It is in the sphere of moral, social and spiritual outlook that the most serious damage has been done in Palestine. There seems to be great danger that the Christian minority will allow politics to infect its Christianity

instead of making Christianity infect its politics.

—"One Family."

Proposal for Arab-Jewish Impasse

A writer in the *Palestine Review* suggests that a redistribution of Palestine's population be made, after the manner of the transfer of a million Greeks from Asia Minor to Greece some fifteen years ago, which resulted in the strengthening of Greece. Weak Arab states possess territory equal to half of Europe, with fertile land and natural resources, but are under-inhabited. If, for example, the Arabs in Palestine were transferred to Iraq in an orderly manner, it would increase the Iraqi population some twenty-five per cent, and to that extent would strengthen that land. Jewish people might reasonably be expected to provide a part of the cost of such a transfer, in return for the land which they would receive. Sums provided by the British Government and by the Jews would be available for carrying out extensive irrigation projects, building of homes and the purchase of livestock and equipment for the Arab immigrants into Iraq. The problems of organization would be solved by an international commission of English, Arabs and Jews with necessary powers."

—*S. S. Times.*

Openings in Iran

Dr. Donald Carr, whose acquaintance with Iran dates from 1894, found, when he revisited the country last year, that the Spirit of God is moving there more than ever before. Many are groping for the light, and some are finding it. Dr. Carr bases his opinion on the fact that

new villages are open to evangelism and Christians are ready to accept it; even women are willing to do this, one of the most remarkable changes. Literacy is also making progress; from one town an evangelistic band of two men and six women go out periodically to sell Christian books and tell the Good News.

In spite of limitations, the influence of Christian schools is very wide. Contacts on a large scale are made through them, as well as through hospitals and welfare centers. Public preaching, however, is not permitted on the streets or in bazaars.

INDIA AND SIAM

Sixteen Points for Christians

At a convention of 45,000 South India Christians, a sixteen-point program for Christian betterment was adopted: these points to furnish a basis for a "New Life Movement," expected to sweep the country. "No illiteracy" is item number one. Others are:

No filth in or around the house. Every Christian's clothes clean. Cleansing of tobacco from personal and social habits. No liquor. No excessive interest charges. No expensive feasts. No debts contracted through marriage. All disputes settled out of court. A cooperative in every village. No recreation that cannot be taken in the name of the Lord Jesus.

At least one tenth of income to the church and charity. Wiping out the remnants of caste in the Christian community. Family prayers in every home. Punctuality. Adoption of a salutation, folding the hands and saying *Namascaram*.

—*Christian Advocate.*

The Church Advances

The Life of Faith, quoting a report of the Church Missionary Society, lists a number of encouraging facts, among them: in the diocese of Nasik, Christians ten years ago numbered 15,500; for 1939, the figures are 21,600, an increase of 40%. This advance is not to be reckoned in numbers only; there has been steady advance in standards of instruction, and the keenness of candidates for baptism. In the Gojra Mission, 375 congregations are scattered among 1,200 villages, embracing more than 16,000 Christians. In a large Moslem village, Christians made 40,000 bricks for their church and gave all the labor free. The building is used daily, and when the teacher is away the men of the congregation conduct the service themselves. When it is realized that a year's wage for most of these men is less than £2 it is possible to gauge what costly giving has gone to the building of their church. Last year the Christians of the district raised more than Rs. 3,000 for the support of their clergy and lay pastors.

Hinduism Becoming More Popular

The Chronicle of London reports a steady awakening to life of certain Hindu sects and groups in North India. Hindu festivals are celebrated with increased fervor, reforms are being carried out, new temples erected, and Hindu schools for girls started. India is bringing out her organizing ability, her moral and spiritual strength and beauty. It seems to be a life and death struggle between secularism and religion, as well as between Christianity and the strongly entrenched religions of India.

Evangelizing the Bhils

Rev. C. L. Shaw, C. M. S. missionary in Lusadia, describes a typical form of evangelism among the Bhils — itinerating work. The daily program is something like this; sunrise

prayers for all in camp; visits to villages during the morning, with meetings wherever possible, and invitations to evening meetings in camp, or private talks in the afternoon. Correspondence, or seeing callers takes up the afternoon, and after sunset camp prayers, followed by an evening meeting around the camp fire. Attendance at these is from ten to seventy or eighty.

Sometimes meetings are held in camel owners' camps, always in the morning before the camels are turned loose. It is a picturesque sight to see the venerable bearded herdsmen solemnly listening to the Gospel of Jesus Christ, while all around sit huge camels, with baby camels frisking about. Christians help in all these meetings, and hymns are sung with no uncertain sound. But only a few can be induced to speak in public.

Singing Christ into Hearts

This is a new venture of Rev. Emmons E. White of Manamadura. Indians love a story in song, but it must be in the musical form familiar to them, and it is no small job to learn to sing the Indian way. Emmons White has accomplished it and has made his professional debut with a "Kalakshepam," or musical sermon, on the Prodigal Son. It took nine weeks to prepare this sermon, and an hour and a half to deliver it. It was a real ordeal. Mr. White had preached many times, and sung many times, but never before had he combined the two in Indian fashion.

The type of audience was significant; made up of the elite of Hinduism — lawyers, judges, teachers, etc. In India, it is the custom to garland the performer early in the program, so when Mr. White saw the many garlands being brought in he knew that he had won approval. When it was all over leading citizens publicly expressed their appreciation. His teacher was so happy he could not eat his rice and curry afterward. Mr. White plans to repeat this sermon un-

til he has perfected it, and then start on another.

—*Missionary Herald.*

Church Receives Legal Status

The constitution of Siam establishes Buddhism as the state religion, but guarantees religious freedom to all and sundry. This is a priceless document to the Protestant Siamese Christian. It was taken for granted when the Church of Christ in Siam was organized that the securing of government sanction would be a routine matter only, but it has taken almost five years to make this an accomplished fact. The difficulty was to find out how to secure the coveted sanction. The first move was to ask how others had proceeded. It was found that Roman Catholics had secured property rights by royal decree under the absolute monarchy, and that these rights were tied up in French treaties.

Next a British legal adviser was consulted, who suggested the Church be registered under Clubs and Societies. But the Church of Christ is not a club, so the quest went on. It was hoped that the British Minister's long experience in Siam would enable him to point out the proper path. His pronouncement was that Malay people under British control offered no parallel to the case because theirs was a foreign office affair, while the Church of Christ was a purely Siamese affair. By that time two years had passed. Then light broke and a special petition was sent to the Minister of Interior requesting permission to establish the Church of Christ in Siam. He replied he had no objection "if no laws were violated." Important as this permission was, it made no mention of property rights. However, it appeared that the only thing necessary was to appoint trustees; then it was discovered a law had been passed making it impossible to have property held by trustees. Finally it was suggested that the Executive Committee of the Church of Christ in Siam form itself into "The Foundation of the Church of Christ in Siam" and hold this and all oth-

er properties for the Church. A Constitution had to be drawn up and approved. The Government had to be convinced that this Foundation was not a Board of Trustees, etc., etc. Three years were spent in this struggle. At long last, the Church of Christ in Siam becomes a juristic entity and bears the stamp of Government approval.

—*Siam Lookout.*

Readjustment

The Church of Christ in Siam (Thai) is the result of efforts of various missions. It consists of fifty-three churches whose members are Siamese and twelve whose members are Chinese. Of these only six of the former and one of the latter are self-supporting. Most of these churches are in urban centers and the organized church is weak in rural areas.

The total membership is 10,000, of which 1,070 are Chinese Christians and the remainder mainly Siamese. The total Christian community is estimated as 14,000, out of fourteen-and-a-half million people, which is less than one in a thousand. This situation seems to call for a revaluation of the various types of work and a more inclusive program.

—*World Dominion.*

CHINA

Seven Deadly Sins

In one of China's dailies, Madame Chiang Kai-shek deplores "seven deadly sins" which she believes have hindered China's becoming one of the great world powers and are continuing to hamper the prosecution of the present war with Japan. They are: (1) self-seeking or "squeeze"; (2) "face" or false pride; (3) cliquism; (4) defeatism; (5) inaccuracy; (6) lack of self-discipline; and (7) evasion of responsibility. "Squeeze" and "face" she especially condemns. Profiteering is one form of squeeze, and is a thing that has characterized all wars in every part of the world.

As an instance of "face" she

told of a Chinese official, confronted with a problem of national importance, who would not demean himself by asking the opinion of a subordinate, though the official knew nothing at all about the matter in question and the subordinate was an expert. To save "face," the official was willing to commit a monumental blunder leading to great loss for the country, and the subordinate must keep silent to save his superior's face and his own job. Foreign technical advisers have said to her: "I suppose I am paid to listen to men tell me they know more about the job than I do." One result has been that many expensive American-made fighting planes were cracked up on their initial flights in China because Chinese pilots, who have received training on slower machines, refused to take further instruction from foreign instructors. This took almost as heavy toll of China's air force as did the enemy planes.

Increasing Interference with Churches

From areas occupied by Japanese soldiers come increasing reports of interference with church activities. For the most part, the arrests have been of pastors or church workers who are accused (if accused at all) of anti-Japanese activity. For example, a pastor proudly displayed a letter from his son who was helping in the resistance in another province. An evangelist was cited for a speech made two or three years ago in which he urged national resistance.

Strangely enough, it is reported that in some places those who have a Bible on their person are immune from arrest. An American missionary who wanted to pass through the lines had some difficulty convincing the sentries that he was a missionary, because he could not produce a well-worn pocket Testament. His colleague carried one, and upon his assurance that the man without a Bible was in reality a missionary, they were allowed to pass.

—*Christian Century.*

Opportunities Multiply

Writing in the *C. M. S. Outlook*, Rev. G. K. Carpenter of Hongkong says the most encouraging feature of the present situation is the widespread desire to hear the Gospel. Once they reach a place of safety, refugees have plenty of time on their hands, so that the evangelist has more opportunities than he can even begin to take advantage of. Wherever it is possible for Christians to gather for worship, they do so. One finds them collected here and there to pray for their country, and to encourage each other in their faith. It is an experience, says Mr. Carpenter, to attend a service in a Chinese church, and feel the reality of the prayers of the congregation. A young doctor testified that he has learned what prayer means, and many others have had a like experience.

Rural Cooperatives

Two years of war have resulted in the quadrupling of the number of cooperatives in Szechwan. Their geographical distribution is also startling; today they are found all over the Province. More than 85 per cent of them are credit societies; the rest are public utilities societies, production and marketing societies, consumers' societies, supply societies, and supply and marketing societies. To store the surplus of last year's abundant harvest, at least 1,312 of these societies constructed granaries.

The rural cooperative movement is not confined to Szechwan alone. The Agricultural Credit Administration, in collaboration with the Farmers' Bank of China, the Bank of China, and provincial cooperative banks, are all helping to spread the movement throughout the nation.

—*China Information Service.*

Seminary Students Graduate

Nanking Theological Seminary and the Bible Teachers' Training School each graduated eight students this summer, in

spite of war. The Central Theological Seminary (Episcopal) moved from Nanking to Peking and is graduating a class of two, while the Peking Theological Seminary (Methodist) will graduate six. The Canton Union Theological Seminary has moved from Kowloon, where it found temporary refuge, to Hsichow near Talifu, Yunnan. Here it will be affiliated unofficially with the Central China University, another union Christian institution which is "refugeeing." The Union Theological Seminary formerly in Wuchang has found a temporary home at Linling in the southwestern part of Hunan. Thus the preparation of Christian ministers goes on.

—*Christian Century*.

New Leper Hospital

A grant of \$35,000 for construction purposes and an annual subsidy of £300 donated by the Mission to Lepers in London, will soon bring about the completion of the first Leper Hospital in West China, specially erected to combat the dread disease. The new hospital will be located on the campus of the West China Union University in Chengtu. Construction has already begun. Dr. Wallace Crawford, head of the University Clinic, will be Director; he is a Canadian missionary who has been in Szechwan more than 30 years.

The establishment of this Leper Hospital will mark another significant stride of progress in the anti-leprosy movement in China. The movement was first started by the Chinese Mission to Lepers with headquarters in Shanghai. In 1934 the mission succeeded in a financial campaign to raise \$60,000 which was later used for the construction of a national leprosarium outside the city limits of Shanghai. Near the new hospital will be a small factory, where occupational therapy will be afforded the patients.

In Mongolia

Inner Mongolia is wide open to missionary work, and Japanese authorities are favorably disposed toward the activities of

Bible Societies. In both inner and outer Mongolia, the lamaistic system is weakening, for the destruction of which Gilmour prayed fifty years ago. One missionary writes: "Never before have I found such readiness to hear the Word of God, from the greatest down to the most humble." Soviet Russia forbids missionary work in outer Mongolia. There is now no liberty for missions in the great Central Asian plateau, one of the largest unevangelized areas in the world today. The Swedish mission in Chinese Turkistan has been expelled. —*World Dominion*.

JAPAN—CHOSEN

Opportunities

The dean of Middle School of Seinan Gakuin, in Fukuoka, tells of a series of Christian evangelistic meetings, lasting four days, in the school, which resulted in the decision of fifty pupils to lead a new life in Christ. Four pupils were baptized; also the wife of the janitor. The crowds who witnessed the ceremony showed how keenly the boys and girls who attend church are becoming interested in spiritual things; and not in the school only, for society in general gives evidence of increasing interest in religion. Christian books are in demand more than ever before.

—*The Commission*.

"Giving Their Lives"

A Japanese Christian minister recently returned from a trip to China made the following observation: "Japanese soldiers discovered missionaries for the first time when they invaded China. They found them in every city and town, teaching, preaching, doctoring, nursing and doing a hundred and one things to help the Chinese people—giving their lives for Christ. They found that missionaries were respected and loved."

These same missionaries remarked that if a few missionaries from Japan, and a few Japanese men like Mr. Yasumura could come to China, a better

understanding would come about between the two countries.

—*Monday Morning*.

Revise Chinese Textbooks

When the Japanese occupied China's Manchurian provinces in 1931, one of the first jobs was to revise textbooks used in Chinese schools. A commission appointed by the Army general staff went through all Chinese school books, particularly those used in the lower grades, and carefully eliminated all references which might have a tendency to make Chinese children patriotic toward their own country. The revised books emphasized the greatness and holy mission of Nippon as the leader of Asiatic peoples and fostered "cooperation" with Japan on the part of Chinese youths.

This policy of textbook revision, started eight years ago, has been continued in occupied territory from the Great Wall to Canton; and recently the fever has extended to Japan itself. The "holy mission" to reconstruct East Asia has made it necessary to purge primary education at home. The books in use since 1924 contain nothing about the superiority of the Yamato race.

—*China Weekly Review*.

Standing Room Only

Japanese Christian leaders, since their return from the Madras Conference, are carrying on a nationwide evangelistic campaign, and are finding large groups everywhere eager to hear them speak. Walking up to the big public auditorium in Hibiya Park, Tokyo, for a meeting at which Kagawa was to speak, a missionary was disheartened at seeing very few people on their way in. When she got inside, she found the reason: the great auditorium was already packed with people in the aisles and wherever extra seats or standing room was permitted. Everyone had come early to be sure of admittance. Dr. Kagawa plans to give a large part of his time to this work for the next few months. —*Monday Morning*.

Church Union

Methodist union has made little difference in Japan, since Northern and Southern Methodist missions have been cooperating, together with the missionary forces of the United Church of Canada, within the structure of the Japan Methodist Church for many years. On the other hand, the Methodist Protestant Mission, consisting of about twenty churches and two middle schools is not disposed to lose its identity.

The latest merger to be effected is that of the West and East Associations of Baptist Churches. The latter is an outgrowth of Northern Baptist missionary effort; the former of the Southern Baptist Convention. Both have approved the merger. The new body will be almost entirely under Japanese leadership. Thus, church union is being realized in Japan, as elsewhere throughout the world.

—*Christian Century*.

Work in Tenement District

Namba Church, on the edge of a crowded tenement district in Osaka, Japan, was not flourishing. Shifts in population and in personnel caused problems, and the work died down to such a degree that members of the presbytery considered selling the property. Nobody disputed the fact that a needier spot than this neighborhood could hardly be found, and both mission and presbytery offered to help. A board of directors, representing both groups, was organized and a neighborhood social center was set up. A Japanese social worker, who had been associated with Dr. Kagawa, was appointed head worker. Clubs for children have been started, a day nursery school opened, and mothers' meetings are being held. There is a waiting list for the nursery school, and church attendance is increasing. Dr. Kagawa is greatly interested in the project and sometimes speaks there, always to a crowded house.

—*Monday Morning*.

New Religious Cults

Japan is plagued with an oversupply of religious cults of one sort or another. Some of them count their followers by the hundreds of thousands and scarcely a week passes without the registration of a new one with the Religious Bureau of the Department of Education with the result that the registration of semi- and pseudo-religious bodies has leaped beyond the 500 mark. Many of them are faith-healing or fortune-telling, masquerading as religion. Two of them, which had somehow secured a nationwide following, recently were suppressed by the government because their teachings were alleged to be inimical to the interests of the state.

—*World Dominion*.

Korea's "Christian League"

After the Japanese Government dissolved the National Christian Council of Korea, need was felt for some more inclusive federation of Christian groups in that country. This need is now being met by the formation of the Chosen Kirisutokyo Domeikai (Korea Christian League) with which almost all the Christian bodies in Korea, both native and Japanese, are now identified. It remains to be seen whether a way may be found to affiliate this Federation with the National Christian Council of Japan.

—*Christian Century*.

ISLANDS OF THE PACIFIC

Worship in Borneo

The Dyak communal type of life makes the small out-station church a necessity. It is impossible for the Dyak to worship quietly in his own home, as it would be in the average American home, because there is almost no privacy. Therefore, as soon as there are three or four Christian families in one of these communal houses, every effort is made to have them build a church. It costs very little to build one, since it consists only of a pole framework, thatched with leaves, though it requires constant attention to resist in-

roads of insects. The most pleasing to the eye are the bamboo churches, for after the bamboo cracks and splits without separating, an early morning sun shining through the cracks makes a mosaic out of the worshippers.

Dyaks make very little effort to beautify their churches, due, not to lack of regard, but to lack of any æsthetic taste. Congregations are divided with men on the right and women on the left. Babies are brought along, and free to move about as they like, so that the undertone of infant wriggings and gurglings is disturbing until one becomes accustomed to it. Few of the Dyaks can sing; they have practically no native music and little natural ability to learn to sing.

—*The Mission Field*.

Nurses' School, Manila

The Nurses' Training School of St. Luke's Hospital, Manila, P. I., has made a great contribution to the spiritual and physical welfare of the people of the entire Philippine Islands. Three hundred and twenty-five nurses have been graduated. Forty-four of these are from the Episcopal Mission. In St. Luke's Hospital there are now three graduate nurses and 15 student nurses who are mission girls. Of the staff of seven nurses in Brent Hospital, Zamboanga, four are mission girls. The Moro Girls' School in Zamboanga has sent nine girls to St. Luke's Hospital for their training. In St. Theodore's Hospital, Sagada, are six nurses all of whom are from the mission.

—*Spirit of Missions*.

NORTH AMERICA

Students and Religion

Charles E. Conover, writing in the *Christian Century*, says that the crucial fact for the Christian Church in the campus religious situation today is that student interest in religion is increasing. "If attendance at church services," he says, "participation in Y. M. C. A., Y. W. C. A., and church-related stu-

dent religious groups, and enrolment in courses in religion in one state university in Ohio are to be taken as evidences of student attitudes toward religion, there is today an impressive student response to religion." Evidence from various sources is furnished to support this opinion. The *Federal Council Bulletin* made this statement: "Evidence multiplies, in the colleges and universities throughout the country, that the time is ripe for a fresh religious movement." The response to the University Christian Mission on great university campuses substantiates reports from campus religious leaders that a new opportunity confronts the Christian Church in this generation of students. Further evidence comes from the University of Pennsylvania, Princeton University and other institutions, in the form of new courses in religion offered to meet the requests of students themselves. Interrupted by the depression and inactive for eight years, the department of religion will be resumed this fall in the University of Oregon, Eugene.

It should be noted, however, that a revival of *interest* in religion must not be confused with a revival of *religion*.

Church Influence Widens

The current edition of the *Year Book of Churches*, issued by the Federal Council, indicates a gain in membership during the past year of 915,000. The Protestant larger bodies number 35,800,000; the smaller bodies, 1,600,000; Roman Catholics, 21,300,000; Jewish congregations, 4,000,000; the other groups fall below 1,000,000.

Figures for Jewish congregations comprise the entire Jewish population; and for Catholics comprise all persons baptized in that faith, minus fifteen per cent deducted for lapses, while among the Protestants a careful interpretation is necessary in order to secure the truth, because the proportion of adults varies, but in all Protestant groups it is higher than among Roman Catholics

and Jews. Thus the new Methodist Church with 7,500,000 members means a Methodist population of approximately 16,000,000. In other words, the Baptist groups in the United States are nearly equal in size to the Roman Catholics, while the Methodists come third. The figure of 35,800,000 for the Protestant larger bodies needs to be considerably increased in order to record Protestant population.

The Church's Business

To recapture literate America for the Church is the vitally important concern of all Christian people, declares Bishop Block, of California. He believes that great numbers of literate people have lost interest in the Church because of mechanistic philosophies taught them in college, and says that specially trained teams should be sent to all parts of the country to "discuss quietly the verities of faith." This point was stressed at the annual meeting of the executive committee of the Forward Movement in New York, June 13, when the time was devoted largely to a discussion of methods of training Christians to present their belief effectively.

—*The Living Church*.

Japanese Church in New York

Mrs. T. Komuro is the Bible woman in the Japanese Methodist Church in New York City. She writes in *Woman's Home Missions* for May of a record-breaking event in that church last March, when 400 women from seven different conferences visited this center. Basement and the three floors of the building were literally packed with the visitors.

Among the many activities of this Japanese Church during the past year was the second annual conference of the Japanese Young People's Christian Federation of New York, the main feature being a discussion between the young people's group and the parents' group on what constitutes the ideal home.

Misunderstanding due to language, difference in culture, re-

ligion and custom; difference in loyalty, marriage; children looking down on parents and obedience to parents, were quite freely discussed. Conclusions reached were practically the same in both groups, and the following resolution was adopted:

Recognizing the many problems that confront us because of our different cultural upbringing, we, parents and children, believe that in our quest for the ideal home we must love and respect one another, make ourselves worthy of this love and respect, do our share in furthering our mutual understanding, solve our problems by consultation and cooperation; and follow throughout our lives the teachings of our Lord Jesus Christ.

Chinese Church in New York

The Chinese Presbyterian Church on East 31st St., New York, Rev. K. C. Yeung, pastor, is crowded as never before. Since the outbreak of war in the Far East, the Chinese population of New York has doubled. At present there is a large number of boys, sent here by their parents with the approval of the government, to be educated away from the dangers of war, and then to return to fill positions of leadership. The Chinese Boy Scout organization is enrolling large numbers of these. This is the church of which Rev. Huie Kin was pastor for so many years.

—*Presbyterian Progress*.

Lutheran Improvement

The 43d annual Convention of the Lutheran Free Church, held in Minneapolis, was voted the most successful in the Church's history, and much thankfulness was felt over the improved financial position. One goal achieved was the raising of sufficient funds for a new building at Augsburg College in Minneapolis. Dr. Christensen, President of this College, stated that the following objectives were more important:

To give full opportunity to the Spirit of God to do His creative and quickening work among the members of the student body.

To maintain and deepen our devotion to the expressed ideals and spiritual program of Augsburg.

To raise and strengthen the standards of academic work in both College and Seminary.

To choose very carefully the students who are admitted to the Theological Seminary.

To cultivate even more intimate relations with the congregations and people of our Church.

To build ever greater efficiency and deeper confidence in the business management of the institution and its resources.

To lay emphasis upon Christian service as a definite part of Augsburg's program, on the part of both students and graduates.

It was voted that the Home Mission Board invest funds only in those places where there is the prospect of developing self-supporting congregations within a short time. For the cause of foreign missions during the year, \$36,000 was appropriated. It was decided to hold an appropriate celebration of the fiftieth anniversary of the Church's Mission in Madagascar next year.

—*National Lutheran Council.*

Nez Perces Evangelists

These Indian evangelists go on invitation, or wherever they hear of a need for the Gospel. Last fall two of them, and their families, were at work among a small group of Nez Perces at Nespelem, Wash., and from there they reached other tribes, including the Spokanes. Three others went to Browning, Mont., to hold meetings among the Blackfoot Indians. At one time there were calls from nine tribes; by dividing their forces, these tribes were reached. Their appeal is more effective than that of white missionaries, because when Indians hear a white man preach they are apt to say: "Oh, this a white man's religion; our own is better suited to the Indians."

Ministers and elders of the six Nez Perces Presbyterian churches decide what tribes are to be visited, who shall make the trips and how long they shall stay. Indian churches are solicited for funds to meet the expenses of these trips. With the exception of an individual gift available through the Board of National Missions for the past

35 years, all missionary work is financed by the tribes.

—*Monday Morning.*

Methodist Bishops' Crusade

To interpret the meaning of unification, and make it a reality, the Council of Bishops of the Methodist Church plan to start a crusade throughout the entire nation in January, 1940, taking their cue from the Bishops' Crusade of the Methodist Episcopal Church, South. As part of the plan to weld Methodist the South, and Southern Bishops in the North. The subject of missions will be at the heart of this Crusade.

odists into spiritual unity, Northern Bishops will speak in —*World Outlook.*

Un-united Methodists

There are some American Methodists who are still outside the new Methodist Church, chiefly Negro Methodists. The colored Methodist Episcopal Church, which originally came out of the former Methodist Episcopal Church South, has 4,248 churches with a membership of 374,440. The African Methodist Episcopal Zion Church has 4,205 churches with a membership of 597,785. The African Methodist Episcopal Church has 7,115 churches with a membership of 650,000.

—*Advance.*

Student Leadership Conference

The National Student Leadership Training Conference, held at Berea College, Kentucky, June 12-17, attracted nearly 300 delegates from 126 Methodist colleges and seminaries. The purpose was to consider student Christian life and to train, through a series of seminars, youth leaders of youth.

Dr. Georgia Harkness, Professor of Religion at Mount Holyoke College, in delivering the closing address of the conference, stressed the high function of being an interpreter of Christ. Her subject was "An Interpreter — One Among a Thousand." "I believe to be an interpreter is the function above all others to

which students and their leaders are called in this day of confusion and high opportunity. That each of us here is in a sobering sense 'one among a thousand' is a patent fact. Interpreters are the primary need of a day in which the people perish for lack of vision. If you can go out from college to be an effective interpreter of the truth, you will have served your generation."

Church Institute for Negroes

Eight schools comprise this extensive educational program of the Episcopal Church for the benefit of the colored race. It is expected that 5,000 students will be enrolled in them the coming year. Important improvements have just been made at one of them, the Gailor Industrial School at Mason, Tenn., including replacement of a building destroyed by fire. Gaudet School, New Orleans, is adding a course in shop practice for boys. Voorhees School, Denmark, S. C., finished its last year with a surplus in the treasury, and expects again to match its record enrolment of 700. St. Paul's School, Lawrenceville, Va., plans an extension of its agricultural courses.

The Institute Singers, composed of Negroes connected with the various Institute schools, made another summer tour late in July and early in August, going to resorts in New England and New York State, and singing and speaking in resort hotels to promote the work of the Institute. —*Spirit of Missions.*

Whole Congregation Becomes Protestant

In Canada, an entire congregation shifted from the Roman Catholic to the Presbyterian Church. This one hundred per cent change came about when the parish priest was removed from his position because he protested to his bishop that his people were unable to pay certain assessments made by the diocesan board. Whereupon the priest and the 80 families in his parish made formal application

and were received as a church by the Miramichi Presbytery, and when the newly appointed priest arrived on the scene he found that he had no congregation. —*Presbyterian Register*.

LATIN AMERICA

Growth in a Century

A century has passed since evangelical work began in Latin America. During that time churches have been established in the twenty republics, which have a total membership of 337,714 communicants and an evangelical community of 1,724,584. Approximately one-half of these are in Brazil; yet one-half of all Latin America, about 60,000,000 people, have had no chance to hear the Gospel.

Some new developments are reported from Brazil. The Institute of Religious Culture, a new movement with headquarters at São Paulo, is presenting Christianity in an attractive way to the educated classes.

A school for lay preachers is training laymen in Christian truth and preaching, enabling them to conduct services in their own churches in cooperation with the pastors. All this is inspired and directed by the Brazilians themselves.

The Evangelical Union of South America reports encouraging progress in its new mission work in Bolivia. Tract distribution, Sunday schools, medical work and preaching are being carried on. Most of the people in the locality are Quechua-speaking Indians.

—*World Dominion*.

Mexican "Covenanters"

For the past several years the remote state of Tabasco in Mexico has been a hot bed of radicalism and religious persecution. It was believed that under the bitterly anti-clerical régime every trace of religious activity had been wiped out. Recently a different story has come out. At the annual meeting of the Mexico Mission, held in Yucatan, a Mayan evangelist told of incidents that paralleled those of Covenanter days in Scotland.

Tabasco is a land of rivers and swamps, and the difficulty of getting about helped the Christians who came quietly, one by one, in canoes to a point agreed upon, hid their canoes in the jungle and silently made their way to an opening in the forest, leaving guards along the river banks to warn the worshipers of the approach of strangers. During this period, when the outside world dismissed Tabasco as 100 per cent "Red" and entirely antagonistic to religion, four new groups of worshipers were formed. In the capital a few years ago all churches were destroyed; even tombstones which bore a cross were knocked down. Yet in this city the evangelist was able to meet an eager group of worshipers and to make plans for carrying to the mission meeting a plea for more workers.

—*Monday Morning*.

The Campas

The Inland South America Missionary Union has a work among the Campas, a wild, savage tribe whose sensibilities have been so dulled with alcohol and cocaine that their response to any uplifting influence is discouraging, to say the least. When fired up with *masato*, a fermented drink, and urged by revenge or resentment, they are exceedingly dangerous. They are true communists, with little individual initiative, irresponsible and usually do the opposite of what they are told, so that unlimited patience is required to deal with them. They are scattered over a large area and move about a great deal. They clear a new space each year and build a new house, which consists of just a palm leaf roof. They live a makeshift kind of life; everything is temporary with them.

At Cahuapanas an attempt has been made to organize a group of these Indians where there are some six families more or less permanent. Some are even learning to read, using the New Testament as a text. They learn so slowly and their interest is so often diverted that two hours of school daily is as much as any teacher can stand. It is work

with the first generation of heathenism and savagery, but there are signs of progress.

—*Inland South America Union*.

River Plate Federation

The Confederation of Protestant Churches in the River Plate area has met with hearty support. It is perhaps the most important step in two decades toward Christian cooperation. The project was launched in April, 1938, when 44 invited guests representing unofficially 17 Protestant denominations and organizations named a committee of nine to formulate principles for an inclusive body. This committee's findings were approved three months later by another assembly, which requested that official delegates be named for a general assembly to be held in April 1939.

At this meeting in Buenos Aires, a constitution was adopted and an able and representative executive committee was elected to carry forward the work of the confederation. Twenty-five officially appointed delegates represented the following denominations: Methodist, Waldensian, Mennonite, Scotch Presbyterian, Disciples of Christ, Evangelical Union of South America, Christian and Missionary Alliance and the French Evangelical Church. The German Congregational Church, which is officially affiliated, was without representation. Bodies sending fraternal delegates were: Anglican, United Lutheran, Southern Baptist, Danish Lutheran, German Evangelical Church, Brethren Church (U. S. A.), Salvation Army, Y. W. C. A., Y. M. C. A. and the American Bible Society.

—*Christian Century*.

Waldensians in South America

The Waldensian Church in the River Plate republics is self-supporting and autonomous, maintaining only friendly connection with the Waldensian Church in Italy. However, most of its pastors have been trained in Italy. In recent years, the tendency has been to send minis-

terial students to the Union Theological Seminary in Buenos Aires.

The total communicant membership of this church is just under 5,000; its religious community numbers 10,000, so that it is one of the largest Protestant groups in this area. The members are deeply religious, Calvinist as to doctrine and Presbyterian as to polity. The church had its origin in 1857, when the Waldensian Church in Italy began work among Italian immigrants in Uruguay.

—*Christian Century.*

EUROPE

League of Prayer and Service

Under the direction of Dr. M. E. Aubrey, President of the Federal Council of Churches in England, Dr. Sidney M. Berry and Rev. W. H. Elliott, what is known as the "League of Prayer and Service" has been established. It has more than 2,000,000 members distributed throughout England, and while it was established originally by radio the demand has lately arisen for public meetings which have crammed the largest halls available. The theme is to create a great brotherhood of men united by common prayer for the maintenance of peace. Ministers of all denominations have been participating, so that it seems likely that the movement will be of significance in Christian unity, as well as in building a spirit of peace.

The Archbishop of Canterbury and the Moderator of the Church of Scotland were among the signers to a call to prayer at Pentecost, in which confession was made of selfishness in international relations; and all who believe in the sovereignty of God were urged to be guided by the Holy Spirit, so that justice, good will and peace might prevail. In response, the senior Lutheran Bishop of Germany published a vehement open letter to the Archbishop of Canterbury, which is evidence of the deterioration of Christianity in Germany.

—*Advance.*

Yugoslav Women's Missionary Union

The organization of a Woman's Missionary Union in Yugoslavia is the realization of a dream of many years. Soon after the World War, a Russian refugee, Mrs. Lydia Kalmikov, went to live in Belgrade, and began to work for a woman's society in the Belgrade Baptist Church. For several years a local organization was maintained; then similar groups in other churches throughout the country were formed, but their work was in no way related. There was no common study program: most of the work was along the line of hand work and bazaars. It was all the women knew how to do.

Last May, Mrs. Earl Trutza came from Bucharest to help form a general organization. The women are very happy in the plans for this new work, and are eager for instruction in methods of service.

—*The Commission.*

Union of Churches of Christ in Poland

Since this Union was formed in Poland in 1921 it has grown until there are 78 churches and more than 350 mission stations scattered over nine provinces of Poland; and a dozen churches and more than 20 missions in Rumania, Yugoslavia, Esthonia, Latvia and other Eastern European countries. Catholics, Mohammedans, anarchists and infidels, all have heard the Word of God. The Union has held nine national conventions, fifteen thousand Bible and evangelistic conferences, scores of Bible Teacher Training Courses, and Bible Music Classes, also conducted home Bible studies by correspondence. It has distributed over 40,000 Bibles and Scripture portions in many European languages. In the seventeen years of its history it has conducted thousands of outdoor evangelistic meetings, trained orchestras and choruses, visited homes, hospitals and prisons; relieved the poor, orphans and aged.

Last year a movement was launched for establishing a Bible school. In spite of the dire poverty in Eastern Europe, about \$3,000 has been raised and a site has been found available in Brest Litovsk, Poland, for this institution. This property is a farm, with a palace, barns and granaries which can be used to advantage for dormitories and class rooms, while the fertile acres will provide more than enough food for the whole school. It is expected that sale of surplus will take care of salaries and other expenses. The institution will be tax-exempt. It is earnestly hoped that sufficient funds may be secured to purchase the property.

The Bible will be the chief text book. Students will be trained to be Bible teachers, directors of religious education, ministers, evangelists, missionary leaders, Sunday school workers, Gospel singers, choir directors, and for many other forms of Christian service.

—*Union of Churches of Christ.*

No Religious Freedom in Rumania

Rumania was willing to line up on the European "democratic front," but still occupies an equivocal position on the question of religious freedom. Last spring, Baptists the world around rejoiced when the premier declared that the principle of religious freedom would be honored in Rumania, and the Baptists, the largest unorthodox sect in that country, were specifically given permission to reopen their churches. This declaration was actually put into effect in Bucharest, but in the provinces local authorities continued to keep many churches padlocked, while children who refused to make the sign of the cross were held back in the schools.

As the situation now appears to stand, seven smaller sects are outlawed, but Baptist, Adventist and Evangelical churches may practice their faith, provided they meet certain requirements;

among them: each local church must present a petition signed by at least fifty bona fide members; all church properties must be listed with the government authorities; churches must be at least two hundred yards apart; all burial services held outside a church must be previously authorized; all pastors must register with the cult ministry, must be not less than thirty years old, and must be in "good standing."

There are enough technicalities here to guarantee that Rumania will have just as much religious freedom as the state wishes to grant; and that is the degree of freedom vouchsafed in totalitarian countries.

—*Christian Century*.

Godless Movement Threatened by Women

A Russian paper, *Antireligioznik*, sees grave danger to the Godless movement through the various international women's organizations in Europe and America. Three are mentioned in particular:

The International League of Catholic Women, which has affiliations in thirty-five countries and meets at Utrecht.

The International Association of Young Women which has affiliations in fifty-five countries, and a membership of some 5,000,000, which meets at Geneva.

The Women's Church Organizations in the United States of America with 7,000,000 members.

—*World Dominion*.

AFRICA

Jews in Morocco

Those who think there is no Jewish problem in Spain forget to include Spanish Morocco. The Spanish peninsula has only about 4,000 Jews, but in Spanish Morocco there are more than 200,000, and very active communities some of them are. It is a curious fact that before the revolution, there was intense anti-Semitism in Spain, with its mere 4,000 Jews; while in Morocco this feeling was practically nonexistent. The Jews of Morocco have enjoyed both peace and prosperity for centuries; they lived in perfect harmony with

their neighbors, the Moors. But since the revolution, anti-Semitism has changed this friendly atmosphere, and a major problem is well on its way.

—*International Committee of Christian Approach to the Jews*.

Victories in Egypt

Faqus now has an organized Christian congregation which has developed in the course of a year. Its thirty or more members own their church property and are planning extensions of it. In Mansura, the Boys' School continues to be an outstanding example of an efficiently run school under the management of an Egyptian headmaster who has not only made it pay its way, but was able last year to dispense a small bonus as an addition to the very modest salaries of his loyal staff.

A club for men and boys sponsors a full program of lectures, meetings and games in competition with the "Moslem Brothers' Society." Fortnightly meetings at this Club, conducted by Evangelist Kamel Mansur, often attract an overflow audience.

—*United Presbyterian*.

Deepening Church Life

A conspicuous feature of the work of the C. M. S. of the past two years has been the special missions to deepen the life of the Church. The Society reports that in one place forty to fifty old men and women suddenly presented themselves for instruction; this, too, in a village for several years considered dead. Heavy drinking has been one of the chief stumbling blocks. To meet this situation, it was decided to hold an eight-day mission for African workers. This was well attended. Before the service on the closing Sunday, a pile of beer gourds, fermenting pots, sugar cane scrapers, drinking horns and such paraphernalia, were placed before the altar as a symbol of complete surrender. Throughout the day, chiefs came to testify that they had given up drinking.

With this stirring of life, and the increasing demand for education, it is not surprising to find the work of book shops increasing. From little villages, people walk miles to the nearest C. M. S. book shop for books and school supplies.

—"One Family."

Congo Ties Experiment

The Congo Mission field has launched out into a new enterprise. An evangelistic team of natives has been selected, a car and loud speaker equipment secured, and some of the team have been taught to play the cornet. Since February this group has been visiting Africa Inland Mission stations and out-schools in the Bangala-speaking area.

One member of the team is a blind man from Uganda, named Paulo. He has been a Christian for many years, and about two years ago he had the conviction that God wanted him to witness for Him in the Congo, among those who speak his language. Many natives have been won through the messages given by Paulo. He is now studying Bangala in order to reach these people. —*Congo Mission News*.

Holding the Ropes

An already overworked missionary force is being taxed to the limit by the problem of the 26,000 and more converts who were gathered in during the Centennial Preaching Campaign in the Cameroun. Plans have had to be developed to instruct this vast group in the meaning of Christianity, and to keep them from slipping back into heathenism. The central part of these plans, around which everything else revolves, is a Five-Year program of Bible study. In 1938, Bible conferences were held at all the strategic points. A leaflet was issued from the Mission Press and circulated among the leaders of these conferences, with the purpose of unifying the program. There were references for Scripture memory work, guides for the preparation of expository messages by native Christians and

a six-page outline of the Epistle to the Galatians. Results have led the Mission to double the number of these leaflets to be printed this year.

One of the most gratifying results of the 1938 program has been the fact that over 10,000 additional converts have been added to the roll of enquirers.

—*Foreign Affairs Bulletin*.

African Farm School

A new type of primary school for boys was opened at Nyanga, South Africa, in 1937, under the Cape Department of Education. Cooperating in this project are the All-Saints' Mission, the Bunga, the Native Recruiting Corporation and the Cape Education Department. An 85-acre farm, with all equipment, has been placed at the disposal of the school, though it is not strictly speaking an agricultural school. The measure of success may be seen in the fact that although pupils must pay fees, a number of applicants have had to be refused.—*The Chronicle*.

MISCELLANEOUS

Christian Medical Council

After twelve years of planning, this Council was formed in June, 1938. It was the second step of united action, taken by missionary societies, in the medical field. Five years ago, nine societies organized the Associated Mission Medical Office, and this has amply demonstrated what can be accomplished by co-operation.

Specifically, the purpose of the Christian Medical Council is:

To aid the societies in maintaining at a high level the professional and spiritual standards of their overseas medical and nursing work.

To make available to the several societies, and to their doctors and nurses overseas, relevant information regarding developments in the whole field of medical missionary endeavor.

To aid the societies in creating channels through which to bring, both in North America and overseas, a fuller understanding of the significance of this Christian humanitarian enterprise.

To suggest to the societies ways by which their overseas medical institutions may develop greater integration

with the total life of each country and community.

Six registers of information are now being built up:

A register of all North American doctors and nurses, serving in all overseas mission fields.

A register of missionary doctors and nurses who are on furlough.

A register of medical missionary alumni and alumnae, now settled in the United States and Canada.

A register of Christian doctors and nurses throughout North America who are in positions of leadership, and who, because of their understanding of, and belief in, medical missions, may serve as contact-makers in many communities.

A register of schools, hospitals, assemblies, etc., where graduate medical study may be carried on, and special hospital experience secured.

A register of institutions, including university schools, special hospitals, etc., where graduate nursing study may be carried on.

One of the first tasks undertaken by the new Council has been to help the National Christian Council of China secure young doctors for emergency war service in the mission hospitals that are serving as base hospitals in many parts of Central China.

—*Bulletin*.

Christian Pacifism

F. O. R. stands for "Fellowship of Reconciliation." This group has put out a manifesto entitled "The Affirmation on Christian Pacifist Faith" as follows:

We believe that God is the Father of all mankind, that His will as revealed in Jesus Christ is universal love, and that Christ's Gospel involves the faith that evil can be overcome only with good.

We believe that in the Cross is revealed God's way of dealing with wrongdoers, and that to this way all Christians are called.

We believe that war, which attempts to overcome evil with more evil, is a denial of the way of the Cross.

We believe that the Church is called to the way of the Cross.

We believe that when the state in the prosecution of war seeks to compel the denial of the Gospel, the Church must resist at whatever cost.

We believe that God leads His Church into new life through obedience of the individual believer in refusing war for Christ's sake.

Therefore we proclaim to a world which is once again madly preparing for war that the Gospel of God as revealed in Jesus Christ, which leaves us with no other choice but to refuse

to sanction or participate in war, contains also its hope of redemption. We affirm our faith that the mission of the Church today is to witness with singleness of heart, at whatever cost, to the power of good to overcome evil, of love to conquer hatred, of the Cross to shatter the sword.

The Bible and Freedom

Earl Baldwin, in an address in Toronto recently, expressed his belief that Britain's disposition to attempt the solution of the international problems by honest deliberation and conference roots back into generation upon generation of Bible reading by the people of England. Certain it is that wherever the Bible has been thoughtfully read, human freedom has been assured. Today, lovers of freedom everywhere will read with encouragement that Latin America is manifesting an insatiable hunger for the Scriptures; that China, with all her appalling needs, bought more Bibles than ever before, and that the Bible outsold "Mein Kampf" in Germany last year by 200,000 copies. Japan increased her purchases of the Bible last year by about 10 per cent over the previous year. Christian churches in Japan have celebrated the fiftieth anniversary of the first complete Japanese Bible. In Brazil, the ability to absorb the Scriptures is limited only by the ability of Bible Societies to supply copies.

In China, after the Bible Societies had somewhat adjusted themselves to war conditions Bibles and Testaments were published at the rate of 20,000 a month—a book every four seconds, day and night. It is reported that a truck load of Bibles going west from Hongkong plunged into the river. The books were rescued and dried in a Hangkow egg-packing house, and every copy sold.

—*Bible House, New York*.

I Am a Steward:

Of God-given talents.—Mat. 25: 14-29.

Of God's revealed law.—Rom. 3: 1-4.

Of the Gospel.—1 Cor. 4: 1-5.

Of Christ's grace.—1 Peter 4: 7-11.

—By Rev. T. M. Stevenson,
Craigsville, Va.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Personality and Character Development. By J. D. Messick, Ph.D., Dean of Administration and Head of the Department of Education, Elon College, North Carolina. 192 pp. \$1.50. Fleming H. Revell Co. 1939.

"No matter how much learning and science, nor how much culture and arts may be included in the curricula of the public schools and colleges, they will be of little avail unless they are supported by ethical character. . . . There is no substitute for morality, character, and Christian education. Unless these abide, democratic citizenship will find itself unequal to the task of perpetuating itself."

This quotation (p. 179 of Dr. Messick's volume) presents succinctly the author's viewpoint and purpose. Since most of the chapters were originally radio talks, they are simple in form and practical in intent. The nature and importance of personality are sketched; its growth outlined; and the influence on the growing personality of home and school are discussed at some length, with considerable practical detail. Some time the author should add a chapter, or write another book, on the Church as a factor in building character, a topic omitted from this volume. Generous reading lists add value to the discussion, and questions for discussion at the end of each chapter make it usable for study groups in P. T. A. or similar organizations.

K. J. FOREMAN.

The Quran. Translated, with a critical rearrangement of the Surahs. By Richard Bell, B.D., D.D. Vol. II. 697 pp. \$6.00. T. T. Clark, Edinburgh; Scribner's, New York. 1939.

This new translation and arrangement of the one hundred

and fourteen chapters of the Koran, has already been described in a review of the first volume (see June REVIEW, 1938, page 320). This completes the translation and represents an enormous amount of industry on the part of Dr. Bell. The translation is an improvement on earlier translations; the critical notes are valuable and in nearly every case are based on careful study of the text and of the work of earlier critics. There are, however, a few inaccurate renderings. The author apparently was ignorant of the light thrown on a very difficult and obscure Surah, CXIII, in a study of Mohammed's complexes by Dr. Worrall, of Chicago University, in the *Journal of Asiatic Oriental Studies*. The general index is inadequate, but there is a most valuable chronological table and a note on the mistakes of Nöldeke.

SAMUEL M. ZWEMER.

The New Sovereignty. By Reginald Wallis. 96 pp. 1 sh. Pickering & Inglis. Glasgow. 1939.

Twelve brief chapters deal with a theme of supreme importance, yet strangely neglected in the preaching and teaching of our day. The author perhaps treats with too little regard what he terms "only believism"; for after all, great souls often spring from a very small seed. There can be no doubt, however, that spiritual failure can generally be traced to faulty consecration. The Christian life, as Captain Wallis so clearly points out, is more than a series of emotional experiences; it is rather the flower and fruit of a sacred covenant by which all of the Christian's faculties and powers are brought willingly under the scepter of Jesus Christ. The

evangelist will no doubt secure more ready assent to a doctrinal principle than when presenting a plea for acceptance of the Lordship of Christ; nevertheless the two phases of truth belong together. True evangelism does not encourage the expectation of immediate spiritual maturity, nor should it contribute to the convert's arrested development. It should present the miracle of a new life whose daily sustenance is to be drawn from the divine source. The author, a successful evangelist, records a deep conviction which he supports by a wealth of scriptural testimony as to the centrality of this truth in the divine plan.

HUGH R. MONRO.

Revealing Christ. By Percy Hartill, B.D. Archdeacon and rector of Stoke-on-Trent. 1s. 2d. 71 pp. S.P.G. London. 1939.

This is a small book of seventy pages, pure gold, one of the S.P.G. Lenten series. It is "revealing" of the best that God gives to true believers. Its brief chapters open with, "What is a Christian?" and the answer is, "To be a Christian is to be a person who is trying to reveal Christ by being Christ-like." Christ sends us all into the world to reveal God, as He lives in us. And this is wherever we are, and to all the world. To be missionary-hearted is of the essence of Christianity itself. The book is to help us be the kind of person who will truly reveal Christ. The thoughts, expressions and quotations are often refreshingly novel, and the thoughts more apt to be expected are forcibly and beautifully stated. Some of the illustrations are superb. There is a delightful aroma about the little book which was well selected for its

Lenten purpose. Any lover of the purer, finer, Biblical Christian living will be informed, charmed and made a better witness for Christ by reading it. He will be quickened by the chapters on, "Pruning to bear fruit," "Seeing God," and "Union with Christ." There is a unity in it all, telling what is needed in Christians and churches today to truly reveal Christ to the world. The reviewer is reminded of the fine little books of forty years ago by Bishop Moule of Durham.

FRANK LUKENS.

The Gospel in the Pentateuch. By Herbert Lockyer, D.D. The Bible Institute Colportage Association. Chicago. 1939.

Probably the first thing that strikes one in picking up this neat little book is that it belongs to a great class of so-called "Bible studies," consisting simply of analyses of parts of the Scriptures. Outlining some book of the Bible seems to have a fascination for students of a certain type, some of whom lack a sense of proportion. Such are apt to build an analysis about some favorite doctrine or theory.

Dr. Lockyer has avoided any extreme, so that the reader may take up this book without any prejudice of his own.

Before turning to the Pentateuch the author gives a general outline of the Scriptures as a whole, including what he regards as the "keynote" of each book. Then taking up the Mosaic books, he outlines the leading topics of Genesis, laying emphasis upon the fact that this book is "the seed-plot of the Bible," since "the beginning of all truth" is contained in it. He quotes J. Sidlow Baxter's striking comparison of Genesis and Revelation, in itself an urgent invitation to study the "Book of Beginnings."

The subtitle given the book of Exodus is the "Book of Redemption" because the symbols of the Hebrew system of worship foreshadow the redemptive work of Christ. The historical contents also trace the redemption of Israel from bondage.

Leviticus is called the "Text-

book on Holiness," showing that God must be approached "in the way of His appointing, and that by sacrifice." Stress is laid on the number of times such words as "holiness," "clean" and "unclean," and "atonement" occur.

Similar treatment is given to Leviticus, Numbers, and Deuteronomy. In general it may be added that the author is conservative and holds to the Mosaic authorship of all five books.

This is the third new instance of this type of "Bible studies" brought to this reviewer's attention in less than a month. One cannot help wondering whether so much effort is wisely spent on the externals of Scripture—marshalling facts about the Bible—when there is so much need of good expositions of the messages of its books. Is there not danger of drawing more attention to the setting of the jewel than the jewel itself?

ROBERT M. KURTZ.

When I Awake. By Jack C. Winslow. 78 pp. Paper. 1s. 6d. Hodder and Stoughton. London. 1938.

Nothing in Christian experience will take the place of daily communion with God. There have been periodic cycles when this need was emphasized and when the practice was neglected. The periods of neglect are always periods of weakness and lack of vision. Family and private prayer have been observed more or less regularly and earnestly for generations in many Christian homes. Fifty years ago "The Morning Watch" was emphasized and was promoted in Y. M. C. A. and Student Volunteer circles. Then it fell largely into disuse or became formal. Today there is a reemphasis on daily "Quiet Times" when Christians will speak to God of their deepest needs and will listen for His guidance and receive His strength.

Here is a very helpful little book on the "Morning Watch" by one who has practiced it for forty years. The author is Jack C. Winslow, vicar of Beckley Parish, England, and formerly a missionary in India, well known in connection with his Ashram at Poona. Mr. Winslow gives

much practical help from his experience in keeping the "Morning Watch" so that the practice will be effective in Christian thinking, living and service. He acknowledges his indebtedness to the Oxford Groups.

Zonya. By Agnes Scott Kent. Illus. 313 pp. \$1.50. Evangelical Publishers. Toronto, Canada. 1939.

Here is a novel that has to do with Jewish suffering and evangelism. It begins with a vivid account of fiendish Jewish pogroms in Russia and continues with the hard struggles and temptations met by Jewish immigrants in America. The picture is relieved by the courage and love manifested by such characters as Alexander Ivanav, the intelligent and earnest young Rabbi. Here is an antidote to anti-Semitism. It is a love story in which trial and tribulation are mixed with the search for God and His way of peace and pardon. Zonya, the young Jewish girl, tries rabbinical traditions, Christian Science, Communism, spiritism and clairvoyance, but finally finds peace in Christ, as does her beloved Alexander. They are led by friends who know the Scriptures, for the author is a missionary to the Jews and speaks from experience. It is a realistic story of absorbing interest, but with too many unrealistic coincidences to be true to general experience.

Twenty-five Years Work Among the Lepers of India. By William C. Irvine. 144 pp. Illus. 2s. 6d. Pickering & Inglis. London. 1939.

The Superintendent of Belgaum Leper Hospital has given twenty-five years of service to the lepers of India. In this account of his experiences he lays emphasis upon the spiritual rather than on the physical ministrations. The incidents related lead one to count his blessings, remembering benefits enjoyed in good birth, environment, helpful teachers and literature, and from the prayers of friends. Many definite answers to prayer are recorded here. The closing chapter, by Dr. Robert Cochrane, deals with the history and treatment of leprosy.

H. H. F.

THE MOSLEM WORLD

PUBLISHED BY THE HARTFORD SEMINARY FOUNDATION

Editors: SAMUEL M. ZWEMER, EDWIN E. CALVERLEY

Some Articles in the October Number

The Short, Broad and High Views	Edwin E. Calverley
The 'Alids of North Syria	Edward J. Jurji
The Bengal Church and the Convert	D. A. Chowdhury
Sufism and Sikhism	C. H. Loehlin
Jeffery's "Foreign Vocabulary of the Qur'an"	Charles C. Torrey
The Fundamental Structure of Islam	Edwin E. Calverley
The Sufi Poem, "Milk and Sugar"	Dwight M. Donaldson
Abraham Amirkhanianz	His Daughter
Book Reviews	Current Topics
Survey of Periodicals	Sue Molleson Foster
Index for the Year 1939	

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Just Like You. By Lucy W. Peabody. Illustrated. 186 pages. \$1.00 postpaid. Order from M. H. Leavis, 186 Massachusetts Ave., Boston.

The author of this attractive book has traveled widely in Asia and has gathered photographs, drawings, poems and stories that promote world friendship among children. By beginning with them racial prejudice may be eliminated and world peace and missionary interest may be promoted. Mrs. Peabody tells of Chinese, Japanese, Filipino, Indian, European, Eskimo, African and other children showing very attractive pictures of them. It is an excellent book (for children 4 to 10 years old) to put into the home and the public library.

New Books

My Days of Strength: An American Woman Doctor's Forty Years in China. Anne Walter Fearn. 297 pp. Harper Bros. New York. \$3.00.

Alex Wood, Bishop of Nagpur, Missionary, Sportsman, Philosopher: A Memoir. Eyre Chatterton. Illus. 145 pp. 3s. 6d. S. P. C. K. London.

Vom Wesen und Wirken der Auslandskirchen. Hermann Stohr. 144 pp. 1.80 M. Oekumenischer Verlag. Stettin, Germany.

Penthouse of the Gods. A pilgrimage into the heart of Tibet and the sacred city of Lhasa. Theos Bernard. 344 pp. \$3.50. Scribner & Sons. New York, N. Y.

Gateway to Tibet: The Kansu-Tibetan Border. Robert B. Ekvall. 198 pp. \$1.00. Christian Publications. Harrisburg.

The Turkey of Ataturk. Donald E. Webster. 337 pp. \$2.50. American Academy of Political and Social Science. Philadelphia.

The African Today and Tomorrow. Diedrich Westermann. Illus. 335 pp. 8s. 6d. Oxford University Press. London.

The Black Man in White America. J. G. Van Duesen. 338 pp. \$3.25. Associated Publishers. Washington, D. C.

History of Mexico. Henry B. Parkes. 432 pp. \$3.75. Houghton Mifflin. Boston.

Papuan Journey. H. L. Hurst. 168 pp. 3s. 6d. Livingstone Press. London.

Let Us Unite. Church Unity in China, and Church and Mission Cooperation. 79 pp. Willow Pattern Press. Shanghai.

The Rise of a Pagan State. Japan's Religious Background. G. H. Bousquet. Illus. 125 pp. Frs. 50. Librairie Orientaliste Paul Geuthner. Paris.

He Opened the Door of Japan! Carl Crow. 275 pp. \$3.00. Harper Bros. New York.

The Doctrine of Modern Judaism. A. Lukyn Williams. 169 pp. 5s. S. P. C. K. London.

The World's Religions. A Short History. Charles S. Braden. 256 pp. \$1.50. Cokesbury Press. Nashville.

Comrades Round the World. Christian Youth in Action. Franklin S. Mack. 165 pp. Cloth, \$1.00; paper, 60 cents. Friendship Press. New York.

101 Eye-Catching Objects. Elmer L. Wilder. 212 pp. \$1.50. Fundamental Truth Publishers. Findlay, Ohio.

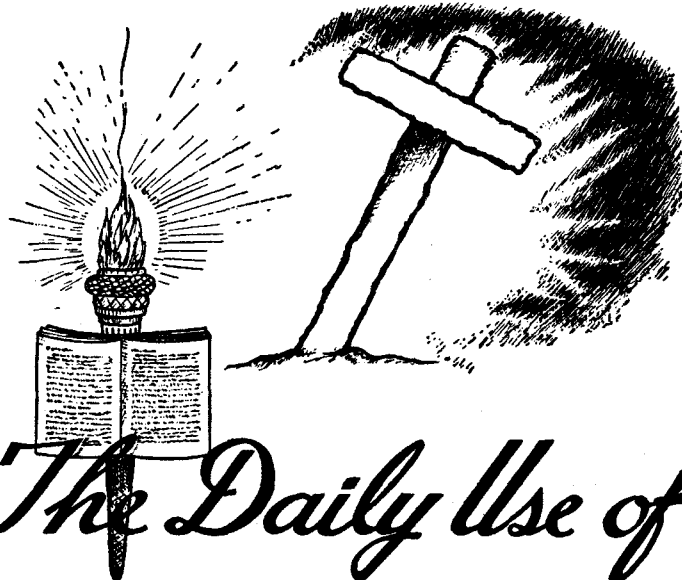
The Message of the Book of Revelation. Cady H. Allen. 180 pp. \$1.50. Cokesbury Press. Nashville.

Builder of Dreams. The Life of Robert Edward Chambers. Ruth Carver Gardner and Christine Coffee Chambers. 200 pp. \$1.00. Boardman Press. Nashville.

Sammy Writes a Book. Me (W. W. Enete). 112 pp. 75 cents. Boardman Press. Nashville.

Japan and Shanghai. Shuhsi Hsu. 104 pp. Kelly and Walsh. Shanghai.

Religious Life of the Japanese People. Masaharu Aneski. Illus. 106 pp. 5s. Kegan Paul. London.



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Harry A. Forbes

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Views of Mission Boards, Chinese and Others

Every Woman Enlisted for Christ

Janie W. McGaughey

The War and the Churches in Europe

Adolf Keller

The Outlook for the American Indian

G. E. E. Lindquist, David Owl and Others

The Christian Attitude to Hinduism

J. F. Edwards

Dates to Remember

October 27-29—Annual Meeting of the Board of Home Missions of the Congregational and Christian Churches, to be held in the Second Congregational Church, Waterbury, Conn., in conjunction with the meeting of the New England Regional Committee of the Missions Council.

October 27-29—National Council of Young Men's Christian Associations. Detroit, Mich.

November 5-12—International Prophetic Conference under the auspices of the Moody Bible Institute of Chicago, Mecca Temple, New York.

November 10-13—International Goodwill Congress. Hotel Schroeder, Milwaukee, Wis.

November 14—Federal Council of Churches, Committee on Religion and Health.

November 19—Men and Missions Sunday. The theme: "I am come that they might have life." A manual containing material on this theme will contain messages from John R. Mott, Robert E. Speer and other missionary statesmen.

November 24-25—Annual Meeting, United Stewardship Council. St. Louis, Mo.

December 10—Universal Bible Sunday.

Personal Items

Horace Grant Underwood, the first third generation missionary to enlist for work in Korea, sailed from San Francisco, July 28. His father, Horace Underwood, went to the field in 1912, 27 years after his own father, Horace G. Underwood, had gone (in 1885); now 27 years later the third Horace Underwood has enlisted, although the Presbyterian Board's decision to abandon educational work in Korea prevents him from undertaking work under this Board. He has therefore gone out under private support, in the hope that a way will open for continued service to the Koreans.

Sir Wilfred Grenfell, who has been obliged to remain in the United States for three years, because of illness, has now returned to Labrador. He plans to spend some time inspecting the stations which he established along the coast. Sir Wilfred's home is now in Charlotte, Vermont.

Rev. Donald F. Lomas has come from a pastorate in Ridgeview, West Virginia, to become assistant editor for Young People's publications of the Presbyterian Board of Christian Education.

Rev. W. P. Gilmor, of Alexandria, Egypt, now in America for health reasons with Mrs. Gilmor and expect-

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DONALD WELLS GOODRICH, Headmaster,
CALVERT SCHOOL, 1811 E. Tuscany Rd., Baltimore, Md.

ing to return to Egypt as soon as sailing can be arranged, has been elected secretary of the Egypt Mission. In this office he succeeds C. C. Adams, D.D., of Cairo.

Rev. William Norman Cook, of Knoxville, Tenn., has been elected Director of Young People's Work of the Southern Presbyterian Church, to succeed Dr. Wallace Alston. Mr. Cook has had a wide experience in Young People's Conferences.

Dr. E. C. Sobrepena, of Manila, has resigned as Executive Secretary of the Philippine Federation of Evangelical Churches that he may devote his time fully to the Union College of Manila and to the United Church of Manila. **Rev. Eusebio M. Manuel**, District Superintendent of the Pam-panga-South Tarlac District of the Methodist Episcopal Church, has been appointed to fill Dr. Sobrepena's place. He was formerly District Sunday School Secretary and headed the committee that revised the Pamangan Bible. Several times he was dean of Institutes for Young People.

The Rev. Gerould R. Goldner, an evangelical missionary in Palestine who was captured by Bedouin tribesmen and held for ransom in July, was released on July 24 on payment of a part of the ransom demanded.

Andrew Gih, Chinese evangelist, expects to be in the United States this fall, and is open for engagements to speak.

Obituary Notes

Dr. William B. Bagby, pioneer and founder of Baptist work in Brazil, died recently. Dr. Bagby was especially gifted in training and organizing converts. The churches which he started grew and multiplied in a remarkable way, so that today in the Brazilian Southern Baptist Convention there are over 600 churches with more than 50,000 members. There are five colleges, two theological seminaries, two missionary training schools for women, a publishing house, a Baptist paper, and Home and Foreign Mission Boards sending missionaries to unevangelized areas in Brazil and to Portugal. There are also numerous high schools, primary and industrial schools, and other institutions and agencies conducted by the Baptists of Brazil as a result of the work

which was begun by Mr. Bagby fifty-eight years ago.

Mrs. Luke W. Bickel, widow of Captain Bickel, formerly commander of a Baptist mission boat in the Japan Inland Sea, died last April. She accompanied her husband on his missionary voyages for twenty years.

Canon F. E. Howitt, after long service in the Church of England in Canada, died in Hamilton, Ontario, on August 25. He was best known as a very effective Bible teacher at Christian conferences.

Mrs. R. M. Mateer, M.D., an honorably retired missionary from the Shantung Mission of the Presbyterian Church in the U. S. A., died in Tsingtao, China, September 12. Madge Dickinson was born in Shiremans-town, Pa., April 4, 1860, was graduated from Otterbein University, Westerville, Ohio, in 1881, and from the Homeopathic Medical College in Cleveland in 1886. Three years later she went to China as a medical missionary in Weihien in the Shantung Mission and after two years became the wife of the Rev. Robert McCheyne Mateer, D.D.

For many years Mrs. Mateer had charge of the training of Bible women; she organized several schools and had the oversight of hundreds of country and city girls. Her knowledge of medicine made her a great help in training Chinese women as nurses and social workers. After she was honorably retired in 1933 she made her home in Tsingtao, where she spent her time teaching hygiene in the schools and translating books for children and nurses.

Mrs. Abigail Townsend Luffe, better known as "Sister Abigail," died on May 30. One of her most famous tracts, "Little Is Much When God Is in It," gives some of the remarkable answers to prayer she experienced. Mrs. Luffe was born in Devonshire, England, on June 9, 1859, the daughter of John Townsend, an evangelist.

(Concluded on page 481.)

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EST. 1886

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

VOL. LXII Nov., 1939 No. 11

Publication and Business Office—
Third and Rely Sts., Harrisburg, Pa.
Editorial and Executive Office—
156 Fifth Avenue, New York City.
Entered as second-class matter at
Post Office, Harrisburg, Pa., under
Act of March 3, 1879.
25 cents a copy—\$2.50 a year.
Foreign Postage, 50 cents a year.
Published monthly, except August.
All rights reserved. Copyrighted 1939.
British agents—Marshall, Morgan
and Scott, 12 Paternoster Buildings,
London, E. C. 1 shilling per copy,
10 shillings a year.

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LISHING CO., INC.

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Editorial Chat

Look for an important announce-
ment in the December REVIEW. A
meeting of the Directors and of the
stockholders of the Missionary Re-
view Publishing Company was held
on October 9 at which important ac-
tion was taken in regard to the fu-
ture of THE REVIEW. The time is not
yet ripe for an announcement but it
may be expected in our next issue.

* * *

It is not too early to send Christmas
gifts to missionaries in foreign lands.
They and their children will be away
from American families and friends;
many are in isolated places and have
little to spend on Christmas gifts—
even if there were accessible shops.
Books, games, toys, dressgoods and
other gifts for personal or household
use will bring real Christmas cheer
and will be a token of loving thought.
Some gifts may also add to the mis-
sionaries' efficiency and help in the
training of their children. Gifts of
money will also be appreciated. About
six or eight weeks should be allowed
for gifts to reach the interior of Asia,
Africa, or the South Sea Islands; at
least six weeks for India, Burma and
Siam; four or five weeks for Alaska,
China, Korea and Japan and a month
or more for Latin American countries.

Now also is a good time to express
Christian sympathy for Jewish and
other exiles, for lepers and other suf-
ferers and for the Chinese multitudes
who are destitute and afflicted. Gifts
may be sent through Mission Boards.

* * *

Our friends will be interested in
some of the recent comments received
from readers of the MISSIONARY RE-
VIEW:

"The September REVIEW is a re-
markably able, informing and inter-
esting, a valuable contribution to the
periodical literature of missions. Con-
gratulations on this and preceding
issues!"

DR. ARTHUR J. BROWN,
*Secretary Emeritus, Presby-
terian Church Board of
F. M.*

* * *

"I greatly enjoyed the October num-
ber. It is always worth reading, and
reading carefully."

DR. JOHN TIMOTHY STONE,
*Presbyterian Theological Sem-
inary, Chicago.*

* * *

"Your magazine has been a great
help to me in my source theme about
Mohammedanism. The articles on
that subject gave me much material
for my subject."

MISS ELIZABETH MAYO.
Framingham, Mass.

* * *

"I love your valuable magazine and
read it regularly at the Public Li-
brary."

A. E. HOLT,
*Public Accountant, Council
Bluffs, Iowa.*

* * *

Using Stamps to Promote Missions

Boys will be thrilled by the stories
of missionary heroes and their adven-
ture. Most boys do not like to study.
They like ships, airplanes, marbles,
match boxes and games; they like
making things, and collecting stamps
of strange lands. Many so-called
"mission lands" issue special stamps
to commemorate some important event
or person. They are interesting and
attractive.

A friend in Salvador sent me an
airmail stamp with a picture of the
old Spanish church at Panchimalco.
The people of this ancient town have
recently been awakened through the
work of the Holy Spirit.

Another stamp shows a map of
Nicaragua which nearly caused a
diplomatic break with the neighbor-
ing land of Honduras.

Another map stamp is from Bolivia.
The name "Chaco" printed over the
Paraguay border shows a reason for
the recent war between these coun-
tries.

A fine picture of Henry M. Stanley
adorns some of the Belgian Congo
stamps. Here is an illustration for
a story of the great explorer's search
for David Livingstone. Africa's par-
tition affords many opportunities for
new situations.

To follow the history of some lands
one must have stamps of two or more
nations and mystery overprints that
may involve interesting search.

There are developments in China
which we may follow through the sur-
charged United States stamps from
Shanghai, and through the French
and Japanese overprints.

We greatly prize an Ethiopian air-
mail stamp from Dr. Tom Lambie.
It is surcharged with the red cross
and was sent during the Italian in-
vasion. There are stamps that could

[481]

relate the entire story of that in-
vasion.

The unoccupied fields of the Moslem
World may be made clearer if we vi-
sualize these little known lands by
means of some of their unusually
marked stamps.

Many missionaries are working in
lands under the British flag. At the
change of a sovereign, changes are
needed in the stamps of many colonial
possessions. Many beautiful designs
celebrated the Jubilee, the coronation
and other events. History is being
made and may be made impressive
by use of this material.

The mission field is the world. Mr.
and Mrs. Albert C. Norton are mak-
ing it their business to collect foreign
stamps relating to stations and mis-
sionary agencies, arranging them for
a major exhibit. Duplicates are made
up into packets for distribution as
prizes and sale to friends of missions,
all proceeds being devoted to mis-
sionary work. Mission groups and classes
may be fostered by the use of this
sorted material. Boys and young peo-
ple may again be led to take new in-
terest, give gifts and devote their
lives to the service of the Master.
Stamps should be sent flat by regular
post, or well wrapped by parcel post.
Stamps should be in good condition,
preferably with the complete post
mark, or carefully soaked off the en-
velope; in the case of picture post
cards, with the cards intact. [Mr.
and Mrs. Albert C. Norton of 5629
Thomas Avenue, Philadelphia, are
now engaged in raising up new wit-
nesses for the Gospel after having
served in the mission fields of Asia.]

Obituary Notes

(Concluded from second cover.)

She assisted her father in his work
and continued her interest after her
marriage to John Luffe. Upon his
death in 1901 she went to Buffalo,
where she founded the El Nathan
Home for aged and invalid women.

* * *

Mrs. J. Davidson Frame, a mem-
ber of the Iran Mission of the Pres-
byterian Church, U. S. A., died in
Resht, Iran, September 11. Grace
Jennette Murray was born in Mary-
ville, Missouri, November 17, 1885.
After studying at Wheaton College
and Chicago Teachers' College she
went to Iran in 1912 to serve as a
missionary under the Presbyterian
Board of Foreign Missions; three
years later she was married to Dr.
J. Davidson Frame who was also a
member of the Iran Mission.

* * *

Bishop Chong Oo Kim, of the
Methodist Episcopal Church in Korea,
died on September 17 in Seoul at the
age of 55. He was elected bishop, the
only bishop of the Korean Church, by
the Methodist General Conference in
1938. Bishop Kim was born in Seoul
and was graduated from the Pierson
Memorial Bible School and the Meth-
odist Seminary.



Photo by G. P. Lindley

PITCAIRN ISLAND SCHOOL AND CHILDREN — DESCENDANTS OF THE "MUTINEERS OF THE BOUNTY"



Photo by G. P. Lindley

BOATS LANDING AT BOUNTY BAY, PITCAIRN ISLAND, PACIFIC OCEAN

VIEWS OF PITCAIRN ISLAND TODAY (See page 487)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXII

NOVEMBER, 1939

NUMBER 11

Topics of the Times

WHAT CAN CHRISTIANS DO?

The most discouraging thing about the crisis in Europe and Asia is that most of us feel so helpless to do anything about it. We are not presidents or statesmen or national leaders; we are not even important financiers or business executives. We are humble citizens of the nation and presumably citizens of the Kingdom of Heaven.

Last summer an international group of Christian leaders met in Switzerland to discuss the influence of the Church in behalf of justice, peace and goodwill.

Meeting under the shadow of impending war in Europe, this group pronounced their convictions as to the evil and futility of warfare as a means of settling disputes. Might does not make right and the ability to fight and overcome an opponent is no proof of the justice of the victor's cause. War brings countless evils in its train—destruction of life and property, the release of hatred and lust, the increase of poverty and suffering, the disruption of civilized progress. And war does not settle disputes—the last world war offering convincing evidence.

There are four things that Christians can do in such disturbing conditions as we face today.

First: we can base all thought and action on faith in God and on the certain ultimate triumph of His good purposes. It would be a simple thing for Almighty God to use the material forces of nature and His still greater spiritual powers to defeat the evil purposes of men. An earthquake or fire could destroy a national capital, all the fortifications of the frontiers, and every munitions factory in any country, together with the makers of unrighteous war. This was proved more than once in the history of Israel. God could cause a panic to spread through an army and navy and so bring about their defeat without the firing

of a single shot. If He does not do so it must be that He has some good ultimate purpose. There may be some lessons that men must learn; even men with good purposes may be depending too much on material weapons and may not be cooperating with God.

Second: Christians must realize that God is love and that whatever is not motivated by unselfish love is not of God. True Christians will love even their enemies, though they may oppose their enemies' purposes and acts. Christians will be ready to forgive, as Christ forgave, and will seek their enemies' highest good, for "love is of God." Many Chinese are exhibiting this Christian attitude toward the Japanese today. True love is a sign of strength, of Godlikeness, and has no element of fear or weakness.

Third: Christians will not only resist evil but will work in a positive way to build up the forces of righteousness. They will relieve distress, as Christ relieved it, wherever possible. They will carry on the constructive work of education, so that the coming generation will know and love God as He is revealed in Jesus Christ. They will continue to promote the Kingdom of God and will earnestly seek to win men of all nations to faith in His Son Jesus Christ. This is being done in China today, in the midst of great difficulties. Such a program will also mean more generous and sacrificial support of missionary work at home and abroad.

Fourth: Christians will pray and will unite to call others to pray—not that their own program and will may be done but that all who believe in God may be brought to see and accept His will and to obey it, whatever may be the cost. Christians cannot pray for victory to their own cause, except as that may promote the wise and loving purposes of God. They cannot pray, first of all, for the defeat of their enemies but they will pray

for the defeat of the enemies of God and for the expression and establishment of peace based on righteousness and in harmony with the love of God as expressed in Jesus Christ. All this will naturally mean giving encouragement to every one, in State, business and Church, who is working for law and order; it will naturally lead to the support of the weak and ministry to those who are suffering.

If this or any other crisis can arouse Christians from a state of indifference and self-indulgence and lead them to full surrender to the will of God and more complete harmony with the spirit and teachings of Christ as set forth in the New Testament, then even war and its attendant great suffering will be the means of blessing—it has at times proved such in the past.

MONEY AND MISSIONS TODAY

These are difficult days for many Christian enterprises. Almost every missionary society reports a deficiency of from \$100,000 to \$500,000. The need is greater than ever—for new workers, for equipment, for relief of sufferers in war areas, for the training and support of Christian workers in mission lands. Germany and some other lands are not permitting money to be sent out of their countries, and as a result many missionaries are stranded and work is crippled materially. Twice as much money is spent in America for war machinery as for religion, education and peace combined. Great Britain is taking 37% of all income for taxes to pay for war and self-defense. In North America taxes are increasing while in many lines business is declining. There is a serious lack of money given for church support and for evangelical work. Appeals increase but responses decrease. Even Christians seem to think that, in view of present disturbed conditions in Asia and Europe, the effort to proclaim the Gospel of Christ throughout the world must be curtailed.

Do we not need to readjust our sense of values and to reconsider our responsibilities? There is no lack of money—at least in America. The National Committee for Religion and Welfare Recovery reports that our national income rose from over forty billion dollars in 1932 to nearly seventy-two billion in 1937—an *increase* of more than 79%. During the same period gifts to twenty-five large evangelical denominations, for all purposes, decreased from nearly \$399,000,000 to about \$315,000,000 a *decrease* of over 21%. But at the same time there seems to be no lack of money for the moving picture shows, for baseball and football contests, and for cosmetics, alcoholic drinks and tobacco and luxuries—many of them harmful. Two league baseball games

brought in over \$600,000 in gate money. More than twice as much is spent for intoxicants as for church support and more is burned up in tobacco than is given for religion and education together. As one result crime costs us fifteen times as much as we give for Christian enterprises.

It is true that most of this lavish expenditure is by those who have no real interest in Christ's program for the world—but not all of it. How many of us are as careful about expenditures for pleasures and luxuries as we are in our giving to God's work? Are not many Christian parents more ready to give their children money for a movie or ice cream than for missions? Is not self-indulgence more appealing to most of us than is sacrifice for the work of Christ? The average church member gives \$13.00 a year for all forms of Christian activity sponsored by the churches. How much do we average for gifts for non-essentials?

The difficulty seems to be threefold. *First*: the lack of a proper sense of values; a failure to realize how the money entrusted to us can best be used for character building and to promote the things that abide, the things which are in the sight of God of infinite and eternal value. Let us read again Christ's parables of the talents and the pounds.

Second: a lack of vision and of knowledge as to where money is most needed and where its use will bring the greatest blessing. In spite of worldwide contacts through the newspaper and the radio, many of us are still provincial and self-centered in our interests. A good dinner at home seems more needful than food for starving Chinese though the same amount of money would provide for them for a whole month. A new suit seems more needed for self than the expenditure of the same amount to provide clothes for a whole destitute and almost naked family of Christians in some other land. A Christmas celebration in America, to celebrate the coming of Christ into the world, looms larger than the same amount used for the support of His work in obedience to His command to carry the Gospel to the uttermost part of the earth.

Third: is there not great failure in Christians to practice stewardship, conscientiously and intelligently? Where this is done on a wide range, even by tithing—as among Mormons and Seventh-Day Adventists—there is no lack of funds for mission work, and the givers are blessed with a supply for their own actual needs. If tithing were adopted throughout the Christian Church, there would be no financial shortage for Christ's work at home or abroad. But stewardship is more than tithing; it includes the prayerful and conscientious use of all money, time and talents as trustees of the manifold gifts of God. Many Christian stewards have given 25% or 50% of

their income to the work of God; some have given 90%, while they have lived on one tenth.

Do we not need today to re-examine our resources and to readjust them under the eye of Christ Jesus, our Master, "who though He was rich, for our sakes became poor that we through His poverty might become rich."

Money, like physical strength, physical beauty or political power, may be a menace, to ourselves and others, if these resources are not used to carry out the loving purposes of Christ for individuals and for the world. When money or self and personal ambition become master they prove to be hard task-masters, destructive of freedom and hindering loving ministries. When men, or nations, become self-centered they lose their reason for existence and begin to die. Christians will agree that the resources of the world belong to God, the Creator, and we know that there is enough money and manpower to carry on all the work that God desires to have done in the world, at home and abroad, in education, science and social progress, in national and international enterprises and in Christian missions. As has been said, the question is not how much of our money we will give to God's work, but how much of God's money, of which He has made us trustees, will we use for ourselves.

ANTI-SEMITISM AND MISSIONS

The Jews have never been popular with non-Semitic peoples. They were not popular in Canaan in the days of Abraham, nor in Egypt in the days of Joseph, nor in Canaan in the days of Joshua, nor in Persia in the days of Esther. They were not congenial to the Syrians or Assyrians, to the Babylonians, the Greeks or the Romans. Since the coming of Jesus and their rejection of Him, most of the Jews have been scattered over the earth, generally despised and rejected by those among whom they have dwelt. Today the Jews are everywhere unpopular whether it be in Palestine or Africa, in America or Italy, in Roumania or Germany. Why is it?

The Jews as a race are not "good mixers." They were called out to be separated people, called to be followers of Jehovah-God, and distinct from the idolatrous peoples among whom they dwelt. Especially since the Babylonian captivity they have been a "peculiar people," separate from other races, misunderstood and often oppressed. Their peculiarities and separation have fitted them especially to be the custodians of God's message to mankind but they have not made that message popular. Even when Hebrews have become Christians they have continued to be "peculiar people"; Christians also have been called to be a "peculiar

people" in the sense that they are to be separated from the world.

The fact that the Jews have persisted as a distinct race for four thousand years—though scattered, persecuted, often exiled and enslaved—this fact itself shows the wonderful power and steadfast purpose of God to fulfill His promise in them. The Arabs, the Nazis and others may rage and fight against God but they cannot defeat His purposes.

Dr. Conrad Hoffmann, Jr., Director of the International Committee on the Christian Approach to the Jews, visited Germany last summer and has written an illuminating but distressing pamphlet on what he saw there.* He shows the really remarkable material and political achievements of the Nazi régime in the past eight years, but he goes on to describe their antagonism to democratic governments, their hatred of the Semitic race and their attempt to eliminate from Nordic or Teutonic life and thought everything that is peculiar to the worship and revelation of God as revealed through Jesus Christ. With fiendish determination the Nazi régime is seeking to exterminate the Jewish race and to eliminate all that is Semitic or non-Aryan from Germany. Not only do pogroms seek to destroy Jews, to impoverish them and deprive them of a means of livelihood, but unnameable horrors and tortures are perpetrated on them in concentration camps. Tales are told of German guards who have committed suicide rather than carry out orders of torture against unfortunate and helpless Hebrews.

The immediate future is dark for the Jews of Europe, but "God has not cast off His people." As Sir J. Haslam, member of the British Parliament, recently said in the House of Commons, "Palestine is the 'Promised Land.' It was promised by Almighty God to the Hebrews centuries ago and the fulfilment of His promises cannot be frustrated."

The Christian Gospel has never been popular with the Jews—never since Jesus came to earth to offer Himself as the Christ and Saviour and as "God manifest in the flesh." Christian missions have never been popular since the days of the Apostle Paul. Since the days of Constantine professing Christians have been largely responsible for the antipathy of the Jews to Christianity. The "Good News," and ministry of love have not been characteristic of those multitudes who call themselves by the name of Israel's Redeemer but do not manifest His spirit and life of sacrificial service. Where Christian witnesses have done this, Jews have shown a great readiness to listen and multitudes have accepted Jesus as their prom-

* For private circulation, The International Missionary Council, 156 Fifth Ave., New York.

ised Messiah. Thousands of these converts are now ministers in Christian pulpits.

The present persecution of Jews — because of their race, rather than for their faith—in Germany and Austria, in Roumania, Poland and Italy, is proving a means of turning multitudes to the Christ whom their ancestors rejected. It is difficult to give adequate help to the suffering and exiled Jews of Europe and Palestine but Christians are earnestly attempting to give such help.

Jews are today more open to the Gospel than ever before. They are learning that there is a distinction between Jesus Christ as He is revealed in the New Testament, and the view of Jesus presented by those who are His followers in name but not in spirit. They are learning to know Him and they see that Nazis who persecute them persecute also other true followers of Christ. Jews are therefore seeking comfort, refuge and strength in Him. "In Vienna, Bible study periods and church services are crowded with anxious folk and, as a result of the terror behind and the uncertainty ahead, they have an overpowering hunger for assurance of God." In Berlin also many Bible study groups meet in private homes, in spite of demoniac forces at work. In their despair "many are rediscovering God and His love as revealed in Jesus Christ."

Much more must be done by Christians for those afflicted people — both materially and spiritually. "Apart from Jesus Christ, there is no cure for anti-Semitism." The time will come when the Israelites will "look on Him whom they pierced." Then they will turn to Him for life and will become missionaries of their Christ to others—even to their enemies and His.

SHALL WE STILL SEND MORE MISSIONARIES? *

Why should we send American missionaries to the heathen of other lands?

"Are there not heathen enough at home?" someone is apt to inquire. The obvious answer would seem to be, "More than enough! But why bring that up?" Were there not plenty of heathen left in Syria and Jerusalem when St. Paul, braving every hardship, carried the Gospel to imperial Rome? And were there not plenty of heathen in Rome when St. Augustine and his fellow monks, following earlier missionaries to Britain, brought the faith of Christ to our uncouth ancestors at Canterbury? There certainly remained plenty of heathen in England when the Christian missionaries came to our forebears in the American colonies. One such missionary can-

didly wrote home that he found himself among people "perhaps the most ignorant and wicked in the world."

There are "heathen" aplenty in the U. S. A., but the Church from Pentecost down has never worked on the basis that you must have 100% of the people at home 100% Christian before you go around the corner to brighten things up there, bring the light of the Gospel too.

Why export Christianity? Well, first of all, if it isn't worth exporting, it isn't worth keeping at home. If sewing machines, automobiles and other material conveniences are of great value at home, that is why we export them to foreign lands. Shall we American Christians say that our spiritual riches are not worth sending abroad also? Does the Marxist believe in exporting Communism? Ask yourself whether you think he should be a keener missionary for his religion than you for Christ.

Secondly, Christianity should be exported because, unless we share it with others, we cannot keep it vital at home. Charity does begin at home, but it soon degenerates into selfishness, if it ends at home. A glance at history will show that when the Church had little or no interest in missions those periods were exactly when the fires of her spiritual life burned low. Conversely, whenever the vivifying Spirit of God has stirred the Church, its members have inevitably been moved to share with others their treasures in Christ. Furthermore, every sincere effort to pass on to others the blessings of Christian discipleship has had the effect of quickening the spiritual life of those who thus sought to bear witness. The Divine paradox is true, "He that saveth his life shall lose it: but he that loseth his life for my sake shall save it." We increase our faith by giving it away!

A very familiar sight in the fields of China are the shrines of the gods of the earth, to whom the farmer looks for a successful crop. Tsang's little god, however, is not concerned with the fortunes of Li, whose rice fields adjoin his, and both Tsang and Li can starve to death for all that Pao's god cares. How does this petty conception of deity differ in essence from the attitude of the Christian who seems to think that God is an American, or an Aryan, and not particularly interested in His other children of other races?

If we say that the Christian religion is not worth giving to the heathen, it is not worth keeping for ourselves. Our whole attitude will change when Christ is really for us the Saviour of the world. Then nothing can rob us of the determination to share with our brethren in every land the joy of companionship with God and man, within the supernatural and world-wide fellowship of His Church.

* From "Why Export Christianity?" a brief guide issued by The Forward Movement Commission of the Protestant Episcopal Church.

The Strange Story of Pitcairn Island*

Mutineers of "The Bounty" and Their Descendants Today (See Frontispiece)

By HARRY A. FORBES, M.A.

IN THE latter half of the Eighteenth Century, Great Britain and other countries, stirred by Captain Cook's voyages of discovery, sent out other expeditions, if possible to secure some of the numerous island-groups that stud the Pacific Ocean.

In 1787, ten years after Cook's death, the British Government equipped, with this object, a small vessel called *The Bounty*, with forty-five officers and men, under Lieut. Bligh (who had served for four years with Captain Cook). Bligh was an able and experienced officer, but was unfortunately very irritable and suspicious in character, harsh in his treatment of his men, and addicted to bad language. He thus became unpopular, with both the officers and the crew; and it is not surprising that the seeds of a mutiny were sown on the voyage to the Pacific.

In April, 1789, in the neighborhood of the Friendly Islands, the mutiny came to a head, and Bligh and some of the officers and crew were forced into a launch and sent adrift to shift for themselves as best they could. Fletcher Christian, the mate, and the leader of the mutiny, then took charge of *The Bounty*, and after some adventures reached Tahiti in the Society Islands, the natives of which were quite friendly. Fearful of being discovered by some British vessel, Christian would not remain there, but determined to sail off, and find some uninhabited island where he could settle, and spend the remainder of his days in safe seclusion. Eight of the mutineers went with him, also a number of Tahitian natives—men, women and children. Those who preferred to remain in Tahiti, some bad characters being among them, raised feuds with the natives, and quarrels with each other, which led to outrage and murder.

* * *

Meanwhile, Bligh and his party, after many dangers and hardships, fortunately managed to reach Australian waters, and got back to England in Dutch vessels. Arrangements were at once made to send to Tahiti to arrest the mutineers there. In March, 1791, therefore, H.M.S. *Pandora*, under Captain Edwards, arrived in Tahiti, and took away all the officers and crew left there by Christian. These men were treated by Captain Edwards (before their trial) as condemned felons; and on the voyage home were handcuffed and manacled, nearly starved; they were obliged to sleep on bare boards, and otherwise subjected to every indignity—though some of them were innocent. In 1792 the prisoners, having reached England, were court-martialed; three of them were condemned and executed, the rest being exonerated and released.

* * *

After leaving Tahiti, Fletcher Christian and his men, with the Tahitians, found Pitcairn, a small, isolated, rocky, dangerous, and uninhabited island, where they settled, in 1790. *The Bounty*, after being cleared of every-

thing that might be useful to the islanders, was burnt and sunk, lest she might betray the hiding-place to some passing vessel. Christian mapped out the island in nine lots, each of the Englishmen having one lot. For three years they managed to get on together under the command of Christian, who had certainly some ability as a leader, and who maintained his authority and respect as long as he lived. But among the outlaws (as they now really were), there were some desperadoes who treated the Tahitians with injustice and inhumanity. This led to reprisals and revenge, with fighting and murder. The Tahitians hatched a plot for the massacre of all the Englishmen on the island, which, however, was betrayed to the latter by the Tahitian wives they had married.

Many are familiar with the story of the famous mutiny of the "Bounty" which took place in 1789. In recent years a new interest has been awakened through the publication of the highly fictionized accounts of Nordorf and Hall dealing with this subject, and through the movies. These writers take no cognizance of the Christian influences that molded the later life of the little colony of the mutineers' descendants on lonely Pitcairn's Island. The following account of the mutiny and what followed appeared in *The Christian* and is an authoritative account of the incident based upon the "Mutiny of the Bounty," by Lady Belcher. The article illustrates, in a remarkable way, the power of the Word of God to mold and shape the life of a people.

* Condensed from *The Evangelical Christian*.

The racial war went on until several of the mutineers, including Christian himself (who was shot while cultivating his garden), and all the Tahitian men were killed. Then the mutineers quarrelled with one another; and what between murder and suicide, only two of the mutineers, Mr. Young and Mr. Smith, were left. Young died of asthma, and Smith (who, to elude identification, took the name of John Adams), was, in 1800, the sole surviving mutineer on the island.

* * *

For twenty years these people were lost to civilization. No one knew where they were, or what had become of them. Speculation at home, very active at first, died away. The French Revolution wars had been raging for several years, and Britain had neither time nor ships to spare for further search. At last, in 1808, the islanders were accidentally discovered by an American vessel; by which time an extraordinary transformation had taken place in the little community. Adams, the sole survivor of the mutineers, was looked up to as "guide, philosopher and friend," and all his subjects—so to speak—were living in peace, harmony and goodwill. There was no quarrelling nor disputing, no strong language nor angry words were heard in the island. Vice seemed to be unknown to the islanders, who were, one and all, God-fearing, happy and innocent.

The American captain, Folger, wrote home telling of his surprising discovery, and praising Smith for his "excellent moral and religious training of the little community." Curiosity was again roused in England, and the newspapers teemed with the story. But Britain's hands were still tied by war and the menace of Napoleon, and no further steps were taken to communicate with the little colony. At length, in 1812 (and once more by accident), Pitcairn was rediscovered by two British frigates, under Captain Staines and Captain Pipon. Two young men who approached in a canoe were welcomed on board by Captain Staines, who was much struck by their modest and respectful manners. The elder youth was twenty-four, the son of Fletcher Christian by his Tahitian wife. His companion was eighteen. Refreshments were prepared for the boys by the captain in his own cabin, but "before sitting down they folded their hands and repeated the usual short grace; and at the conclusion, another; which, they said, had been taught them by their revered pastor, John Adams. Strange to witness the simple, earnest piety of these young Christians, living so far from all civilized lands, and in the vicinity of islands whose people were sunk in heathen barbarism, and some of them addicted to cannibalism."

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Before the *Bounty* was sunk, everything that might be of use was taken ashore and preserved. Among the rest were a Bible and a Prayer Book, found in the kit of one of the seamen, which had been put there by his mother on bidding him goodbye. Perhaps there was some debate as to whether it was worth while to save this; but, as there was probably no other reading matter on the island, this may have decided the point. Christian himself, it appears, used to study this Bible until his death. It was then studied by Adams, and it doubtless led to his conversion; and was by him taught to the rest of the little community, with the very remarkable results which were seen in their character and conduct, which were truly apostolic. In fact, Pitcairn Island has been compared to the Garden of Eden before the Fall, and it seems to have come as near to that realization as human nature is capable of.

The evidence of this is taken, not from anything the islanders themselves have said or written, nor from any second-hand information; nor is it confined to a few years. It is taken from the accounts given by a succession of different naval officers (including a Lord High Admiral), who visited the island through a period of over forty years; whose testimony as to the character of the islanders is, from first to last, unanimous.

Captain Pipon asked Adams if he would like to return to England, and was "greatly surprised" to hear him reply that he would; for Adams knew perfectly well that, having favored the mutiny, and followed Christian, he would certainly be court-martialed; and that sentence of death could be the only verdict. Pipon then offered him a free passage for himself, and his wife and family, which he certainly would have accepted, were it not for the consternation, the lamentations, and the tears, not only of his wife and family, but of the whole community, when they heard of the proposal to deprive them of their beloved "pastor" and leader, now a man of God. "I never," wrote Captain Pipon, "witnessed a scene so truly affecting. To have taken him from the circle of such friends, would ill become a feeling heart; would indeed, have been an outrage on humanity."

As to the islanders—"far beyond their personal grace, was their modesty and gentle behavior. Each person considered that whatever he possessed was for the general good, so that there was no difficulty in settling disputes; and if hasty words were ever uttered, the offender was only too ready to make ample amends."

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Twelve years later (in 1825), Captain Beechy, commanding H.M.S. *Blossom*, touched at the island; "and his residence of three weeks confirmed the statements of the former visitors. . . .

Sunday was observed with remarkable strictness, and there were altogether five services in the day. All preparations for meals were made the day before." Adams spent a few days on board the *Blossom*, "and (writes the Captain) the old man never failed to rise early to perform his devotions in some retired corner, and the same when retiring to rest at night."

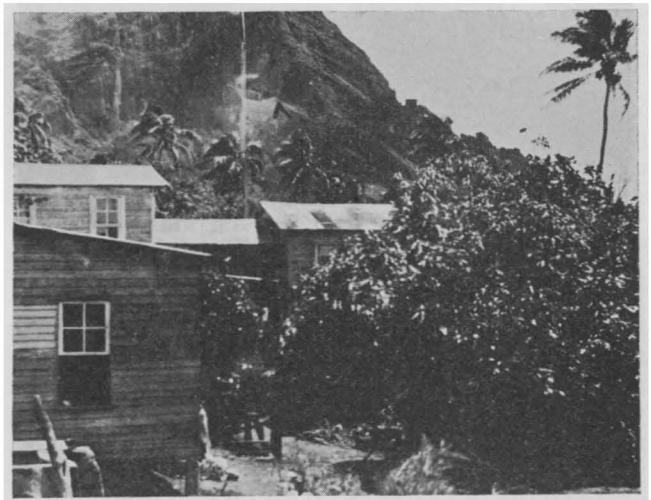
Adams died in 1829, aged sixty-five, loved, revered, and lamented by all his flock, "having succeeded in establishing what has been the dream of poets and the aspiration of philosophers." His place was taken by George Nobbs, a godly man, who, having visited the island in 1828 and seen the lovable little community, begged to be allowed to remain and help Adams in his pastoral and scholastic work. He proved a most excellent successor.

But there is no Eden without a serpent; and in 1832, one, Joshua Hill, arrived, and completely hoodwinked the simple-minded community by assuring them that he came by order of the British Government to take over the management of the island and act for the benefit of its people. He turned out to be a scheming imposter, and for a time, by means of promises, bribes and threats, he was able to make himself complete dictator—framing laws, building a prison, acting as judge, jury and jailer, and expelling from the island Nobbs and others who questioned his *bona fides*. It was not until 1838, some letters from the islanders having reached the authorities at home, that this insolent dissembler was unmasked and deported to Valparaiso, after which he is heard of no more. Delivered from this scourge and terror, the islanders recalled Nobbs and the other exiles, and gave them an enthusiastic reception; and then settled down again to the simple and happy life which had been so rudely interrupted.

Passing vessels found them strictly honest in their barterings, never adding to the price in seasons of privation or scarcity. "The respect which those rough merchant men and whalers felt for the Pitcairners was such, that one sailor declared that 'if any insult were to be offered to any of them, and especially to the women, a man would not live long.'"

In 1849 we have Captain Wood of H.M.S. *Pandora* confirming the accounts given by the previous visitors: "I cannot but add my testimony to those who have gone before me as to the excellent moral and religious character of these people. Evil and crime seem unknown among them. . . . All of them have the most engaging expression of countenance I ever saw. . . . The most charming modesty characterizes all their actions. I felt more regret in parting with the Pitcairn Islanders than I had in parting with anyone since leaving England."

In 1851 Pitcairn was visited by Admiral Moresby, Commander-in-Chief of the Pacific Station. This was the first time an officer of such high rank had come to the island, and there was therefore great excitement. The Admiral's son and secretary, Mr. Fortescue Moresby, in a letter home, thus describes the visit: "Never were seen so many happy, smiling faces, eager to look at the first admiral that had ever visited their happy island; but not one tried to push his way or make any attempt to get before another. . . . There is not one of the girls in whose face good humor, virtue, and amiability does not beam. It was now (Sunday) church-time. Mr. Nobbs officiated, and the most solemn attention was paid by all. They sang two hymns in magnificent style, and really I never heard any church singing in any part of the world, that could equal it, except at cathedrals. (They had been taught by a skilled musician, who



THE GRAVE OF FLETCHER CHRISTIAN—ON THE HILLSIDE ABOVE THE HOUSES

had been accidentally left for a while on the island by a visiting vessel.) The evening service was conducted by Mr. Holman, the admiral's chaplain. . . . That evening I took a walk with them up the mountains. We conversed on the sermons and other subjects, and I was quite astounded at their intelligence and the answers they gave. . . . One of the girls is very clever, and can repeat a good deal of Milton. All the time the stream of fun and laughter was uninterrupted, but their demeanor is so virtuous, modest and natural, while they show so much affection, that I could not help feeling quite a love towards them all; and I feel convinced that the most hard-hearted villain and the greatest reprobate must loathe himself and detest his own sins, in contemplating the high moral standard to which these simple islanders have attained. The delight and pleasure our company seemed to give them could hardly be believed."

* * *

The departure of the visitors is thus described: "On our last day, when 2 p. m. came, the scene was too affecting. Never in my life have I seen anything to equal it. The whole of the kind, affectionate people crying, the girls clinging round us, begging us to come back again soon. One big, stout fellow came and said: 'God bless you, Sir,' and he kissed me. I could not have believed that a few days would have made me feel such an affection for any single person, much less for a great number, as I did for them. But so it is; their honest, pure, virtuous character produced an im-

aged ten, who followed him after three weeks, is told by Lady Belcher, who also records their last words: "My earnest desire is to depart and be with Christ," and—"Lord Jesus, receive my spirit."

Further—though foreign missions to the heathen were then in their infancy (at least in Polynesia) two of the Islanders were martyred on a missionary voyage with their Bishop, to the savages of the neighboring islands.

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The secular press rarely pays any attention to moral, let alone spiritual virtues. It is therefore all the more significant that we can point to the *Argus*, a New South Wales newspaper (of Sydney), for corroboration of the foregoing character of the Pitcairners. "Recent visitors declare that drunkenness, the use of bad language, and similar vices, are absolutely unknown among the Pitcairn people. The excellence of their lives, and the harmony in which they dwell together, has surprised everyone that has touched at the island, and we have met rough sea captains and hard-headed merchants from California—most unlikely people in fact—who declared the Utopian condition of the island to have been such that they fell quite in love with virtue while they stayed there, and felt strongly tempted to throw money to the dogs, and to remain and become good among the descendants of the 'Bounty' mutineers." (Date not given.)

In this year (1856), Mr. Augustus Robinson, "a gentleman held in the highest esteem," after two months' residence in Pitcairn, wrote to a friend, "I can easily imagine that they must have been superlatively happy on Pitcairn. Their modesty of demeanor, urbanity of manner, affectionate disposition, and personal appearance, have won for them the esteem and admiration of all who have visited them. *I never witnessed anything approaching to ill-feeling or anger among them*; and the passage of Scripture, inculcated into their minds by old John Adams, 'never to allow the sun to go down upon their wrath,' has become so completely a part of their duty, that I was informed by Mr. Nobbs, they might often be seen in the evening issuing from one another's houses to make up any recrimination that had taken place during the day."

One is not so ignorant of human nature as to imagine or imply that these people were perfect. Of course they had their faults and failings, their disputes and quarrels; but they were not inoculated with the virus of European and American "civilization."

No, the Pitcairn people were not perfect; yet the only charge of that kind brought among them was brought by themselves. "We have all our



Photo by G. P. Lindley

MRS. ADA CHRISTIAN AND HER GRANDDAUGHTER
IN COOK HOUSE ON PITCAIRN ISLAND

pression that can never be effaced. . . . The parting with the men was worse almost than with the girls; to see big, stout fellows crying, and hardly able to look up, was too much. All the officers were deeply affected, and I saw some of the men nearest me, old, hardy seamen, and big marines, not only wipe away a tear, but regularly crying. . . . As the image of the Saviour is found in their hearts in this world, so we may earnestly hope that they will belong peculiarly to Him in the next. No profligate has ever been known to practice his vicious courses in this island."

* * *

In 1852, Mr. Nobbs came to England, and was ordained chaplain of Pitcairn Island, and was granted a stipend of £50 a year. Before returning he was presented to Queen Victoria, who gave him a portrait of herself.

While absent, his place had been taken by the chaplain of the fleet, who, writing to the Admiral about the Pitcairners, said, "I have seen no instance whatever of disagreement or ill-temper, but on the contrary, everything is done in peace and good-will." This, it will be noted, was said forty years after the testimony of Captain Staines (1812).

Evidence of the spiritual as well as the moral character of the Islanders, is equally cogent. The touching death of Mr. Nobbs's son, and of a boy

weak points in common with the rest of mankind"; wrote Dorcas Young in a letter to the Admiral. "The fruit of Adam's Fall is here visible, too. Natural inborn sin is here, as well as in other parts of this wide world. Believe me, my dear Admiral, when I tell you that we are all alive to our faults; and we know that we are far short of what we ought to be. We know, too, that we must be strengthened and renewed day by day with more light and wisdom from on high, or else we must be and are utterly undone."

* * *

By this time the colony had increased to 194, and they could not hope to continue on an island only one mile by two. In 1856, therefore, they

were transferred to Norfolk Island, lying about 300 miles east of Australia. This transference was a very bitter pill, as all of the Islanders had been born on Pitcairn, and all their lost loved ones lay buried there.

For a long time there was little or no change in the moral character of the people. "Fifteen years have elapsed," writes Lady Belcher, in 1870, "since the removal from Pitcairn, and the Colonists have, during this period, evinced the same simplicity of manners and conduct, the same honest adherence to truth and uprightness in their dealings, for which they were distinguished in their own little island." A few families returned to Pitcairn Island, and their descendants are there to this day.

Pitcairn Island as It Is Today

By GWEN M. JUDGE, Visiting Missionary

MIDWAY between New Zealand and Panama, Pitcairn Island, a tiny, rugged speck of land, two miles long and one mile wide, raises its head 1,100 feet in lonely isolation. The romantic history of its settlement by the Mutineers of the *Bounty* with their Tahitian wives and associates one hundred and fifty years ago, has been given world-wide publicity by pen and picture. Not all that has been written and shown is strictly authentic, according to the traditions held by the best informed people on the island. The population is now 220, though about 20 of them are visiting in New Zealand and Tahiti. Pitcairn is in touch with the world through passing ships, by correspondence and the radio. Rarely a week passes that some freight or passenger ship does not make the twenty-five-mile detour from its course to visit the island. Always with enthusiasm the islanders set out from Bounty Bay in their 35-foot boats to meet the approaching vessels and to bring fruit and curios which are sold to the passengers or are exchanged for food and clothing. Incoming mail and cargo are transferred to the island boats for distribution to the isolated islanders. About a year ago they were delighted with the gift of a powerful radio. Night after night Pitcairn dwellers may now hear the news of the world and the voice of the licensed amateur Pitcairn operator, Andrew Young, is heard in different parts of the world—"VR6AY Pitcairn Island calling!"

The language generally used on Pitcairn is an imperfect English which, when talking among themselves, is often mixed with localisms which are unintelligible to outsiders. For many years the education of the children was carried on by

Pitcairn teachers; but, on the recommendation of the High Commissioner of the Western Pacific under whom the local government operates, a qualified teacher and his wife came from Aus-

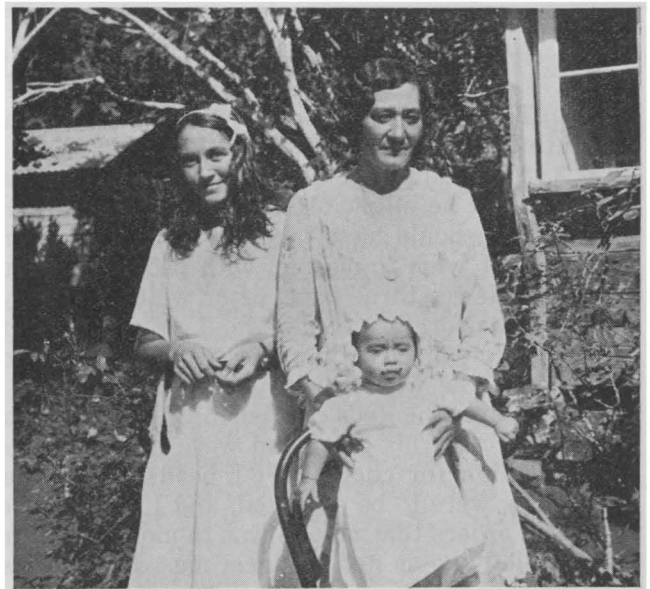


Photo by G. P. Lindley

MRS. ANDREW C. YOUNG AND HER DAUGHTERS,
DEBORAH AND VANDA

tralia to take charge of the school work. The present enrolment of the school is forty-three, comprising children from six to sixteen years of age.

Though several of the Mutineers appear to have been men of strong character, it was not till John Adams, the only Englishman left after the orgy of murderous bloodshed, became conscious of the

great spiritual need of the survivors who looked to him as their leader, that any religious life was seen in the community. God used that man mightily as, with Bible and Prayer Book, he led the growing population in Bible study and in seeking to find and follow the Way of Life. The Church of England form of worship was observed down through the years until about fifty years ago when the islanders joined the Seventh-day Adventists. Today the majority of the adults are church members, and some of the men and women are of sterling character and deep Christian experience.

Missionaries come from Australia every few years and stay from six to twelve months. In the interim the religious activities are carried on under the leadership of the elders; Mr. Ward, the school teacher; and Mr. Fred Christian, a great-grandson of Fletcher Christian, the leader of the Mutiny.

On each Sabbath morning practically the entire community, from great-grandparents to infants, attend the Sabbath School where division leaders review the Bible lessons studied at home during the week. This year the senior division is study-

ing the requirements of the Christian life — repentance, forgiveness, faith, truth and love; the juniors are following the children of Israel in their wilderness wanderings. The wee tots are taught simple Bible stories with the aid of picture rolls, a sand tray and other illustrative material.

A regular church service is held at 11 a. m. and in the afternoon a meeting is conducted by and for the young people. A missionary meeting is held each Monday evening at which letters of interest are read and encouragement is brought from pen friends in different parts of the world, or from articles from Christian papers telling of the triumphs of the Gospel in lands afar. Early every Tuesday morning a number of Islanders assemble for united Bible study and prayer.

Though far removed from many attractions and temptations of the outside world — such as the movies, the hotel bar, the dance hall, and the race course—Pitcairn is not beyond the reach of the enemy of righteousness, and, as elsewhere, some in their weakness fall beneath his attacks. May we ask readers to pray that all on Pitcairn may become “more than conquerors through Him that loved us.”

“THE MEEK SHALL INHERIT THE EARTH”—IN CHINA

The following story from China, (told again in *The Sunday School Times*, illustrates the truth of Christ's promise to “*the meek*”:—

A vagrant named Li K'ai-fan seized a small piece of land belonging to a Christian named Chen that he might use it as a kitchen-garden for himself. “According to justice,” writes Chen, “I should have taken him to court where he would have been punished according to law. I did not wish to quarrel with people, yet could I let him rob me of my land? I prayed about the affair for three days, after which the Holy Spirit led me to see that I should have no quarrel with worldly people. So I presented him with the land, taking a writing to his home and, in his presence, with witnesses, made over to him a perpetual deed. Li's conscience smote him, and he was unwilling to receive it, but I insisted.

“Later the Reds compelled Li K'ai-fan to become commander of the surrounding countryside. Under his command were the Red troops called ‘The Groping for Melons Society’ (an expression for chopping off heads) and ‘The Society for Taking Captives for Ransom.’ All officials were to be executed, and I would have been no exception. But Commander Li gave secret orders that no one was to molest me, and that if any soldiers passed my home they should go quietly so as not to alarm me. He said, as I heard later, that this man Chen was a righteous man.

“If, when Li had seized my land, I had gone to law over it, when he became Commander-in-Chief of the Reds it is certain that his head-chopping business would have begun with my head. My whole family would have had no protection, and the work of the Lord would have been greatly hindered. To believers who follow the will of the Lord all things do work together for good.”

China in the Present Crisis

Views of Mission Boards, Chinese and Others

A CRISIS is a turning point which is expected to decide the fate of a person, a cause or a nation. On the crisis, and the operating forces, may depend future failure or success. A crisis may be a blessing, if it leads those who face it to find and use their true source of strength while they recognize and guard against weaknesses and causes of failure. Many people fail to recognize or to see the way out but the people of God have always learned valuable lessons in the crises that have confronted them—at the Red Sea, at the Jordan River, in Sennacherib's invasion, through Queen Esther's opportunity, in Christ's call to His disciples, in Peter's visit to Cornelius, in the call of the first missionaries, in the Macedonian vision—all these were crises and in each crisis there was a danger, an opportunity for advance and an evidence of trust or distrust in God and cooperation in His program.

The crises that exist today in China and Korea, in Europe and other lands and in the Church at home are fraught with dangers and opportunities.

In view of the crisis in China, letters were recently sent to the Mission Boards conducting work in China, asking, among other things, three questions:

1. In view of the present need and situation in China on what are you placing greatest emphasis—on evangelism, education or physical relief?

2. What is your view as to the present outlook for China and for Christian missionary work among the Chinese?

3. How do you think American Christians can best help the Chinese in the present crisis?

Other questions, as to the effect of the Japanese invasion, were asked and the summary of the replies was printed in our October issue (pages 437-8). Here we give the gist of replies to the three important questions enumerated above. They reveal the general attitude of evangelical missions and their convictions as to Christian attitude and activity in mission work in China today.

* * *

First: Nineteen out of twenty-six Boards reply that they believe that the present greatest emphasis should be placed on *evangelism* of the Chinese by presenting to them Christ and His offer of salvation through faith in Him. Some Boards coupled with this the need for the maintenance of education work (especially Bible training) and

others added that great attention should be given to medical work. The Y. W. C. A. specified "spiritual and physical reconstruction in free zones."

Next in importance for emphasis in mission work today is the *physical relief* of suffering Chinese—mentioned in fourteen answers. General education work is considered third in importance, being emphasized by four societies.

The general view is that while all mission work is important, the greatest emphasis should be placed on matters of eternal value. Relief should be given to as many as possible in their distress as an evidence of Christian sympathy. It is necessary also to train men and women for Christian service to their fellow men. There is a great change in emphasis in many missions—from education to evangelism and relief—since the beginning of the Japanese invasion two years ago.

* * *

Second: Among the views as to the outlook for missionary work are the following:

"Missionary work will continue."

"Long distance view is hopeful."

"Bright in free areas; hampered in occupied territory."

"Good opportunities both in free and occupied China."

"Opportunities unparalleled."

"Response from the Chinese is excellent."

"The present outlook is the brightest for many years, except for the restrictions and difficulties placed in the way by the fact of war. The very forces which handicap the Church in its work are the forces which are driving many Chinese to consider the message of the Church. The quiet witness and heroic service of the missionaries are sure to bear fruit in later years. Saul could not escape the witness of the martyred Stephen, neither will China forget the quiet witnessing of the missionaries. Dr. C. W. Shoop, writing from the thick of the fight, said 'We must go on with our task and not permit ourselves to be unduly impressed with our failures. I am finding remarkable resources of new inspiration in the Old Testament prophets who faced very bad situations, yet believed that the earth would be filled with the knowledge of the glory of Jehovah as the waters cover the sea.'"*—United Brethren in Christ.*

"So far as the Chinese attitude is concerned, our workers report that the doors are wide open

for effective missionary service especially evangelism. In the areas controlled by Japan, missionary residence and travel are much restricted and work of the Chinese pastors and evangelists is fraught with many difficulties but is being carried on with a goodly measure of blessing. We plan to send three new missionaries this fall."—*Christian and Missionary Alliance*.

"In Free China the outlook for China and for missionary work is very hopeful. New leaders are developing and Americans are respected because of the devotion to China they have shown."—*Y. W. C. A.*

"In Free China the morale is higher than it was at the beginning of the war and, strangely enough, their loyalty to General Chiang is increasing, in spite of the many defeats suffered.

"If China wins the war with the aid of England and America I believe that the position of the Christian missionaries will be stronger in the years ahead than in the past. If they are defeated by Japan the difficulty of missionary work will likely increase more than it has in Manchuria and Korea. If on the other hand China wins the war with the active aid of Communistic Russia, Christian missionaries will probably be banned."—*Methodist Board of F. M.*

"In Chinese controlled China the Church will increase in popular esteem."—*Reformed Church in America*.

"I could write at length of the problems which we face in Japanese occupied territory. Daily papers tell of the agitation fostered against British and other missionaries in the interior. How far this may go will depend very largely on the pressure Christian people at home bring on the Government to take measures against this policy."—*A Southern Presbyterian*.

"Let me quote from a recent report of one of our evangelistic missionaries in Yuanling: 'During recent months there has been especially good attendance at all services due to the influx of great numbers of Christians from other points. The city church has instituted a second worship service in the afternoon. Many are studying the Bible preparing for church membership.'"—*Reformed Church in the U. S.*

"Changed conditions create new opportunities for personal evangelism. Physical conditions and mental attitudes in some measure retard the work. The frontiers are being pushed into central and western China. The personal reports of our missionaries breathe a calmness of spirit and a confident faith that humbles a reader and shames a hesitant and halting church at home."—*Evangelical Church*.

"A great door and effectual—and many adversaries"—*United Church of Canada*.

"The situation is most difficult and delicate, but most strategic and necessary, as well as fruitful. If China can continue to be mistress of her own house, the outlook is most hopeful; otherwise gloomy."—*Church of the Brethren*.

"There is more hope for China today than two years ago. The eagerness with which the Gospel is accepted spells great possibilities for missionary work."—*Presbyterian Board of Foreign Missions*.

"The Chinese people were never more expressive of their gratitude for what the Y. M. C. A. is doing. They see in North American secretaries a visible expression of the oft-expressed sympathy of people of the United States and Canada."—*Y. M. C. A.*

How Can Americans Help?

Third: In answer to the question, How can American Christians best help the Chinese in the present crisis, most Mission Boards emphasize *prayer*, together with gifts for Chinese relief (through Church Committee for China Relief, 287 Fourth Ave., New York). Six replies urge "enlightening the American public as to the facts and agitating for legislation to stop supplying war materials to the aggressor nation." Three societies ask for the strengthening of the missionary staff by sending out more workers. Some say:

"Maintaining of the present missionary force and providing of funds for relief work particularly among the Christians."—*Assemblies of God*.

"By intelligent, persevering prayer of faith. By moral and financial support."—*Bible Institute of Los Angeles*.

"By retaining missionaries, maintaining their work, supporting China Relief Fund and praying for an honorable peace."—*Church of England Zenana Mission*.

"Supplementing the thin line of missionaries; maintaining the present salients; culturing and encouraging an indigenous Church; saturating the Church at home with missionary publicity dealing with things accomplished; and above all by united intercession that the faith of our Chinese brothers shall not fail and that the assurance that the prophetic words of our Divine Lord which covers war-torn China with redemption has not been modified nor abridged. 'He shall not fail nor be discouraged.'"—*Evangelical Church*.

"Keep informed. Pray for guidance and love. Send wise and thoroughly devoted Christians as missionaries and relief workers. Pray much for those there. Support sacrificially both relief and mission work."—*Church of the Brethren*.

"By continuing evangelistic work and by carrying on educational and medical institutions. Activities will have to be modified and perhaps in some areas be discontinued; but missionaries

should remain if possible. Otherwise how can China know the sincerity of our faith in Christ? Send more relief funds for the destitute and wounded."—*United Brethren in Christ*.

"Support missionaries and Chinese Christians. Furnish relief; keep intact the nucleus of tried and true workers."—*American Baptist F. M. S.*

"First, stand by the missionary movement in China in increasing prayer and sacrificial giving. Second, actually show friendship for Chinese students in America. Third, direct giving to support the organizations which are working for relief in China, such as the Church Committee for China Relief and the American Committee for Medical Aid in China. Fourth, and this is highly important, exert our individual and government influences against American selling to Japan, gasoline, steel and munitions of war."—*Methodist Episcopal Board*.

How Chinese Meet the Situation

Fourth: Some of the present difficulties in China, and what the Chinese themselves are doing in the present emergency for their own people is shown in the following quotations:

"The effect of Japanese aggression in China goes deeper than the mere material damage done in the destruction of homes, cities, properties and the bombing of men and women and children. The establishment of comfort homes for soldiers (another name for houses of prostitution), the encouragement and expansion of trade in opium, heroin and other narcotics are even more menacing to the moral and spiritual well-being of the people. One of the things that the Chinese Central Government was putting down with a strong hand was the use of narcotics."—*Mme. Chiang Kai-shek*.

Speaking before the anniversary gathering of the National Chinese Women's Association, Mme. Chiang said that the two-year resistance has proved that the 5,000-year-old spirit of the Chinese race has never failed to come to the fore in any emergency and under any hardship. She expressed the hope of washing away the accumulated national shame which had been the cause of pain and distress to the people. She is confident in China's perseverance in the struggle and her final victory.

In the two years the National Chinese Woman's Association has distributed \$5,000,000 in medical supplies and other gifts. While these material gifts are useful, Chinese women do well to contribute of their patriotic spirit, demonstrating their concern for those at the front and expressing sympathy to those affected by the war. Spiritual comfort is much more important than material gifts.

* * *

"Opportunities for Christian religious and philanthropic work among the people of Canton are challenging, in spite of the fact that all educational institutions are closed, that hospitals are continuing with greatly reduced staffs, and that churches are carrying on with small constituencies. Most of the workers with any initiative and leadership are gone, yet the few faithful ones who remain are ministering to those in need despite personal embarrassment and frequent humiliation."—*American Information Committee*.

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"Soochow (Methodist) University was returned in March after sixteen months of occupation with its science equipment an 85% loss, its power plant smashed, other equipment depleted, and American faculty furnishings at least four-fifths gone. A few government schools and some private schools, chiefly of a primary grade, are today limping along. Missions are conducting only special or 'make-up' classes which are crowded with children who otherwise would be idle. The situation holds no promise of marked improvement because the real educators and most of the older students will not return to work under the shadow of the invader."

* * *

"In Soochow (under Japanese control) Christian churches are carrying on a significant ministry to the needy and the burdened in spirit. Attendance at regular services is good, and Bible Study and Club Work are gaining momentum. Hospitals and clinics are overcrowded. There has been no serious interference with church work so far, although one center knows that a spy (a Chinese puppet) under the military police, has been assigned the task of ferreting out and reporting on everything that goes on in that church, with especial attention to the activities of the Americans."—*American Information Committee*.

* * *

"The Christian Church in Chungking is proving a source of comfort and strength to the people of this region during these days of suffering. Churches are filled, interest is genuine, and the zealous activity and faith of laymen and leaders is most cheering. The challenge that comes to the Christian worker in such a situation is truly soul-grIPPING."—*American Information Committee*.

* * *

"The spirit of the Chinese is indescribable; one who has seen the cheering people lining the roads in thousands, shouting their slogans, singing their songs, drilling in tailored formations, can scarcely believe that Shansi has been a battlefield for almost two years," said Miss Joy Homer on her return to Chungking from a four-month trip to the

Northwest. She made the trip as a representative of the American Church Committee for China Relief.

The closer one draws to the battle front, the more firm and striking becomes the morale of the people, said Miss Homer. In Shansi, ravaged more cruelly than any other of China's provinces, the will of the people seems to have been inflamed by battle. The town of Chihhsien, west of the Tungpu Railway, is symbolic—twice captured by the Japanese, it has been twice retaken; twice burnt, it has been twice rebuilt; and today its inhabitants are rock-firm and united in their resistance.

The countryside has been completely organized. Every individual is a member of some group that integrates itself into the all-front resistance. These groups cooperate intimately with the regular army and the guerilla forces. They serve as intelligence agents, as transport corps, and as auxiliary fighters. The relationship between Chinese troops and people is one of friendship and confidence.

* * *

"The Y. M. C. A. which has for its motto 'Service Above Self' is one of the many worthy movements in China which Japan has failed to crush. Destroyed or occupied buildings, dislocated membership and other damages and hardships imposed by war have only meant greater and more enthusiastic service to the people from the 'Y' workers.

"Most praiseworthy is the emergency service rendered by 'Y' workers to Chinese soldiers in spite of difficulties in communications. According to Mr. F. Y. Hsiao, field director for this service, on February 18, four units were operating in the Shensi-Honan area, and five units in the Hunan-Kiangsi area. In addition, there are four newly-organized units in the Chekiang-Anhwei area. Steps are being taken to extend the work to 30 units covering the entire war area."—*China Information Service*.

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As an example of Christian work at one station, *The Missionary Herald* says: "The greatest need in Taiku station is for 'coal and Bibles'! The various Christian groups in the two mission compounds, and within the city, encourage each other, especially under Pastor Wang's leadership, and the attendance at Sunday service has averaged 500. The village churches are alive. There was the good fortune of a fine wheat harvest last summer."

* * *

"The military operations have interfered very greatly with colportage and the sale of Gospels. But there is considerable work among the refugees and the wounded soldiers, work which is steadily increasing; we have been hard pressed under the

existing conditions to supply our depots with Bibles and Testaments for which there seems to be a greater demand than we have ever experienced in the history of the Bible Societies in China. This demand comes both from Chinese Christians who have lost their Scriptures in the process of sudden evacuation of homes, and in part from an increasing number of non-Christians who have observed the life and work of Christians and missionaries in the face of the great difficulties which affect all living in China today. Many methods are being used to ship Scriptures—the mails where these are effective, unusual routes of transportation, and even the purchase of trucks loading them with Scriptures and having them driven from the coast to the far interior by routes away from the battle lines."—*American Bible Society*.

* * *

A PRAYER FOR CHINA

Eternal God, Ancient of Days, who sittest throned in glory, let Thy blessing rest upon the ancient nation of China. Look mercifully, we beseech Thee, upon the Chinese people in this time of their national crisis, and in this day of their distress. Have compassion upon the multitude of men, women and children who are the innocent victims of the cruelty and inhumanity of war. Pour out upon the nation and its leaders Thy Spirit, the Spirit of truth and righteousness, that they may be empowered to establish and defend a good government, and be guided into a life of freedom and peace. Bless especially the Christian leaders of the land that they may be of good courage and of great faith. Protect for their sake the messengers of Thy love and grant to all missionaries a clear appreciation of the present opportunities for service in the name and spirit of their Master. May their lives and their labor be precious in Thy sight. Let Thy powerful benediction rest upon the Christian Church in China, that she may stand fast in the faith and persevere in all good works. Grant to the nations of the world patience, wisdom and understanding, that they may help and not hinder the unity and prosperity of a great people; and bring to the whole world the blessing of fellowship with Thy Son, our Saviour Jesus Christ. Amen.—*From "Prayers for the Far East."*

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BIRTH PANGS OF A NEW AGE

The world today is in agony. We have heart-ache; but that pain is the way of higher life. We see a hundred needs with the mind; but we must also feel them with radiant pain. The world is in the birth pangs of a new age.—*Dr. Frank Laubach of the Philippines.*

Every Woman Enlisted for Christ*

By JANIE W. McGAUGHEY

Secretary of Women's Work in the Presbyterian Church, U. S.

DR. GEORGE TRUETT has thrown out this challenge: "What a power this audience would be if every Christian here were living at his maximum!" Paraphrasing that idea we might say, "What power would be generated in this old world today if every woman in our Church were genuinely enlisted for Christ and living to her utmost for Him!"

For two years the Woman's Auxiliary of the Presbyterian Church has stated as the special goal of their year's program of study and service: "*Every Woman Enlisted for Christ.*" A high goal. It echoes the emphasis placed by Christ on the importance of individual commitment to Him and the following of Him. It is the objective toward which the movement of Christian education among the women of our Church is directed, and the end which we seek to reach, that every knee shall bow before Christ and every tongue confess Him as Saviour and Lord.

Women have ever been needed in promoting the work of the Kingdom. On down through the ages God has used woman to help carry out His purposes in the world. Christ opened wider horizons of service for Christian womanhood. He alone brings new life, new vision, new love, new faith, new hope, new power. He needs Christian women today as witnesses for Him in their deeds, their words, their attitudes.

It is the women of the Church that touch more intimately every other group in the Church—the children, the young people, the men. They are the mothers who make or mar Christian influence in the home; they are the wives of our ministers, our elders, our deacons, and other leaders in our church life; they form the major portion of that faithful and influential group in our Church, the Sunday school teachers, to whom is committed the moulding of young life through the program of religious education. And numbered among the womanhood of our Church are those groups of both younger and older women who reach out and touch life in our community, in our schools, in the business world, in industry, in many of our leading professions. What a power these groups of women would be if every one were enlisted for Christ and living at her maximum for His glory!

Enlisting — a Trust

In the book, "Adult Education in the Church," by Sherrill & Purcell, we find this significant statement which throws a flood of light on the meaning of the word "enlist," making clear the fact that the conception of church membership was enlistment in Christ's service. The author says: "One of the earliest known formulas required the candidate for baptism to repeat publicly on an impressive occasion the words, '*Suntattomai soi Christe.*' That may very well be translated, 'I enlist with thee, O Christ.' That word '*Suntattomai*' carries something of the thought of reporting oneself for orders."

Certainly there needs to be such an interpretation of Church membership by all who have taken the step of public profession of our Lord and Saviour and united with His Church. Too often such action is not considered as an active enlisting for and with the Captain of our Salvation and a reporting to Him for orders. If this were the basic thought, would there not be a marked increase in the attendance upon the worship services in our churches on Sunday and through the week, a larger enrolling for study or teaching in our Church schools, a very different record made possible for our annual reports of study, service, and gifts? If every woman member of our churches conceived of her membership as a trust through which there would be the expression of loyalty to Christ, the Head of the Church, would that not affect her thoughts, her words, her deeds and even her attitudes and lead her to a full commitment and even sacrifice for the One under whom she had enlisted?

Two facts should claim our careful and prayerful attention: (1) There are hundreds of women in our churches today who are not actively enlisted for Christ; (2) There are yet other hundreds who have not learned the secret of complete loyalty to the One under whom they have enlisted.

Within that group of women who have not actively enlisted for Christ, there are personalities that need to be claimed for service through His Church. Many seek to satisfy that desire for activity in channels other than the Church, often because they have not been led to see the opportunity for using them in the Church. But perhaps

* From *The Presbyterian Survey* (March).

an even more tragic side of the picture is the fact that these so-called "professing" Christian women, who by their own voluntary action have united with the Church, do not seek to know Him under whose banner they have enlisted. They are not using the God-given means for Christian growth. Their Bibles are closed books to them. They do not know the secret of prevailing prayer. They have not experienced true worship in God's House or service for His sake. They are not concerned about the millions who have never heard of Jesus who came to save "all people." Often such ones need only to be awakened by some loving, tactful friend who will show them the joys of daily contact with our Lord through His Word and through prayer, or the thrill of fellowship with Christ and Christians which is possible in His Church; or the satisfaction of service done in His name and for His glory. They need the touch of a life living for life and not for things. They need some one who represents Him who came to bring life abundant.

The "enlisted for Christ" have a distinct responsibility for the unenlisted ones. It has ever been so. It was Christ's method of carrying forward His program. Someone who has not caught the vision of Christ is dependent upon another who has journeyed on the Damascus road, has seen the Lord, and has been commanded by Him to be "a witness" to those things which were seen and heard. Through some act of friendliness on the part of some Christian woman, through the contagion of her conversation, through a display of her Christian enthusiasm, some unenlisted woman may be led to realize the latent possibilities within her which, through contact with her Lord in His Word and in prayer and through service in His name, can fruit into a joyous enrichment of life. And it is the privilege of the "enlisted" to be just such a friend, one who is used to lead some woman into the joy which comes when personalities are dedicated to our Lord.

The Woman's Auxiliary, with its plan of circle organization, is being richly used of God to this very end of claiming for Christ latent power in the adult life of our Church. Circle chairmen are truly the contact persons in every church. They are the ones who hold in their power the possibilities for reaching just these women. They need the cooperation of every active member of the circle. Many illustrations could be given of how chairmen and faithful members are working together and are reaching the unenlisted. But are we using to the fullest the means offered through the auxiliary plan for strengthening the work of the Kingdom by adding yet more and more to the number of those who serve therein?

A Personal Guide has been used to help the in-

dividual woman in her Christian life as she endeavors to grow into the fulness of Christ and share in the world-wide task of making Him known as Saviour and Lord. Every woman is asked to read it often and to meditate upon it, asking herself these questions:

AM I LEARNING OF CHRIST AND HIS WORK THROUGH—

- Daily Bible Reading?
- Bible Study Class?
- Mission Study?
- Missionary Books?
- The Presbyterian Survey?
- Church Papers?
- Other Christian Literature?

AM I CULTIVATING MY PRAYER LIFE THROUGH—

- Daily Personal Prayer?
- Family Worship?
- Prayer Group Intercession?
- Use of Day by Day?

AM I SERVING CHRIST THROUGH—

- Speaking to others about Him?
- Accepting definite responsibility in:
 - Sunday School? Auxiliary? Other Service?
- Tithing (money or substance)?
- Attending Church Services:
 - Public Worship on Sunday?
 - Sunday School? Prayer Meeting?
 - Auxiliary Meeting? Circle Meeting?
- Participating in Christian Social Service activities in my community? Am I showing a spirit of friendliness to strangers? To any who need a friend?

Motto: "FOR TO ME TO LIVE IS CHRIST"

The Personal Guide — a Means

The Personal Guide is one of the very important means for use in enlisting women. But it must be made to live and definite guidance must be given as to how the various items listed can be used to help one grow spiritually. The phases of the Christian life and service outlined on the guide are not for the sake of checking on personal attainment for auxiliary records. Far from it! Its purpose as expressed on the guide is: "To help the individual woman in her personal Christian life as she endeavors to grow into the fullness of Christ and share in the world-wide task of making Him known as Saviour and Lord."

The lives of some can be enriched by being shown by another the joy of establishing the habit of daily Bible reading and praying; the satisfying of some heart-hunger through attending the service of the church, of some Bible class, or School of Missions, or circle or auxiliary meeting; the fascination of realizing through some missionary book or article in the Church paper, or other Christian literature, that as Christians we are a part of a world-wide Christian fellowship and that missions and world peace are intimately tied up together. Or perhaps we might have the joy of seeing some gifted personality released for a serv-

ice that really counts by opening up to her some way to share a latent talent. It may be that someone with a gift of social graces can be used as hostess for a meeting or auxiliary party; it may be that a beautiful voice or other artistic ability can be used to fill a definite need in the Master's work; it may be through a flower garden or a recipe, or some other special hobby, a woman may be claimed for use in some needed niche in the church; or it may be that some mother-heart can be reached through some talented child used on a program.

For this responsibility of helping to develop and use the resources of womanhood, there must be an ever increasing growth in loyalty to our Lord on the part of those who are enlisted for His service. Each year should find us more completely surrendered to our Saviour and Leader; more eager for knowledge of Him through His Word; more full of compassion for His "other sheep"; more committed to the task of leading these to Him; more willing to put our love into deeds; and more sacrificial in our gifts for the work of extending the Kingdom.

In his book, "By the Still Waters," Mr. Vance Havner says that every Christian is a "postmaster for God" whose duty is to pass out the messages God has sent to the world. Some messages are addressed to us, but many are for our fellows, and it is our duty to see that these are delivered. The postmaster does not spend time decorating his postoffice and fail to distribute the mail. He needs a clean and tidy postoffice, as we need a clean and ordered life, but this is a means to the end of reaching the ones for whom the messages are intended. The smallest postoffice can be used to convey messages. So the simplest life can be used to give to the world the message of Jesus Christ, the Saviour of all. How faithful are we as His postmistresses!

"Every woman enlisted for Christ!" This leads us to remember our missionary task. The goal,

"every woman," includes the world. And so our field is the world and our aim is to win a lost world to Christ. In a message given by one of those consecrated pioneers, Mrs. Archibald Davis, in 1914, this missionary note is sounded.

A part of our unfinished task is working with the individual, for, after all, organization is only a means to an end, only a channel through which to work, and the work itself must be done with the individual. . . . We should never forget that the salvation of souls is our only aim. So long as there is a woman in our Southland not bearing the name of Christian, and so long as there is a woman bearing the name, but not living worthy of the name, our task is an unfinished task.

In a recent book, "Women and the Way," there is a series of testimonies from outstanding Christian women representing different parts of the world, each one declaring what Christ means to the women of her nation. We look into the faces of women around the world and find in them the common need of the Saviour. For all who have accepted Him, "the Gospel of Jesus Christ has proved its regenerating power." So testifies one of the authors. It is inspiring to visualize the host of women of every race and color around the world represented in the chapters of that book and to realize that all who are enlisted for Christ everywhere are one in Him. We are ever conscious of the yet larger group of women who have not found "the Way." Until "every woman" out across this whole world is enlisted for Christ, our task is unfinished. Our commission is to witness for Him until all shall know Him.

Truly this is a time that calls for courageous witnessing to the power of Christ. We are summoned to an enlistment with Christ under His banner of love, to serve with a spirit of complete commitment to Him and sacrifice for Him. Every woman gives her own answer. Christ compels none. He invites all. Enlisting with Him and for Him means ultimate victory. "Thanks be unto God who always causes us to triumph in Christ."

A JEWISH RABBI'S PRAYER

O Master of the World! All roads are closed against us. All strength has been taken away from us upon the earth. Our life has been ruined, and our security has been undermined. We no longer dare to contemplate the future of our people. In this hour of need, of persecution, of unrest and despondency, in this hour of humiliation and hopelessness, we turn to Thee, O Lord.

Father of all mankind, of all creation, strengthen us. . . . Place Thy healing fingers upon our beating hearts. Open our eyes, so that we may know, for we can find no hope, no consolation, among men. Let us be "holy unto Thee." For so we have once heard; the echo of these words rings in our ears as we wander through the centuries, firmly clinging to Thy words that Thou hast given us.

This prayer is answered by Jesus Christ, the Saviour of Jews and Gentiles, when he said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The War and the Churches in Europe

By PROF. ADOLF KELLER, D.D.,
Geneva, Switzerland

IN A SIMILAR situation to that of 1914, war does not find the Evangelical Churches of Europe where they stood then. Of course, now as then the price of life will sink terribly; many Christian Churches, parishes, charitable institutions are in danger of being wiped out, especially in central and eastern Europe. It may be that certain powers will endeavor to give a deadly blow to certain church groups.

But in spite of this situation the Church is better prepared, spiritually, than it was in 1914 to meet this attack of the world. Where the Church of Jesus Christ is alive and functioning, the Kingdom of God will no longer be identified with any worldly power. The following elements, characteristic of the present situation of the Church in Europe may show where her life and faith is different from that which was manifest during the war of 1914 to 1918.

First: the Church is today more conscious than it was in 1914 of the fundamental difference between Church and World. A Church-consciousness is alive today, and knows something about the otherness of the world with its sin and revolt against God. Opposing this worldliness is the Church of Jesus Christ as an organism; it is in the world but cannot be confounded with it. The Church has heard the challenge of the Oxford Conference: "Let the Church be the Church!" No longer, although standing with the nation, does the Church identify piety with the transcendent message of the Church.

The second characteristic of the Church in the present situation is the fact that a larger and deeper fellowship of the Churches has developed since 1914. In spite of racial, linguistic, national and denominational frontiers the *churches* know today something of *the Church*, the *Una Sancta*, that indestructible Christian communion which cannot be divided even by war. There is today a deep conviction in the hearts of millions that the Church of Christ is "in, with and above" the individual churches, and is a kind of bulwark within which Jesus Christ has called us from the world. Even statesmen and business leaders recognize today this otherness of the Church and look towards such indestructible fellowship as the remaining hope of the world.

The third characteristic, which differentiates the Church of today from that of 1914, is a deepening of the belief that human differences and even ecclesiastic and theological differences have not the importance which have been attributed to them in the midst of our controversies. These differences become minor elements in the life and faith of a Church if they are considered in the light of the Gospel of Jesus Christ Himself. His Church has learned today to tolerate differences of opinions and theology because we can lay them at the feet of Jesus Christ, the Lord of the Church. He stands upright in our midst at a moment when States and Churches are menaced with destruction. It seems in some countries as if the Church would be dissolved into congregations, and as if congregations would be disbanded into those groups of two or three individuals who meet in the name of Jesus Christ. But though Churches, parishes and organizations should come to an end—Christ Himself stands as the Son of God who is ever and ever again calling together those two or three into a family to constitute His Church. Inspired by this new spirit, a Church will be prepared to tackle the concrete task which God Himself lays at her feet. Such a Church cannot be destroyed and cannot be divided even by war; it will maintain as far as possible the relations with Christ the Head and between the members of His family.

What can the Churches do now? The Church will continue to preach her message, pointing out that God is a sovereign even above a world which is given over to violence and depends on the power of armies. The Church will continue, not only the helpful preaching of the Word of God, but also the service of love to suffering humanity. She will struggle to uphold the truth against the propaganda of lies which is sweeping over the countries. She will not forget that the greater suffering of her members means a stronger appeal to faith, prayer, to hope and to a solidarity which cannot be broken as long as Jesus Christ remains with us "even and to the end of the age." *

* An emergency appeal for war-time is issued for suffering pastors' families in Transylvania and France, for the Czech parish in Paris, for Spanish Protestant refugees in France, for needy students and candidates in central and eastern Europe. New ways for relief of suffering fellow Christians and Churches may be opened in the near future.

The Outlook for the American Indian

A Symposium Gathered by G. E. E. LINDQUIST,
Lawrence, Kansas

*Missionary-at-Large, Society for Propagating the Gospel
Among the Indians*

IN A RECENT issue of the REVIEW there appeared an article on "What American Indians are Doing to Evangelize Their Own People." As a follow-up, and in view of the comparatively slow progress recorded in the Indian mission field, the editor suggested a symposium on "The Future of the American Indian," as instanced in the following questions:

"Must we look ahead to another one hundred years without much more progress than has been made in the past 150 years?"

"When may we expect that the Indians of the various tribes will become self-supporting and in general a cultured people?"

"What are the chief hindrances in the way of this progress?"

"What methods would be likely to produce most satisfactory and abiding results?"

The above are some of the points dealt with by the writers of this series of responses. It is right that an Indian should have the first opportunity to discuss his own case. Accordingly the views of the Rev. W. David Owl, a Cherokee, are given first. He has long been a missionary and leader on the Cattaraugus-Seneca Reservation in New York State.

The Indian girl and her future should also receive consideration. This concern is manifested by such experienced workers as Miss Bertha M. Eckert, Secretary for Indian Work of the Y. W. C. A.

The present and future of one nation, the Dakota Sioux, is presented by one who has lived and worked with that tribe for twenty years, one who knows their language and has dedicated himself to their welfare.

Other contributions follow by two veteran workers: Rev. G. A. Watermulder of the Reformed Church Indian Mission, who has spent thirty years in his present field and who now serves as president of the National Fellowship of Indian Workers; and by Dr. W. A. Petzoldt of the Crow Baptist Mission, who holds the distinction of thirty-five years' service among the Crow Indians in Montana. Both these missionaries speak from a wealth of experience and background.

All these writers agree that the Indian has been the victim of experimentation, exploitation, and paternalism. This "blight of dependency" has constituted a bane to progress, self-support and self-respect. Although technically an American citizen, he has been exempted from certain prerogatives and obligations of citizenship, such as taxation of his land. Such exemptions often lead to race prejudice. In recent years the emphasis on the Indian as "a peculiar race" and the tacit encouragement of pagan customs and ceremonials under the guise of "religious liberty," and the preservation of "culture patterns" have tended to retard progress rather than to accelerate the assimilation process. We have repeatedly urged that the Christian Church as well as the agencies of Government, owe the Indian more because he is a human being than because he happens to be an Indian; that he must be saved, not by a withdrawal from the stream of American life, that is, by subsidized segregation, but by a process of Christian education and assimilation where Church, State, and "Mr. Indian" cooperate to the fullest extent.

An Indian Forecasts His Future

By W. DAVID OWL, Iroquois, New York

THE present-day American Indian is a product of many forces, which include plans, policies, experiments, forced migrations, money, blood fusion and personalities; the viewpoint taken in forecasting his future will vary with the field of service area familiarity and with humanitarian zeal in his behalf.

From the past the Indian carries the marks of much that is experimental in human relations. The Federal Government and the mission forces have not been idle in their efforts to bring him to exercise his own abilities and into adjustment with the normal life of the prevailing culture about him. But too frequently the efforts have tended to be institutional, paternalistic and with a muffled reluctance to intrust him with responsibilities in working out his own temporal salvation.

Doing for him, rather than aiding him in doing for himself has developed mechanical stop and go signals in his make up. To the amazement of those who would keep him harnessed to distinctive Indian ideology, many individuals have taken constructive places in organized society. Others, who would hurry his abandonment of all things native, gaze tear-eyed at the conservative comfort and slowness which he manifests in the ancient ways of his ancestors.

Through the pages of American history and literature no figure has prompted more interest, romantic acclaim and sentimental outcries than has the Red Man. His picturesqueness and rustic native blending, with all that is associated with early life in this country, is retained, adored and worshipped by children the world over. Will historians be able accurately and gracefully to alter the intriguing and beautiful story for future generations, so that they may catch a vision of the genius of the race?

Indian Future—As an Individual. The Indian is very human and has definite capacities. The racial traits and characteristics which cling to him become assets, under sympathetic tutelage, in his gradual transition to new situations. With the Indian, as with all new Americans, he faces the inevitable problem of assimilation. Already, the influence of race mixture has laid a heavy hand on everything racial in every community of Indians. It brings a touch of sadness to see fall by the way much of the color, the arts and the crafts, the romance and picturesqueness of a distinct race.

Because of the Indian's sensitive nature to rebuke, criticism, mistakes and illness, he can easily be misunderstood and defeated. It is at these vulnerable places that wanton arrows are shot until confidence and buoyancy of spirit are shattered. Most agencies have failed to recognize the need of the kindly, patient hand of revitalizing a wounded soul by methods of spiritual and economic help. The Indian race is worth saving, and there is ample opportunity to start with saving individuals.

By nature the Indian is slow and cautious to move into well set traps of organized effort, be it the church or any other agency. He will accept help, such as transportation to church or clinic, but when this is terminated he fails to show up until a clear explanation is made of its value to him and to his future. Personal initiative is not lacking; winning him through this means drives to the surface a loyalty and devotion unsurpassed in any people.

Trained individual Indians are the key to the rise of the race. Investments made to this end bring returns abundant in skills, life standards

and serviceableness. It is a pathetic misfortune that the Federal Government and the Mission Boards have so inadequately hand-picked young men and women for thorough training in the professions and occupations over the stretch of the years. The number of Indians who have been trained for the ministry through this means can be counted on the ten fingers, a figure too meager to meet the demands of a people so rich in possibilities.

Indian Future—As a Tribesman. To the average American, tribal life on a reservation is set with the jewels of virgin forests, streams abounding with fish, Indians beautifully bedecked with feathers and buckskin, roaming about with bow and arrow, noiseless and cunningly stalking game. It is a dream life dear to the heart, but actually, tribal life is a thing of the past. Life on an Indian reservation, in the eastern area, is no "happy hunting ground" experience. Indian domains and populations are small, surrounded on every side by other large populations and in close proximity to large cities and towns. The nature of the situation creates an opportunity for both wholesome and unwholesome contacts and employment.

It is not yet expedient to abolish Indian reservations for the purpose of merging the Indian population with that of the American community. Amalgamation is in process, but needless hurry will result in a breakdown of morale and community life. Minority adherence to Indian culture and ceremonials gives vent to native expression and religious experience not as emotional and narrowing as that of some Christian sects.

Constant tampering with tribal government and procedure results in distrust, confusion and morbid support in anything constructive. There are more tactful ways of curing the ills of a disordered tribal set-up. The schools are playing a master rôle in shaping the future. Where buses are filled with high school students, and English is the language of the home, we have indications that these associations with other young people bring the desire for congenial, comfortable and sanitary home life.

The importance of a carefully adapted program of adult education and recreation, with trained and voluntary leadership, cannot be underestimated. The Indian is a lover of music; he is a natural imitator and dramatist; he is a sportsman and enjoys the fellowship of the crowd. Tribal life on a reservation presents every potentiality of being developed to a high degree of interest and participation; he does not require remuneration to be interested in the welfare of himself and of his people.

A tribe of Indians can easily go to seed by nursing past injustices, animosities and wishfully

longing for the return of their lands. The people of any tribe, and especially the youth of the tribe, cannot afford to be disfigured mentally and weighted down with the heavy scars of the past. Indian youth need high hopes, high ideals, with



CALIFORNIA INDIAN GIRLS ON A PICNIC

the incentive to attain self-respect and self-support through the medium of a fair and hard struggle into the promised land of the larger world of tomorrow.

Indian Future—As an American Citizen. The ultimate destiny of the Indian is to have full participation in all phases of the life of an American citizen. To be granted citizenship, by act of Congress, is a noble gesture and is accepted by the Indians as such; but the term "American citizenship" to many Indians of conservative loyalties, conveys only an intangible meaning. Years of first-hand observation of those who would take from him his material possessions and his very soul, has not made the Indian very eager to become like them.

The Indian problem is unfortunately not a national concern; with the Federal Government it is a departmental issue; with the Church it is an ever-present task of evangelization; with communities having Indians as neighbors the situation is local, and wrought with the delicate but matchless opportunity of compounding the culture and heritage of two races. Blessed are those neighbors who live side by side with Indians and accept skill, dependability, good character, industry and pride of country, as against race prejudice.

Indians who have established their residence away from Indian communities have experienced scarcely a ripple of race prejudice or hindrance to the open door to everything American. For the majority who remain on reservations there are formidable barriers to the use of the franchise and to receiving the benefits and services of local social agencies. Segregation and special favors for Indians cannot endure within the healthy atmosphere of America. In preparation of In-

dians for a larger life the application of the fundamental democratic principles, of both the nation and the Church, are imperative. Energy and buoyancy of spirit demand exercise from within, the minority group of Indians in such a vast and resourceful nation cannot justly be denied every advantage held out to its people.

Future of the Indian Girl

By BERTHA M. ECKERT

Secretary for Indian Work, National Board, Y. W. C. A.

FOR 2,000 years our ancestors have gradually been building the world which we have today. Yet in one generation, or at the most 100 years, we expect the American Indians to understand, approve of and assimilate our civilization. We expect the Indian girl to find self-support, friendships, constructive recreation and a church home.

One hundred years ago her people were progressing, but when we came to their shores none had emerged entirely from the Stone Age. One hundred years ago the Indian girl knew the intimacy and care of family and clan life, rigid social customs dictated by her grandmother, homes made open to all, including the stranger, coopera-



A YOUNG INDIAN BASKET MAKER IN NEVADA

tive ways and the barter of goods to supply one's needs, appreciation of character and of the achievements of others. She trusted life despite its mystery, developed resourcefulness in meet-

ing it and a delight in the gay and joyous. She could think clearly and act directly.

During the last 100 years the Indian girl has faced the necessity of living in more and more distant places, on lonely reservations, in segregated schools. She met the strangers to her land occasionally but rarely lived as neighbor. She saw their love of speed, dependence on clocks, lack of poise under strain and stress, eagerness to heap up possessions, the kindness of some and their desire for her to believe as they did and to listen to their talks.

She became interested in peoples of other tribes and nations and races, curious to know what they



SIoux INDIAN WOMEN AND CHILDREN

considered of value in life. She developed a sense of responsibility for herself and for those near her in family ties. She became aware of the fact that her parents and brothers and sisters were underprivileged and that she belonged to a minority group.

She continued in school, learned the necessity for the possession of money, the beauty of homes and churches in places far distant from the hogan, the tipi, the one or two-room house and tiny unpainted church at home.

She has had much done for her but experience tells us that learning takes place as the individual has opportunity to practice decision-making herself, to take responsibility, to use her own money and to earn it, to plan the Sunday school lesson or the worship service, to have possessions of her

own to care for. Only as she has opportunity to think and talk, to plan and laugh with others can she become adjusted and self-reliant.

Is it not amazing that with so little opportunity through the years for mutual acquaintance with other girls and women we have so many Indian women who are Government employees, teachers, matrons, stenographers, and an increasing number of nurses and of young women in their own well-cared-for homes with well-cared-for children?

With more opportunity for employment and for friendship with Christian young people, in less than the next 100 years may we not look to the day when there will be no Indian problem.

The responsibility rests upon our understanding of the needs of the Indian people. It rests upon our appreciation of their contribution to be made to modern life of calm, poise, enjoyment of simple things. Perhaps it rests upon Christian efforts to cleanse our civilization of its love of show, of prejudice and hate.

Outlook for the Dakota Indian

By RUDOLF HERTZ

Superintendent of Congregational Indian Missions

ONCE again, the very basis of the economic life of the Plains' Indians has been wiped out. Years ago, the white man killed off the buffalo which had supplied most of the Indian's needs, his meat, his tenting, bedding, clothing, and many of his tools. Since then, we have tried to help the Indian to learn cattle raising and farming. Now, however, we have learned through sad experience that the country west of the Missouri is not a farming country except where irrigation is possible, and two to four sections of land (1,280-2,560 acres) are needed for fifty head of cattle, the minimum to keep the average size family. Most Indians do not own that much land, and even if they do, it is seldom in one piece. But the government is trying to consolidate Indian land holdings and has also bought back land that had passed into white possession. As to irrigation, only 1-2% of the west-river country is so situated that it can be watered artificially. So far, only a few Indian gardens have been irrigated. The most ambitious project is the damming of the Moreau River on the Cheyenne River Reservation, but its feasibility has not yet been determined definitely.

As a matter of fact, right now, the Dakota (Sioux) Indian, like his white neighbor, is almost 100% on relief. Whatever one's political affiliation, it is certain that this cannot go on forever. Many of the white settlers have already moved, and the Indian, too, will either have to learn to

make a living on the land on which he now resides, or move.

At present, it seems more probable that he will stay where he is. The government will presumably continue to buy back former Indian land that has passed into white hands. As the much overgrazed and drought-stricken range returns to normal and Indian land holdings are consolidated, the government may finance further Indian cattle herds. More and more dams will be built to hold back water which would otherwise run off. Many small and perhaps a few big irrigation projects will make possible more subsistence gardening. Indian art, much encouraged by the government, will bring skilful workers additional income.

It will take large sums of money to finance all these projects, but it seems to be the only way to bring the Indian back to final self-support on his own land. Money thus spent will not all go for family support, like wages. It will, in the end, make further relief unnecessary except for the aged, the sick, the widows, the orphans, and the incompetent.

This program, of course, does not mean that all Indians must become cattle men. A small minority will continue to be absorbed in the general life of the nation. In fact, this is not an Indian program at all, but the only way for anyone that wants to live in the present reservation country. Whites and Indians alike will need this help unless they are to move; only, the Indian's larger land interests are more liable to hold him where he is than his white neighbor.

At the best, of course, this is a time of strain and stress. The government can furnish the means and the men to carry through such an extensive plan. But the Indian needs more than money and advisers. He needs spiritual as well as material vision. He needs moral stamina. He needs the will to do the work. All these come from God, not from the government, and God's representatives on earth have before them a big task indeed to help the Indian to continue in constant touch with Him that supplieth all our needs according to his riches in glory.

The Next Steps

By W. A. PETZOLDT, Lodge Grass, Montana

THESE are no days for prophecy. Not a statesman in the world has a word of hope on his lips. The future seems more kaleidoscopic than ever. At such a time as this prophecy seems almost a gratuitous form of folly. Yet there is a tomorrow, that is our hope.

Our country has been infected by the hysteria of government sweeping over the world. Mighty things are happening in every land and on every

continent. What is to be our future? Who knows? Our country will come out of its hocus-pocus Promised Land spree in time. Better things are ahead for America. We are in the dawning of a new day!

The Indian had a definite place in our early history. Has he anything more to cast into "the melting pot of America"? I believe he has. He is on the trail of progress. Some certifiable achievements are to his credit. More accomplishments are ahead. In the future of the Indian I see the following:

He will be permitted to have a larger share in the solving of his own problems. It is not so much "The Indian Problem" as it is the Indians' problem. He must have the chance to work it out through his own efforts. How can he ever "learn to paddle his own canoe" if we continue to carry him on a government transport? Paternalism has never been conducive to individualism. "Necessity is the mother of invention," all right, but she is also the highest paid member of the faculty in the University of Hard Knocks, the institution out of which have come most of the great leaders of all the racial groups through the centuries.

Too long has the white man carried the red man's burden. Until recent years the Indian has scarcely been asked what contribution he had to make to the betterment of his own condition.

Too much has been done *with* the Indian; enough has been done *for* the Indian; not enough has been done *by* the Indian.

In all history no racial group has been experimented with as much as the Indian. Every administration has a new program for him. He has always been the pawn on the political chess-board. In these latter days enough is being done *for* him. The present-day Indian is receiving much from the government, far more than ever before. The red men who were so sorely mistreated by the government are today for the most part, under the sod. Not enough has been done *by* the Indian for himself. Until recent years he has never had the chance. His weaning process has been an elongated affair. The Indian problem is no nearer solution today than it was ten years ago. The red man has been tied up too much by the red-tape of the white man. The Indian problem will only be satisfactorily solved by the Indians themselves and not by a benevolent bureaucracy at Washington. The Indian must be helped less and permitted to help himself more. The future will record the evanescence of the Indian Office at Washington and the dawning of a better day for the Indian.

Indianism will give way to Americanism. Less stress will be placed on "the American Indian" and more on the Indian *American*. The adjective and the noun will change places. It is not so im-

portant that they shall be held up as "the original American" as that they themselves shall have the opportunity to evaluate and emphasize American citizenship, under the same status and laws as other citizenship groups. Aside from a few of the smaller tribes and uneducated Indians they should no longer be held as "wards of the Federal Government."

The Indian of the old ways and days is passing out of the picture. The buffalo cannot be hunted with an automobile. The radio is displacing the tom-tom. The strong encouragement of the Indian Office to revive the old customs does not fit the present-day need. The war-bonnet mood is not in harmony with the modern mode. The average rodeo parade is not headed in the direction of progress for the Indians who participate in it. Education and the reviving of the old customs are adverse to each other; each in very essence is opposed to the other. They are beginning to see the fallacy of this Washingtonized policy and are getting away from its blighting influence.

The Indian Office at Washington has done many fine things. It may have been a good kindergarten for the Indians, it will never be a finishing school. The Indian of the future will not live under a politician's wand. He will "scratch gravel for a living" along with the rest of the Anglo-Saxons—and like it! He will be a citizen without crutches. The war-bonnet will be in his pageants and fine traditions but the responsibilities of Christian citizenship will be his chief concern. He will be thinking of the next election but he will also be thinking of the next generation.

The Indians of the future will seek self-support as a goal in their churches. For some groups this will be a long time in realization, but it will be encouraged as an objective. Very few Indian churches have ever contributed toward the salaries of their missionaries for the reason they have never been expected to. No wonder that, in turn, so few of the Indian young men are studying for the ministry. No Christian group can amount to much until they become minister-supporting conscious to the extent of their ability.

The Indians will provide their own Christian leadership. All any missionary can do is to introduce a tribe to Jesus Christ. It is up to them to become better acquainted. It is up to them to provide their own ministers and lay leaders. Very little encouragement has been given the Indians along this line. Of course, there have been some notable exceptions, particularly in two denominations, but they have only revealed the splendid capacity for spiritual leadership inherent in the Indian groups. The Indian churches should be Indian manned—and they will be in the future.

The Indian churches will gradually merge with the white churches. In some sections, as in the

Southwest, it will be a long time before this will be possible, perhaps a few generations. But in the big sweep the country over, especially on the reservations where children from both the Indian and white groups attend the public schools this will be the coming program. Isolation will be less and less possible for the Indian and less and less desirable. Of necessity he will need to adjust himself to the changing time.

The Indian has shown fine capacities in many things. He has some high qualities for citizenship, because this was *his* country before it was ours. He has some outstanding character qualities. As a Christian he has shown a fine aptitude in and appreciation of the Christian life. He is a great giver. He can outdistance most of us in prayer. His faith is childlike. Once he is severed from political dominance, once he gets into stride for himself, he will build for stronger citizenship and for more efficient Christian service. In the coming days he will not disappoint his friends.

The Church and the Indian

By REV. G. A. WATERMULDER,

Winnebago, Nebraska

VERY recently Dr. Anson Phelps Stokes wrote: "Until the American people successfully fulfill their obligations to the American Indians, they have failed to demonstrate their ability to deal with the earliest and one of the most important minority groups of the American Democracy."

It is, thus, most encouraging to discover a new interest in the American Indian and to find people willing to study the reasons why this phase of our domestic mission work has been so difficult and so baffling. Mission Boards are asking, "When will our Indian work become self-supporting?" This is a reasonable question. It should bring us great concern, and lead us to reappraise our many missionary enterprises in Indian fields.

There are a number of reasons but let me emphasize only two:

First, let it be emphatically restated that the Indian occupies a most peculiar position in our American life. He is our "unique minority." He belongs to a most unfortunate primitive race in the midst of a conquering European-American civilization. He has been ruthlessly fought against, buffeted, exploited. He has been forced to change abode again and again, and finally corralled on Reserves, where he has been almost completely paternalized. He is still a ward of a government which has had no continuous policy, changing with every change of administration. The mental attitude thus produced is most serious. A subsidized people will have subsidized churches.

A dependent people cannot develop responsibility. Witness the demoralizing effects of our present relief system on thousands of our population. What would other races under similar conditions do? Imagine what the result would be, should our relief policy continue over a period of 50 to 100 years of frustration and defeat.

It is interesting to speculate what the results might have been had the Indian, like the Negro in the United States, been a free man, standing on his own feet and working out his salvation under Christian direction.

The second reason follows the first, namely, that we have not adequately understood the Indians. We, Europeans, have tried to make them European-Americans. Yet the Indian type persists. We have often failed to understand their basic aboriginal culture. We have so often approached our Indian problem as we would the problem of our own race. And the Indian has thus in so many instances, not understood us. We have been forcing him to change his entire course of life. As this can come only by a slow process through many years under favorable conditions, our approaches to this difficult problem often reveal our limitations and our lack of preparation for the task. In making this statement we are in no sense forgetting the splendid work of men and women of God, nor the creative energy of the Spirit of God and the power of the Gospel. But Jesus, in all His contacts with different types of people, "Knew what was in man."

It is still true today. We still have no mission boards that prepare their missionaries for Indian service. Leadership training in Indian work is

unknown. Sometimes men have been sent for whom it was difficult to find a suitable place elsewhere. We still have no special pre-service training, nor to my knowledge, has in-service training been provided—often only such as the confused, perplexed and often defeated lonely missionary finds out for himself. Will God miraculously supply the lack? Are not leaders trained through preparation including participation, under careful leadership? Under such training a Reservation becomes a social laboratory, and the job a fascination.

We often hear it said, "It is only a small tribe." But size does not change the situation. A small nation has all the racial problems of a larger nation, and generally is in greater jeopardy. This does not lessen the need for careful preparation.

Yet, in spite of all the handicaps, it should be remembered that we have a goodly number of Indian people who are occupying positions of trust and responsibility in the professions, in offices, in shops, in the government and mission service. They have risen above the common level on the Reservations through outside influences, largely through the Christian Church.

We believe however that a new day has begun to dawn. Both the Church and the government are facing the problems with deeper and clearer understanding. Any temporary resurgence of paganism, or humanistic philosophies, will not ultimately prevail. Some one has said, "Nothing contrary to the ideals of Jesus can permanently endure." If we are true to our mission, and in the Name of Christ approach our problem, the American Indian will be set free.

THEY HAVE KIDNAPPED YOUR DAUGHTER!

Tshilomba Esther is a soldier's wife. Mbuyu, the oldest of their four children, is a pretty twelve-year-old girl. While Tshilomba was beating her *cassava* in her mortar a friend came running and calling: "*They have kidnapped your daughter*. The priest came and carried her away in his car to baptize her and put her into the Roman Catholic boarding school."

Tshilomba threw down her pestle, screamed to Tshiame, a Christian friend, "Take care of my baby until I come back" and went off like the wind. She ran breathlessly, but fearlessly, right into the priest's house, three miles away.

"Why did you run away with my daughter? Are you trying to baptize her?"

"No, I am only examining her for baptism."

"Well, I am a baptized Protestant. My husband is a baptized Protestant Christian. Mbuyu, my daughter, was baptized in infancy. You are not to touch her."

With that, Tshilomba Esther, filled with righteous indignation, grabbed her daughter out of the hands of the priest and ran back home.

It was a courageous thing for a native woman heroically to face and oppose the power of the Roman Catholic Church and a white priest. Her husband, Benjamin, is a Christian, but like many missionaries he outmarried himself. Neither our evangelist nor his wife, Disanka, are allowed to enter the soldier's camp, so Esther reads the Bible to the women in the camp. They have served the government for five years and still have two more. They have now been transferred to Luebo, to the soldier's camp there. Pray for them and for Mbuyu that she may grow into a happy and useful Christian.

PLUMER SMITH, *Mutoto, Congo Belge*.

The Christian Attitude To Hinduism*

By the REV. J. F. EDWARDS

Principal, United Theological College of Western India

THERE is probably no other religion in the world so elastic in the use of basic terms as Hinduism. As a competent writer in *The Indian Messenger* (the Brahmo Samaj weekly of Calcutta) points out: "During recent years, three different interpretations have been put on the word 'Hindu.' They are: (1) All born in Hindustan are Hindus. (2) All who profess any of the religions born in India are Hindus. And (3) the popular or rather the specific meaning of the word 'Hindu' is . . . : one who believes in the system of caste, and especially in more than one god, including worship of idols, is a Hindu." But even three interpretations do not exhaust the possibilities as more than sixty definitions have been given in recent years of a "Hindu." But many people are called "Christians" who in no sense fulfil the New Testament definition of a Christian.

In any comparison between the principles of Hinduism and the religion of Jesus we must always avoid "that irritating method, as unscientific as it is ungenerous, which selects the worst in one religion and contrasts it with the best in another." We need to remind ourselves that it is the incomparable Jesus Christ Himself that we have to present to India, and never the Western civilization which so denies Him, nor the Christian Church until it is much more like Him. Our aim is always to bring people to Jesus; and if we fix attention either on so-called "Christian civilization," or on the divided "Christian" Church, this will obscure the main issue. Nor must we so twist things as to make Jesus and the great sages in Hinduism say the same thing. One great service these sages have rendered is that by following out to the very end their own chosen path, whether it be the *Dnyān Marga*, the *Karma Marga* or the *Bhakti Marga*, they have made the discovery that none of these lead India to the desired goal. There are many things they can teach us and we shall conclude, as we seek to lead India to the incomparable Saviour, that there is nothing really good and beautiful in the religious heritage of India that need be lost, for the Spirit of Truth can use all that is good. And in the sacred task of preserving, purifying and consecrating what is useful in

India's agelong faiths we shall be guided by that same indwelling Spirit of Truth.

The Hindu Heritage of Indian Christians

The Rev. D. A. Yardi says that the Indian Christian is in danger of forgetting "the rich and the valuable heritage that belongs to him and which has come down through the ages. There is a great deal that the Indian Christian is heir to, besides that with which the Eastern and the Western Churches have endowed him. He must not forget his Hindu heritage. Free from the dross of idolatry and superstition, and its false and misleading ideas of God, free from the taint of caste and intolerance, a great deal still remains: there is a devotion, a saintliness and a self-sacrifice worthy of his most serious consideration. There is also a great deal in its literature which cannot be lightly cast aside. India has its own peculiar contribution still to make to Christianity. This has already been made by some of its saints like Sadhu Sundar Singh and Pandita Ramabai who shine out like two great lights in the galaxy of saints which India has produced. What the Indian Church will be, when this contribution has been fully assimilated in the light of the Gospel of Jesus Christ and of the Cross, it is hard to say, but that it will mean a richer heritage, both for the East as well as the West, we cannot doubt." We are sure Mr. Yardi has expressed the true Christian attitude.

That Hinduism is inadequate for the deepest needs of the human spirit must be clear to the most generous interpreter of Hindu teaching. Gandhi is often quoted as the greatest living embodiment of Hindu ideals, but Gandhi's remarkable candor about his own inner life enables the dispassionate student of Hinduism to realize the limitations of its ministry to the deepest needs of the heart. Last April Mr. Gandhi published the following confession: "For causes, some of which I know and some I do not, for the first time in my public and private life I seem to have lost self-confidence. I seem to have detected a flaw in me which is unworthy of a votary of truth and *ahimsa*. I am going through a process of self-introspection, the results of which I cannot foresee. I find myself, for the first time during the

* From *Dnyanodaya*.

past fifty years, in a slough of despond. . . . It is purely internal. It comes from within."

Again in the *Harijan* for July 23, Gandhi writes frankly: "I have not acquired that control over my thoughts that I need for my researches in non-violence. If my non-violence is to be contagious and infectious, I must acquire greater control over my thoughts. There is perhaps a flaw somewhere. . . . But I entertain the hope that the darkness will disappear. . . . I am praying for the light that will dispel the darkness."

Hindus Losing Ground

In an article in *The Mahratta* criticizing Gandhi's methods, that well-known Hindu of Bombay, Mr. L. R. Tairsee wrote the following: "The figures given below indicate that the Hindus as a community are deteriorating in numbers. Between 1891 and 1931, the total population of India increased by 22 per cent in 40 years. But the percentage of increase of Hindus was 15 per cent and hence they lost 7 per cent in population, while the Moslems increased by 35 per cent and gained 13 per cent. As against the general average of increase the Hindu numerical strength is lower by 7 per cent; while all other communities have increased: Moslems by 35 per cent, Christians by 145, Sikhs 127, and Buddhists 79. The comparison of population between 1891 and 1931 shows that the Hindus alone are losing their numerical ground."

Are Christians Gaining Ground?

At the present time Christians are said to be increasing in India at the rate of about twenty thousand a month. Our impression is that this is not far wide of the mark. It is our growing conviction that the Christian Church in India can only regard itself as succeeding when its members are increasingly like the pattern of daily life and character and unselfish service seen in the example of Jesus Christ.

Keshub Chandra Sen, the centenary of whose birth (Nov. 18, 1838) was recently celebrated, prayed on one occasion: "My countrymen tell me, O God, that if I love Christ they will no longer extend to me the right hand of fellowship, and will persecute me and hate me as an outcaste and an alien. Father, am I to blame for having loved Christ? Hast Thou not taught me to love Him tenderly as my brother, as Thy beloved son? Father, teach my countrymen to believe that where Thou art, Thy blessed and holy child is sure to be, sooner or later, in spirit, if not in name. There is one thing in sweet Jesus, which teaches me to

love Him above all things, the blood He shed so freely for me and the wicked world. That is precious, indeed, and who will not love Him for its sake? Amen."

While there are parts of India concerning which many know persecution to be such that this prayer could still be offered, yet on the whole events in recent years have shown a definite increase in Indian tolerance towards the true Christian convert. We are not half as anxious about religious persecution which is sure to purify the Christian Church, as we are that all we missionaries and Indian Christians shall be worthy of the name of Christ.

A Missionary's Conversions

In the July issue of the *National Christian Council Review*, the Rev. Alexander McLeish had an informing article entitled "North India Revisited." He said: "We have made many mistakes in our zeal to hasten the growth of the Church, and may now learn from experience to trust the Spirit in the Churches." Mr. McLeish then goes on as follows: "In regard to this and other problems, a missionary today in India is faced with a difficult task. He requires to have what I would describe as three conversions. There is *first* the conversion which brings him out to India, and the more definite and distinct an experience it has been, the better will he be able to lead others to Christ. In other words, he must have the gift of an evangelist. There is, however, a *second* conversion and that is the ability to see everything from the inside, to feel and understand the pulse of the new society he has entered; to see his task from the indigenous viewpoint. This is a real conversion, and there are those who have passed through it, and those who have not. It makes every problem and question appear quite different from what it normally would. There is also a *third* conversion, one peculiarly needed, and that is a conversion to the spirit of the lowly Jesus in all our dealings with our Indian brethren. If there is a second mile to go, the missionary must traverse it: if it is necessary to forgive a brother seventy times seven, it is the missionary who must be prepared to make the last act of forgiveness. 'Learn of Me; for I am meek and lowly in heart.' This is the only spirit which will win India, and it is vital for every missionary to put on this garment of lowliness in all sincerity. Shall we confess that we Westerners have signally failed here, and that this is the step most needed in order to establish the fellowship with Christ in India, against which nothing can prevail?"

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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The Stewardship of Money

We have said a good deal in these pages during the past few months about the use of time, and talent, and energy, and so forth. We propose to say some things about the stewardship of money in this month's pages. Money is an essential medium of exchange. We often find churches apologetic about financial matters. Why so? No sane person would attempt to set up a household without having some money to pay bills and to secure the exchange of that which he is able to offer for that which his family needs.

There are many angles from which stewardship is approached by those churches and organizations carrying on a successfully satisfying experience. We shall review some of them for you here.

A Missionary Budget Gets Results

Please do not limit the term "results" to the amount of money raised. Among the most important results of a budget plan is the satisfaction of giving in orderly fashion and of knowing where the sources of funds lie so that energy need be expended at specific times and in specific directions only. But to consider the money end.

A budget is a plan of giving. Mrs. Beatrice Thompson, in *The Missionary Monthly*, of Toronto, writes about a type of budget which is very useful. Its basic objective is found by dividing the amount of money given by all auxiliaries of the denomination by the number of auxiliary members to secure the average giving per member. The inter-

esting result is an \$8.50 average per member.

For a society of 30 members, six of whom are life members with an annual fee of \$2.00, that makes an asking of \$255.

The budget, or plan of giving lines itself up somewhat as follows:

Fees (for the six life members)	\$12.00
One new life member	25.00
Thankofferings	80.00
Envelopes:	
One member at \$2.00 a month	\$24.00
Four members at \$1.00 a month ...	48.00
Five members at 50 cents a month ...	30.00
Eight members at 25 cents a month	24.00
Five members at 10 cents a month ...	6.00
Three members at 5 cents a month ..	1.80
	133.80
Collections	3.00
Donations	7.00
	143.80
Total	\$260.80
Expenses	4.00
	256.80
Sent to headquarters	\$256.80

Let us examine the budget a little. The life members whose annual fee is \$2.00 represent intelligent work at enlisting that type of membership in the past. The one new life member suggests that the effort to secure that type of membership is considered worth making and that the group is certain enough of being able to secure it, to place the life-membership fee in the budget.

The amount for thankofferings is unusually large. It must be based on past experience. Possibly there is a group outside the membership of thirty which contributes at special times. If not, and the membership con-

tributes more than half again as much in thankoffering as in envelopes, that fact needs to be mentioned and reckoned on as the pledges for envelopes are made.

The line-up for pledges to be contributed in envelopes monthly is interesting. It is clearly based on a supposition that there will be proportionate giving rather than a set amount of "dues." Notice that while there is one person able to give \$2.00 a month, only three are listed as being able to give no more than 5 cents a month. Notice also that the gifts of the three have as honorable a place in the budget as that of the one. This type of budgeting proportionately has been used successfully in many groups. The number able to contribute at the different amount-levels differs radically. One must feel one's way to a wise distribution.

Collections are small. Evidently the group relies little on miscellaneous collections. But experience has shown them that such collections have a place, just the same. Donations, by which the gifts of those unable or unwilling to make a pledge are usually meant, come to an amount which is decided on by past years' experience.

We look with envious eye at the small item of \$4.00 for expenses. There is a society which is paying for its good times and its other activities on the side. It may have another budget for local charities. This budget is sacred to its objective for dispatch to headquarters. And it has not, we further note, kept for its other worthy activities, the \$1.80 by which it has exceeded its aim.

A budget such as this is possible in any group. It may contain only a few of the items mentioned here. But it is a measured plan. It faces squarely the possible sources of income and it knows just where its energies must be placed in reaching its aims. If, for instance, one expected item fails, a brand-new source of income may need to be tapped, unless reasonable increase of some other item will bring up the amount.

Mrs. Thompson stresses the need of quarterly remittance. Many a society falls short of what it desires to do by exactly the amount that it fell short of reaching one quarter of its aim at the end of the first three months.

Such a budget plan is not only for the officers. It is for every member, to study, to discuss, to approve, to determine her own share in. Such a budget plan gets results.

The Gift at the Altar

Bring thy gift to the altar;

But, ere thou lay it there,
Look on the whited harvest fields
And bend thy thoughts in
prayer.

What is this thou art bringing

To lay before thy King?
Thy precious alabaster box,
Or some uncared-for thing?

Bring thy gift to the altar.

Withhold not any part,
Will He who gave His all for
thee
Not look to find thy heart

Laid down with prayer and of-
fering

For Him to take and bless,
Ere He can multiply its power
In Kingdom usefulness?

Bring thy gift to the altar;

But, ere thou leave it there,
Look on the waiting harvest
fields

And pledge thyself to *care*.

CATHERINE CULNAN.*

Save Instead of Wasting

America is the most wasteful
nation in the world! A cur-

rent opinion that, to which most of us will agree. Yet waste materials often have a sales value.

A reader of these pages writes, "One interesting project of one of our leper mission supporters in New Jersey is that of saving tin foil. She saves and sells it, by the ton, and last year brought in about \$500 from the sale of it."

Of course no woman had \$500 worth of tin foil in her own home! To gather it by the ton must take enthusiasm and organization. When you interest a Sunday school class in saving tin foil you may get tin foil from every neighborhood in which a child from that class is living. The greater the amount collected, the greater will be the interest in the project.

Tin foil is not the only thing being "wasted" in our country. Find out what of the many kinds of things being thrown away by truckloads by members of your community have a sales value. Think over the possibility of converting waste into money for anything from regular missionary funds to China Famine Relief, Leper Missions, Daily Vacation Church Schools for underprivileged and unreached children, or a hundred other uses for which we wish we had more funds available.

Stray Pennies Build Monuments

Some years ago a visitor to the great cathedral which is in process of building, in New York City, found before her, as she walked through the part of the building already open, a great chart of the floor plan of the rest of the building. It was labeled "The Pilgrim Pavement." Blocks of it were colored. Other blocks were blank. Beneath it was a chest for offerings. The idea was that the pavement or floor of the cathedral should be paid for by the donations of those who came, as pilgrims come, to see a spot of religious significance and to worship for a moment within its walls. The colored blocks on the chart were floor spaces whose expense was already thus taken

care of. The visitor dropped a coin into the chest.

Stray pennies! Stray dimes! Stray dollars! Given on an impulse because there was an opportunity and an urge to do so!

Another example of the same sort of giving comes from the American Mission to Lepers. "A woman in Alexandria, Virginia, has pig banks (pig banks are used all over this country for collections for leper work, on account of the small boy who raised a pig in order to be able to help out with the work. His story goes with the pig bank to any group using it) in many of the stores, banks, etc., and sends fine offerings from there."

We often find boxes for various charities in banks, restaurants, and other public places.

Many people who do not have any connection with organizations making regular gifts do contribute through these means. Many people making regular contributions elsewhere are glad to do something more in this way. There are several reasons for the latter fact. One is that unless one wishes to receive a constant stream of requests for more money through the mail it is absolutely fatal to send even a check for a dollar to any organization depending for its funds on public support. One may be quite willing and anxious to do something for, say, a fresh-air fund, but be quite unable to support it regularly in addition to other things. One may be willing and eager to give to China Famine Relief, but not enjoy the frequent appeals for a repetition of one's gift. Furthermore, when one has one's purse in hand and giving requires no more exertion than to drop in a coin, it is one thing. When it means getting a response into the mail in the form of a check or a registered letter it is another.

In planning to secure donations through boxes in public places certain rules must be observed. First, the cause must have a universal appeal. The Baptists would not put out boxes to secure funds for the living-link missionary of their local

* In *The Missionary Monthly*, Toronto, Canada.

church. The Disciples would not attempt to gather funds for their Daily Vacation Church School held on a strictly denominational basis. But, a community Vacation School, an interdenominational enterprise like China Relief, Fresh Air Camp Fund for a neighboring city's underprivileged children, the Mission to Lepers, and other similar enterprises are quite well-known and therefore will not be questioned.

Second, permission to put the boxes must be secured from the person in charge of each place. Put boxes only where they are gladly given space and a prominent place.

Third, empty boxes frequently. The almsboxes in great cathedrals are of metal and fastened in place with chain and lock, yet one is told that thefts are not infrequent.

Fourth, do not keep them in unfruitful localities. If the box in the local bank brings in few contributions, take it away. If the same box in a restaurant secures donations, double the number of restaurants in which you have boxes. In other words, let the public see boxes only in situations where they also see contributions being placed in them. A glass container in which people can see that other people have contributed dimes and nickles as well as pennies will help set the standard of giving.

Fifth, keep accounts carefully and report to a local organization if possible, even if for information only. It is sometimes better for two people to handle such an enterprise than for just one to do it. Let no suspicion arise that funds collected thus from the public are not being speedily and regularly and entirely sent to the cause for which they are given.

Allied to this matter of collections from the general public is the taking of collections within the organization. Even where one thinks the members are pledged to the limit, there is often a willingness and a desire to make a spontaneous offering of a little more. Guests often

would like a chance to contribute. Some members who refuse to pledge, want to do their share through the collection. It is the way they like to give.

Stray pennies! Stray dollars! Gather them in and let them become an added strength to the work for which you are giving your planned and measured devotion.

Our Standard of Living

There stands between the American Christian and Christlike living in America, one stumbling block among others about which we may do well to think. It is the idea encompassed in the words, *our standard of living*.

Let us illustrate the point. During the recent depression a widow in one congregation was left with five small children. The father in that home—a Christian home—was gone. The church, one of whose theoretical cares is the building of Christian family life, saw nothing to do but to let that home be broken up. Three fine little fellows heart-broken, were sent to an orphanage and the mother was left to struggle along trying to support herself and her two small girls.

A congregation of three hundred adults could not lower its standard of living enough to keep that family intact.

We, as a people, rise to an emergency pretty well. In a burst of generosity we do without some luxury to serve a cause. But our *standard of living* is sacred. How many of us will lower it, even for a week, to care for human need? We have to have our balanced diet—with the least trouble. Yet we know that a balanced diet can be secured on a fourth of what we spend for food. That type of food, however, does not conform to our *standard of living*. We dare not lower ourselves, even to raise others.

Jesus said something about the one being greatest who gives the greatest service.

"But, Lord, we can't lower our *standard of living* to serve!"

Part of our *standard of living* involves "three square meals a

day." A few years ago one denomination urged and promoted sacrificial luncheons for its women's groups. All the appointments of an elaborate luncheon were present on such occasions—except the food. A glass of water at each place was all that was served. The program was carefully planned to make a real spiritual contribution to the guests. The price of the luncheon was usually exactly that of real luncheons under similar circumstances.

Two types of women attended. The first and larger group were willing to know hunger for a few hours, touching no food until the next meal hour and then eating only what they would have eaten ordinarily. They were those who were willing for a time to enter into the heritage of hunger that too many know, so that the actual savings gained by their self-denial should feed others.

The second type fortified themselves with food before attending the luncheon. They were seen eating in various places all afternoon. They consumed a heavy meal in the evening on the ground of having had no luncheon. They were of those unable to hunger that others might be fed. They were of those who could not for one brief period lower their *standard of comfort* to serve a hungry world.

That same principle applies to the woman whose home is cluttered up with expensive best-sellers which she reads once and never again. Whose purse opens readily to the call of her desire to see that latest play or movie. Whose luxuries become necessities, part of an inviolable *standard of living*, which she is not willing to lower.

"Feed my sheep!"

"I will, Lord, with the pennies left over after my *standard of living* has been served with my dollars."

I Am a Steward:

Of God-given talents.—Mat. 25: 14-29.
Of God's revealed law.—Rom. 3: 1-4.
Of the Gospel.—1 Corinthians 4: 1-5.
Of Christ's Grace.—1 Peter 4: 7-11.

—Rev. T. M. Stevenson, Craigsville, Va.

BULLETIN

Council of Women for Home Missions

EDITED BY MISS EDITH E. LOWRY, 297 FOURTH AVENUE, NEW YORK, N. Y.

Youth Prays for Peace

BY GRACE NOLL CROWELL

Lord, we are the youth of every land
today
Pleading for peace;
We are the ones who will be sacrificed
Unless wars cease;
We are the ones elected, Lord, to pay
A price too high.
You gave us life, and it is not your
will
That we should die.
Open the blind eyes of our leaders,
Lord,
In every land;
Open their hearts and minds and
make them wise
To understand
That war is sad, and horrible, and
wrong,
And useless quite;
That we, the clean, strong Youth of
earth,
Have the good right
To life and love and happiness and
peace.
We would not be
Killers of men—we want to walk the
earth
Clean-handed, free
From war with all its horrors, lust,
and greed,
Its dark despair.
Lord, may there never be another
war—
This is our prayer.

—From "The Epworth
Highroad."

Christus Victor

(Conclusion of the Report on the
Amsterdam Youth Conference)

Perhaps one of the most stirring messages addressed to youth at the conference were the closing words of Pastor Elie Laurial of France in his address "Give us this day our daily bread." Said he, "We often dream of a sudden start of salvation which would bring together, in one single will, all the honest people of the world. But what can be done outside of Jesus Christ? It is you who are our hope. You are those of whom we are dreaming.

It is you who belong to Jesus Christ. Before belonging to any national family or individual family whom you love in the Lord, you belong to the Lord Himself. You belong to Him for justice, truth, obedience, love. You belong to Him to make sacrifices, to be cheated in this world, where you must expect no return when you follow the law of the Kingdom, since it is you, the pioneers, who are His that you may take the bread from your own mouth that others may have bread, and who are His for suffering and for victory. You are His holy nation, bound by the strongest of ties: a blood relation of the Spirit. One nation! Do not say then, 'there are not very many of us.' The first were a bare twelve. Listen to the revelation of the Master: 'I am the bread of life.' Listen to the Master's command: 'Give ye them to eat.' Only, young people of the world, listen also to the warning of the prophet: 'There is nothing to be done with men who have not conquered gold.'"

Thus was youth again brought face to face with the fact that the Christian race is not an easy task lightly to be thought of, but one that requires all one has to give and a willingness to place first things first.

Perhaps, too, youth found its greatest sense of unity in the communion service conducted in Nieuwe Kerk using the Dutch Reformed communion service. While this form of service was entirely foreign to many delegates, the gathering together, 100 at each sitting, about the long spread table, of those whose confession permitted them to participate in this service, served

to carry to all worshippers the message that Christ gave when He instituted the breaking of the bread in His name. Communion services were held at different times during the day, so that all might share in their own form of celebration. As was said, "the real miracle is that Christ comes to our divided communions as host. He takes our divided bread and blesses and breaks and gives. It is His gracious custom."

On Monday following these various communion services all hearts echoed the prayer of the Negro speaker when in simplicity there came from his lips the heart cry, "Forgive us Lord, forgive us, Lord, forgive us. That we, who call Thee Lord, cannot yet meet Thee at a common table. Forgive us, Lord, forgive us." A long period of silence followed this prayer. In this deep penitence lies the secret of the way to unity.

It was a great adventure, our fellowship at Amsterdam. The Bible received a new place of importance in the eyes of those who daily studied its pages together. The Church became to many no longer a local parish, but the fellowship of churches which is called Christendom, a Christendom which embraces all nations and all creeds and which is dominated by the spirit of Christ. And in the hearts of youth there was born a desire to prepare themselves for the gift that will some day come to our world. Stretching out their hands in common prayer toward "Christus Victor" new hopes were born, for youth found there the Source that bound them together in their common undertaking.

And now we have gone again to the four corners of the earth, each with a better conception of the meaning of Christ's words—"That they all may be one" but also with the great commission entrusted to us to demonstrate in our own sphere the meaning of "Amsterdam." Only with an open "Book" and the "Spirit" can youth walk the long, hard road which calls for the daily practice of brotherhood in a day of world conflict, conscious of the fact that a world Christian community is the ultimate goal.

By means of regional conferences in each state, the machinery for which was set in motion at Amsterdam, it is hoped that the Amsterdam ideal will be brought to American youth. Perhaps no greater benefit could come to any community than the impact of the "Amsterdam spirit" at a time when feelings are bound to demonstrate themselves in outbursts of hatred and misunderstanding among national groups in local communities. We have only to recall the intense hatreds ensuing from the last war to visualize what will happen again unless Christians courageously and actively demonstrate justice and goodwill, work for it, sacrifice for it, and pray for it.

In a day therefore filled with paralyzing fear, "Amsterdam" sends out its ray of cheer, for its message is one of hope that "Christus Victor" is not an ideal to be longed for, but a goal that can be attained by our striving. Nor can that striving be without great sacrifice. As Christ drank his bitter cup, so must youth also be prepared to accept its Gethsemane for the powers of darkness are even now warring against the powers of Light. But Christ's voice is still heard. "Fear not little flock for I have overcome the world." Christus Victor! That is the message of Amsterdam! And Christian youth from seventy-one nations are carrying it back to their homelands bound together by ties of friendship and better understanding, the gift of "Amsterdam."

JULIA HEINZ.

Thanksgiving

Doubtless, the majority of us instinctively think of Thanksgiving when November rolls around. We consider it a peculiarly American celebration and, in truth, it is even more American than we realize for Indian-Americans observed special times of thanksgiving. They, however, were not content with one Thanksgiving Day, they had eight, for various crops and special times of gratitude to the Great Spirit. It is very possible that the idea for what we term "the first Thanksgiving" did not originate with our Pilgrim forefathers but was borrowed from the friendly Indians who contributed so much to the well-being of those early settlers.

Unfortunately, there was a long period of our history when the white people seemed to forget the many friendly deeds of the Indians during the white man's time of need. Fortunately, we are now realizing—almost too late!—that the aborigines with a civilization far older than ours, had many contributions to make, some of which we ignored to our sorrow.

Thanksgiving is a time of feasting. This year, when we sit down to well supplied tables, let us remember that for many of our foods, we are indebted to the native Americans.

While feeling grateful for the gifts of the Indians, let us remember the hundreds of young Indian students whose lives are touched by Christian influence through our interdenominational religious work maintained in five government Indian schools, one each in Oregon, California, New Mexico, Kansas and South Dakota. We all have a share in this work through our Boards and by our contributions on the World Day of Prayer. No one Board can reach young Indians of so many types, from the most primitive to those who seem just like any other young people, as by our cooperative approach, we can reach through our Religious Education program. The Directors conduct classes in religious subjects, hold Sunday services, share in social

and recreational activities and scout-work. Just as important is the personal friendship and counsel offered to individuals faced with difficult adjustment problems. The Directors often visit the home communities of the students during vacation. No one can measure the far-reaching influence of our religious program in which denominations cooperate.

Gifts from the Indian Girl

The gift of restfulness I bring to you,
And quiet strength of character

The gift of folk-lore, nature-lore, and love

Of all that nature holds I bring to thee.

The mystery of the singing waterfall,
The secrets of the trees, the talk of birds,

All are the right and heritage of her
Who owns the Redman as her ancestor.

This gift is rare and fragrant—let it rise

As incense, as I lay it at your feet.

I bring a gift so rare and seldom found

I almost tremble at my mission here—
The gift of understanding, between those

Who come from different races, different homes,

Whose faces, even, are a different hue.
The Indian girl, with understanding heart,

Can bridge the chasm as few others dare—

Can bridge it as those do who really care.

The Indian girl inherits from the past
A deep religious impulse, longings deep

To know the real significance of life—

(These lines were written by Miss Dorothy Cate in 1924 while she was serving as Y. W. C. A. Secretary among Indian girls.)

Items of Interest

A capable and well-trained young Indian, Agnes Allen, attended the Youth Conference in Amsterdam, reported in this issue, as the representative of her race and has been giving interesting reports.

An unusual Conference on Indians was held in Toronto, Canada, September 4-16, with delegates representing the government, mission and sociology groups of the United States and Canada. This was the first conference of its kind and was so valuable that the group resolved to meet again.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

NORTH AMERICA

"Bowl of Rice" Parties

The second annual series of "Bowl of Rice" parties, for the benefit of sufferers in China, were held in many parts of the United States during the last part of October. All the funds received, without deduction for any expenses, were turned over to the American Bureau for Medical Aid to China. As a part of the plan, a "China Day" was arranged at the New York World's Fair on October 10, China's Independence Day.

The "Bowl of Rice" party has become, in the minds of thousands of Americans, not only a reminder of the needs of China's homeless war victims, but the symbol of America's sympathy. It has proved to be a simple, workable means for communities, clubs, churches, social organizations, fraternal orders—groups of every kind, with a hundred different interests—to unite in a fund-raising effort. These parties take the form of teas, dinners, street bazaars, etc. Most of the church gatherings are dinners, with speakers on China.

Now That War Has Come

The Provisional Committee of the World Council of Churches has issued a memorandum to all communions and also to national governments, suggesting the attitude of churches everywhere during war. This document was prepared by a Board of Strategy of thirty-five Christian leaders from eleven nations who met in central Europe this summer on the invitation of the International Justice and Goodwill Department of the Federal Council of Churches.

"Brotherly relations between the churches must be maintained"—says the memorandum—in spite of "pressure of censorship, of official propaganda, and of the whole system of psychological mobilization."

Preaching should not "create hatred of other nations," and prayer ought not to "degenerate into a means of national propaganda." The report asserts also: "It is the duty of the churches to disentangle patriotism and religion. . . . God alone is absolute, and He only has a claim to our unconditional loyalty."

The Bible and a Newspaper

A New York pastor was so impressed by the frequency, accuracy and aptness of the Biblical quotations in the *New York Times* that he noted the following facts about the editorials that appeared during one calendar year: Four hundred and sixty-six Biblical verses, phrases and allusions appeared in 367 editorials spread over 262 days. Forty-seven books of the Bible furnished these quotations.

Twenty-two editorial titles reflected scriptural influence, and four editorials were devoted exclusively to the English Bible. Some editorials held as many as four references.

"A very present help in time of trouble" appeared six times, and the parable of the Good Samaritan came to the editors' help nine times.

These Scripture quotations gave point to editorials dealing with sociology, science, education, finance, industry, literature, art, philosophy and philanthropy. Perhaps it is not too much to say that this can be accounted for by the fact that Dr. John H. Finley, Bible student

and staunch Christian, was editor of the *Times* until his recent retirement.

—*Baptist Missionary Review*.

Presbyterian Gains

Annual statistics made public by the Presbyterian General Assembly on August 19 show an increase during the past year of 24,361 communicant members, making the total communicant membership now 1,978,095. These figures are based solely on the number of communicants remaining in full standing, according to the strict rules of the church relating to membership and not on the number of baptized members, nor on the Presbyterian population. This broader constituency is estimated to be 5,000,000. There is also an increase over last year in the Sunday schools of 11,847. Contributions showed no appreciable change, while per capita giving stood at \$20.65.

Rebuilding Neglected Work

Many years ago Methodism was the strongest religious movement in the Ozark Mountain region. Scores of preaching places were manned by itinerant preachers on circuits, but as the years passed many of these places were abandoned and the buildings were either sold to other denominations or fell into decay. Now, new efforts are being made to rebuild the work so long neglected. Some preaching places have been reopened and congregations encouraged to re-assemble. A new spirit is manifest, but because these groups cannot support a pastor the work must be purely missionary.

A case in point is that of a little land-locked community of

Missouri, 30 miles from a railroad or paved highway, where a group of women decided that they had been without a church too long. A mile from the post-office stood an abandoned Methodist church building. The windows were gone and the doors had long since been used for campfires. The pews were intact, as was the old pulpit. Hunters and fishermen had used the building for shelter in storms. No preacher's voice had been heard in that place for many years.

An offer of a mill owner to donate ground for a new building was accepted and volunteer labor completed the erection of a Methodist Church. How to secure a preacher was the next question; also how to organize a Sunday school for boys and girls who had never seen one. A preacher for one service a month was eventually promised, and a Sunday school is now under way.

—*Christian Advocate.*

Another Labor Church

Preliminary steps have been taken to organize a Labor Church in Cleveland, Ohio, similar to the Labor Temple in New York City. Rev. Frank T. Berry, Director of a Presbyterian Neighborhood House in Cleveland, is chairman of a committee which will have charge of the work. Assisting Mr. Berry is a group of young Presbyterian ministers and community leaders. This new church will have the support and approval of the Presbyterian Church, local and national.

A considerable number of churches in Cleveland are composed largely of industrial workers. A distinctive church center, under an able ministry will go far to advance the cause of Christianity.

—*Christian Century.*

Rumanian Church in New York

On July 23, the Orthodox Rumanian Church, which has 2,000 members, was consecrated with impressive ceremonies at their

brownstone building on West 89th St., New York City. The building was purchased with the gifts of friends, the largest contributor being Mr. William N. Cromwell. The four floors of the house will all be used for religious purposes, among them being a library and reading room. The entire second floor has been made into a sanctuary.

Following the service, a dinner was held in the Rumanian pavilion at the World's Fair. Horia Ioan Babes there stated that, when the buildings at the World's Fair are demolished, much of the material contained in the Rumanian pavilion there will be used in the construction of a church building, in New York City.

—*The Living Church.*

Negro Advance

The *New York Times* calls attention to a statement by Dr. Thomas Jesse Jones, Educational Director of the Phelps Stokes Fund, in which he gave a summary, concise and factual, of the Negro's economic status, health, distribution in trades, educational progress, population increase, political and legal rights, religious organizations, wealth and property. Among the direct results of schools and colleges it is noted that 155 Negroes have been elected to the Phi Beta Kappa fraternity, whose membership is based on scholarship; that 132 Negroes in a period stretching from 1876 to 1936, have won the degree, Doctor of Philosophy, and that twelve are listed in American Men of Science and 100 in Who's Who in America. The most depressing fact is that over 500,000 Negro children are still out of school. . . . But the Negroes, themselves, have a song that they may all now sing: 'Full of faith the dark past has taught us' and 'Full of hope that the present has brought us.'"

In view of its handicaps the race's advance is remarkable.

Chinese Centers in the South

About 8,000 Chinese live in the South, many of them in

Texas and Arizona. Those who work among them say they have seldom seen such hunger for the Gospel. Rev. Shau Yan Lee, Chinese missionary of the Southern Baptist Home Mission Board, conducted a recent revival in Phoenix, Arizona, when most of the time was devoted to visitation in the homes, prayer meetings, and the use of the Christian Chart, a type of teaching very successful among the Chinese people.

Most of the Chinese in San Antonio, Texas, own or work in groceries, which are open until nine p. m., so that Bible study courses for them begin at that hour. Several have made a profession of faith. In New Orleans, effective work is being done by a combination of Chinese students and former missionaries to China. For nearly sixty years, Southern Baptists have intermittently carried on volunteer work for the hundreds of Chinese, who at times have numbered as high as 500.

Indian Wanted "New Birth"

In 1879 at Wrangell, Alaska, Aaron Kohanow, an Indian who had been a sorcerer, gave his reason for wishing to join the church: "I understand very solemn thing to join the Church. Indians don't understand as well as white man about it. Willing to go on looking to God to help me. Understand how Christ has spoken that I must be born again. I want new birth." Aaron was one of 24 charter members of the first Presbyterian Church in Alaska, which was also the first Protestant and the first American Church there. Its organization was historically important.

On July 16, 1939, this church celebrated sixty years of service. A feature of the program was a prayer offered by Mrs. Tamaree, an elder, who was once described by S. Hall Young as "the example bright and shining of what Christianity can accomplish in a most difficult field." Trained native leaders are now found in church, school and hospital. —*Monday Morning.*

Canada to Have a Mosque

It is reported in a Canadian journal that work has been started in Edmonton, B. C., on the first Mohammedan mosque ever built in Canada. It is to be completed this autumn and is to cost \$6,000. Canada has about 2,000 Mohammedans. In Edmonton alone there are about 150, and 350 in the province of Alberta. The name that appears on the building permit, issued by the city building department, is "The Arabian Moslem Association of Edmonton."

LATIN AMERICA

Problems in South America

When nearly 4,000 Christian people, including 300 active missionaries, met at the Keswick Convention in England, twelve word pictures of mission activities were given by workers in the societies represented at the convention. One of them, Mr. J. Savage, invited his hearers to accompany him in spirit to Amazonia, where the exploitation of the Indians for rubber had reduced the once mighty tribes to sorry remnants. As the white men advanced with their vices and diseases, the natives had retreated into the vast forests, and today it costs life itself to make contacts with these tribal Indians. Much work had been going on in the vast marshlands of the Chaco, Paraguay, Argentina and Bolivia, and it is now harvest time in these countries.

The Indians in the highlands of Peru, Ecuador and Colombia had been led by those who called themselves Christians into idolatry; but there is at present a spirit of inquiry among the shepherd Indians.

Vast distances have to be traveled and towering altitudes climbed to reach the shepherd Indians, but doors are wide open for itinerating missionaries to teach native workers.

Spanish and Portuguese people, descendants of the conquerors of South America, have acquired education and civilization, but not the open Bible; their only conception of Christ is that of a helpless babe or a dead body

on a crucifix; with the result that there is a tremendous drift toward atheism.

—*Life of Faith.*

Permitted in Mexico

Protestant groups are able to carry on their work quietly in Mexico, in spite of restrictions laid down by the government. While the Salvation Army has work in more than eighty countries of the world, Mexico's laws made it practically impossible for the Army to enter; yet *World Dominion* reports that a young Mexican, a former Government official and Communist leader, was converted, and, without knowing anything of the Salvation Army or its methods, began work in the slums of Mexico City among drunkards and other human wreckage, on lines very similar to those employed by the Army. A number of zealous young people joined him. Street meetings were held in defiance of the law, and, when arrested, the leaders continued to preach the gospel in jail. The number of transformed lives at last convinced the Government that it was expedient to allow this work to continue unmolested.

Negroes in Dominican Republic

In the vicinity of Samana, Dominican Republic, live about 2,000 Negroes, descendants of American Negroes who settled there in 1824. Approximately a fourth of them are Protestant church members, under the care of the Board of Christian Work for Santo Domingo. Evangelical work was started among them by English Wesleyan Methodists in 1837. There was a time when these people kept up their church work without a pastor; in 1931 the Board for Christian work assumed responsibility for them.

Because of its high location, the ground on which their church was located was gradually being washed away, and it was obvious that a protecting wall must be built around it. But there was no money for so

costly an undertaking. Church members met to consider what could be done, with the result that each community agreed to share in providing material and labor. The women's part was to serve meals to the workers. Rocks were brought in dug-out canoes, kerosene cases of sand were carried in on backs of bulls, lumber was sawed out in the hills and brought down. One group in an outlying district burned lime and brought it in canoes. One man did all the masonry as his contribution. Night after night one could hear these Christians singing as they worked, sometimes until midnight.

When the work was completed it was found that the entire cost was less than \$100, for a wall conservatively valued at \$1,000.

Samana is considered the most dominantly Protestant of all the Dominican Republic. The "Lord's Acre" plan has been adopted, and each fall rice, beans, plantain, bananas, chickens, calves, etc., are brought to the church grounds to be sold in an open market, the proceeds going to the church. A traveler through this part of the Republic may hear these Negroes singing as they work the same old spirituals sung by their ancestors of the old South a century ago.

—*Five Continents.*

The Gospel Takes Root

About twelve years ago a young couple who lived in the country near Higüey, Santo Domingo, wanted to be married by a Protestant minister, but local prejudice was too strong. Tragedy might have resulted, so a civil wedding had to suffice. The story did not end there, however. The young bridegroom had found Christ and wished to serve Him. Personal work in homes, with a service now and then in a country district, brought a small group to the Master. They felt the need of their own chapel and set to work with logs, palm boards, palm leaves for the thatched roof, all furnished by the people themselves. The result — a little chapel on a hilltop where people

worship God and find peace for their souls.

The story goes on. The same man, always busy preaching the Gospel by word and deed has just built a new home, and the old home where he found Christ has been repaired and dedicated as a chapel. So, another definite religious center has been opened in a section where formerly people refused to have anything to do with the Evangelical cause.

Japanese in Brazil

Bishop W. M. M. Thomas of Porto Alegre, Southern Brazil, has completed his annual visit to 29 Japanese Christian missions in the state of Sao Paulo, accompanied by Rev. J. Y. Ito, Japanese director of these missions. Ten missions were visited for the first time and the Bishop reports that everywhere he saw signs of marked spiritual growth.

The method of the Protestant Episcopal Church is the opposite to that of the Roman Catholics, who baptize the children before their parents are converted. The Episcopal clergy try to bring a knowledge of Christ first to the adults, and through them to the children; thus the children are provided Christian training in the home, and the church is built upon a more sure foundation.

Japanese immigration to Brazil began about fifteen years ago; there are now more than 200,000 there. They are law-abiding, orderly and honest; of a mystic type of mind, and feel that life is incomplete without spiritual influence; but they must be convinced of the truth of the Gospel. Mr. Ito, supervisor of the Episcopal mission to Japanese, keeps in touch with all baptized Christians and visits them at least once a year.

—*Spirit of Missions.*

Confederation of Argentine Churches

Cooperation among Protestant churches in the River Plate area was furthered when twenty-five representatives of eight denominations officially established a Confederation of Protestant Churches. The project was

launched over a year ago when the local Committee on Cooperation recommended that a special study be made of plans for a more representative organization. As a result of that meeting, attended by forty-four invited guests representing unofficially seventeen Protestant denominations and organizations, a committee of nine was appointed to formulate definite plans. In July of last year this committee approved a provisional constitution for presentation of the various church bodies and requested that official delegates be designated. The movement is considered the most important step in church cooperation that has been taken in the past 20 years. —*Advance.*

EUROPE

Another Experiment in Scotland

The Church of Scotland is always ready to try out new ideas and methods wherever there is hope that they may prove to be practical. A minister, who has been working for two years among the Youth Hostels, which are now so numerous in Scotland has conceived the plan of a fellowship of the "open road." "Christian Highway," as the movement is called, consists of members who are keen on the country, cyclists, hikers and others. They possess a suitable badge, and a bulletin is issued monthly. One of the chief aims is to organize circles of the members for discussing and clarifying religious problems and beliefs, and for practicing speaking. The work is linked up with a particular parish church Newark, Port-Glasgow, and the pioneer, the Rev. D. Macgillivray, has an office in Glasgow.

—*United Church Review.*

The Irish Bible Society

The Bible is taxed at the customs gateway to the Irish Free State, whose population is 95 per cent Roman Catholic. In 1806 a Hibernian Bible Society was founded which still flourishes. Its founder was Rev. Robert Shaw of Kilkenny who

spent his holidays driving about England in a dog cart, begging Bibles. When he had filled his cart he brought his collection home and distributed the Bibles among local post offices in two counties of Southern Ireland, with a written notice in the window that they were for sale at cheap prices. Walking along a London street in 1802, he saw a placard announcing a meeting "to consider the propriety of forming a Society for the Distribution of the Scriptures." It was from this meeting that the British and Foreign Bible Society developed. Going back to Ireland, Mr. Shaw announced a similar meeting in Dublin, but it attracted only enough people to fill one pew. However, the idea was planted and the organization developed and grew. Considerable work now goes on in distributing Scripture in Ireland itself. Beside this, the Society has two colporteurs with motor van working in Morocco, Algiers, and Tunis, and in addition eighteen colporteurs and Bible women selling Scripture in other foreign fields.

—*Sunday School Times.*

War and Religion in France

The gravity of the international situation has seemingly revived an interest in religion in France. Newspapers contain short paragraphs calling attention to the helpful influence of religion in times of trouble, and booksellers are displaying an unusual number of religious books. It is significant that while anti-God forces have been, in recent years, most active among French youth, it is among these youth, both Catholic and Protestant, that the reaction is most marked. Twenty-five thousand members of an organization of young artisans, a Catholic group, publicly witnessed to their religion, while a like spirit is manifest among Protestant youth who direct the Scout Movement. It has been proposed to have the movement known more definitely as a Christian organization. The increasing membership of the Bible Union, and the unprecedented number

of summer camps arranged by Christian leaders for French youth this year, indicate the general religious awakening.

A new note of urgency is heard in sermons; churches are conducting evangelistic campaigns. "Every Christian a missionary" is now a popular slogan which expresses this new spirit.

Nazis Ease Up On Churches

The war has had the effect of modifying the Nazi strife with the German Confessional Church, according to a report from their Synod. The motive behind this is the effort to achieve national unity, so necessary in the conduct of the war. Politics in sermons is not permitted, to be sure, and most sermon themes emphasize that this war is a punishment sent from God for falling away from Christ. The Confessional Church reports that church services are only slightly improved in attendance; this in contrast with the situation in 1914, when churches were packed. This is probably due to anti-church activity, set in motion by the present government since it came to power. War prayer hours have been introduced gradually.

It is estimated that 42 per cent of all the ministers may be called up for war service. Retired pastors are taking the place of those called.

Nazi Church Policy Repudiated

The largest single bloc of opposition to the Nazi church policy has been the declaration repudiating a statement of eleven leaders of the Nazi wing of the German Evangelical Church who professed agreement with the principles of the "national church." The Council of the Evangelical Church of the old Prussian Union vigorously rejects "the application of political standards to the life of the Church" and asserts that the men responsible for the "national Church" document have "shown themselves to be enemies of the Cross of Christ." A national

Church, the declaration added, "seeks to do away with that which Jesus Christ has bought by His bitter suffering: for Christ has created of Jews and Gentiles one Holy Body, the one Christian Church. Now it re-erects the wall of partition broken down by Christ, and thus turns the Christian Church into a pharisaical sect."

—*Advance.*

Relief Hampered in Spain

The American Friends' Service Committee, which has been aiding Spanish refugees, found the relief work so hampered that it has been given up. "Franco assured us he would like to have us continue the work until we are ready to retire, but it is evident that he wants the food, not us," was the report of the director of this work. Foodstuffs intended for Spain's 100,000 half-starved children were allotted according to political influence, not on the basis of need. It was even reported that children were forced to sing Nationalist songs before they were allowed anything to eat. In some instances, the food was given to soldiers instead of to children.

Last June the International Committee of Evangelization in Spain (which includes almost all denominations having work in Spain) met in Paris; and among their conclusions is one advising the pastors not to return to Spain, in view of the report that all are liable to be sent to concentration camps. English missionaries desirous of returning to Spain have not received any reply to their request for permission to return; the impression is that no such permission will ever be granted by the Franco government.

Dr. William H. Foulkes, Chairman of the American Executive Committee of the Central Bureau of Relief of the Evangelical Churches of Europe on behalf of Spanish refugees, says: "One of the most terrible of the refugee problems is the situation of Spanish exiles in the south of France. Condemned to die if they go back; fated to destitution if they do not. Without

homes, possessions, work, future or hope. It is the special responsibility of our Bureau to rescue the Protestant families among the Spanish refugees, as well as to assist those who have remained in Spain, in very precarious circumstances."

—*Christian Advocate.*

Communists Have a "Bible"

A book with a first edition of 10,000,000 copies is in the same class with "Mein Kampf." Russians will think this an odious comparison, but the fact remains that their "History of the Communist Party of the Soviet Union" issued that many copies for its first edition just after the New Year, and probably more than twenty or thirty million copies will be sold within the next few years. There are twelve chapters in the book, with an appendix called "conclusions" and another appendix called "explanation of terms." There seems little doubt that Stalin wrote most of it, chiefly because the book is too important for him to be willing to leave the writing of it to any one else.

The book is more than a history of the party; it is literally a communist "Bible," a guide to correct communist thinking on every sort of problem; in short, it contains what every communist should know.

—*New York Times.*

AFRICA

Religious Literature in Egypt

The future of literary work in Egypt is promising, and most encouraging is the opportunity among students, for with them lies the future of Egypt. The number of students who attend Christian meetings is negligible; therefore, they must be reached by the printed page, and this printed page must present its vital message in attractive form. The modern Egyptian student no longer enjoys the cumbersome phraseology of the past; western influence is very marked in the new Arabic literature; sonorous repetition and abstruse dialectics have given place to a

simple, direct style. It is unfortunate that much of the Christian literature is written in the style of the past.

The fact that modern education is fast producing a generation of materialists proves the need of a Christian Apologetic. The younger generation also needs to be shown the Christian way of grappling with problems of a sociological and ethical nature, which have been brought to the fore by the westernization of Egyptian life and habits.

—*Blessed Be Egypt.*

Morocco: Islam's Stronghold

No organized missionary work was carried on in Morocco before 1880, with the exception of that of the Franciscan Friars, Catholicism's most liberal Order. The British and Foreign Bible Society appointed an agent for Morocco in 1882; he and his wife worked successfully among the Moors for many years. In 1883, the North Africa Mission was formed, and now has a chain of stations throughout the northern areas of both Morocco and Algeria. Since 1923, the Bible Churchman's Missionary Society has engaged in pioneer work in Morocco, and six stations have been opened.

The area southeast of Casablanca, seaport town, is being evangelized by the Southern Morocco Mission. Five stations have been opened on the main coastal route between Casablanca and Agadir—a distance of about 350 miles. In a southeasterly direction there are three mission stations within 200 miles of Casablanca, including the historic city of Marrakech. At all these stations the Gospel is continually being presented to the people, hand in hand with educational and medical activities.

—*Life of Faith.*

The Gospel in Ethiopia

The little Christian Church of Sayo has been without a shepherd since the beginning of the Italian domination of Ethiopia, but has been faithfully witnessing all the while. An evangelist who went from Addis Ababa to

Sayo to "strengthen the brethren" wrote an unusual letter to the United Presbyterian Board in Pittsburgh:

The place where the work of the Gospel goes on is a lovely and beautiful one. Not long ago the place was not inhabited; now it is almost a village for more than fifty of the brethren have built their houses there. They are living happily together, rejoicing in their ability to help each other, that God has been so good to them, that they are able to preach the Gospel in love and peace.

The spirit of Christ seems to be abundant. One night five elders and three deacons came to spend the evening with me. We could not seem to get through talking; at 3 a.m. we were not satisfied, but Gidada led us in prayer and thanksgiving.

I thank God that I saw the work of the Gospel that shines in Sayo district with my own eyes, not only by news, though that is good. I thank God again and again for being among them and seeing, not only news by mouth, but by eyes.

Aggrey Memorial

Achimota College, on the Gold Coast, proposes to erect a chapel in memory of Dr. Aggrey, first appointed member of the staff and first Vice-Principal. So far, the College has had no chapel building, and now that ten years of its existence have been completed it is felt that a chapel is needed "to witness to the Africans' artistic heritage through the use of some of the best art work of the students; to stand for freedom from any one exclusive manner of worship, and so to offer opportunity for the growth of an African contribution to Christian worship and to stand for the cooperation of all tribes, nations, races and churches." —*The Chronicle.*

New Missionary Discoveries

Rev. Norman A. Horner is one of the recruits sent out to Africa as a result of the Presbyterian Centennial Fund. After only a few weeks on the field he has gathered a host of impressions, and some of them he has written for the *Drum Call*. Mr. Horner has found that it is true that "the African is receptive to the Christian message," having now seen for himself the bark and mud chapels, crowded with black faces that reflect the joy

of Christian living; heard the Easter music sung at dawn with an enthusiasm that could come only from the heart.

Another impression is the marked difference between America and Africa, in that the Church in America has permeated society for so many generations that the line between Christian and non-Christian is not clearly defined; in the Cameroun, that distinction is immediately obvious. A woman missionary expressed this when she said: "I would not want to stay alone in a village where there is not one Christian." Converts come into the church out of savagery, witchcraft, dense ignorance. Again, the American thinks in terms of the future. Those in Africa are faced with the grave question whether in the present world chaos the native church can survive if left to itself. Mr. Horner answers this with an unqualified *yes*. He believes that the native pastors and evangelists, trained in the mission seminary, the teachers, nurses, medical boys, and many thousands of Christian laymen are as zealous as any Christians anywhere.

Congo Prayers

Congolese women are praying women. A writer in the *Congo News Letter* asked the women of her Sunday school to write out some of their prayers; and here is one offered upon awaking in the morning:

Our Lord God, we thank thee
For keeping us safely throughout the night.

We were asleep like the dead.
We knew nothing.
But in thy love we awoke
With renewed health and strength.
We want you to go out with us
And keep us in daytime as at night.
Amen.

Congo mothers teach this evening prayer to their children:

My eyes I am going to close.
God, you are the soldier [guard] in my heart.
Take away sorrow, fear and evil.
The angels will obey you, O God,
Safely keep me through the night.
Amen.

And they even have "hoeing prayers," offered as the women

start their day's work in the garden:

Father be with me now as I begin to hoe.

You have planned that by working and perspiring people receive their food. Amen.

Be with me today as I work together with you.

Hear me, I pray, in thy name. Amen.

Dear Lord God,
Now I am going to work with my hoe,
Turn away from my garden all prowling evil.

Also give me strength to do my work well. Amen.

African Ambassadors

Yambuya and Rebecca, an elderly Christian couple at Yakusu Station, begged the privilege of going to teach the Gospel to the Lokele people on the Lualaba, fisher folk. Before they left home, Rebecca spoke at a women's meeting at Yakusu and said: "Paul went journeys to tell the Good News, the white missionaries do the same, and now Yambuya and I are going too, and God will be with us. Pray for us sometimes. The Lokele people look for fish; we are going to fish too, and bring men and women into the net which is His Church."

Presently, came Yambuya's first letter: "We gathered the people for prayer, and many came to look at us. I preached on the words of John the Baptist, 'Repent, for the Kingdom of Heaven is at hand.' In the whole village there was not a single book. I urged them to buy books, and they bought hymn books, Testaments, Gospels, catechisms, primers, stories of Jesus. There are seven in the town of Ponthierville who had been baptized, and seven in the native Lokele village."

WESTERN ASIA

Changes in Turkey

With the death of Kemal Pasha, the secularizing policy of the Turkish Government seems to be set aside, and new stress is being put upon the development of Islam. Mohammedan leaders who had been very quiet while the dictator lived have reappeared on the scene; even Arabic characters are reappear-

ing in the country's literature, after having been replaced by a Romanized alphabet.

Changes have been made in the cabinet which will undoubtedly be reflected in attitudes toward the churches throughout Turkey. At the present moment it is impossible to say whether these changes will be for good or ill.

—Advance.

Eggs as Hospital Fees

A weekly clinic has been opened in Deir-ez-Zor, Syria, by the medical mission staff at Buseirah, at the junction of the Euphrates and Tigris Rivers. The town government is cooperating in this venture. It was decided that the fee for clinical services be paid in eggs, the number depending upon the seriousness of the condition treated; so the clinic is crowded, and eggs are at a premium. One enterprising person tried to dispose of a basket of cracked eggs to the waiting patients.

—Monday Morning.

Tel-Aviv, Jewish Stronghold

The Jews do not permit any Christian teaching or meeting in this 100 per cent Jewish city of 100,000 inhabitants. "Tel-Aviv," they say, "is our own city, and we do not want to hear about your Christianity in our Jewish city. Go to Jaffa and preach Christ to the Arabs, but not to us." Like the Jews in the Book of the Acts, they have "stopped their ears."

Nominally, there is full religious liberty in Palestine, but actually none in Tel-Aviv. Christian activity there would be persecuted as severely as in Soviet Russia. But the *European Harvest Field* says that Christian periodicals are sent by post to numerous addresses in that city, and Christian literature is distributed to passers-by on the streets of the suburbs. Last Easter, a copy of the *Watchman*, issued in this way, announced that anyone who wished a free copy of the Bible could have one between four and six o'clock on a certain day at the Hall Pennel.

It was amazing to find how many Tel-Aviv Jews came for Bibles.

Another avenue of approach is the medical one. The clinic attracts Jews like a magnet. Jews who do not wish to hear about the Messiah in meetings are attracted by the manifestation of His love in healing their diseases.

The Arabian Mission

From the annual report of this Mission some salient facts stand out:

1. Arabia is fast changing; every report rings with the effect of changes political, economic and social.

2. With these changes come increased difficulties, western atheism, indifference and nationalism.

3. The Church of Christ in Arabia is emerging. Bahrein has organized a church committee; Muscat has the nucleus.

4. With the dawn of a new day in Arabia come larger demands on our institutions in the form of efficiency, equipment and personnel.

Perhaps the most urgent need is women's medical work. In the whole of Iraq there is only one woman doctor.

Along the 400 odd miles of rough road between Baghdad and Basrah there is not a single hospital where major surgery is done. Iraq regulations require the presence of at least two licensed doctors at every major operation.

INDIA

Hindu Editor Converted

The following letter was written by the editor of an Indian weekly to a staff member of the C.M.S. in Calcutta. *The Christian*, to which he refers, is published in London.

Until recently I hated Christianity, and through the press I carried on anti-Christian propaganda. While in a hospital an evangelist approached me with a few copies of *The Christian*. I began to hate him, and told him to be off. But he stood firm and implored me to take at least one magazine and read it.

When I was gazing at him, suddenly a remarkable change came over me. I felt that some inner voice compelled me to take the magazine and read it. Oh, what a joyous day! I immediately read a few passages from *The Christian*. I was moved when I read the words of Christ to

Nicodemus: "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." Today, I have experienced this new birth, and I am filled with joy. God has illumined my mind.

The Madrassi youth took us to the Indian pastor, where myself, my wife, and my two daughters accepted Christ as our personal Saviour, and we four were baptized. Now we are able to see with our mind's eye distinctly our names written in the "Lamb's Book of Life."

I thank you, Sir, for this spiritual work which you are doing in India, directly and indirectly. Kindly send me a few more copies of *The Christian*. I am going back to Lahore tonight in great haste. I came here as a sinner, but am going back as a child of God.

May God Almighty bless you and your workers with a crown of life and glory. Kindly pray for me and my family.

School of Hinduism

It is announced that a School of Hinduism under Christian leadership will be opened in Benares in December, and extend through January and February. The school will include a study of the institutions and life of the sacred city of the Hindus: experiences among the throngs of pilgrims during melas, at holy places and seats of sacred learning; classroom lectures by visiting Hindu professors and experienced Christian workers, and the library resources of Hindu schools and colleges. Conducted tours will supplement the work.

An attempt will be made to embody both scientific and Christian attitudes. On a foundation of an understanding of the Hindu religion and culture, the school will attempt to relate the Christian worker to the Hindu in such ways as may promise greater success in the task of evangelism.

—*The Indian Witness.*

Ashram Fellowship

The Secretary of the Kodai-kanal Ashram says that one of the most important parts of the fellowship is that of discussion and study. This year, the discussions centered around "The Place of non-Violence in a World of Conflict"; also non-violence

in the history of the Christian Church. Next year, in accordance with a suggestion of the Madras Conference, the development of Indian thought will be one of the topics of study. This will furnish opportunity for Hindu Christians to make a valuable contribution to the Ashram.

It was voted this year that the Ashram home be known as the "Christa Darsana Ashram," or "the Ashram of the Vision of Christ."

"Servants of India Society"

Last June this Society, India's finest social service organization, completed thirty-four years of its history. It does not strive for numbers, but the magnificent work done is indicated in its 52-page report of last year's activities for the motherland. Those entering the Society take seven vows: (1) My country shall be first in my thoughts, and I will give to her the best service that is in me. (2) I will seek no personal advantage for myself. (3) I will work for the advancement of all Indians, regardless of caste or creed. (4) I will be content with such provision for my needs as the Society is able to make. (5) I will lead a pure personal life. (6) I will not engage in any quarrel with anyone. (7) I will never do anything inconsistent with the aims of the Society.—*Dnyanodaya.*

A Challenge to the Church

In spite of all the new canals, irrigation wells, and other devices that have been brought into service in India during the past century, the increase in the food supply of the nation has not kept pace with the increase in population during the same period. Health measures, famine prevention, sanitation and the peace guaranteed by Great Britain, all have tended to increase the population, and increase the hunger.

Dr. Ambedkar is challenging the Christian Church to appoint a commission of agricultural, economic, social welfare, industrial and educational experts to

study India from the viewpoint of what natural resources there are in the land which can be used in new and undeveloped industries for which there will be a world market; what legal regulations should be made; what "protective" tariffs, if any, would be required; what educational changes should be made to prepare millions of boys and girls for a new industrial life; in fact, the whole needs of a great people embarking into a new world.

Beyond question, this is a large order, but if the Christian Church—the most humanitarian and unselfish body working in India today, and with no personal axes to grind—does not help solve the problem, then who will? asks William W. Reed, of the Methodist Board of Foreign Missions. —*Foreign Affairs.*

The Church Has a Job

Dr. Ambedkar's suggested solution of India's economic problems is in sharp contrast with Gandhi's ideas. While Gandhi envisions India's rural millions remaining in their agricultural villages and adding to their self-sufficiency by the practice of ancient crafts, Dr. Ambedkar sees no economic hope except through a thorough industrialization. He is well aware of the evils that accompany industry in America, and is quite as anxious to avoid them as is Gandhi; but he counts on the development of a social policy in India which, as that country becomes industrialized, shall set up standards and regulations protecting the worker from exploitation and preventing enormous profits from going into private and foreign pockets. Dr. Ambedkar believes India, when she awakes to her situation, can draw upon the two hundred year experience of industrialism in other countries, and thus avoid many of the mistakes and evils; and he is calling on the Christian Church to help. Since it has demonstrated a genuine interest in the welfare of India's people, let it appoint a commission of agricultural, economic, industrial, educational and social wel-

fare experts to study India's industrial possibilities and recommend a comprehensive body of economic and social measures, says Dr. Ambedkar.

—*Christian Century*.

Contrasts in Outcaste Villages

Rev. A. M. Chirgwin of the London Missionary Society, after presenting some contrasts in Africa to show what Christianity has done, has given, in a recent issue of the *Chronicle*, some pictures of India to show that the same process is going on there. Mr. Chirgwin spent a day and a half visiting Chuckler villages in Erode. The leather workers are regarded as belonging to the lowest caste. They are untouchables to the farmers, who control the wells, and are forced to live in unspeakable hovels attached to the caste village, and to do the most menial duties of the community life; the recompense is so meager that they are compelled to live on a very low scale. Their homes are poor huts without windows.

From there he went to see some Christian Chuckler villages, only half a mile away. One could not fail to see they were different. Most of the roofs were of tiles; most of the walls whitewashed; many of the houses had verandas, and were clean. The villagers wore clothes instead of rags; hardly a child had disease due to filth. It had taken forty years to work this transformation, but it was the steady, persistent influence that made the change. One village visited has a building which serves for both school and church; here the children are taught, and the whole village has regular Christian worship. Mr. Chirgwin asked an Indian Christian minister how long it takes, after a village has "come over," before one can see improvements in the home and village life. "Not less than ten years," he said. "But if the Christian influence is maintained and instruction regularly given, the change that takes place will be very great."

The First of Its Kind

The first annual Religious Education Institute of Burma was planned to meet the need for leadership training. The Institute ran concurrently with the annual Bible Assembly for 10 days and then continued for the 10 following days. More than 50 chosen leaders from the religious and school centers of Burma were in attendance the full 20 days. Six courses were offered as follows:

1. Old Testament Teaching Values
2. Methods (Primary Children).
3. Methods (Junior Children).
4. How to Lead a Meeting and Worship.
5. Personal Religious Living.
6. Understanding Our Children.

—*Missions*.

Weaving School in Tibet

A venture in industrial mission work that is much appreciated is the Mission Weaving Technical School at Leh, where Christians and others are taught to weave Himalayan blankets and broadcloth, started last April and proving a success. It will not be long before the sales of pure wool blankets will practically pay for the running expenses of the school. At present, three Christian boys are learning to weave, and when they become competent to manage a loom themselves, they will be taught how to make and assemble a loom with which they can go out to earn their living. It is hoped eventually to have an instructor in the making of Lhasa rugs and carpets. This will be an additional way by which the young people may earn their living.

—*Moravian Missions*.

CHINA

Students and the War

When the war in China started, students were ordered to return to their classes wherever possible. General Chiang made it clear that the students must be preserved for the future. However, this has not meant inaction on the part of the students; relief work has been their special responsibility and

they have taken a noble part, not only administering government funds but giving of their own limited means. Much of their best work is being done along the lines of adult education—in reading, writing and politics. They are teaching the victims of war that they are members of a human family that includes the weak and needy everywhere; that their suffering will surely pave the way for a new and better China. Their aim is the building of a strong and peaceful China for the future. One point has been agreed upon by the great majority of Christian students, and that is that whatever is done must be done without hate in their hearts. One cannot escape the conviction that China is advancing more steadily than before the war began, so that the Japanese, in their determination to destroy China, have, instead, accelerated her growth.

—*World Outlook*.

Communist Change of Heart

Chinese communists have largely changed their front toward Christianity. Instead of manifesting their former hostility, they are giving Chinese Christians unrestricted freedom to distribute the Gospel among their own following, and to evangelize the people wherever they can. One of their generals who had been a bitter foe of Christianity acknowledged his error by declaring that the missionaries of the Gospel had been a great help to the cause of China, and that communists wanted to cooperate with them for the good of the Chinese people.

—*The Lutheran*.

Threat of Death for Christians

The North China *Daily News* for August 4 publishes the following story from Peiping. It was received in Washington, September 7. On a Sunday in August, three truck loads of anti-British pickets surrounded an English Baptist Church in Taiyuanfu during the evening service.

At the conclusion of the service, they arrested and put in

jail the entire congregation of 150 Chinese. After being detained for three days, the women and children were released, while the anti-British Committee informed the missionaries that unless they evacuated, an unpleasant fate, possible execution, would face the Chinese members of the congregation.

In order to save these men from possible torture and death, the missionaries agreed to withdraw, closing the missions and the hospital. They are at present marooned at Shihchiachwang, where they are waiting for the floods to subside.

Christian Books by the Truck Load

The Christian Literature Society built a new depot at Kuming, capital of Yunnan, hoping it might become a distributing center for Christian literature in free China. But the demand for books far exceeded estimates, and the word from Kuming is "Send us books, more and more books." It was of no use to plead with shipping companies, for the one little narrow gauge railway leading to free China can handle only a small fraction of what is required; the port is clogged with freight awaiting shipment.

In desperation, the Bible Society decided to buy a truck and transport the books themselves. The scheme was not without risk. The roads are bad, there is danger of bombing, for the trucks may be mistaken for government ones. Besides, the truck might break down. But the need was urgent, so two truck loads of Bibles, one of Christian literature and one of mission supplies started to cross south and central China.

—*Foreign Affairs.*

Christian Monastery

Dr. Karl Reichelt, a Norwegian scholar, has founded a Christian monastery in China. He is not a monk nor head of any order, but is devoting himself to winning Buddhist priests and monks to Christianity. On a secluded tableland, accessible

only by climbing a long, winding path, he has erected a unique group of buildings, a temple of Christ, a pilgrims' hall and dormitory in the Chinese style of architecture. The most devoted Buddhist monks on pilgrimage from India pass through this hill country from monastery to monastery, and often include a visit to this Christian one. During their stay they receive positive Christian teaching from one who has made a lifelong study of Buddhism. The unique Gospel of Christ is presented in a setting familiar and not alien to them. Already some sixty monks and priests have been baptized. Dr. Reichelt also conducts a school of religion, in which there are forty resident students preparing for service in the Inter-Scandinavian Christian Mission to Buddhists.

—*Watchman-Examiner.*

Bible Training in Shansi

A pastor of the China Inland Mission in Shansi has established a Bible Training Institute on a two-acre site near a river bank. Enclosed within mud walls are rows of rooms, each ten feet square. These simply furnished rooms are the homes of the workers. There is a dining room which also serves as chapel, a library and a classroom.

For six months in the year the premises are empty, the team having scattered in twos and threes, going everywhere preaching the Word.

Since devastation came to Shansi, the team's motto is: "Redeeming the time because the days are evil." Requirements of membership are:

1. A clear experience of conversion.
2. A definite call to preach the Gospel. Preaching is not a means of earning one's living.
3. Willingness to live by faith.
4. Willingness to receive the admonition of fellow workers and to serve the Lord with patience and diligence.
5. Willingness to live a frugal life.
6. An earnest desire for the infilling of the Holy Spirit.

What of Manchuria?

Ever since war clouds passed over Manchuria in 1931, reconstruction has been the order of the day. The Christian Church is finding that it must re-think many problems and meet new situations. This applies alike to Bible Societies. The people of this land are turning to the Bible and God in increasing numbers.

—*Bible Society Record.*

New Dalai Lama

Tibet has been without a sovereign since 1933, when the Dalai Lama died, for the usual divination had failed to produce one that fulfilled all requirements. Tibetans do not believe that their Grand Lama dies, but that from time to time he lays aside his human envelop, to be rejuvenated at a later time. The boy selected must be between four and five years of age, and four were chosen, one each from north, south, east and west. These four have been kept under severe observation for a year. The year has now passed and it is supposed that the proper choice has been made. The boy's parents are plain Tibetan farmers. Mr. F. D. Learner, of the China Inland Mission, asked the privilege of meeting the little new dalai lama, and gave him some Tibetan Gospel text cards which he eagerly accepted.

JAPAN-CHOSEN

The Situation Summed Up

The Presbyterian Survey describes the position of the Christian Church in Japan somewhat as follows: (1) Eighty years of constructive missionary activity has deeply planted the Church of Christ, although it is a minority in numbers. (2) Self-support is the established policy. Most of the outside contributions go to the support of the missionaries. (3) The indigenous workers are adequately trained to meet the ordinary needs of the native churches, but their number is inadequate. (4) Strangely enough, foreigners, because they are foreigners,

enjoy greater consideration than native workers.

Increased missionary activity on the part of Buddhist sects and the phenomenal rise of new, popular cults present serious problems; as does the Sino-Japanese conflict, involving the question of acting as reconciliator when the time comes. Christianity is one of the agencies in Japan, perhaps the only one, which assures to the Japanese a sense of fellowship with the rest of the world.

Expurgation of Christian Year Book

All foreigners are conscious of ever-growing restrictions. The most outstanding instance of increased censorship is the expurgation of the 1939 *Japan Christian Year Book*. Eight pages had to be cut out before the book could be sold and distributed by the Christian Literature Society. The first deletion dealt with "The Year 1938 in Japan: A General Survey," and evidently reported matters in relation to the war in China which are not current news here. The second eliminated the introduction and first few paragraphs of a paper on "Social Conditions and Work"; and the third removed the opening section of an article on "Relations to the Non-Christian Faiths of Japan," the latter one of several by delegates from this country to the Madras Conference dealing with Christianity's position in the empire. Possibly the book will be thereby made more valuable than before in that true conditions will be revealed.—*Christian Century*.

Courting Islam

Reports of the spreading influence of Islam in Japan appear to be exaggerated. A mosque in Kobe and a mosque and school in Tokyo have been erected, but these minister primarily to non-Japanese Mohammedans resident in Japan. Some disaffected Christian converts have gone over to Islam, but Dr. Kagawa says they are attracted by the lower moral standards of that religion. The high standards of personal purity maintained by

Japanese Christians preclude the idea of large numbers of them becoming Mohammedans. Although General Sadao Araki, Minister of Education and a leading nationalist, is reported to be encouraging the spread of Mohammedanism, the divergence between the rigid monotheism of Islam and the polytheistic teachings of the Japanese national cult make this seem improbable. Japan's interest in Islam is undoubtedly motivated only by considerations of world trade and foreign policy.

Leadership Training

A full summer of leadership training conferences for the moral, spiritual and physical training of Japanese youth opened July 15 at Camp Seisen Ryo, the Japanese Brotherhood of St. Andrew's newly established leadership training camp on the slope of Mt. Yatsugatake, Kiyosato. It is noticeable that a distinguished group of leaders was secured as instructors; and that there was active cooperation, not only of all youth leaders but of the lay university professors and others from 10 of Japan's leading universities and colleges.

The actual Brotherhood conferences operate in three sections—college and business age young men, boys of middle school age, and a third for rural young men. Each of these sections has over 100 members especially selected and invited for their promise of leadership ability.

—*The Living Church*.

Mission to Koreans Opened in Kyoto

A new mission to Koreans has just been opened in Kyoto by Rev. H. Koshiba, rector of St. John's Episcopal Church in that city. He has a nucleus of 37 men, who meet in a little rented house every Wednesday night, for the purpose of studying primary school subjects. He has four teachers for his little night school: himself, an Imperial university student, a preparatory school student, and a young lady. He is hoping that this

work may expand eventually to include work for Korean women and children as well.

This is the third Episcopal Mission for Koreans in Japan, and has been opened entirely on the initiative of Mr. Koshiba. A recent survey made by Mr. H. Mitsui of Keijo, Korea, a Japanese, reveals that there are more Koreans of Christian faith than all other religions combined, and more than twice as many Christians as in Japan proper.—*The Living Church*.

ISLANDS OF THE PACIFIC

Malay Boys' School

The Methodist Mission has formally opened a new Boys' School at Sentul, a suburb of the capital of the Federated Malay States. This is a further step in the educational program for Malaya. The new school was built at the request of the Selangor government and as a branch of the Kuala Lumpur Methodist School. It will accommodate 250 pupils, and is the first unit of a larger institution that it is hoped may be erected on the same grounds. It also is designed to relieve the overload of the Kuala Lumpur School, which has an enrollment of nearly 1,600 students, representing all the races and creeds in that city. Religious instruction is carried on by the school in the Christian faith, and last year during a special emphasis week, nearly four hundred boys submitted their names for Christian decision.

—*Christian Advocate*.

Igorots Save the Day

The Episcopal Mission School at Sagada, P. I., would have been closed when cuts were made in appropriations, had not the Igorot industries provided a way to continue. These industries were begun in 1932 with the weaving of *abaca*, a native fiber commonly known as Philippine hemp. At first there were only two looms, and the girl pupils did all the weaving; later, the women of Ili were employed and now 19 women and girls are at work. They make bags, pocket books, book covers, luncheon

sets, rugs and other useful articles in various colors. Success in the sale of the articles is partly due to the original designs and painstaking hand work, which the Igorots have learned by patient practice. There is a considerable sale in the United States.

Part of the earnings of the industry has been used, at Bishop Mosher's suggestion, to improve the building in which the work is done. More and larger windows have been installed, and dormer windows have been put in the third story.

—*The Living Church.*

"New Life" in the Philippines

Philippine Christians also have a New Life Movement, which is based on twelve points, given below:

1. I shall let God direct my acts, my thoughts, my will, all day.
2. I shall spend my life helping the world's acute need, and sacrifice selfish advantage.
3. I shall give an hour a day for prayer and Bible study.
4. I shall have daily family worship and shall attend church.
5. I shall keep my soul full of love and free from prejudice.
6. I shall be absolutely honest.
7. I shall be absolutely pure.
8. I shall courageously oppose harmful customs.
9. I shall work for a juster social order.
10. I shall be as pacifist as Christ was.
11. I shall seek ways to share all my best with others.
12. When I am sure others are wrong, I shall stand alone by Christ, always radiant with love.

These are printed on a card, ten by twelve inches, suitable for hanging in the home.

—*Dnyanodaya.*

MISCELLANEOUS

World Council in 1941

The administrative committee of the proposed World Council of Churches has announced that the first meeting will be held in the United States in September, 1941. This committee of the Council's provisional body met last summer in Utrecht, Holland. At this time, a confidential report on the international situation, prepared by a group of 30 experts, was presented. This

report recommended that certain immediate steps be taken in view of the present international tension. One of these steps, it was revealed, urged strict avoidance of any "unconscious furthering of propaganda."

Committee members described the report as going far beyond any preceding ecumenical conference in formulating definite principles to be observed in inter-state relations, as well as in concrete suggestions for church action. —*The Living Church.*

Americans in Other Lands

Based on the number of passports issued by the Department of State as summarized in *The New York Sun*, nearly 350,000 American citizens are living in foreign lands. More than 175,000 are in Canada, 80,000 are in Europe while the remainder live in Asia, Africa, South America and the Islands. Countries like Italy, England, and France have large colonies of permanent American residents. The 350,000 total does not include the enormous army of American tourists.

These figures should be studied with concern especially by people who do not believe in world missions. Here is an army of Americans, temporarily visiting or permanently residing in foreign lands. What impression do they convey of American culture and ideals? Too often the reputation of America for good neighborliness, brotherhood, international idealism and world friendship suffers irreparably in their hands. In contrast to that large army should be contrasted the small company of 15,000 American foreign missionaries. They present to the world what is best and finest in American life. They are in foreign lands not to get something for themselves but to give something to others, not to exploit but to share the Gospel of Christ and to lift people to a higher and more abundant life.

Leaving out of consideration the underlying spiritual motive of Christian missions, the total cost of the American foreign mission enterprise is cheap as a

constructive influence to counteract the degrading, demoralizing, disillusioning contribution too often made by Americans as residents or tourists in other lands.

In a real sense every bearer of an American passport, whether he intends it or not, is a foreign missionary. —*Missions.*

Some Interesting Figures

The 46th annual session of the Foreign Missions Conference of North America met in Swarthmore, Pa., on June 6, and announced some interesting facts in regard to missionary activity.

Protestant missions have grown rapidly in foreign lands but have fallen off in home countries. In 1925, there were 3,565,443 Protestant communicants in mission lands and slightly over 8,000,000 who were baptized and under instruction. In 1938 the number of communicants had jumped to 6,000,000 and 13,000,000 baptized Protestants.

In 1911, there were 351 more ordained missionaries in foreign service than ordained native ministers. Last year there were 10,271 more ordained native ministers than foreign missionaries. This shows a decided shift from the foreign to the home control of Christian work.

The business of Protestant missions in 1938 represented \$60,000,000. Of this amount \$28,738,790 was raised on the mission field, and the remainder was provided by the Canadian and American churches.

There is one Christian for every 84 people in Asia; one for every 28 people in Africa; and one for every four people in Oceania. The high proportion in the last is due to the large membership of the Roman Catholic Church in the Philippines.

World Council of Churches

Among recent additions to the membership of the World Council of Churches, which now has a total of 54 members, are: The Church of Scotland, the Episcopal Church of Scotland, the Presbyterian Church of England, the Congregational Union of England and Wales, the Congregational Union of South Africa, the Seventh Day Baptist Churches of the U. S. A., the Anglican Church of the West Indies, and the United Presbyterian Church of North America.

It is planned to hold the first World Council meeting in the United States in September, 1941.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

The African Today and Tomorrow. By Diedrich Westermann. Foreword by the Rt. Hon. Lord Lugard. 355 pp. \$3.00. Oxford University Press. London and New York. 1939.

As one of the results of the conference held by the International Missionary Council at Le-Zoute in Belgium some ten years ago, the International Institute of African Languages and Culture came into being. The author of this very important volume is one of the directors of the Institute and one of the outstanding authorities on African ethnology and history. He first went to the Dark Continent as a missionary and has not lost his primary interest. Possessed of the key to the insight into the life and thought of the African, namely a thorough knowledge of the chief languages, Professor Westermann writes with authority. "It would be presumptuous," says Lord Lugard, "for me to praise" a book packed full with such accurate information. The author tells of the anthropological background of man and race in Africa. We have observations on the Negro mind, the economic basis of life, of arts and crafts; then illuminating sketches of family life, the contacts of old and new governments, the supernatural world, education and missions, language and education. The two final chapters deal with the disintegration and reintegration due to the clash of races.

The book is almost indispensable to all missionaries in pagan Africa. It does not deal primarily with those vast regions of North and East Africa which are Moslem, except that (pp. 272-281) the author tells how Islam entered and how far this

religion and culture were a blessing and a curse. He says: "Islam has had a far-reaching civilizing influence. It has given the African a greater self-possession and a sense of security in his outlook. It has done away with many horrors such as human sacrifice and cruel ordeals. The misuse of alcohol has diminished. In the larger towns of the Sudan, Islam has created centers of Mohammedan learning." On the other hand, he writes: "The position of women is in no way better in Islam than with pagans. For the advancement of moral and physical cleanliness, hygiene and the combating of disease Islam has done nothing. Today in Africa it is sterile. Its atmosphere is that of stagnation. The spread of Islam in Africa will lead the development of the Africans into a blind alley. It cannot give to the African the same new power as Christianity because its roots are not deep enough in truth and it does not possess the same capacity for growth" (pp. 280-281). These are weighty and authoritative words.

Regarding the native capacity of the Negro and his artistic skill, Professor Westermann says, "It has not been proved that the Negro (child) in general intelligence and educability is substantially inferior to the white child." Yet the author shows how the emotional character of this race requires a different approach in education and training. In the chapter on the supernatural the author agrees with Wilhelm Schmidt and others that throughout all Africa "there is to be found the belief in a high god or Supreme Being" who is the creator of

heaven and earth and of man.

There is an extended bibliography, two sketch-maps and several excellent photographic illustrations. Altogether, here is a book to possess, to read for delight and use for reference.

SAMUEL M. ZWEMER.

American Tomorrows. By Wayne C. Williams. 192 pp. Fleming H. Revell Co. New York. 1939. \$1.50.

Mr. Williams is a prominent lawyer on the staff of the State Department in Washington and an active member of the Methodist Church. As the goals of America are a political democracy, he lists an ethical society of brotherhood, an economic society with well being and security for everyone, a parliament of man to settle disputes around a common council table, and a spiritualized race of men. He emphasizes education and religion among the means of attaining these goals. He writes rather rhetorically, with enthusiastic advocacy of American democracy and institutions, and closes his book with the declaration that "America can live for hundreds and thousands of years—but not without God."

ARTHUR J. BROWN.

Through Tragedy to Triumph. By Basil Mathews. 195 pp. Cloth, \$1.00; paper, 60 cents. Friendship Press, 150 Fifth Avenue, New York City.

"Through Tragedy to Triumph," written at the special request of missionary societies both in North America and in Great Britain, will be widely read by men and women in our churches this winter. It is a popular summary of the forces and issues in our world today in the midst of which organized

Christianity must contend for its life.

There is no doubt left in the reader's mind by the author as to the ultimate fulfilment of God's redemptive purposes through a united world fellowship of Christian believers. For this reason, Mr. Mathew's book is a much needed tonic. It depicts our world with realism and candor. These are tragic and ominous days. Sinister pagan forces and idolatries assail the Christian revelation and all that for which the Christian Church, as the incarnate body of Christ in the world, courageously stands. But the end is not yet. Through tragedy we steadily move on to triumph. By many thrilling accounts of all that is going on beneath the surface of things in every area of the world's life and thought, Mr. Mathews gives us a fresh and heartening impression of Christianity's vitality and of the spiritual resources of Christian groups in most remote places.

Mr. Mathews for many years has been a keen student of world affairs and has had unusual opportunities for keeping in close touch with the growth and with the problems of Christian churches in every part of our world. Ten years ago he was a delegate to the International Missionary Council meeting in Jerusalem and later interpreted this Conference to American churches in his book entitled, "Roads to the City of God." Now, as a delegate to the Madras meeting of the International Missionary Council, held last December, he has given us this heartening and challenging portrayal of "The World Church in the World Crisis." Few other students of the Christian world mission have a more intelligent insight into the underlying issues now calling for Christian interpretation and solution, and no author of missionary books has a more facile pen or greater faith in the ability of Christian groups to think and act together.

The final chapter is faith's Hallelujah Chorus, "The Distant Triumph Song." Many members of American churches will nat-

urally want to secure the complete reports of the Madras meeting now being published in a series of seven volumes and no better, more important reference material supplementing Mr. Mathew's presentation is available anywhere. For those leading discussions on the post-Madras missionary challenge, these seven volumes will be indispensable. But for the many who are interested chiefly in an up-to-date and challenging interpretation of the whither bound of world protestantism, "Through Tragedy to Triumph" will prove both interesting and satisfying. It easily lends itself to individual reading or group discussion. Ministers will find it rich in suggestions and material for their next so-called "missionary sermon."

MILTON STAUFFER.

Das Wunder der Kirche unter den Völkern der Erde: Bericht über die Weltmissions-Konferenz in Tambaram 1938. Unter Mitarbeit von: D. S. Knak, D. Dr. C. Ihmels, Dr. K. Hertenstein, Dr. W. Freytag, etc. 212 pp. RM. 4.20. Herausgegeben von Professor D. M. Schlunk. Evangelische Missions Verlag, Stuttgart.

German delegates, although in a small minority, played a large and important part in the International Missionary meetings at Edinburgh and Jerusalem. They were a bulwark against "Modernism" in the missionary message and were referees in many important aspects of the science of missions. Here we have the recent Madras meeting, held at Tambaram, as described by twelve outstanding missionaries and administrators of the German churches. Dr. Martin Schlunk contributes a general account and is editor of the volume before us. Twelve chapters discuss the themes: The Message, The Church, The Historical Basis of Missions, The Christian Message in Its Present Environment (by Dr. Knak, pp. 74-89); Ambassadors of Christ, The Inner-life of the Church, The Ministry, The Church and Financial Support, Church and State, Church Union (by Dr. Hartenstein); Africa, India, and what Tambaram teaches. It is natural

that Africa and India, where the Germans have labored so long and so successfully, receive special attention. We have here constructive criticism as well as information and all of the chapters are worthy of careful study. A map of the world, showing the distribution of the delegates to this world conference and two score of excellent illustrations, help to make the volume attractive. But most important for Anglo-Saxon readers is the chapter on *Die Kirche und die Weltliche Mächte* by Dr. Knak, together with the caveat or explanation of the German delegates regarding the missionary message as adopted by the Council. This is found also in the official report of the Tambaram gathering and should not be overlooked. It emphasizes the eschatological and christological standpoint of our German brethren. There is little sympathy with a so-called "social-gospel" nor for the identification of social and moral progress with the Kingdom of God. They conceive the real task of the Church to be by Word and deed, to bear daily witness to Jesus Christ as only Saviour and to proclaim His atoning death until He comes again.

S. M. ZWEMER.

Turgut Lives in Turkey. By Nezahet Nurettin Ege. Illustrated by Theresa Kalab. 8vo. 230 pp. \$1.50. Longmans, Green & Co. New York. 1939.

American boys and girls will find this story interesting, for Mrs. Ege describes briefly a boy's life in modern Turkey—the contacts with schools, bazaars, mosques, home life, festivals, farms, factories and various experiences in Istanbul and on the Bosphorus. The boys, Turgut and Sami, and the girls, Sevim and Sura, are really too perfect to be true to life, and the life described, as experienced in Turkey, is very different from that pictured by most writers who are familiar with Moslem homes, schools and religion. The story is not written from a Christian viewpoint but the characters are friendly and not very different from the best type of American boys and girls.

Suffering: Human and Divine. By H. Wheeler Robinson, D.D. Introduction by Rufus M. Jones. 230 pp. \$2.00. Macmillan Company, New York. 1939.

In a world such as ours today the message of this interesting volume is timely. The problem of suffering was difficult enough for Job and his friends, or for the writer of the 73rd Psalm. Today it is vaster and more complex. Nature has revealed its mysteries to a large extent, but is still "red in tooth and claw." Humanity suffers today as never before and corporately from social, economic and international injustices. The immensity of space seems to put God further away, and the mathematical regularity of law leaves no room for miracle or prayer — so men tell us. The author stands on the rock of Revelation and interprets suffering, not as a problem only, but as a problem with a solution. The main factor is sin. To Saul the Jew, suffering was a problem; to Paul the Christian it became a privilege. The twelve chapters are of unequal value and the latter are more evangelical than the earlier ones. There are traces of a modernistic attitude toward the Old Testament, but generally the book speaks with deep religious insight and clear understanding of what Christ's suffering meant for Him and for us.

This is a book worthwhile for the devotional shelf in every Mission station. Here is the author's conclusion of the whole matter: "Suffering must be interpreted from within the creative fellowship with God through Christ. This enables the believer to welcome even suffering as divinely given opportunity. Through suffering, we learn both humility and sympathy with others and we have the opportunity to give effective witness to our faith. Fellowship with Jesus implies 'cross-bearing' with Him." S. M. ZWEMER.

New Books

Among the Zulus. Etheldred Waddy. 16 pp. 3d. S. P. G. London.

American Tomorrows. Wayne C. Williams. 192 pp. \$1.50. Revell. New York.

Arrows of the Lord. Leland Wang. 119 pp. 1s. Marshall, Morgan & Scott. London.

African Women—A Study of the Ibo of Nigeria. Sylvia Leith-Ross. 368 pp. 15s. Faber and Faber, Ltd. London.

Builder of Dreams. Ruth Carver Gardner and Christine Coffee Chambers. 200 pp. \$1.00. Boardman Press. Nashville.

Bridge-Building in South Africa—Lessons on the Work of the Church. Picture Sheets. 70 pp. 1s. 1d. S. P. G. London.

Bridging the Gulf—Pictures of the Work in South Africa. Daphne Lambart. 83 pp. 1s. S. P. G. London.

Book of Worship for Villages Churches. Edward K. Ziegler. 130 pp. Agricultural Missions Foundation. New York.

Chinese Industrial Cooperatives. General Report. 31 pp. Chinese Industrial Cooperatives. Hong-kong, China.

The Course of Christian Missions. (Revised Edition.) William Owen Carver. 320 pp. \$3.00. Revell. New York.

Day Dawn in Yoruba Land. Charles E. Maddy. 218 pp. Broadman Press. Nashville.

Directory of Protestant Missions in China. 68 pp. North China Daily News & Herald. Shanghai.

Everyday Life in South Africa. Two Outline Friezes. 1s. S. P. G. London.

The Frozen Guest—A Play in Two Acts. D. Austen-Leigh. 40 pp. 6d. S. P. G. London.

Frontiers of American Life. Pamphlet. Mark A. Dawber. 61 pp. 25 cents. Home Missions Council. New York.

Grace Triumphant. A. W. Baker. 316 pp. 3s. 6d. Pickering & Inglis. London.

Hinduism or Christianity. Sydney Cave. 237 pp. \$2.00. Harper Bros. New York.

Fannie E. S. Heck. Mrs. W. C. James. 192 pp. 60 cents. Boardman Press. Nashville.

Life and Letters of Walter W. Moore. J. Gray McAllister. 576 pp. \$2.50. Union Theological Seminary. Richmond, Va.

One in Worship. H. P. Thompson. 72 pp. 6d. S. P. G. London.

Over the River—Six Story Lessons for Little Children, with Outline Pictures. 48 pp. 9d. S. P. G. London.

Suffering: Human and Divine. H. Wheeler Robinson. 230 pp. \$2.00. Macmillan. New York.

See Africa. Illustrated Leaflet. 16 pp. 2d. S. P. G. London.

Sketches from Penhalonga. Reginald Smith. 60 pp. 1s. S. P. G. London.

Through Tragedy and Triumph. Basil Mathews. 196 pp. \$1.00, cloth; 60 cents, paper. Friendship Press. New York.

Worship on Great Days. A Book for Boys and Girls. By a Sister of C. S. M. V. 72 pp. S. P. G. London. 1939.

The World Friendship Room. Nan F. Weeks. Illus. 83 pp. 35 cents. Boardman Press. Nashville.

Livingstone. R. J. Campbell, D.D. Illus. 256 pp. 2s. 6d. Livingstone Press, London.

John Williams Sails On. Cecil Northcott. Illus. 255 pp. 5s. Hodder & Stoughton, London.

Kohila. Amy Carmichael. Illus. 187 + 99 pp. 5s. S. P. C. K., London.

The Land of the Gold Pagoda. F. Deaville Walker. Illus. 152 pp. 1s. Cargate Press, London.

Yesterdays in Persia and Kurdistan. Frederick G. Coan. xvi + 284 pp. \$2.50. Saunders Studio Press, Claremont, Calif.

Akiga's Story. Translated by Rupert East. Illus. xv + 436 pp. Oxford University Press, London.

The Exploitation of East Africa. R. Coupland. 507 pp. 25s. Faber and Faber, London.

The Cape Coloured People. J. S. Marais. Map. 296 pp. 12s. 6d. Longmans, London.

A History of Brazil. João Pandiá Calogeras. xxviii + 374 pp. \$5.00. University Press, Chapel Hill, North Carolina.

Inside Asia. John Gunther. xii + 599 pp. \$3.50. Harper, New York. 12s. 6d. Hamish Hamilton, London.

Pioneers of Religious Education. T. F. Kinloch. vii + 144 pp. 3s. 6d. Oxford University Press, London.

Fighting Africa's Black Magic. Madge H. Morrill. 155 pp. \$1.25. Pacific Press Publishing Asso., Mountain View, Calif.

Today in Manchuria. T. Ralph Morton. Map. 128 pp. 2s. 6d. Student Christian Movement Press, London.

The Friendly Missionary. Nina Mullen. 20 pp. 25 cents. Friendship Press, New York.

Mohammed. D. S. Margoliouth, D.Litt., F.B.A. vi + 151 pp. 5s. Blackie, London.

Israel's Mission to the World. H. H. Rowley, D.D. vii + 136 pp. 3s. 6d. Student Christian Movement Press, London.

The White Man's Burden. William Paton, D.D. 77 pp. 1s. 6d. and 2s. 6d. Epworth Press, London.

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HAVE YOU READ?

THE LIFE OF GEORGE BOWEN OF BOMBAY

By ROBERT E. SPEER

The biography of a remarkable missionary whom the (then) Prince of Wales visited in Bombay at the request of his mother, Queen Victoria.

What some readers say of this book:

Robert Speer's "Life of George Bowen of Bombay" is one of the richest of missionary biographies.

DR. J. LOVELL MURRAY, Director of the
Canadian School of Missions, Toronto.

What a life! He was old enough to know why he went, and bad enough to know the meaning of salvation. One by-product of his experience was his wonderful humility—nothing in the show window and himself in the remote background. It is inspiring.

DR. GEORGE P. PIERSON, *formerly of Japan.*

We must all be grateful for this revealing of the main-springs of Bowen's character, his abiding faith in God, his earnest purpose to be a true and faithful follower of Jesus Christ; and his deep-seated conviction that the Gospel of Christ could meet the religious needs of India's people.

WILLIAM HAZEN,
Missionary in Sholapur, India.

A biography of one of the saintliest figures of the nineteenth century. I could not put the book down. There is a fascination and a depth in this man's soul which held me in devout attention. I found myself marking his moving sayings which would serve as starting points for chapel talks. He

was so far-sighted and so deep-seeing!—the former because the latter. If one wants to sum up the interests of our students today—Biblical, social, theological—Bowen is a representative figure. And what a lesson in apparent failure! . . . I feel strongly that every student and alumnus of our Seminary needs this book. What better book to lead them to feed on the Bible. One hears so much "vestibule religion"—men pointing to the door and taking their people as far as the threshold, but no opening up of the treasures within the Father's House. Read the topics of current sermons, and Bowen's expositions are precisely what Christians need in order to grow from puerility into spiritual maturity. Here is no adolescent, but a *man* in Christ. This is no volume to be read and dismissed, but to be marked and to be turned to repeatedly.

HENRY SLOANE COFFIN,
President of Union Seminary.

The Memoirs of George Bowen will continue to be for years to come a searching manual of devotion. He has set before me an ideal which few could attain; his life is a scathing rebuke to our ease, comfort, self-indulgence and inefficiency.

J. ROSS STEVENSON,
President Emeritus, Princeton Seminary.

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THE MISSIONARY REVIEW OF THE WORLD

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Charles W. Posnett

The Pueblo Indian Religion

Review by G. E. E. Lindquist

The Youth Movement in China

Samuel S. Chang

Impressions of Buddhism in Japan

Winburn T. Thomas

Dates to Remember

December 10—Universal Bible Sunday.

January 12-16—Annual Meeting—Home Missions Council and the Council of Women for Home Missions. Indianapolis, Ind.

December 27 to January 1—Student Volunteer Convention, Toronto, Canada.

Personal Items

The Rev. Frederick W. Cropp, D.D., has been elected a general secretary of the American Bible Society, to share with Dr. Eric M. North the oversight of the Society's world-wide work. He will have special responsibility for Scripture distribution in the United States. Dr. Cropp was graduated from the College of Wooster, Ohio, and Princeton Theological Seminary. In 1929 he became pastor of the historic First Presbyterian Church of Wheeling, West Virginia. He has been a successful leader of youth conferences for the Board of Christian Education of the Presbyterian Church, and for his services under the Red Cross during the Ohio River floods he was given the Distinguished Service award in the field of religion.

Mr. Kenneth G. Grubb, recently one of the associates of the World Dominion Movement of London, has been appointed by the British Government one of the supervisors of the Ministry of Information set up in connection with the war. Mr. Grubb's knowledge of various languages and his acquaintance with conditions in many lands will enable him to render valuable service in this position.

Dr. and Mrs. T. A. Lambie, recently of Ethiopia, have returned to missionary service in the Sudan, under the Sudan Interior Mission of which he has been a Field Director. Dr. Lambie who became an Ethiopian citizen in 1934 has had his American citizenship restored.

Dr. Paul C. Payne, pastor of First Presbyterian Church of Ithaca, N. Y., has been elected general secretary of the Presbyterian Board of Christian Education, to succeed the late Dr. Harold McAfee Robinson. Dr. Payne has had national recognition as a leader in Christian education, as chairman of the Standing Committee. Fifty per cent of the officers of his church in Ithaca are faculty members of Cornell University, and more than fifty per cent are students and faculty members.

Mr. S. E. Hening, author of "The Life of Christ in Simple Language," has been elected treasurer of the American Baptist Home Mission Society. While representing the International Committee of the Y. M. C. A.

in China, Mr. Hening was engaged in the publication and distribution of the Bible and at the close of the World War, directed Bible distribution among Russian priests and other exiles.

Miss Dorothy A. Stevens is the new Secretary of Missionary Education of the Northern Baptist Convention, succeeding Dr. William A. Hill who retired in August.

Rev. C. S. Chung has been elected Bishop of the Korean Methodist Church, succeeding the late Bishop C. O. Kim. His basic training was received in close association with pioneer missionaries.

Obituary Notes

The Rev. Ernest A. Yarrow, for the past eleven years field representative of the Hazen Foundation and formerly general manager of the Caucasus Branch of the Near East Relief, died in Middletown, Connecticut, on October 26 at sixty-three years of age. Mr. Yarrow was graduated from Mt. Hermon School for Young Men, from Wesleyan University in 1902, and later from the Hartford Theological Seminary. For about ten years he was a missionary in Turkey under the American Board of Commissioners for Foreign Missions. For five years after the World War he gave his services to the American Red Cross, with headquarters at Tiflis, Russian Caucasus. For his relief work in Northern Persia that government decorated him with the Star of the Order of the Sun and Lion.

The Rev. Samuel A. Moffett, D.D., for forty-eight years a missionary to Korea under the Presbyterian Board of Foreign Missions, died in Monrovia, California, on October 24 at the age of seventy-five. Dr. Moffett was a remarkable man and a very effective missionary. More than any one else, he was responsible for the adoption of the so-called "Nevious Method" which made the Presbyterian Church in Korea an intensely Biblical, evangelistic, self-supporting and self-governing Church. He was for some years the president of the Union Christian College in Pyongyang but retired from active service about ten years ago and later moved to California. His brother the Rev. Thomas C. Moffett, D.D., formerly one of the secretaries of the Presbyterian Board of Home Missions, is now secretary of the Commission on the Indians of Latin America.

Rev. Charles E. Patton, D.D., retired Presbyterian missionary of more than 37 years' experience in China, died on October 7, in Pasadena, California. After eight years in general evangelistic and educational work in Canton, Dr. Patton was assigned the

task of opening a new work in Kowchow. Later he served in various executive capacities, including that of Vice-president of the China Council, and Secretary of the China Famine Fund.

Mrs. Katherine S. Westfall, recently executive secretary of the Woman's American Baptist Home Mission Society, died at her home in Hollywood, California, on October 9. Her first interest in missionary activities began in Sunday school with support of a Burmese girl. Mrs. Westfall was an active leader in various denominational and interdenominational boards and committees until she retired in 1937.

Rev. M. L. Vaughters, D.D., American Bible Society agent among Colored people, with headquarters in Houston, Texas, died on September 2. He was responsible for supplying the Scriptures to Colored people in Texas, Louisiana, Arkansas, Oklahoma and Kansas, until he retired ten years ago.

Rev. Wilson Stitt, Ph.D., Presbyterian home missionary, died at the age of 76 on September 8 at his home in French Creek, West Virginia. His twenty-five years of ministry were devoted to the home missionary cause, for which he was given a medal of honor by the Presbyterian Church.

The Rev. R. F. Lenington, D.D., Professor of Church History in the Theological Seminary of the Presbyterian Church of Brazil at Campinas, Sao Paulo, and executive secretary of the Central Brazil Mission, died in Sao Paulo on October 19. Dr. Lenington, the son of missionaries in Brazil, was born there in 1871 and after his graduation from Illinois College and McCormick Seminary, Chicago, he returned as a missionary in 1896. For many years he was engaged in evangelistic work but in 1931 became a member of the faculty of the Theological Seminary in Campinas. Dr. Lenington's brother, Rev. George C. Lenington, is working with the Foreign Mission Board of the Reformed Church in America.

Florida Chain of Missionary Assemblies

City	Date, 1940
Jacksonville	Jan. 23-25
Daytona Beach	Jan. 24-26
Miami	Jan. 27-31
Ft. Lauderdale	Jan. 28-30
Palm Beaches	Jan. 31—Feb. 2
Orlando-Winter Park	Feb. 3-7
Deland	Feb. 4-7
Ft. Myers	Feb. 7-9
Winter Haven	Feb. 10-13
Lakeland	Feb. 10-13
Tampa	Feb. 13-15
Sarasota	Feb. 15-16
St. Petersburg	Feb. 17-22
Clearwater	Feb. 18-21
Tallahassee	Feb. 25-26
Quincy	Feb. 25-26

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, Editor

VOL. LXII DEC., 1939 No. 12

Publication and Business Office—
Third and Reilly Sts., Harrisburg, Pa.
Editorial and Executive Office—
156 Fifth Avenue, New York City.
Entered as second-class matter at
Post Office, Harrisburg, Pa., under
Act of March 3, 1879.
25 cents a copy—\$2.50 a year.
Foreign Postage, 50 cents a year.
Published monthly, except August.
All rights reserved. Copyrighted 1939.
British agents—Marshall, Morgan
and Scott, 12 Paternoster Buildings,
London, E. C. 1 shilling per copy,
10 shillings a year.

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LISHING CO., INC.

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Editorial Chat

FAREWELL

* In some cases the unbelievable not only seems possible but inevitable. THE MISSIONARY REVIEW OF THE WORLD, after sixty-two years of continuous service, in spite of many obstacles and influences that at times seemed to threaten its existence, is to be discontinued with this present December issue. We have stated the case as clearly as we could in our Editorial Topics (page 531). We can only say that this course seemed to be the one in the line of God's leading. We did not believe it would be honoring to Him and His great cause of world evangelism that THE REVIEW should either go into debt or cease to serve effectively. Therefore THE REVIEW, as an evangelical world-wide missionary advocate and organ of the whole Christian movement, closes its career.

* * *

There are some fine opportunities offered that we cannot now accept—such as publishing articles to review the present missionary situation—and there may be obligations to authors and publishers that we cannot now fulfil. If all of our readers, and others who value THE REVIEW, had been regular subscribers this step (of discontinuing publication) might have been avoided; but many have received its help through libraries and friends who have not helped to finance the publication. In many cases this has been inevitable. We are thankful for all the ways and channels that have enabled us to serve Christ and His workers at home and abroad.

* * *

Our obligations to subscribers for unfilled subscriptions will be met by

Keep Us Building

We would be building; temples still
undone;
O'er crumbling walls their crosses
scarcely lift;
Waiting till love can raise the broken
stone,
And hearts creative bridge the hu-
man rift;
We would be building, Master; let
Thy plan
Reveal the life that God would give
to man.

Teach us to build; upon the solid
rock;
We set the dream that hardens into
deed,
Ribbed with the steel that time and
change doth mock;
The unfailing purpose of our
noblest creed;
Teach us to build; O Master, lend
us sight
To see the towers gleaming in the
light.

O keep us building, Master; may our
hands
Ne'er falter when the dream is in
our hearts,
When to our ears there come divine
commands
And all the pride of sinful will de-
parts;
We build with Thee, O grant endur-
ing worth
Until the Heav'nly Kingdom comes
on earth. Amen.

(1) supplying *The Evangelical Christian and Missionary Witness* (published in Toronto, R. V. Bingham, Editor); or (2) if preferred, *The International Review of Missions* (published in London, Wm. Paton, Editor); or (3) making a cash refund to those requesting it at 20 cents per month for each issue of THE REVIEW still due on prepaid subscriptions. In order to make it unnecessary for every subscriber to write us, we have planned, unless notified otherwise, to send *The Evangelical Christian* to subscribers other than libraries, and *The International Review of Missions* to libraries. Acceptance of the above proposal will be appreciated, as it will continue the ministry of a missionary magazine to subscribers, and obviate the costly necessity of making small cash adjustments. The options (except for foreign subscriptions) expire on December 31, 1939, as it will be necessary to close the business of THE REVIEW at that time. American subscribers will receive sample copies of *The Evangelical Christian* before December 31.

* * *

Our deep gratitude goes out to our subscribers for their friendly cooperation and interest during the past years. Many have expressed their hearty appreciation of THE REVIEW and their sorrow that they can no longer continue to receive inspiration from it. The following are among the letters recently received:

"I wish to express my appreciation

for the children's stories that have appeared in THE REVIEW. My own children have enjoyed them thoroughly. They have been well written and have presented a nice variety of themes.

"The whole REVIEW is choice reading and a real inspiration."

MRS. M. W. DOUGHERTY.
Morning Sun, Iowa.

Book Reviews

Christian Living in Our Community.
Graded Studies. By Mary C. White
and Mildred F. James.

Old Testament Studies and You. By
Mary C. White. Cloister Press.
Louisville, Kentucky. 1939.

These are suggested practical Bible studies for Fifth and Seventh Grades in church schools—for pupils and teachers. They are prepared for Protestant Episcopal churches, with stories for the pupils. The authors accept without question the positions taken by modern critics so that the weak points must be guarded against.

Believers and Builders in Europe.
By Emma Parker Maddry. Illus.
Paper. Broadman Press. Nash-
ville. 1939.

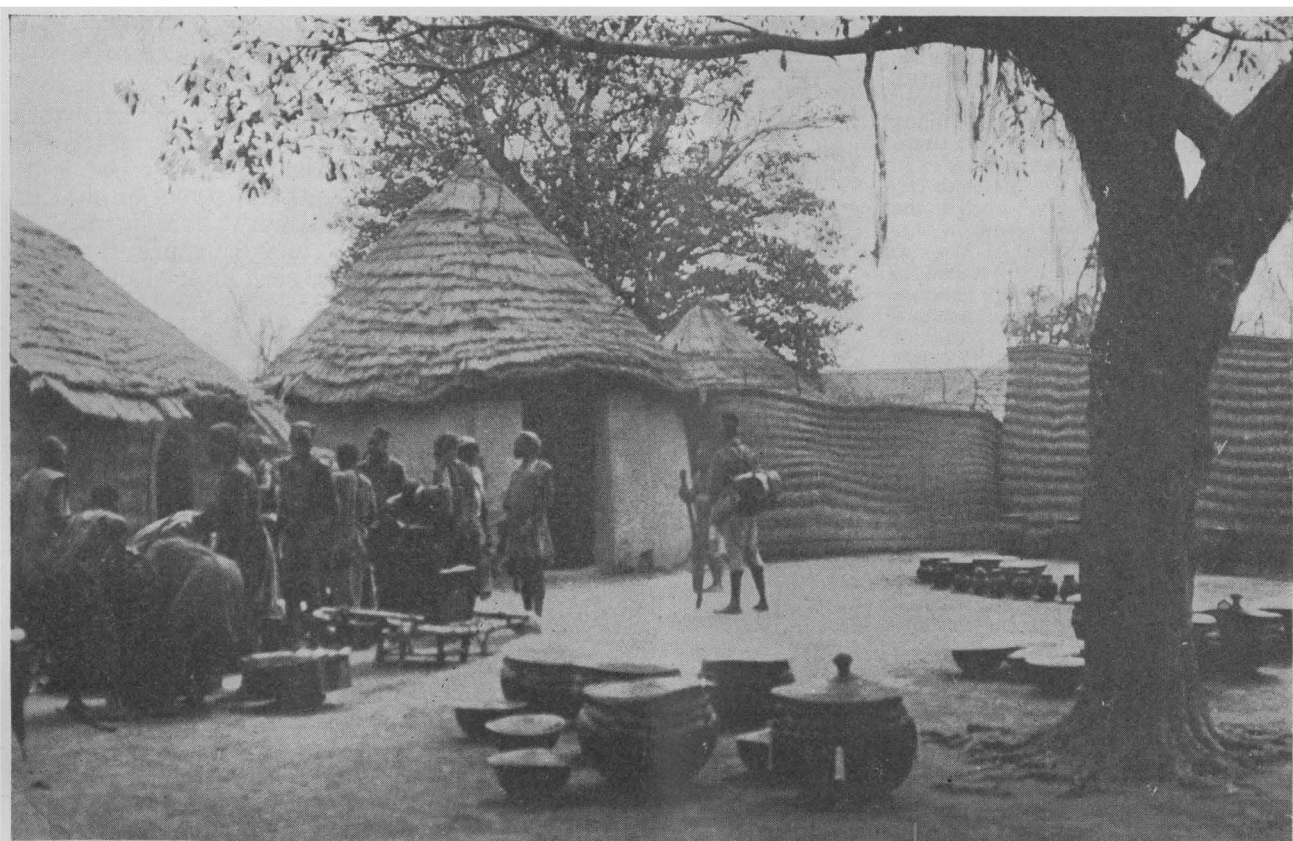
Mrs. Maddry is the wife of the Executive Secretary of the Foreign Mission Board of the Southern Baptist Convention and has traveled with her husband in Africa and Europe. Here she tells of her observations, especially for youth, and gives a picture of what Baptists are doing in Italy, Spain, Yugoslavia, Hungary and Roumania. The story, which Baptists especially should know, is not in an easy, popular style for youth, but contains important facts and interesting incidents.

Frontiers of American Life. By
Mark A. Dawber. Pamphlet. 25
cents. Home Missions Council.
New York. 1939.

These radio addresses deal with America's new frontiers—the American Indian, Southern Highlands, Puerto Rico, City Life, Mining Towns, Negroes, Immigrants, Alaska, Church and State, Relief and Sharecroppers and What Price Christian America. They are brief, popular and full of interesting and useful facts, especially for pastors and other church workers.



WOMEN AND CHILDREN AT LOLODORF, WEST AFRICA



A TYPICAL SCENE IN A WEST AFRICAN VILLAGE

(See articles on "African Views of African Village Life," pages 541 to 546)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXII

DECEMBER, 1939

NUMBER 12

Topics of the Times

PRAYER—EVERY NIGHT, ALL NIGHT

Few people, even Christians, seem to realize the immense importance of earnest, unselfish united prayer to Almighty God in the Name and Spirit of Jesus Christ. Some of God's servants, like George Müller of Bristol and others, known only to God, have proved the efficacy of prayer in the results reaching round the world, achieving the apparently impossible. Some Christians occasionally spend whole nights in prayer when some burden lies heavily on their hearts. There are churches and missions, like the Kwato Mission of Papua, where a room is set aside as a "Power House" where prayer is offered to God continually by successive intercessors or groups of prayer partners. Many Christians know the results that have followed the regular hours of prayer, behind a closed door, in the humble homes of John G. Paton, Hudson Taylor and others in all walks of life.

Today in America there is at least one communion where whole nights of intercession to God are scheduled for every night in the year, except Sundays, when the whole day is largely filled with prayer and Bible study. This plan has been inaugurated with the conviction that prayer is fundamental to the Christian life and to the missionary enterprise. It is therefore supremely important that the ministry of prayer should be developed and increased among Christians both in private and in church groups.

The Christian and Missionary Alliance is systematically promoting prayer by nights of prayer every night in the year. The home office in New York arranges for each congregation of the Alliance in the United States and Canada to hold one whole night of prayer. These follow a definite schedule on successive nights, so that every night throughout the year, except Sunday, is a night of prayer in one or more of these churches.

The benefit of this is both local and world-wide. The meetings, on successive nights, follow according to an alphabetical list of the towns and cities. Notices of these dates are printed in the *Alliance Weekly* a month in advance and letters are sent to pastors prior to the meeting dates.

The Foreign Department of the Alliance also sends out a Monthly Prayer Letter to more than 800 individuals and prayer groups, several hundred of which meet at least once a month or oftener to pray for foreign missions. The Prayer Letter and Foreign Field Flashes, which accompany the letter, give prayer requests and interesting reports from the fields. Other requests are published each month in the *Alliance Weekly*.

God is making these methods fruitful in increasing interest in missionary work and in spiritual blessing to individuals, churches and mission enterprises all over the world.

LOOKING BACKWARD

THE MISSIONARY REVIEW was founded by the Rev. Royal G. Wilder in January, 1878. Mr. Wilder had been a missionary in India first of the American Board and then of the Presbyterian Board for twenty-nine years (1846-1875). After retiring from the work in India he settled with his family in Princeton, N. J. Here he founded THE REVIEW in 1878 and it was edited by him and printed in Princeton until the close of 1887. In publishing and posting THE REVIEW Mr. Wilder was assisted by his daughter, Grace, and his son Robert. After her father's death, Grace and her mother returned to India and are buried there in Mr. Wilder's old station of Kolhapur. Robert Wilder was the real founder, with John N. Forman, of the Student Volunteer Movement for Foreign Missions and after a long life of rich service among the students of India, Europe and America died in Norway in 1937. THE REVIEW was born

of the surest Evangelical convictions and the deepest spiritual consecration.

On Mr. Wilder's death in October, 1887, the REVIEW was taken over by Dr. Arthur T. Pierson and Dr. James M. Sherwood as editors and the Funk & Wagnalls Co. as publishers. It was issued in enlarged form with a variety of departments and at once became recognized as the leading general and interdenominational missionary magazine of the world. It bore the new name of THE MISSIONARY REVIEW OF THE WORLD and it was worthy of its name and wider scope. From the outset the flaming zeal and wide knowledge of Dr. Pierson gave the magazine a unique and inspiring character. It had one great purpose and it served that purpose with all its power, namely to promote the speedy evangelization of the whole world. In 1891 Dr. Sherwood retired from relationship to THE REVIEW and in the same year Mr. Delavan L. Pierson, who had been graduated from Princeton University in 1890, became associated with his father and took over more and more of the editorial labor until his father's death in June 1911 when he became sole editor.

The Funk & Wagnalls Co. continued to be the owners and publishers of THE REVIEW until October, 1916 when The Missionary Review Publishing Company was organized, with an interdenominational Board of Directors, and bought THE REVIEW. Mr. Pierson continued as editor and has served as such and as secretary of the Company from that day until now. A number of generous friends, by purchasing stock in the new company, provided the working capital for THE REVIEW, doing so with the understanding that no dividends would ever be paid to stockholders and that both the income of invested capital and the capital itself would all be used as might be found necessary in conducting and maintaining the magazine for as long a term of years as might be possible.

The end of this term has now arrived. The capital of THE REVIEW, augmented from time to time by further generous gifts from friends, is now exhausted, and as it is no longer possible to continue THE REVIEW on the old basis, the Company has voted to dissolve. This is, therefore, the last issue of THE REVIEW under the present Company's auspices.

For the last seven years the magazine has been printed by the Evangelical Press of Harrisburg, Pa. and which has also contributed to the editorial expense. There has been a hope that the Press might be able to take over THE REVIEW, both its editorship and its publication, and to assume every responsibility for its maintenance but under present conditions that does not seem possible, and as no other means of continuing publication

seems practical, the magazine will end publication with this issue.

THE REVIEW has had a great history, for sixty-two years it has rendered a great service. We pray that some other magazine may take up the torch and continue the service in years to come. If ever there was need of a missionary review which would rest securely on the Biblical conception of the Christian faith and would call the whole Church to a new devotion and sacrifice that need is urgent now. It has been the resolute effort and purpose of the editor and his associates to be absolutely and unflinchingly true to the New Testament view of the Gospel and of the need of the world which the Christ of the Gospel came to save. In bringing their trust to a conclusion the Directors of the Company desire to cite the unanimous action of the stockholders at their final meeting as follows:

In bringing to a close the publication of THE MISSIONARY REVIEW OF THE WORLD under its present auspices, the stockholders and the Board of Directors of The Missionary Review Publishing Company herewith express to Mr. Delavan L. Pierson, who has been the Secretary of the Company and the Editor of THE REVIEW for the entire period of the Company's history, their appreciation of his efficient and untiring work as Editor, their gratitude for his devotion and self-sacrifice and their deep appreciation and regard. No one could have rendered more capable and loyal service or put himself and all his time and powers into his work with more self-forgetfulness and consecration. In accepting his resignation as Editor, and joining with him in the dissolution of the Company which has worked with him, the stockholders and Directors assure him of their lasting friendship and wish him God's richest blessing for the future years.

ROBERT E. SPEER.

THE EDITOR'S REVIEW OF THE REVIEW

We present here the final number of THE REVIEW. It is with real sorrow that we close this world-wide service, but such a course seems inevitable.

Nil desperandum, Christi sub Duce ("Despair of nothing, under Christ, the Leader"). Such was the motto printed on the title page of the first issue of THE MISSIONARY REVIEW, edited and published by Royal G. Wilder from January, 1878, to December, 1887. It was then a bi-monthly and the first year contained only 392 pages—devoted wholly to foreign missions. Ten years later the magazine was enlarged to 976 pages. The definite aim of the magazine, as stated by Mr. Wilder, was "to help develop an interest in foreign missions which will speedily double the present amount of giving, praying and working for this cause." This aim was achieved—though not speedily. The total annual income of the Presbyterian Board of Foreign Missions was then \$463,351; in 1929 it had increased to over \$4,000,000. The Methodist

Episcopal Board then reported an income of \$260,000; in 1929 this increased to \$5,657,451. When THE REVIEW was founded the American Presbyterian Church had 314 missionaries on the field; later the number increased to nearly five-fold. Practically all of the denominational boards have increased their budgets fourfold in the past fifty years, but the memberships have also increased proportionately. The number of missionaries and the fields occupied have also grown, though not to the extent set by the hope and faith of Mr. Wilder. The increase in missionary interest, income, information and activity has been very large in the past sixty years. This has been due to many causes, but THE REVIEW was one of the very influential factors.

In the early days the sixty-four page bi-monthly consisted of one or two editorials, four or five articles—largely statistical—Field Notes, Letters from Missionaries, Death Notices, List of Sailings of Missionaries, Questions and Answers, and Book Notices. There were no maps or pictures; the magazine was outspoken in its criticism of mission policies, but was kindly and constructive and grew in popularity and influence.

THE REVIEW has since enlarged its scope to include both home and foreign missions, but its main ideals, aims and principles have not changed. Each successive editor has taken a world-wide view of the need of men of all races for Christ and the life He offers; the Gospel proclaimed has been that of the New Testament; the Bible has been accepted as the final authority on revealed truth; the power and leadership on which success depends has been the Holy Spirit. The ideal has been cooperation with all those who accept and proclaim Christ as the Son of God and Saviour of men through His sacrificial life and death.

The history of THE REVIEW has been marked by several crises, which seemed to threaten its existence, but each time the way has been opened for a new advance. In 1888 Mr. Wilder, the Founder and Editor for ten years, died. His work was taken up by Dr. Arthur T. Pierson, who was already recognized as a powerful advocate of missions. Under him THE REVIEW became a home and foreign missionary periodical. After three years Dr. Pierson went to London to occupy the pulpit of Charles H. Spurgeon, but continued the general oversight of the magazine until his death in 1911. Then the present Editor, who had already been associated with the magazine for twenty years, became Editor-in-Chief. During the World War, the Funk & Wagnalls Company decided to give up publishing the magazine, since it was not financially profitable. After much prayer and with earnest effort, a new interdenominational but independent company was formed, with the help of

Dr. Robert E. Speer, Mrs. Henry W. Peabody, Walter McDougall, Fleming H. Revell, and others.

The magazine grew in circulation and influence and had the confidence and cooperation of missionaries of all lands and Mission Boards of all denominations, but it was not self-supporting and its reserve capital was rapidly diminishing. Special prayer was offered for God's guidance and, in answer, friends were led to provide a "Maintenance Fund" to care for the annual deficit. Thus it continued for about ten years and then a falling off in these special contributions again threatened the physical life of the magazine. In 1932 there seemed no way out but to discontinue publication. Again we resorted to prayer and again God answered by leading the Evangelical Press, of Harrisburg, Pa., to accept financial responsibility for printing and circulation, with a generous contribution toward editorial office expense. Drastic cuts in the budget have enabled us to continue for another seven years—and, we believe, with continued efficiency until the present time.

Now the end of THE REVIEW, as a world-wide interdenominational missionary organ, seems to be at hand. The present Editor has been with the magazine for forty-eight years and the time seems to have come for him to retire from this major responsibility. It has been his hope that a younger man might be found who would be well able to carry on the work effectively, but while several have been approached, our search has been without success. The reserve funds are exhausted and our efforts to build them up again sufficiently have been unavailing. There is no feeling of discouragement or failure but it seems that God's time has come for the Editor and THE REVIEW to retire together from this field of missionary promotion.

Many signs seem to indicate this. The missionary situation has changed so that pioneer mission work is not stressed by most of the Home Church Boards. The executive personnel has changed and the secretaries belong to a new generation that naturally seeks new contacts and uses new methods of promotion. The union and interdenominational activities, which were almost unknown sixty-two years ago, have now spread over the Church and the world with national missionary councils, the International Missionary Council, the Federal Council of Churches and many union, educational and medical missionary committees to care for cooperative work. The Church Boards are also taking care of many activities which were formerly promoted by interchurch organizations. As a result several of these, such as the Laymen's Missionary Movement, have closed their work and have transferred the responsibilities to the denominational

Boards or to the Foreign Missions Conference and Home Missions Councils. Others may follow suit.

It is our conviction that there never was greater need than there is today for consecrated and sacrificial missionary activity. There was never greater need to proclaim the "Gospel of Christ as the power of God unto salvation to every one that believeth." There was never greater need to stir up the Church at home to more earnest prayer, more sacrificial giving and more active cooperation in the missionary enterprise. The Christians at home need to be reawakened as much as the unevangelized need to have the Gospel proclaimed in the power of the Holy Spirit.

The end of *THE REVIEW* may have come as a missionary periodical, but the end of the Cause for which it has stood has not come. And we confidently believe that the influence of *THE REVIEW* will go on. Only God can tell the extent of its influence in the past sixty-two years—in interest awakened, in prayer stimulated and directed, in volunteers enlisted, in money contributed, in missionaries encouraged, in mission policies improved. *THE REVIEW* has also set a high standard for the literature of missions and has helped to improve methods of missionary promotion.

These influences will go on in the days to come. The living seed that has been planted in human minds and lives will continue to increase and bear fruit. The career of *THE REVIEW* may be ended but the work of Christ, the ideals and Power for which it has stood will never end; they will be filled full at the coming of Christ to subdue all things and to establish His control over all the earth.

* * *

The deep gratitude of the Editor goes out to God and to all who have cooperated with him, especially in the past twenty-eight years, to make *THE REVIEW* what it has been. We think especially of the members of the Board of Directors, the Editorial Council, the Mission Boards, the Foreign Missions Conference and Home Missions Councils, the Associate Editors and the authors, the stockholders and contributors to the Maintenance Fund, and the publishers. All of these have given of time and thought, and many of them have given money, without stint and without thought of personal gain. They have been sacrificial in their cooperation for they have worked to promote the cause of Christ.

We especially pay our tribute of love and admiration to two friends who helped to establish the Missionary Review Publishing Company twenty-three years ago and who have continued to support and promote it through all the days of trial and triumph—Robert E. Speer, the be-

loved President of the Board, and Walter McDougall, the faithful and beloved Treasurer. These two servants of Christ have seldom missed a meeting of the Board and have encouraged and strengthened the Editor in every possible way—often at real sacrifice.

The subscribers to *THE REVIEW*, many of whom have been readers and friends for a quarter of a century or more, are not forgotten. To them the discontinuance of *THE REVIEW* will come as a real loss—like the loss of a valued friend and helper. Missionaries in lonely outstations will miss it; also pastors who have sought here material for sermons and addresses; leaders in missionary societies who have depended on it; editors who shared its contents with their readers; and friends of all lands and walks in life who are interested in their fellow men and in promoting the work of Christ throughout the world.

Notwithstanding the strong desire of the Editor, and other friends, to have *THE REVIEW* continue its service at whatever cost to themselves, God has not shown how this can be done to His glory and for the advancement of His Kingdom. We would not carry on in any other way. We do not believe He would be glorified or His cause promoted by going into debt or by publishing a weak and sickly organ which might end its honorable career by slow starvation and retreat. We would not have *THE REVIEW* transferred to any agency that might even appear to stand for any other Gospel than that proclaimed in the New Testament, who would accept any other authority than the Bible as the Word of God or look to any other Power for regeneration, guidance and service than the Holy Spirit.

It has seemed clear to the Board of Directors and to the stockholders of *THE REVIEW*, that the time has come to wind up the activities of the corporation. On October 9th, therefore, the stockholders voted unanimously to dissolve the corporation and to cease publication with this December issue. We are thankful that this can be done with a clean slate and without any financial obligations which cannot be fully met by the funds in hand. Subscribers will be given the alternative of receiving some other evangelical missionary periodical in place of *THE REVIEW*, or, if they so elect, the Evangelical Press has agreed to refund the cost of their unfilled subscriptions.

The time has come for the Editor's valedictory but this does not carry with it any sense of defeat or any lack of blessing on the part of God. We pray that other lines of effective service may open and that other agencies will carry forward victoriously the work of *THE REVIEW*. *Nil desperandum, Christi sub Duce*—We will despair of nothing, under Christ our Leader.

CONTINUED PERSECUTION OF THE CHURCH

"Just as Jesus was persecuted by Herod soon after His birth, so His Christian Church and His faithful servants, teachers, and ministers will be persecuted until the end of time. But what do the persecutors accomplish? Even though it should rain and snow down on the Christian Church nothing but stones and bullets; nay, if it rain nothing but devils and tyrants, and enthusiasts, and stocks, and gallows and though hundreds of thousands of martyrs were executed, yet the Christian Church cannot be wiped out. That must be our comfort in these last dangerous times in which Christendom lives and moves in manifold dangers and faithful preachers are persecuted, we should thereby not be enticed away from the Church, to false religion, or to a godless life. Whatever the privations and dangers, persecutions must be endured. It is a fortunate misfortune when, as members of His Church, we suffer adversity with Christ. Have we not the comfort that Jesus Christ is with His believers every day even unto the end of the world? He is in our midst and will not allow us to slide. On the other hand, it is an unfortunate fortune if anyone seeks fortune or easy days with the Father of lies, with the world, or with false churches; for finally there will be an evil end when all such must depart from the Lord as hypocrites and evildoers; their lot will be in the abyss of fire and brimstone."—*Martin Luther.*

THEOLOGICAL SCHOOLS IN CHOSEN

The demand that Korean Christians do obeisance at Shinto Shrines is being made by Japanese officials on an increasingly large scale. At first only pupils in government schools were compelled to go to the shrines, then students in all schools, even Christians, were included. As a result the Northern Presbyterian, Southern Presbyterian and Australian Presbyterian Missions withdrew from secular education. Government officials stated, both publicly and privately, that this obeisance at the shrines was only required of those in the schools. However, early in 1938 the same demand was made upon the Korean presbyteries, the General Assembly, some Bible Conferences and Bible Institutes throughout the land. After being threatened, even with bodily torture, many church leaders yielded to what they believed to be out of harmony with unswerving loyalty to God; others stood firm in their refusal and either left their churches and homes or were put under arrest, with suffering of body and mind.

Some of the Bible Institutes in different parts of Chosen had been ordered to attend the shrine; but until the summer of 1939 the Bible Institutes, the Bible Clubs, and the Women's Biblical Seminary in Pyengyang were allowed to carry on their work. Then on the 21st of August, 1939, after the Presbyterian Seminary, a union institution, had sent out notices announcing that the fall term would begin on August 31, an official communication was sent to the Seminary ordering them to secure a Government permit, involving approval of the faculty and curriculum, and obeisance at the Shinto Shrines. They were told that the same requirement was to be made of the Woman's Biblical Seminary, the Men's Bible Institute, the

Women's Bible Institute and the Bible Clubs. As the missionaries could not conscientiously meet these demands, it has been necessary to close all of these important institutions. The same is true of the Pierson Memorial Bible School in Seoul.

In September the 1939 General Assembly of the Presbyterian Church of Korea met and after much discussion appointed a committee of twenty Korean pastors to organize a Theological Seminary in Pyengyang, and three other members were appointed to represent the General Assembly on a committee organized to start a similar seminary in Seoul. These new institutions must be ready to meet the Government's demands for attendance at the shrines. The latest reports indicate that it will not be easy to secure the permission of the Government to organize these institutions. The Presbyterian Council, which controls the original Presbyterian Seminary, now temporarily closed, is holding the property and using the faculty members for translation and other important literary work with the hope that the time will come when the institution can go on with her great work of training men for the Christian ministry. Medical work, visiting country churches, street and market preaching, literary work and dealing with individuals goes on. Here is a situation that calls for true faith, courage and prayer.

THE PLIGHT OF EUROPEAN CHURCHES

The Provisional Committee of the World Council of Churches in Geneva is considering what can be done for the spiritual welfare of prisoners of war, and how the relief work for Christian refugees can be maintained. The European Central Office for Inter-Church Aid faces the emergency tasks such as aid for the Russian Orthodox



PUPILS GOING HOME FROM SCHOOL IN EGYPT
(See article by E. W. Bailey, page 550)

Academy in Paris, and for the Czech-Slovakian congregation in Paris, which is cut off from its mother church in central Europe.

The European Central Office is greatly concerned for the maintenance of thirty Ukranian evangelical pastors and their parishes in southern Poland and Wolhynia. These Ukrainians must meet the hostility of the new Polish Government and are cut off from aid which hitherto has been granted by the European Central Office. Those in occupied territory are placed under the protection of the German army, and an evangelical professor in Germany, who knows the language, has been asked to care for these orphan parishes.

It is hoped that the German evangelical ministers and congregations in Poznan and the rest of Poland may find the necessary protection by the German army in the occupied territory. General Superintendent Blau says that two pastors in Bromberg have been murdered and that seventeen others are missing.

One of the most difficult tasks is to find some way to continue relief which can no longer be given by the European churches. The French churches can not now give much for the evangelical refugees in southern France and for the thirty Spanish evangelical pastors who are not able to go back to Spain. The French Church Federation says: "Our churches have to face im-

mense difficulties of all kind, and appeal to other Protestants to make a special effort to aid orphan congregations."

The Church of Christ in every land must help to keep fellowship in faith alive and to express it by practical cooperation. **ADOLF KELLER.**

INDIA

A land of lights and shadows interwolved,
A land of blazing sun and blackest night,
A fortress armed, and guarded jealously,
With every portal barred against the Light.

A land in thrall to ancient mystic faiths,
A land of iron creeds and gruesome deeds,
A land of superstitions vast and grim,
And all the noisome growths that darkness breeds.

Like sunny waves upon an iron-bound coast,
The Light beats up against the close-barred doors,
And seeks vain entrance, yet beats on and on,
In hopeful faith which all defeat ignores.

But—time shall come, when, like a swelling tide,
The Word shall leap the barriers, and the Light
Shall sweep the land; and Faith and Love and
Hope

Shall win for Christ this stronghold of the night.
—John Oxenham, in *The Open Door*.

India—Changes in the Last Fifty Years

By A. C. CLAYTON, O. B. E., Recently of Saidapet,
Madras

*For Thirty Years Tamil Literature Missionary in South India,
Wesleyan Methodist Missionary Society*

TWO or three years ago a famous Balinese dancer from the Dutch East Indies performed before the Queen of Holland. The music to which the girl danced came to Holland from a bell, gong, drum and xylophone band playing in Java, seven or eight thousand miles away.

In Tokyo there are skyscraper department stores with automobile garages half a dozen stories high.

The modern pilgrim to Mecca crosses the desert in a high-powered automobile.

An Indian doctor in Madras will fly in his own private aeroplane two hundred miles to perform an operation in the morning and return to his patients in Madras in the evening, as a matter of routine.

The East is changing.

When my slow steamer reached Madras harbor when I first went out to India almost 48 years ago, I was taken ashore in a boat made of planks sewn together with coconut fibre, in the same way that passengers were taken ashore centuries before any Westerners reached India. There was not an electric light in the city, nor a motor vehicle; there were very few "push-bikes." No one expected that the "changeless East," as we used to call it, ever could change.

Many things remain unchanged today. In this very year an old tiger in Assam is known to have mauled nineteen and killed eight Indians. Tigers are tigers today just as they were fifty years ago.

Many villagers still fear that if the village Gods are angry they will cause the rains to fail and the crops to wither. Like their fathers before them, they believe that the way to placate the Gods is to sacrifice buffaloes to them; if that does not bring rain, then a man or a woman ought to be offered. Some two years ago, in Bombay, a village headman and a village priest were convicted of kidnaping a young man of twenty-three from a neighboring village and cutting off his head as an offering to an offended demon deity in order to bribe it to send rain on parched fields.

This is not evidence of a widespread practice, but it is evidence that a very ancient superstition is not extinct.

Outside more than one village, which I know, are stones set up in memory of some pious widow who burned herself to death on the funeral pyre of her husband. The practice of "suttee," as we call this, is now forbidden by law, but every year or two cases come into court showing that widows have practiced suttee with the connivance of their relatives.

Such cases are reversions to an obsolete type of thought. They are very few. But the changes that are taking place, especially in Indian village life, are not less than revolutionary, and they are very many. The three most significant of these changes may be mentioned here. One has improved the health of the country. The second has raised the status of a group of races totalling fifty or sixty millions. The third indicates a new standard in ethical values.

The Fight Against Fear

Not far from where I lived when I first reached India was the famous shrine of a demon Goddess. A popular festival was held in the river-bed before her temple each Sunday during two of the hottest months in the year. As many as two thousand sheep would be slaughtered in her honor on each of these days. Because of the heat, the crowding and the lack of sanitation, there was nearly always an outbreak of cholera in the surrounding villages. The people believed that the Cholera Goddess caused the outbreak because she was angry with them. They did not know how to escape her wrath and they died in terror of it.

Today when there is fear of cholera, the Government sends out supplies of anti-cholera vaccine. People by the thousands come to be "pricked by the needle" and the epidemic does not occur.

Again, in those first days of my stay in India, as I went daily to the school where I taught, I passed a lepers' village, and saw one or more of these sufferers sitting by the road-side begging. Everybody in the place was a leper or expected to be a leper. There was then no known cure for leprosy.

Today, the great leper settlement near Madras, supported by the Government but staffed by mis-

sionaries, is a Home of Hope. It contains 800 lepers. Outside the gates various groups camp by the roadside waiting to be admitted. They know that the disease can be checked and in many cases can be cured.

Disease has not been driven out of the villages of India. The villager still believes in the goddesses of disease, but he is no longer paralyzed by his fear. Today a sick man or woman—sometimes very sick indeed—will journey on foot, or get friends to carry him many miles to one of the too few mission hospitals. Thirty, twenty or even ten years ago this man or woman would have accepted death in hopeless apathy.

When I first went to India that land was still the India of the stories of Rudyard Kipling. No one imagined that in half a century the chief provinces of British India would be governing themselves. Some of the supporters of the new Congress governments in the provinces promised that taxes would be cut down and that free loans would be given to help villagers to pay their debts and finance marriage ceremonies. But speaking generally the first two years of these new governments has shown that there is good reason to believe that they will work well.

New Hope for the "Untouchables"

But the most striking social advance which has been made is in regard to the classes called "Outcastes," "Pariahs," "Untouchables," or "Harijans." These folk, fifty or sixty million of them throughout all India, are scavengers and leather workers, village menials and the humblest of laborers. They live in squalid groups of huts away from the houses of respectable Hindus. They were, when I began to be a missionary, forbidden to draw water from any wells used by Hindus of higher class. Their children could not go to school with their "betters." However clean they might be, their touch defiled their "betters." In my part of India, these pariahs were so despised, that if I had gone into one of their hamlets I was looked on as so defiled thereby that I might not visit the houses of their Hindu masters.

Among the sixty-three saints venerated by Tamils only one is a pariah who purified himself by throwing himself into a pit of fire. Fifty years ago Hindu opinion banned all these Untouchables from the temples where the great gods were worshiped. Only seven years ago the authorities at the largest Temple of Shiva in the City of Kumbakonam put up a notice at all the main entrances prohibiting Mohammedans, Christians and Untouchables from entering into that temple.

Factors Making for Progress

(1) *Christianity*—There were, however, forces at work to compel a change in Hindu opinion.

Christianity was among the first of these. However much some of the early missionaries might hesitate to ignore the social stigma put on the "outcaste" communities they did not fail to evangelize them. About fifty years ago there began the mass movements toward Christianity, better called community movements, of groups of families and sometimes of whole villages. Christ can speak to the Untouchable and many of them were and are His devoted disciples. Others have had lower motives. All looked on their new religion as a way of escape from the degradation of untouchability. It awakened self-respect and hope, and, in the next generation, produced an impatience with their hereditary serfdom.

(2) *Schools*—For centuries the pariah classes were looked on as hopelessly stupid, stupid as buffaloes; fifty years ago most of them, shrewd as they were in many ways, accepted the situation and saw no use in schools for their children. But in our Christian mission schools we soon were able to prove, even to school inspectors who were Hindus, that Untouchable children could learn as well as other children. The Untouchable awoke to the fact that his children could be educated. In the second and third generations of Christians from these classes large numbers have completely escaped from the ignorance that was the lot of their fathers.

(3) *The vote*—The reforms in the constitution of the Government of India, which began in 1920 and gave self-government to the Provinces of British India in 1937, gave also an unexpected impetus to the emancipation of the Untouchables. As a matter of course the British Parliament gave the vote to all who were qualified for it, whether high-caste or low-caste, men or women. Fifty years ago no one ever thought that the pariah would ever have a voice in ruling India. It was unthinkable that a man from the depressed classes should be a member of the Legislature, along with landowners and lawyers and priestly Brahmins. But today the Untouchable rightfully takes his place in the Council chamber. And the world has not come to an end, though the old pandit who taught me a little Sanskrit thought that it would.

(4) *Mahatma Gandhi and Dr. Ambedkar*—Among the Untouchables most of the leaders are men of local repute only. Among those of wider influence, M. C. Rajah, who was educated at two mission colleges in Madras, has an outstanding position in the South. Dr. B. R. Ambedkar, an Untouchable who by magnificent effort won his Ph.D. at Columbia and his D.Sc. from the University of London, and is now the Principal of the Government Law College in Bombay, is however recognized throughout India as the chief leader of the Untouchables. About four years ago he was so hopeless of ever changing the atti-

tude of Hindus of the higher castes towards the Untouchable that he renounced Hinduism and called on the Untouchables throughout India to do the same.

It is only possible to summarize here what has occurred since. For many years Mahatma Gandhi had done all he could to secure better treatment for the Untouchables whom he calls Harijans (Children of God). I remember one occasion when he had come to a place to make a great speech. He noticed that some Harijans had come to hear him but had been crowded away into a far corner. Promptly he went and sat down among them and then made his speech standing among them. That is typical of him, and has wonderfully impressed many of them. Gandhi used Ambedkar's revolt as a final argument and compelled even the most unprogressive Hindus to see that, unless their treatment of their serfs improved, these Harijans would cut themselves entirely adrift from Hinduism. This touched the politicians, for the votes of the Untouchables would probably be lost if they did nothing for them. Gandhi's personality, perhaps more than his arguments, won the day. The orthodox but enlightened Maharaja of Travancore, guided by his Brahmin chief minister—one of the ablest men in India—permitted Untouchables to worship in all the temples under his control. Other Princes have followed his lead. The authorities in many temples under private control have done the same, and the Brahmin Prime Minister of the Government of Madras has supported the trustees of the famous Shiva Temple in Madura in admitting Harijans to the Holy of Holies. One temple in Kumbakonam has closed its doors to Harijans and "imprisoned the God," but in many places the Untouchable can worship in the same temple with the Brahmin, just as he can sit beside him in the Council. Though the old grievances of the Harijans survive in out of the way or orthodox centres, the days of universal degradation are past. This is the finest victory that Mahatma Gandhi has ever won. Only ten years ago no one believed that he would ever so triumph.

The Greatest Change of All

But apart from Dr. Ambedkar large numbers of Untouchables have already sought a new faith. In my first days in India we missionaries were often called "white pariahs" because we entered villages of the Untouchables, made friends with them, even took our meals in their huts. The religion of Jesus Christ was contemptuously called "the pariah's way" because in the India of 1892, dominated still by Hindu custom and prejudice, many Untouchables were accepting it. But the most hopeful of us had no idea of the wide mass movements which today are awakening the

Untouchables in many parts of India and are bringing whole communities into the Christian Church. In the diocese of my friend the Bishop of Dornakal in South India there are two hundred thousand Christians where there were only a few hundred thirty years ago. And that is only one instance of the way in which these pariah multitudes are breaking the fetters of demon worship and are seeking Jesus Christ.

The Christian community in India is still very small, only some six millions among nearly 350 millions of Hindus, Moslems and peoples of other religions. India of 1939 is not Christian, nor dare I say that it will become Christian in my time. But the greatest change of all is more significant than the community movements. Today when Indians would describe a supremely truthful, self-forgetful, brave and utterly sincere man—a leader like Mahatma Gandhi—they do not say that he is like Rama or Krishna or any other of the old gods of the land. With reverent voices they say, "He is like Jesus Christ."

THE CROW AND THE PEACOCK

There is an Indian fable of a crow that lived near some peacocks, and thought that the peacock's caste was more excellent than his own. The crow therefore picked up a few of the peacock's cast-off feathers and stuck them among his own. He left his own family and in his new guise lived among the peacocks for a few days. One day his voice was heard, and the peacocks said, "This is not a peacock. He has been deceiving us while living among us." Then they all set upon him with their beaks and spurs till, sore wounded and ashamed, he sought to return to his own family. The crows understood why he left them and why he wished to return. They said, "You despised us, thinking you would honor yourself by trying to join others. Go to them. There is no place for you here. Be off! We will not have you among us."

Over fifty years ago a Brahmin friend wrote to Benjamin Robinson, a missionary who sought to adapt Indian customs and dress in order that he might be more effective as a messenger of Christ: "Whatever you do, you cannot alter your birth. However you dress and eat you will be known as an Englishman. Your motives in change of dress will be misunderstood and misconstrued." This judgment was confirmed from another source, for when he returned to a village which he had visited on his previous tour, a Sudra headman, who had renounced idolatry said, "Don't you perceive, Sir, that if you dress as these idolaters, they will say, 'You ought to adopt our worship also.'" —*National Christian Council Review*.

A Chinese Christian's Testimony*

By MYFANWY WOOD, Peiping, China

THREE years ago Mr. Y. C. Ts'ai left Yen-ching School of Religion in Peiping to become lecturer in New Testament in the South Fukien Union Theological College. Recently he was asked to address a conference of Christian students in Changchow on "The Attitude of Christians to the National Crisis." He spoke on—

- I. God's relation to men; Freedom.
- II. Man's relation to God; Faith.
 - (a) Fearless when calamity comes.
 - (b) We are all to love our enemies.
 - (c) God's love ultimately will certainly prevail.
- III. Relations between man and man: Love. Christians are the messengers of Love.
- IV. The Christian's outlook on the world; Hope.
- V. The Relation of the Christian to himself; Nurture of his Spiritual Life.

Mr. Ts'ai's notes reveal a carefully thought-through statement which challenges Christians to practical expressions of the love of God, even in the time of war.

Nearly three weeks after the address, the local daily paper came out with an article giving a garbled account and accusing Mr. Ts'ai of being a traitor to his country. Five days later, soldiers went to his home to arrest him, and he was tried before the local military tribunal. The officials asked him to write an outline of the offending address and they then proceeded to question him on the basis of the newspaper report. To all questions he gave quiet, orderly replies, which reveal clearly how consistent he is to his Christian principles.

He was imprisoned in a room ten feet by fifteen, with other prisoners numbering at various times from two to fourteen. These included army officers, bandits and suspected spies. He writes: "I thanked God for granting me the opportunity to live and work among them; to show them how, even under the most trying circumstances, there is still the possibility of living according to the rules of a sanitary life; above all I am thankful for the opportunity to bring them the Gospel of Christ. And I was glad to see them cheered up, working gladly together to make the room clean and tidy, getting rid of lice and insects, and living like men rather than sinking down to the level of mere animals."

Mr. Ts'ai writes of his Bible study while in prison, "I read the last part of all the Gospels, especially John 13-21, and my experiences in prison helped me to understand and appreciate the suffering Christ and His Resurrection much more than before. Many of His teachings to which I had not previously paid much attention were brought home to me with new light and mighty power. All the while the great words—Love, Peace and Joy—rang like heavenly music in my ears. . . . The fruit of the Holy Spirit is the heritage of the children of our God and Father who is Love and Victory. May His name be glorified for ever and ever. Amen."

Mr. Ts'ai was kept in prison for twenty-two days. Writing a little later, he says: "There must be those who deal with the present, but there must also be people who point men to the future. . . . We pray for the nation, but we must also pray for the reign of God wherein lies the true welfare of the nation. Permanent world peace . . . cannot be possible without the religion of Christ. For He alone can redeem the world from selfishness and sin, which is the root of war. . . . We must work for peace in the midst of war. It sounds out of harmony with the thoughts of the time, but it is absolutely needed."

When Mr. Ts'ai was released, his presence at court (at any time he might be recalled) was guaranteed by the principals of the Christian College and schools in Changchow. In the original draft of this document of release, his guarantors were required to promise that he would not again say anything "unseemly." Mr. Ts'ai protested strongly against any such promise, "For," he says, "I would much rather stay in prison than have that clause in the guarantee for release. I admit that what I said was not in line with the trend of thought of this time, but I can never confess to anybody that what I said was wrong. It was my duty to preach as I was led, and I was ready to take any consequences."

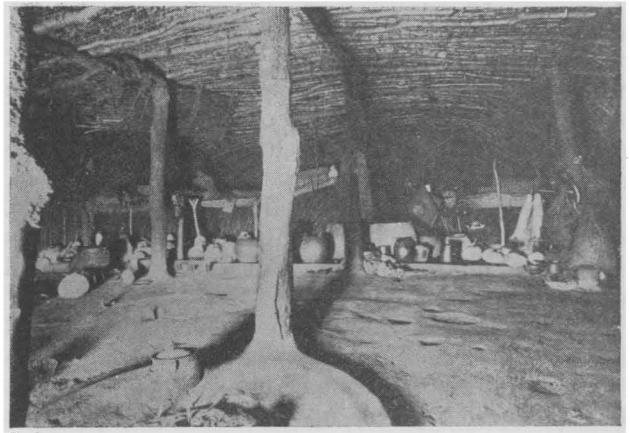
"In the time of national calamity all the more should we preach Jesus."

May the words of our Lord echo round the world, and may Christians in every land bear an ever stronger witness in life today to the power of the Love of God; it is in that power alone that we can pass through truth to freedom for service.

* From *The London Missionary Society Chronicle*.



A VILLAGE STREET IN WEST AFRICA



THE INTERIOR OF AN AFRICAN HUT

African Views of African Life*

The West African Home, Parents, Children and Schools

By WEST AFRICAN CHRISTIANS

Behind Pagan Walls

OUR old style, one room, mud walled Basa huts in West Africa were smaller than those of today. Some did not exceed ten feet in length or eight feet in width. The palm thatch roofs were so low that we could stand upright only under the ridge pole. Within the one door hut of a pagan Basa was a clay mound bed. Spears and a bow gun leaned against the wall. Fastened to the rafters was a bundle of carefully tied sticks which was the owner's magic wand to keep away misfortunes. On the clay floor, in which a fetish had been concealed, was a bark container for arrows and another for various potent charms. All were devices to keep evil spirits at bay and to bring to naught the machinations of witches, the fear of which was ever present.

Spirits of our ancestors also were believed to be all about and certain persons were thought to have the power to communicate with them and to transmit their blessings or their curses. These were the priests of the Ngé and Um cults. Men, women and children all feared those who were associated with these cults and their rites. No uninitiated was allowed to look upon the cult objects as the offender would sicken with the particular cult sickness. In the case of Um this took the form of the eating away of the nose or other parts of the body by ulcers; in the case of the Ngé,

poisoning and death. Not until an animal was sacrificed to the sacred object, and the patient sprinkled with its blood would the malady disappear. We therefore believed and feared the cult priests more than we do the white men who govern us today.

Not only did we believe that the priests communicated with departed spirits but we thought that they themselves were spirits. The officiating priest of the men's Um cult was a female spirit; the priest of the Ngé was a male spirit. Thus the men deceived the women and children greatly in order to put fear into their hearts. A woman who refused her husband was threatened with, "The Ngé will eat you." A child unwilling to carry messages was threatened in the same manner. If a wife continued in disobedience the Ngé priests waited in ambush to carry her off secretly to kill her. When she failed to appear, the announcement was made to her people that the Ngé had eaten her.

Women were not allowed to be present at the grave during burial as the rites for the dead were in the hands of the Ngé. Before laying the corpse in the grave a priest entered it and talked, trying to imitate the voice of the departed man to put fear into the hearts of his widows. Whenever the cult men danced all women and children were shut up in their houses. If a woman bore a monstrosity it was considered positive proof that she had surreptitiously witnessed cult ceremonies or trans-

* Condensed from *The Drum Call*, Published by the Presbyterian Mission, Cameroon.

gressed other laws. Women were forbidden to eat the wild hog because its voice sounded like that of the Ngé. Fish were taboo for them because the most sacred of the Um cult objects was found in the river. Those who obeyed all the tenets of the cults were told that blessings would follow them, such as: Birth of many children, health, riches, good luck in the chase; but if they broke the laws and taboos, misfortunes as illness and death would be their lot.

The walls of our pagan homes shut in fear and superstition, keeping out the love and happiness that God offers. We thank our Father God that He has caused to shine upon our homes His great light, the Good News of Jesus which is dispelling fear in our hearts and homes and is sweeping away our superstition.—*Samuel Wrestling-beetles.*

My Heathen Father

My father's children did not love him but they feared him very much. My sisters feared him even more than we boys. If we offended him, such as drinking the dregs of his palm wine or standing near any of his wives, he thrashed us unmercifully. We dared not lift our eyes when he was near.

When he was a young man he first became a hunter. After he excelled in shooting a gun he swore an oath that he would not marry until he had killed a man of the Bakembe clan; so he went to the diviner whose advice he followed. After he had prepared the war feast, the invited warriors ate and danced in their ceremonial dress. This ritual performed, my father took his gun and crossed the river to the Bakembe clan and stealthily walked to a certain hut. He removed the bark and there saw a man and his wife, fast asleep. He prayed to his gun, "Oh gun, pick off this man and this woman." Then he killed the sleepers. Immediately the hut caught fire and the whole family perished—not one was left to plant a lily bulb (commonly used to exorcise evil spirits). When he returned to his village my father danced and sang the songs of warriors for which he was given much goods. With this gift he obtained his first wife and became a warrior.

Later, my father became a great medicine man and a priest of both the Ngé and Um cults. He even sacrificed his mother to become a priest of the Ngé.

Father married twenty-four wives, but he allowed only one of them to cook his food, for fear of poisoning. One day he killed his brother because he took from him one of his wives.—*Zachues Body-hardened.*

My Black Mother

My mother grew up in her father's town. He did not wish her to be married but one day mother

tried to run away. Her father heard of it and before she could go far he caught and brought her back.

When my mother was about fifteen years old she was married to my father. She had two nicknames. One was *Kinganngoi*—the name of the wild red river hog, given to her because she was celebrated for her beauty. In the village of her husband she received the other name, meaning "Weaver-birds-make-a-great-noise." She cooked much food for the many guests of her husband. She prepared great feasts. Many women came to her to beg for food and she gave to all who asked. For this reason there were always many people and the hum of many voices in the village so that she became famous as a great worker and very generous.

My mother wore a black bustle made of string that she prepared from the new leaves of the raffia palm. It took from fifty to seventy of these strings to form a bustle eight to ten inches long which she wore fastened to her belt of monkey skin or braided fibres. Her leaf apron was made from the leaves of the *laga* tree. It was about two fingers wide and was fastened to her belt; it was fringed at the end the length of one's middle finger. Her leaf apron, the one she wore to dances, she colored red with powdered or ground chips from the red-wood tree.

Mother bore nine children and raised two generations of orphans. She lived to see her own grandchildren and those of the other wives of her husband. I loved my mother very much because she taught me the things of women. She taught us to be chaste and did not allow us to go about visiting in other people's houses. When we children were married she gave us many presents of household goods such as clay pots, water gourds, baskets, wooden spoons, wooden dishes. We have a proverb: The wild vine comes to the *yô yam*; it passes and reaches the sweet potato. This is to say that the luxuriant and fast growing vine, representing the industrious person, comes to the celebrated *yô yam*, meaning my mother, and then goes on to the sweet potatoes (eaten by children only), meaning her children.

There was a shallow pit near my mother's house in which were planted two lilies. Near these were a snail shell and a stick on which was tied a bundle of leaves and sticks. A clay pot near by contained water and some bark of trees. This was mother's place of healing. Many women and children came to her to be healed; she took them to this shrine and sprinkled with water from the pot. As she did this she said, "Misfortune or bad luck you hear it from behind, good fortune reach out toward it." She prayed to the spirits to take away the sickness and to bring blessings to the women (that is many children). Mother's

search for life made her establish this sacred place, but she afterwards found a better life than she was looking for when I was a child. She became a Christian and gave up her superstitious practices. Her real name was Oh-skies. People said that only in the skies was it possible to find anything lovelier and wiser than my mother.—*Daughter of Elephant.*

My Baby Boy

"Molar tooth-of-elephant has been born." This was what we sang in our hearts when a baby boy was born. Mothers all desire a son to build us a house when he grows up, to cut the bush and clear the ground so we may plant a garden. We thought of the wives he would marry and the many grandchildren we would see in our village. Our husbands also said that it was "a molar-tooth-of-elephant" that must be born first. To make sure that their desires would be granted they asked the diviner what they should do.

"Go to the grave of your grandfather," the diviner told my father, "make a sacrifice of a goat to his spirit; then make a fire on his grave with certain leaves and sticks. Take fresh water from the stream in a new gourd and wash your hands over the fire so that all evil influences may be banished."

My father did exactly as the diviner said.

His first child was a boy but people were told "It is a girl." Father built a house with a tall fence around it in a secret place in the bush. There mother took her baby as father did not want the witches to know that he had a son. If they saw a baby they would fasten an evil eye on the child, and he would sicken and die. Many children died, and people said, "Witches, there are many of them. We must always keep fetishes about to chase them away so they will not kill our children or ourselves."

Parents wished sons to grow up to be bold, brave men. My mother teased my brother when he was still a baby so that he would know how to get angry, kick and fight. Then when he grew up, if anyone tried to take anything from him, he would not let him. When brother was old enough he stayed with father most of the time. Father showed him how to trap animals, fish with a net, make thatch for the roofs of our houses and weave hampers from the fronds of the oil palm. These are the things of men that all boys must learn. After they are ten years old boys do not sit in their mothers' house or eat with them or they are thought weaklings. They eat with their fathers in the community house.

One day mother and I heard my brother screeching as if in pain. We ran to him and saw that he was suffering torture and staggering about in the street. Father had put red pepper

in his eyes because he had stolen something from one of his uncles.

It was a Basa man's ambition to have a son who surpassed others in fighting. When boys grew to be old enough they were given machetes to use in mock fighting. A stick was placed on the ground. One boy stood on one side of this stick and one on the other, each with a cutlass in hand. Each in turn struck the other with the flat of the cutlass on his shoulder. The boys who fought against my brother always ran away from his blows. He became a great warrior and captured many women when he went to fight the other clans.

God has now put other thoughts in our hearts. We coveted the nickname of "Snorting Leopard" for our sons because we wished them to be as fierce as a leopard as well as strong as a "molar tooth-of-an-elephant." Now, we rejoice if they are known as "Kelle-quiet-waters," for as the waters of the Kelle River flow evenly and calmly on, so shall our sons be peace-loving, their villages undisturbed by brawls and wars.—*Esther One-of-something.*

A Girl in the Home

My parents were very much pleased when I was born. They had two sons and they needed a daughter who might be exchanged for a wife for one of them or for goods to marry one. They called me *Kop-i-sem*, a "fowl to sell." As a girl must leave her home and go to live in the village of the man she marries, where she helps to increase the number of her husband's clan, she was not considered then of as much importance as a boy who increases the number in his own clan.

When a girl was born the midwife always said, "Deny; but if caught in the act, confess." Women were blamed for so many evils that mothers felt it necessary to teach their girls to be cautious when they were still very young. They said that there were more women witches than men so girls had to be taught to be very modest and not give offense.

My oldest sister was married soon after she had learned to walk. Her husband took her to his village and there she grew up, living with one of his older wives. She was taught to work hard in the garden every day, to draw water from the spring and to cook, beginning from the time she was four years old. My younger sister never married for my father said that she must stay in his town and bear children there for him.

When I was a very small child I helped my mother every day in the garden; I drew water from the spring in a gourd she gave me. As soon as I could use a knife I helped her peel potatoes. Girls are taught to work very hard because a man will give a bigger dowry for a girl who works

hard than for one who is lazy. It is the ambition of every girl to be desired as a wife.

My heart was filled with fear at night. Whenever the sun went down mother would awaken me if I were asleep as she was afraid the sun would carry my heart away. If children were awake when the sun went down they said that there was no danger. One night, after we had all been asleep for a long time, we awakened with a start. Mother stirred the logs that were burning between her bed and mine so that it was quite light in the house. We heard something fly from the roof of our house. It was an owl but we were told that witches could turn into owls and they flew off with the hearts of sleepers.

We children were very happy when the moon shone for then we gathered in one of the homes and listened to our mothers telling folk tales. We told riddles too but did not dare tell these during the daytime lest our mothers sicken or die. But the best time of day was the late afternoon when we children played games in the court before our houses.

How I cried when they dragged me from my mother's arms to take me to my marriage. I was not more than ten years old but I still remember it as though it were yesterday. I realized that I was a mere "fowl to be sold." When I reached my husband's town I did not see that my husband was an old man for my eyes were fastened on the ground when he came near. I was glad that she had taught me to be generous, for it made my mother-in-law kinder to me. Always in the evening when I brought her some food from my garden she would take me on her lap, blow spittle on my forehead and bless me. That is our custom to this day.—*Daughter of Parting-cloth.*

A Widow's Experience

Yik, "the thing left," is the word for widow in our language. My husband, a rich man, had many wives and goats. Before he died the diviner told him that if he would kill one of his wives he would not die. He lifted his machete to kill "Weaver-birds-chatter" as she was bending over to serve him, but before the knife reached her he fell dead.

When a person dies the burden of the expression of grief falls upon the women and immediately our wailing burst forth. Some of us wept because our husband had gone but more of us wept because we feared his spirit would come to persecute us or take us to the spirit world. I had spoken disrespectfully to "Great-elephant" (his honor name; wives are forbidden to address their husband by his real name). After our husband was buried we widows were all herded into one hut and left there to sleep and sit on the clay floor. Our raffia bustles and leaf aprons were

taken from us, and we were given dry banana leaves to wear. When it was necessary to leave the hut we were obliged to walk bent over with faces to the ground. I was forced to stay in the widow's pen for fifty-four days. During all of this time I was not allowed to wash and my face became dirty with soot from the fire and my body white from the ashes and clay where I lay. My tears wore paths in the dirt on my cheeks.

A widow, her mourning over, may choose a new husband. Her mouth is stoppered with leaves to prevent her talking until she reaches his village. Now I have chosen a new Master, Jesus. He has washed away my sins and taken the stopper from my lips that I may praise Him. I am no longer a mere "thing left behind" but a real child of God.—*Daughter of Great-rubbish-pile.*

Christian vs. Heathen Customs

The man who believes in God and the man who does not are not the same kind of a person. The real Christian knows that he ought to keep his body and his spirit clean, but the unbeliever does not know that. The things that our fathers were happy to do we Christians are ashamed to do. Let one who does not know these things ask some of the old men to relate them to him. In olden times a person did not bathe often, saying that if a man bathed early in the morning he would not be strong. If he bathed once or twice a month he was doing well. He would bathe then only because he was going on a journey or to a feast. Now, if we do not bathe and appear dirty before others, that is the height of shame.

What a man himself knows, that he can teach another; but if he does not know, how will he be able to teach? The Christian parent differs from others in that he really tries to teach his children to speak the truth and punishes them when they do not; he tells them, "Be truthful even though you are killed." A man of the world wants his child to win in a controversy even by falsehood. When, by so doing, his child gets the better of his adversary in a palaver the father says with pride, "My child is a man, he will not get into trouble before the authorities for he knows how to twist things to his advantage. The son who knows only to speak the truth is a woman and not a real man."

Even as the Christian person is not like the heathen, so also his family is not the same. Usually each pastor, teacher and catechist's home is like a light set on a hill—a real example of what a Christian home ought to be. This home is happy. For the most part the Christian keeps his house and yard clean; he tries to keep the children clean and is the first to take them to a doctor when sick. He also sends both girls and boys to school, as a great many believers do, to

learn to read and write and to learn the things of God. He makes a real effort to arrange Christian marriages for his children. The first question a father asks a man who comes to seek his daughter in marriage is, "Are you a Christian? Show me your church letter."

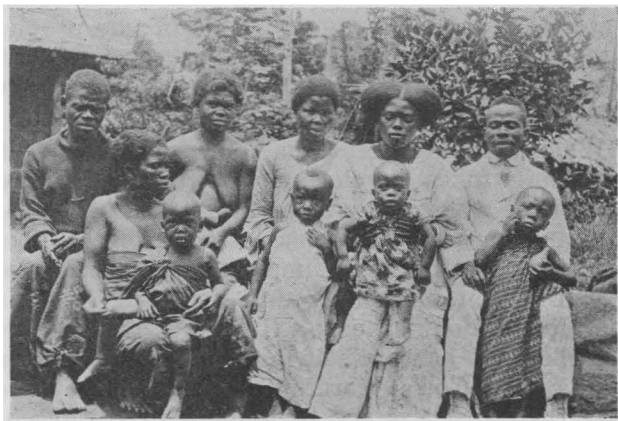
There are many families in which only one member, the woman, is a Christian. The mother is pressed by the church to forbid any alliance with unbelievers; the father, being interested only in getting all the money he can, gives the daughter to the one promising the greatest dowry, even though the prospective husband already has many wives. Frequently a father forbids his girls to go to school. He argues thus: "What is the use of teaching a girl? All she needs to know is how to plant a garden, cook food for her husband and bear children. What else is there for

of education, the church is raising up a new generation of girls who are demanding in marriage the privileges of Christian homes and husbands whom they may call their own instead of sharing them with others.

When a father, who is wealthy, having many wives and much goods, dies, all this property, including his wives, goes to the oldest son. Frequently a man has shown real Christian courage and love for God at such times refusing even to go home to settle the estate. Sometimes, however, our hearts are heavy with sorrow when we see one who has had Christian training unable to withstand the temptation. He goes home for the burial feast, listens to the advice of the old men and falls a prey to the customs of his fathers, becoming involved and thus severs his connections with the church.

It is only thirty-five years since the first missionary took his life in his hands to bring to the Basa tribe the Good News of what Christ has done to release them from all the fears which held them and their children as slaves. Yet, in this short time, God has done great things for the people. Instead of seeking ways to kill the bringers of Good News, there are now thousands in all parts of the land who eagerly await and welcome the coming of missionaries and teachers.

Christianity is still in its infancy among us. We pray that the things of God will grow and that the new foundation which Christ has laid for our homes will remain unshaken, always increasing in strength. We know that the words of Jesus will spread throughout our tribe and that the hindrances to its diffusion in our hearts will end when the believers pray without ceasing.—*Rev. Gustave Esômbé.*



SOME PARENTS AND CHILDREN AT THE LOLODORF HOSPITAL

her? Whoever heard of a woman teacher? If she knows how to read and write she will know more than her husband, and no man will give a dowry for a woman who knows more than he does; that is the limit of shame for a man." Sometimes the woman of faith either overcomes the objections of her husband or against his will and wrath sends her daughter to school and insists that she have a Christian marriage. When the unbelieving father sends his daughter into an unchristian marriage against the will of the mother that he may get a larger dowry, then much trouble has come to that house.

Sometimes a very young girl goes to the pastor saying that she has run away from her home because her father has taken a dowry from a man who is not a Christian. Since it is against the French law to give money for an immature girl the Mission often takes such a one and puts her into the girls' school at the station nearest her home. Since neither party dares take the case to court the palaver is usually settled amicably and the dowry returned. Slowly, through the process

The School and the Home

The school is like the shadow of a person. We formerly believed the shadow to be a projection of the soul of the living. When a man died, we said that his shadow had gone. So the school is important in the life of an individual. Its influence lives on after a pupil has finished his course and begins the life of a real person in his village.

A glimpse of the Basa people and their homes of other days and those of today will convince anyone of the value of the school. In the days when my father was a child all the village palavers, quarrels and fears of witches were public property. When a boy came to be six or seven years old he spent much time in the community house where the men of the village lay sprawled on their beds or sat on them with a forked tree root at their backs to lean against. There he listened to matters pertaining to marriage. Sometimes the palaver concerned a girl who had run

away from her husband. She would stand cowering in one corner while the discussion went on as to what punishment to mete out to her to prevent her from running away again.

If a man was very angry he might wish to kill his wife and considered her his chattel to do with as he wished. At times there were heated discussions concerning the bride price of a mere baby. At any time a boy might see his little sister whom he had carried on his hip, while his mother was busy in her garden, taken away from his home to become the wife of a man who had numerous other wives. There were many arguments concerning debts and often a man's wife or daughter was pawned to prevent the creditor from adjuring his fetish to kill the debtor.

I could write much concerning the things heard and learned by the small boy of school age in his contacts with life in his village when my father was a boy. He learned to have impure thoughts, to value deceit and lying and to disrespect womanhood. He soon ceased obeying his mother. He never shared with his sister but always expected and was given the best and biggest portions of food after his father had received his.

The school has kept boys away from the community house at a tender age when they are most susceptible and has gathered them together to learn to think other thoughts and have other ideals. This has been an invaluable help. But there are other ways in which it has influenced our home. Girls sit in classes with boys and often excel them in their studies. Their hours in school prevent them fixing their attention on matters which made the past generation disdain womanhood, and they find that girls are their equals, so they have gained a respect for womanhood. Women in a Christian community are now beginning

to take their rightful places as companions to their husbands, instead of being their slaves.

We did not know much about cleanliness in the old days. Our bodies we rubbed with redwood powder and oil but we did not bathe often. Sick persons never bathed until they recovered. The center post of our houses was used as a towel or handkerchief. We did not know that disease comes from filth and dirt. We thought that departed spirits sent us misfortunes, sometimes to punish us for not sacrificing a fowl or goat to them. From many houses could be heard the death wail—a mother mourning for another little one or wives for a husband.

In the school pupils are taught hygiene. They learn that dirt carries disease germs and are taught to keep their bodies clean. They learn that a dog has eggs of worms on its tongue and that if dishes are left for it to lick, instead of being washed, as is the custom of some of our people, the eggs will pass into the next person who eats food from such dishes. There are many other things hygiene teaches us.

When a family goes on a journey the head of the family takes his place last in the line. There he can see what dangers threaten ahead and protect and care for the very last one in the line. I have kept the most important influence the school has on our homes until the last. Jesus is the Head of our schools. He is not the shadow but the very heart, itself, as we Basa say. Our pupils read God's Word in school and they see that their teachers try to follow Christ's teachings. They turn their hearts to God. It is the Christian school pupils who put into practice what they learn of cleanliness and Christian virtues because their thoughts are turned toward helping their people to rise.—*Otto Who-will-climb.*

WHEN ESTELLE PRAYED

We were holding a service at a soldier's camp in the heart of Africa. While we were in the midst of the meeting a Basonge woman, from 1000 miles away, stood up and prayed. She had one baby in a sling on her back and another one tugging at her skirts. I could understand only two words, "Jesus" and "Amen" but I knew that she was talking to God. The congregation was quiet and reverent. The woman who prayed was Fulu Estelle from the Swedish Mission station of Kingoyi.

That afternoon we had a baptismal and communion service. One couple, Movungu and Nianga Estelle, brought their son for baptism. There were 110 baptized Christians present for this service. After the baptism of her son, Nianga Estelle prayed. She comes from the same mission station as Fulu Estelle.

The service was conducted in four different languages, and eleven natives accepted Christ. Four babies were baptized; 15 little black children sang four songs for us, and one bachelor soldier sang a solo. Pray for our evangelist Kabunda and his wife Disank (Happiness) as they minister unto these soldiers.

PLUMER SMITH, *Mutoto, Congo Belge.*

"Each in His Own Tongue"

How to Complete the Unfinished Task of the Bible Translator

By EUGENE A. NIDA, M.A., Philadelphia, Pa.
Field Worker, Institute of Linguistics, Pioneer Mission Agency

TODAY, after publishing the Bible or portions of it in 1,000 languages, the task of Bible translation is only half done, for there are 1,000 other groups that should have the Word of God in their own tongues. The French Academy conservatively estimates 2,796 living languages in the world. Several hundred of these languages are spoken by very small groups of people, but there are still at least one thousand languages which should be reduced to writing and into which the Bible should be translated. The American Bible Society states that there are "from five hundred to a thousand more forms of speech in the world in which new translations are needed." The task of the Bible translator is far from finished—in fact, at least half still remains—for the greater percentage of these one thousand groups speak languages which have never been reduced to writing, and the people themselves are uneducated and not capable of being translators.

Accurate figures as to the exact number of tribes and languages in the various countries of the world are difficult to secure. Ethnological surveys of many regions are very inadequate but, at a very conservative estimate, we may say that some 100 language groups in Western China should have, but have not yet received, the Word of God in their language. There are 90 similar groups in Indo-China and Burma, 150 in Malay and the South Sea Islands, 200 in India, 250 in Africa, at least 40 in Mexico and Central America, 100 in South America, and 80 in the Soviet Union. And this number does not include groups in Tibet, Afghanistan, portions of the Near East and Australasia, all of which regions have a number of language groups without the Gospel.

An answer which is often given to the problem of taking the Gospel to indigenous groups is that of the extensive use of interpreters. Though at times this is necessary, it is far from satisfactory and should only be preliminary to the real work of evangelization. How is it possible for an interpreter, who may not himself be a believer, to explain the Gospel to his fellow countrymen, even though prompted by someone else? Some interpreters have been known to falsify intentionally the statements of the missionary and have done

great damage to the message; others, though conscientious, have failed to be accurate when accuracy was of utmost importance. For example, one missionary discovered, after some length of time, that his interpreter, who knew English inadequately, was rendering the expression, "only begotten Son," by words in his own language which would be a translation for "only forgotten Son." He was not acquainted with the obsolescent word, "begotten," and substituted one which had a certain similarity and which he knew; but this involved a considerable confusion in the fa-



TRANSLATOR WITH MEXICAN BOY

vorite text of the missionary. If the interpreter is already a believer in Christ, he can, with some training, preach and not need to act as an interpreter. But this does not solve the problem, for it is found that he must have some source of spiritual inspiration and must be able to feed his own soul upon the truth of God, in order to present this truth with consistency and clarity, which a good translation alone can enable him to do. If the people of the language group to which a missionary is ministering are to be expected to grow in their spiritual life, they need the Word of God in their own language so that they may read it for themselves. The gateway to a person's soul is through his own language. An African chief, when he first read the Bible in his own language, exclaimed, "That God is black!" He thus voiced his feeling of the profound meaning which

the Word of God in his own language conveyed to his soul. A Zapoteco Indian of Mexico, who had been educated in Spanish and read the Bible in Spanish, was asked in which language he would prefer to have the Bible, and he answered, "Of course, in my own language, the Zapoteco." All the tribes around the world likewise are entitled to receive this priceless heritage of the Word of God, a heritage which the missionary may leave with his people after he has gone, and by leaving it, will have helped to establish a foundation for a strong indigenous church.

Many stupendous problems are involved in language reduction and Bible translation. One must have the courage and pioneer spirit of such men as William Carey of India, Robert Morrison of China, John Eliot, who translated for the American Indians, and John G. Paton of the New Hebrides. One must be able to withstand the hardships and difficulties encountered in living in the isolated regions of the world, and must have the persistency necessary to learn new and difficult sounds, to search out words, to master grammatical construction. He must be able to develop or borrow words for spiritual concepts, such as love, faith, forgiveness—terms which in many languages do not exist with the correct spiritual values.

Some Complicated Problems

One who reduces an aboriginal language to writing will encounter many intricate problems of sound and grammar. For example, in the Mazateca language of Mexico, there are three words which the untrained investigator would write *ti*, but which have three distinct meanings—boy, rubbish, and round. These words are not identical in sound, as one might first think, for one has a slight puff of air after the *t* sound, just as we pronounce the letter *t* in English; in the word which means *boy* the *t* is pronounced as in Spanish, a slight distinction which would usually be missed by an untrained person. The word which means *round* has a slight puff of air just preceding the *t*. If one does not make these distinctions in writing, which may be indicated by some sign such as a single apostrophe or a superimposed *h*, almost unlimited confusion would occur for one attempting to read the language. Even greater than the difficulty of peculiar consonants and vowels is that of the tone or pitch of the syllables in many languages. Chinese is noted for its complicated singsong pattern, and many languages of Africa and North and South America are even more complicated. The Geabo language of North Africa has as many as four pitches and twelve combinations. One syllable, *mu*, occurs with eight tonal differences and eight different meanings. In the Mixteco language of Mexico, with which Pro-

fessor Kenneth Pike of the Summer Institute of Linguistics has been working, four words may be transliterated into English with the letters *huku*, but which different tones on the two syllables make the word mean mountain, ox-yoke, brush, and mountainous. This word changes from a noun, which is the first meaning given, to an adjective merely by raising the pitch of the two syllables. In many languages the pitch is a complicated feature of the grammatical structure.

But complications of sound are slight as compared with the highly elaborate grammatical structure of many languages. The Cakchiquel language of Guatemala, which Mr. Cameron Townsend, director of the Summer Institute of Linguistics, reduced to writing and into which he translated the New Testament, has as high as 100,000 different forms for the verb. These are arranged with regularity and great preciseness of meaning. One word in the Tarahumara language of Mexico, *macugupabenima*, actually means "already for the second time about to commence the activity of bringing in wood." Each syllable has a definite meaning when used in the word, but these elements are meaningless if separated or uttered in any other than their particular fixed order. This language, with somewhat over one hundred suffixes and prefixes which may be attached to a stem, may have verbs of 50,000 different possible forms. Aboriginal languages are not primitive, if we mean by this word "simple," for, though many are less complicated than these which we have mentioned, they all indicate a highly developed method of conveying meaning. Not all are complete in abstract words or concepts, but most of them have means by which these concepts may be developed.

A Summer Institute of Linguistics

To meet this need of the missionary for technical training in the science of language, the Summer Institute of Linguistics was founded six years ago by Mr. L. L. Legters and Mr. Cameron Townsend, under the sponsorship of the Pioneer Mission Agency of Philadelphia. This Institute, which is also called Camp Wycliffe in honor of the translator of the Bible into English, is now located near Siloam Springs, Arkansas, and each summer, from July till October, provides training for missionaries going to various countries of the world. This Institute does not teach any one specific language, but teaches the scientific basis for the analysis of all types of languages. Two and a half hours a day are given to a thorough training in the science of phonetics, which has to do with the analyzing and making of sounds. It is necessary both to hear accurately and to be able to reproduce accurately the very large number of sounds and combinations of sounds which occur

throughout the world. The problem of writing a correct alphabet, which is termed phonemics, is also studied under the guidance of Professor Pike. Time is also devoted to the study of the science of grammar. Analyses are made of the various ways in which words are formed in the languages of the world, and how a person goes about analyzing the structure of a complicated language. How these words are put together into sentences is also taught. Another course is given in the interpretation of the Greek New Testament. A course in a typical Indian language, Cakchiquel, is given by Director Townsend. Lectures on general missionary problems and the spiritual aspects of the work are given by Mr. Legters, of the Pioneer Mission Agency.

Over thirty individuals who have taken the training course during the six summer sessions of the Institute are now working in various countries — Africa, Mexico, Central America, South America, and the Philippines. Missionaries from other countries have availed themselves of the special training for their specific language problems. This Summer Institute makes these opportunities available to any Mission Board and any prospective missionary at an expense amounting to \$2.00 a week for room and board. All the other expenses are met by the friends of the Pioneer Mission Agency, who have undertaken this faith work in order that the Word of God may be more speedily carried to the thousand tribes that have not yet received it.

One special feature of the training includes work with native informants, either Indians who have been brought from Latin America or come from tribes in Arkansas and Oklahoma. The student has the opportunity of working on the language problem just as he would in some mission field, for he first writes various words in order to obtain a knowledge of the sounds; then he takes down short sentences and phrases and gradually, under the supervision of the instructors, works out a practical method for undertaking the reduction of some new language to writing. Of course, it is impossible to teach sufficient in three months' time to enable the student to become an accomplished linguist, but the method is thoroughly emphasized so that after the missionary has been on the field for a short time, he may re-

turn and take advanced work in linguistic problems. Since the material which he has gathered will be in scientific form, due to his first summer's training, he may then be helped to solve the particularly difficult problems which occur in his own language.

No sacrifice or effort is too great to attain the goal of presenting the priceless, life-changing and light-giving Word of God. An Aztec Indian, after having read the Bible over a period of some weeks, came to the missionary and inquired as to what had happened to him. He could not beat his wife, get drunk, lie and cheat, as he had been accustomed to do before reading the Word of God, which kept prompting him not to do these things.



TRANSLATORS AT WORK ON A NEW TONGUE

The missionary had the privilege of explaining that this Book was not like any other book, and that the Spirit of God spoke through it, so that God was speaking to his soul. This Indian accepted Christ and is now proclaiming the Gospel with sincere zeal and effectiveness.

A unique experience occurred to one of the missionaries and his wife when their native helper, who watched them closely, asked what they were doing when they knelt down each night. They explained that they were praying. The native thought that this meant reciting something, for he could not dissociate praying from meaningless ritual. When they finally explained that in their prayers they were actually talking to God, the Indian immediately answered, "Oh, sir, won't you talk to God in my language so I may listen in!"

This is the challenge of a thousand tribes around the world. If someone will speak to God in their language, they will thank God for the good news which comes through Jesus Christ.

THE NEED FOR CHRISTIAN EDUCATION

Probably never since the Copernican revolution has the need for Christian education been so dire as it is today. . . . Obviously, if the church-related colleges are only replicas of the State and secular colleges, their contribution to Christian character will remain negligible. If the doctrines of Christianity are dealt with only on the level of intellectual exercises, like original problems in geometry, what hope is there?—*Dr. Henry C. Link, the author of "The Rediscovery of Man."*

Teaching Adults to Read in Egypt

By the REV. E. W. BAILEY, Minia, Egypt

INCREASING interest is being shown in the life of the Egyptian peasant. Though he constitutes two thirds of the population and for centuries, yes for millenniums, has been the wealth producer for his overlords, be they Turk, Mameluke, or large land owner, he has been looked upon by his masters as existing mostly for their benefit, rather than as having any place of his own.

Today a new spirit is moving through the land and there is a new concept of the need for a fuller life in the villages. One meets it everywhere, in the daily press, in the lecture hall, in Parliament, and in private conversation with leaders in various walks of life. Nor is it all talk. The government, some land owners, and many private societies have taken steps to better the lot of the peasant villager.

In the past few years members of the American Mission (United Presbyterian of N. A.) have taken steps to make the Gospel of Christ meet the whole need of man. One of these steps is along the line of adult education; the other is a village school developed along truly rural lines.

In a village near the city of Minia, a young evangelist, under the supervision of Miss Jean McCrory, has hit upon one important feature of the successful plans to teach adults to read, namely that the teacher must be confident of the ability of his pupils to learn and must inspire his class with that assurance. Within a few months this evangelist had taught a class of ordinary peasant women to read from their Bible with sufficient intelligence, so that they were able to conduct family prayers. As they read they learned that many customs handed down from their fathers were not right—particularly the funeral and mourning customs—and they have had the courage to break away from them. Soon the example of the women inspired the men to ask for a class and now a group of husbands has been formed and is making excellent progress.

In another village, in the same district, the wife of the pastor undertook a similar task, though working more largely with individuals than with a class. Her success was even more marked.

The other activity that looks toward a new emphasis in missionary education in Egypt is in a village school in Edmu, also near Minia, the provincial capital. This school is attempting to find

ways by which village children may be educated and kept in touch with their village life while still in school. A school garden, sewing classes for



EGYPTIAN EVANGELIST AND HIS CLASS

girls, and furniture making from the palm branch ribs, are activities which have already proved to be worth developing, in addition to the three R's.

THE UNCHANGING WORD OF GOD

The Bible is one of the solid facts of Christianity. It is not affected by what men think of it. Changing opinions about the Bible do not change the Bible. Whatever the Bible was, the Bible is. And what it is it has always been. It is not men's thoughts about the Bible that judge it. It is the Bible which judges men and their thoughts. It has nothing to fear but ignorance and neglect. And the Church need have no other fear on its account. The Bible will take care of itself if the Church will distribute it and get it read. Every pastor should present the duty of Bible distribution and Bible study afresh to the Church and all its members.

It is the Bible from which the ideal of the home is derived and from which the forces for its realization flow. And what the Bible is for the home, it is for men and women one by one—namely, the source of true ideals of character and the fountain of those energies in Christ by which character is won.—Robert E. Speer, *American Bible Society*.

Continued Harvests in India

By the REV. CHARLES W. POSNETT, Medak, India

ONLY those who have lived and worked in India for many years can realize the almost unbelievable changes that have taken place in the past fifty years. We note the improvement in economic conditions, with the extension of irrigation and the lessening of famine; the increase in education and unification of the country by peace and communication; the improvements in health, including medical care and sanitation, with the great diminution in plague and cholera; the relaxing of caste restrictions and injustices, so that many of the depressed classes are now treated as human beings; the increase in political freedom, with the right of suffrage and self-government; the generally improved social conditions and the raising of the marriage age for girls; but most of all we note the changed attitude of all classes toward Christ and His Gospel and Way of Life.

Many testimonials are given to the revolutionary character and effect of these changes, which fifty years ago seemed almost unbelievable and impossible in so short a time. The Rev. Charles W. Posnett, who has labored in Medak, in the Province of Hyderabad, for over forty-four years, writes as follows:

"Forty years ago, when I first went to Medak, there was hardly a score of professed Christians. Today there are about 115,000. In that first year, a few outcastes asked to be baptized at night in the forest, where no one would see them. Today, they are being baptized in hundreds every week, with flags flying and drums beating. They walk into the river, and the service is watched by hundreds from surrounding villages, who have come to see what is done, for they are usually hesitating before making the great decision. Many of those who so confess Christ in baptism now are caste people. They still face much bitter persecution, if they decide to become His witnesses.

"In my first years, we were faced with a terrible famine. Starving children who would have been sold and brought up as household slaves, were taken by us, and one English lady volunteered to come and supervise their education. Miracles have been worked in what appeared then to be the very poorest material. Some of those famine waifs are now ordained pastors, respected and loved.

"Many 'devil priests' and priestesses were rescued, and it is an unutterable joy to visit one who became an evangelist's wife, and is now a great leader amongst the women in the countryside where as a child she was dedicated to the service of Satan. But for the wonderful Gospel of Christ, she would today be a drunken prostitute, instead of this beloved minister's wife.

"From the first, I was determined to train evangelists, and, almost the first year, started with three students. We started the Medak Bible School, which has grown until now we have 200 students; it is the most valuable and important part of all our work. We have given to our most promising young men and women a thorough training in the Bible; the Gospel in all its simplicity has become the anchor of their lives. These young men and women go back to the villages where they were born, where they were considered of less value than the animals; these untouchable outcastes, who had been trodden down for generations, have gone back to preach to their own people the saving power of Christ. By their lives and their Christian homes they set such an example that they have compelled the village chiefs and the caste people to respect them.

"For twenty-five years the village leaders and the caste people thought that Christianity was beneath them. While they confessed that the new religion had made a great change in this 'miry clay,' it was still to them the religion of the Untouchables.

"These poor down-trodden, friendless Untouchables, found that Christ brought them missionaries who came into their dark little hovels, and talked to them of One who could lift them up and be their Friend. Slowly the outcaste Church began to grow, first in scores, and then in hundreds, and at last in thousands. The fear of public baptism became a thing of the past, and they began to be proud to be Christians, though it cost them bitter persecution from their masters and the village chiefs. They were beaten, their land confiscated by fraud, their cattle were refused grazing, and in scores of ways they were tempted to return to the village gods, receiving promises of peace and land and help.

"For twenty-five years, this harvest was entirely among the Untouchables, but as these gradually

rose in the esteem of all, the caste people began to think that this religion must be something wonderful.

"Fifteen years ago, caste Hindus were invited to our headquarters at Medak. To our unspeakable joy, about one hundred thirty men and a few brave women came from places as far as 150 miles away. Each came in the company of a consecrated evangelist, who, though an outcaste, had won their affection. For three days they were with us in our compound and ate the food which had been cooked for them by two of their own people, so as not to spoil their caste. They listened to the wonderful story of Christ with pictures and the magic lantern. Fourteen of them came to ask for baptism after they had been up all night fighting their doubts and fears. I told them that they must go back to their villages and give their witness in their own homes, and learn more of Christ, for we did not want any hasty conversions which might afterwards be denied. They had to be tested in the furnace of suffering before we would dare accept them into the Church.

"One of these people was a government recorder, a Brahmin of very high caste. He publicly broke his caste and after six months was publicly baptized. Ever since he has been faithful to his vows, and has been of infinite help to us in scores of ways. He is now an old man and one whom I dearly love. At his baptism there was a great crowd of caste people. He turned and said to them, 'I have studied all the Hindu scriptures, but there is nothing in them to compare with the Gospel of Jesus. I have read it over and over again, and I cannot hold back any longer whatever it may cost me.'

"Since then this harvest has spread all over our mission field. At first it was entirely confined to the caste communities in one part, but again

the compelling power of a true Christian life has brought others from all over the district, and now this harvest is spreading everywhere and is accompanied by bitter persecution. The village chiefs, especially, hate the thought of their own caste people becoming Christians, and they have used the vilest abuse towards those who have made their confession. Yet this year, four of these very village chiefs who were among our bitterest enemies have publicly confessed the evil they have wrought and the suffering they have caused, and have asked their people for pardon. . . . Every year the harvest is growing greater."

* * *

We also note the New Life Movement in Travancore, inaugurated at the recent Mar Thoma Syrian Christian Convention in South India. A group of 2,000 in Dr. Stanley Jones' Bible class was told about the New Life Movement in China, and resolved to launch a similar campaign to change certain things in the corporate life of India. The following points were selected:

1. Wipe out illiteracy in every village.
2. Cleanse all filth from the house and compound.
3. Every Christian's clothes clean.
4. No debts contracted through marriage.
5. All disputes to be settled out of court.
6. Adoption of a salutation, folding of hands and saying, "Namaskaram."
7. Teach punctuality.
8. Give up all tobacco from personal and social customs.
9. Give up use of liquor entirely.
10. Indulge in no expensive feasts.
11. Charge no excessive interest.
12. At least one-tenth of income given to church and charity.
13. A cooperative established in every village.
14. Family devotions observed in every home.
15. Cottage industries carried on in every home.
16. No recreation that cannot be taken in the Name of the Lord Jesus.
17. Wipe out all remnants of caste from thought and customs.

THE POWER OF GOD IN MISSIONS

BY REV. C. F. ANDREWS, OF INDIA

When you read Romans, 7th chapter, you see a Paul who is all weakness. But when you read Romans, 8th chapter, Paul says, "I can do all things through Christ that strengtheneth me." The power comes through a personal experience of Christ.

A few years ago, the people of the Fiji Islands were all savages. When I went there I found them all Christians, sending out missionaries to an island one thousand miles distant. They were going to preach to savages and expected to lose their lives in the attempt. The farewell service was the Lord's Supper and they sang their reason for going. "Come and help us. We are dying. Christ is calling. Come and help us."

In Uganda I went to a place where a stone had been erected to the memory of three African boys who were told by the African chief that unless they gave up Christ, they would be burned. They refused to recant and were burned. The chief watched them burning and commanded silence so that he might hear the boys crying for mercy. Instead he heard them singing, "Jesus, Lover of my soul, let me to Thy bosom fly."

The Pueblo Indian Religion*

A Review by G. E. E. LINDQUIST, Lawrence, Kansas
*Missionary-at-Large, Society for Propagating the Gospel Among
the Indians*

IN PUEBLO Indian culture "art, morality and philosophy are one," according to Dr. Elsie Clews Parsons, noted ethnologist. Her recent compendium on the "Town Indians" of the Southwest,* in all probability, is the most comprehensive analysis of these town dwellers of New Mexico and Arizona thus far published. After the Introduction which contains no less than 111 pages, the author deals with the following subjects:

Ceremonial Organization for, according to the Zunis, "poor people are people without ceremonial connection" (p. 112).

The Spirits, whose number is legion, must be impersonated, "When the dancers put on their masks, they not only impersonate the *kachina* but Pueblo Indians believe that they are *kachina*" (p. 170).

Cosmic Notions, include the emergence myth, "the story of creation as that of emerging from the underworld" (p. 210).

Ritual, in which we are told that "Pueblo ritual is kaleidoscopic," embodies both the fixed and the mobile (p. 268).

Ceremonies which are numerous, and of which fourteen are meticulously described.

Other sections are devoted to the Pueblo calendar, and historical and geographical "reviews" of 13 "towns." It is significant that 226 pages are given to factors involving "processes of change" in Pueblo culture. Is this, perchance, a portent of what is happening to break down the "social cohesion and integrity" which some people seem to prize so highly?

In the closing chapters of her work, the author takes pains to point out that Protestant Christianity has been a disintegrating factor in Pueblo life. She says: "Protestant sects contribute nothing to Pueblo religion but dissension and apostasy. They present so sharp a choice between the old religion and the new that they are called 'crazy.' Hopi converts move off the mesa and break entirely with the ceremonial life" (pp. 1112-3). That there may be obvious reasons why Protestant Christians must break with the old ceremonial life, does not seem to occur to the author, although she refers to certain immoral practices which are disgusting to say the least, e. g., the rabbit hunt ceremony at Santo Domingo (p. 826),

the Hopi Wuwuchim and Singer societies, who "have the clowning traits of jesting with women society members or singing at them in obscene terms" (p. 974); and the sexual display of the Koshare (p. 438). "This type of behavior might be interpreted as phallic—but the copulatory burlesques of First Mesa (Hopi) or Koyemshi references to bestiality must be described as obscene in quite the same sense as we conceive of such sexual expressions when designed for amusement" (p. 439).

In the files of the Indian Bureau at Washington there is a series of affidavits concerning some of the so-called "secret dances" of the Pueblos which are unprintable. Furthermore, Dr. Edward S. Curtis, in his monumental work on "The North American Indian," Vol. XVI, p. 162, speaks in no unmistakable language of the effects (e. g., child seduction) of these ceremonial practices, the authenticity of which, though challenged, has never been disproved. Teachers of long experience in the Indian School Service have likewise testified as to their observations relative to child seduction. Perhaps Dr. Parsons has such observations in mind when she speaks of "school taught attitudes" tending to break down Pueblo ceremonial life. (p. 1128.) "The self-consciousness shown by the younger generation toward their cults, more particularly in matters that school teachers would consider superstitious or obscene, are largely acquired at school." (p. 1140.)

Aside from "the new found sense of shame" (p. 1140), acquired by the young people and the alleged perils inherent in "the American schools and teachings" (p. 1155), other factors promoting the disintegration of Pueblo ceremonial life include such economic changes as adoption of the wage system and the introduction of government flour mills (p. 1130). Perhaps the inconsistency which would lead one to dance in propitiation of the rain gods and at the same time rely on the advice of the Department of Agriculture is a bit of mental coordination which the young Pueblo experiences difficulty in hurdling. Then, too, the violence of witch-baiting has abated, due in part, at least, to the influence of the American doctor and visiting nurse (p. 1139).

* *Pueblo Indian Religion*. By Elsie Clews Parsons. 2 Vols. \$7.00. 1275 pp. University of Chicago Press. 1939.

Furthermore, the passing of certain societies like the War Society at Zuni, the Al-vo-na (Horned Ones) at Oraibi, also of jugglery, the commercializing of ceremonies, e. g., at Gallup, N. Mex., the growth of new towns outside the old villages, e. g., at Laguna,—all have a part in the eventual break-up of the old culture. And here it may be well to remind ourselves that the Pueblos, who more than any other Indian people, sought to build up walls of segregation and isolation, confirming the same by religious sanctions, and who sought by means of their autocratic hierarchy to resist the normal influences of culture transfusion, now may soon see the framework of their carefully erected corporate structure totter.

Tribalism, inherent in the Pueblo religion, has been weighed in the balances and found wanting. It cannot meet the tests of the transition period in which the Indian now finds himself. It is because of our conviction of the divine resources of the Christian faith, a faith which rises above

tribalism and nationalism, its inadequacies to meet the needs of all men and of all races, that the messengers of Christ seek to preach the Gospel and seek to propagate the Christian faith among the Indians, including the Pueblos.

Every act of the old life of these people is bound up with their religious ceremonies so that the Christian Hopis (as noted by Dr. Parsons), who are a little handful at each mesa, cannot live in their old homes any longer, but come down and build new homes near the mission. The following words are especially penned by one of the field workers:

As I think of the needs of the Indian people, young and old alike, I am more concerned each day that we should bring to them larger knowledge of the Bible; that we should store their memories with more that will help them through the long silences and the days that are hard. They need to know the stories of the early Christians who dared be true to Jesus in the midst of pagan surroundings, for it takes sheer courage and a great conviction to remain a follower of Christ when all your people are against you.

Ten Good Reasons for Foreign Missions^{*}

By the REV. HENRY TOWNSEND BEATTY

Pastor of First Presbyterian Church, Hoboken, N. J.

WHY do I believe in foreign missions?

1. Because—I believe in Christ. His belief in foreign missions is evidenced in His incarnation, in His death on the cross, in the glory of His resurrection, in His final message on Olivet; as exalted Head of the Church, His belief has not changed.

2. Because—as a Christian I have caught something of the spirit of Christ and, therefore, of His passion to seek and to save lost souls. Consequently, it is my joy to imitate Him, to realize His ideals and to extend His kingdom.

3. Because—He bade His disciples proclaim His Gospel to all the world. As I am one of His disciples, I believe this command involves me. His wish is my pleasure, His will is my law. If He says, "Do this!" I take him at His word and strive to do it.

4. Because—I am a member of His church and am under vows to promote its growth and efficiency. His church is His method of proclaiming His Gospel and saving the world. It is a united and organized effort to accomplish what no individual could do.

5. Because—Christianity is a religion of expansion and must grow—or die. Therefore, as I want it to live and to emancipate humanity, I must proclaim and help others proclaim the Gospel until the Kingdom of Christ shall encompass the world.

6. Because—I am a product of foreign missions. Were it not for the early disciples and other foreign missionaries, I would today be without the Gospel and the blessings of a Christian civilization. For "all that is best in modern civilization is the fruit of the transforming power of the Gospel."

7. Because—as a debt of honor I must pay the "debt of strength" to weakness; intelligence, to ignorance; wealth, to poverty; health, to sickness; comfort, to sorrow; hope, to despair; and the Gospel to a lost world.

8. Because—the only way I can pay this "debt of honor" to those missionaries who suffered greatly in their stewardship of the faith that I might know the Christ and be saved, is to pass the Gospel on to others.

9. Because—to evangelize humanity is to save the world from the tragedy of evil. To bring un-Christian nations into fellowship with the Son of Man is to create a new brotherhood of mutual understanding, honor, protection, and righteousness, thereby outlawing war and greed and a multitude of evils.

10. Because—all Christian missions are one. If I believe in home missions, I must also believe in foreign missions. I must not neglect my homeland, but I must go beyond it. Beginning at Jerusalem, I must go, or send, into all the world, simply because He said so.

^{*} From *Women and Missions*.

Travel Difficulties in West China—II

By HOWARD THOMAS, Kiulungkiang, Yunnan
Missionary of the Presbyterian Church, U. S. A.

KIULUNGKIANG, YUNNAN, CHINA,
VIA HAIPHONG AND SZEMAO

March 27, 1939

THE traveling time from Rangoon, Burma to Kiulungkiang, China, is sixteen days. We can go from Taunggyi to Kentung by auto; the nine days' trip from Kentung here, we make by pony.

There is a custom of the people which offers a most remarkable evangelistic opportunity. When on tour, one is welcomed into every village with open arms. Custom demands that a traveler be entertained in the home of the headman. One can even insist that food be brought, but we always insist on paying for everything we receive. It is quite proper to request that the village elders be called to hear what the foreigner has to say, and the sight of the village heads moving towards the headman's house is a signal for the entire village to assemble there. By taking the attitude of a learner, one finds that the people are ready to talk and hearts are open wide; when they have had "their say" we can preach the Gospel without reserve. Pray for us.

Our present difficulty is the brother of the Tai ruler. He happens to be the head priest of a corrupt and diluted Buddhism. When a man accepts Christianity, he cannot continue to make offerings to the "spirits" or support the temple. If he ceases to do this, he is deprived of all land rights. There is a custom here that relegates the ownership of all land to the Chow-fa, or head of the Tai people and one cannot hold land without his approval. Religious liberty is supposedly assured in China, but it is not being practiced today here. There will be a great reception for the Gospel when these folk can accept it without losing everything they have.

Two months ago a group of men came to call upon me. They were visibly disturbed about something. They addressed me in the usual friendly manner and then launched into the heart of the problem. They wanted to move into a Christian village, but their headman would not allow them to take any of their goods with them. It is my policy to keep out of politics, but since this was another step along the front of my bat-

tle, I had to carry on. I went to our headman and gave him the story. There wasn't any encouragement. Finally, I said:

"Byaw Khum Bu, would it be unwise for me to go to the Chow-fa with this problem? You know he has declared himself my friend. Chow Moung Hah (the provincial head) has also told me that he was willing to help me in any possible way. You know I can always go to the Chinese officials. What shall I do?"

He laughed and replied, "*Bawou*, (father, teacher) if I write to the head of that village, the people can come." He wrote and the people came. Half the village moved to our Christian village up river.

"Hurry Fast, Come Quick!"

Just before Christmas a big fuss burst into flames in one of our down-river villages and I received a call to "hurry fast, come quick." I hastened to the river and boarded a raft. To make this raft two small native boats are tied together and a platform is thrown over them. On to this raft the boatman loaded people, packs, and ponies. My horse is a four-year-old stallion and has plenty of fire. I do not have much trouble with him when he is alone, but when there are other horses around, he causes me plenty of trouble. On this particular crossing he nearly dumped us all into the fast flowing, deep, and muddy Mekong River. The twenty men yelled—fortunately a lot of words I didn't understand—and the *hops* (baskets) they carry on their shoulders, slid precariously about. I groaned and then we all laughed—the danger was past.

After crossing the river there was a long trip across the rice flats. As we were walking along, one of the horses fell into a large hole that had been made by ants. It is well nigh impossible to detect the presence of these holes until the unfortunate happens to step on one. The poor beast could not get a purchase with his front feet and he was having great difficulty in breathing. We tried to get him out, but without success. The saddle we broke, native ropes we broke, finally in desperation we grabbed an oilcloth from one of the loads and, putting it under his head, we tugged. Finally he got a foothold and out he



Photo by Dr. Douglas Collier

A VILLAGE STREET SCENE IN WEST CHINA

came. I thought for a while we would have to cut his throat and let him die.

Shortly after this experience we began to climb such trails and such hills as I never saw before anywhere. It seemed that we went straight up, and I do believe that every third tree had fallen across the trail. We must have gone fifteen miles to advance eight. After about four hours we reached the top of the mountain and soon after we came into a mountain village. The children screamed and ran, the women flew into their houses, but the men approached us with some hesitancy. These mountain people are filthy, morally and physically, and are demon worshipers. We went to the headmen's house and I hope nev-

er to sleep in a dirtier, darker, or smellier place if I live to be a thousand.

The headman had been out fishing; and when he returned, he offered us a lot of snails. They wash the snails in cold water, cut off the top, and put them in warm water. They are then cooked, taken from the stove and cooled. When dinner is ready a large pot of rice is brought out and set beside the table. Everybody dives in at once. With one hand grabbing rice and with the other hand fishing for snails. The snails are sucked from the shells with a long, loud, snore-like sound. The louder noise one makes the more he is thought to be enjoying his dinner. The dish neither smelled nor looked inviting. My men relished the

food and cast pitying glances in my direction when they saw that I passed up the snails. I drank a whole pot of his tea, which wasn't any too clean, but at least the water had been well boiled.

The following morning we started about five o'clock and reached our destination at about six that evening. The Christians, knowing that I was coming, had a really big feast ready and I honored their cooking.

The next day we called on some of the Tai officials and we were received warmly. One of our evangelists showed some charts and spoke to a large group of people in the yard. When the officials heard what was going on they took leave of me and went out and stood in the sun listening as attentively as the others. Pray for these men. If God can break through to some of them the Gospel will have free course in the Tai country. Officials are afraid of the people; the people are afraid of the officials. A break must come soon.

Lepers and the Great Dragon

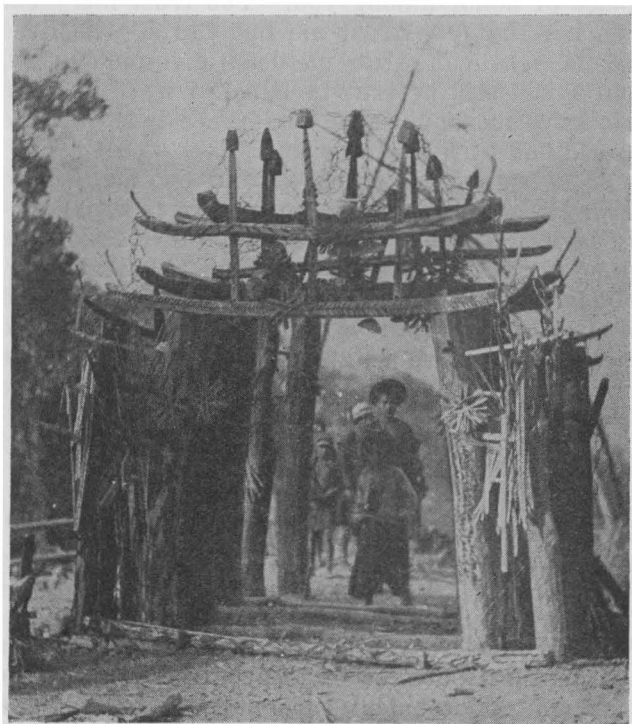
There were lepers present and I urged them to come to our colony and receive treatment. They flatly refused because they were afraid that we would take them and feed them to a great dragon.

The Christians were having a harvest festival the next day, so I hurried back to the village. Just before the service began a mother brought a little girl up and laid her behind me among all the gifts that had been made to the Lord. The teacher told me that the little bundle of whimpers and sighs had been a fine healthy girl who ran laughing about the village. Now I looked at the helpless, crippled, blind little body and wondered. Some sickness had come and the mother had neglected the little one. Every once in a while she would moan and feebly cry out. Finally one of the women arose and wrapped her in a piece of cloth; another picked a banana from a gift bunch and gave it to the poor thing. I felt that the child might be a means of reaching those people. In my message I pointed out many of the things Christians have and for which thanks ought to be rendered to God. But I doubt that the people got my point. They are so accustomed to suffering that the condition of the child was the usual thing. She died that night. They wrapped her in an old mat and buried her the next day in a down-pour of rain.

Later in the week we set out for a new and small leper colony. They had begged me to come to their harvest festival. En route we came across a section where there were hundreds of leeches. They bite and suck a lot of blood out of a fellow. One of the carriers picked about 43 off his body during the day.

About four that afternoon we began to ford streams. We had crossed three and were about across the fourth when an accident overtook me. One of my pack ponies started up a bank that was soft and slippery. Somehow he got mixed up with soft ground and down he went. He landed at the foot of the embankment on top of my pack and burst the packsaddle all to pieces. I thought the horse had broken a leg, but he came out of the wreckage in fine shape. I had to load the stuff on my riding pony and make a two man load to get to our next stop.

I remained in the leper village two days. Dr. Nelson came along, as he was making a survey



A VILLAGE "SPIRIT-GATE" IN YUNNAN

of the leper situation in that region. Doctor came upon one village that was entirely leprous and soon he is planning to establish treatment there. Please pray for him and his work. Then I helped the doctor with an operation. Out here one needs to be all things to all men.

We had devotional services with the men every evening, but the women wouldn't come. We sang a song, prayed, read a portion of Scripture, then sang other songs and closed with prayer. This we did for two evenings. On the third evening I asked if some of the people would tell me just what Jesus Christ meant to them. Things began slowly. Finally, the men got the idea. One man arose and said:

"I am glad that the Lord took a big stick and punished me. When I had leprosy I found Jesus Christ. If I should lose every one of my fingers

and every one of my toes, I would still be true to Him."

Our teacher arose and said, "What do these crooked and bent fingers and limbs matter? When my Father calls me home, He will give me a new body and a home where there will be no more suffering or tears."

The leper whose disease has been arrested and who is head of our Ban Ann colony said: "You all know me, don't you? Well, if you know me you know what all the marks I have on my body mean. You know what a wicked man I was. You know that I gave my heart to Jesus Christ. Now he has remade me and I, who was bad have been given a place of honor among you. You trust me. Yet it's not that you trust me but Christ who lives in me. God can strike me dead, give me leprosy, but I will still be true to Him. Why? Because He gave me hope, love, and peace when all the world had turned against me."

The testimonies went on and on, many men rising with tears falling down their cheeks, merely saying: "I do love Jesus!" and then took their seats again. Others arose, but could say nothing, sobbed, and sat down. I have never been in such a meeting before. It is a great thing to be able to present and serve a Christ who can give men like these lepers such joy and hope. I left that place

feeling that I would confess Jesus Christ at every opportunity.

The next day we started for home, so completing an eleven-day tour. We were very tired but happy to think of the great things that God was doing in this place. Pray for this work. There are so many here without Christ.

A few Sundays ago Dr. Nelson came and asked if I would go with him to a village where a mother had been in labor for five days. We caught, saddled, and mounted our horses, but when we had nearly reached the village, we were told that the woman had died. We could hear depressing wailing. We found that there had been five native doctors attending the woman who was about to have her eighth child.

Pray for us and for the great mass of untouched folk here. Several influential Chinese have informed us that if we had a Chinese church here they would attend. The wife of our ex-magistrate went so far as to say that she would become a Christian and others have promised to attend all classes. God is opening doors but they seem to be opening faster than we can enter them. We have set ourselves to pray that God will cleanse and use us to win souls, to deepen our church leaders, and that He will send a great revival. He has already begun to answer our prayers.

The Youth Movement in China

By SAMUEL S. CHANG

THE modern youth movement in China is the natural outcome of the conflict between the old, philosophical, rural culture of China and the modern, scientific, and industrial culture of the West.

In the last decade of the 19th century, forward-looking leaders in China advocated the adoption of Western scientific and industrial methods and techniques. But at that time the official hierarchy, from top to bottom, was ignorant, inefficient, and corrupt. High officials not only did not believe in human progress, but failed to notice even the most advantageous aspects of Western culture.

The rise of the Chinese youth movement began at the end of the last century, when China was defeated by the Western powers in her struggle known as the Boxer Rebellion. This setback shattered the last vestige of the old régime, and made the officials realize the inadequacy of the traditional methods and the necessity of adopting Western civilization. Measures were adopted, dealing with political reform, administrative improvement, and educational reorganization. The first

two measures of reform, given lip service by high officials too old to change their attitudes, failed, but the last measure, educational reform, had far-reaching results. Once the system of examinations on Confucian Classics as a means for the selection of officials was abolished, and the system of modern education adopted, the tide of learning rose rapidly. Within the short span of twenty years, 1901-1920, the number of students in modern schools increased from a mere handful to some six million.

Aside from progress made in the new learning at home, the number of students studying abroad also increased from a few hundred students in foreign countries to approximately six thousand young Chinese pursuing higher education in Europe, the United States, and Japan. When these students came into contact with foreign culture, they naturally became more critical than those staying at home.

While the youth were working toward enlightenment and progress, there were reactionary forces. The elders were still pursuing their daily

life according to time-honored standards. Officials still maintained the attitude of seclusion and false pride in dealing with the foreign countries, while in dealing with domestic problems they adopted the method of suppression and oppression.

As a result Chinese youth devoted their energy to political revolution as a means for reforming their country. Fortunately, in the late eighties of the 19th century a group of Chinese youths had already organized a revolutionary party which is now known as the *Koumintang* or People's Party, headed by Dr. Sun Yat-sen. His aim was to establish a republic based upon the principles of national independence, political democracy, and the economic welfare of the entire people. With the increase in number of modern students and the advancement of the new learning, this revolutionary party grew in membership and strength and finally succeeded in 1911 in overthrowing the old régime.

The triumph of the revolutionary cause signalled the release of new forces which took the place of the old and sought to reconstruct China as an independent nation, as a land of freedom with democratic institutions for the happiness of all the people.

But the control of the new Republic fell into the hands of officials and generals who, though championing the cause of republicanism, were reactionary at heart. Yuan Shih-kai, one-time imperial adviser, became president of the new Republic and the revolution turned out a farce. The presidency of the Republic became the football of ambitious warlords; and China came to be the battlefield of rival armies. There was no one person or party strong enough to stabilize the country. For fifteen years chaotic conditions prevailed in China.

While these struggles were going on, social customs and traditions were daily becoming disorganized. At first the Chinese youths were restless and confused, for they lacked adequate leadership. Fortunately, at this time of restlessness the modernization of education produced a few intellectual leaders who were mature enough to direct the path of impulsive youth in the rehabilitation of China.

These intellectual leaders perceived that China's greatest need was to adopt boldly the democratic institutions and modern techniques and that this adoption must be through the people and absorbed by them. As a result of their foresight and work, a series of social revolutions took place which have come to be known generally as the Chinese Renaissance Movement.

One of the most important phases of this movement was the literary revolution which changed the entire outlook of the nation. Started by Dr. Hu Shih, when he was a student at Columbia Uni-

versity, it aimed at substituting the spoken for the classical language. To the masses this classical language was a dead language, and often required five to ten years for a talented student to master it. In order that the youth movement might succeed, it was recognized that there must be a common vernacular. This language movement was welcomed by the new leaders, and in two years' time, most of China's current literature was being written in the vernacular.

When the Chinese youth caught the spirit of these forces their emotions ran high and they let their idealistic enthusiasm run its course. Thus, within the short span of ten years from 1916 to 1925 publications increased by leaps and bounds and the expressions of the new era spread like wild fire. The whole atmosphere was filled with the expressions of discontent with the old scheme of life and there was the longing for something new to take its place. During the first part of the period, there was very little constructive help to be found in the movement. It is in the nature of things that when the thousand and one old conceptions—such as old customs of marriage, and expensive funeral ceremony—were questioned, some better social arrangements would eventually result. This movement was the manifestation of a new intellectual consciousness in the young men and women of China. Education had revealed the necessity of a new social order.

Youth Awakens the Nation

In the midst of such a new outlook, and revolt against the traditional, there came suddenly the news that the German rights in Shangtung Province were given to Japan by a decision at the Versailles Conference. This stunned Chinese youth and soon the students of Peking were organized, and 15,000 from thirty-three schools and colleges in Peking paraded the streets as a demonstration against the Shangtung decision. Students in Peking organized in a students' union; made speeches in the streets; appealed to the people, demanding the dismissal of the "traitors." Next the student body declared a general strike, and thousands massed in the streets and fiery speeches were delivered. Within two weeks the students of all the big cities declared sympathetic strikes. Furthermore, the merchants declared sympathetic strikes and hundreds of students' unions sprang up in many places all over the country. "The National Chinese Students' Alliance" was organized in Shanghai in June 1919 and by the declaration of this national organization the nation-wide student strikes came to an end.

From that time on China was transformed into a new nation—a nation of the people, by the people and for the people. Young China had turned away from the old ways of living and old modes of

thinking. She was looking forward to a new and richer life.

As China was thus awakened by the youth movement, the people were on the march. Subsequent years were full of troubles, brought about by the popular resentment against foreign domination and against domestic problems. The first great strike, assisted by the youth, broke out in 1922 among the Chinese seamen of Hongkong. Inevitably the strike became a political struggle against British economic control. Other strikes followed and crystallized resentment against special foreign privileges in China.

In 1925 revolt became revolution when in Shanghai the International Settlement police fired on students who were demonstrating in protest against the murder of a Chinese cotton mill worker by his Japanese employer. A half million workers in the city went on sympathetic strikes and Chinese merchants and even banks closed their doors. The outbreak spread to other cities. A nation-wide boycott, organized by the students against British and Japanese goods, was launched and a bitter struggle developed.

As the Chinese youth had risen to such an influence, they struck the hour for the Kuomintang régime in Canton. In July, 1926, under the leadership of Generalissimo Chiang Kai-shek, the newly trained armies of the People's Party, marched north against the warlords. Before them went youth as propagandists, organizing peasant leagues against reactionary landlords, winning the support of the workers. The armies pressed on, sweeping province after province into their control. When Chiang Kai-shek reached Shanghai the workers, influenced by the students, seized the city by a general strike and turned it over to the Nationalist armies.

During this period of upheaval, the Chinese youth movement turned its enthusiasm to many directions. First, there was the anti-religious movement. Influenced by the scientific thinking, Chinese youth had been skeptical of the benefit of all religions, especially Christianity, which had been most aggressively preached. They thought that religion was opposed to science, that it makes for divisions and wars and that it had been made the instrument of imperialism. As the result of the anti-religious movement, foreign educational institutions were brought more in line with the Chinese Government regulations.

Second, there was the anti-military movement. The youth movement recognized the break-up of the country into great military centers as inimical to the unity and progress of the nation. This movement undoubtedly paved the way for the establishment of the Nationalist Government at Nanking and the unification of the country.

After the Kuomintang Party established the Na-

tionalist Government in 1927, the Chinese youth movement underwent a change. As the major obstacles to national unification had been removed, it was felt that the students once more should devote their time to studies. The Government exercised its power to restore normalcy and to discourage any kind of agitation. As a result, it was with difficulty, that the Tenth National Assembly of student representatives was called in 1928. As the subsequent years saw national life returned to order, the National Student Assembly did not call any more meetings.

This peace was short-lived. Suddenly, on September 18, 1931, Japanese armies invaded Manchuria, and Chinese youth were on the march again. The military overlords of Japan were viewing with alarm the rise of the people of China. The Japanese chose a time to strike when the world was paralyzed by depression and when large parts of Chinese territory were flooded, and China was in no position to resist. Almost unopposed, the Japanese war machine rolled on into three northeastern provinces. The students resented the government's nonresistance policy and again started a general demonstration, demanding the declaration of war against Japan. Later the situation became so critical that government authorities decided to adopt drastic means. Troops were called out to escort the students in the capital to their respective schools. The students, however, went to the countrysides to make speeches appealing to the farmers and arousing their patriotism. Because of the work done by the youth movement among the masses, the National Salvation Association, which advocated a united front against Japan, was able to recruit members from all the classes — peasants, workers, merchants, and professionals. Mass education and agitation spread. Again the people moved to command their destiny.

Meanwhile China's youth began to understand the intention of their government, which was making rapid strides forward toward building a modern nation. They participated wholeheartedly in the task. The outstanding instance was the New Life Movement originated by the leaders of the government. This organization aimed at the spiritual reconstruction of the nation by teaching the people the four fundamental principles—courtesy, justice, honesty, and honor. With the cooperation of the youth, this movement spread far and wide and within the span of five years has had thousands of branches and millions of followers. This spiritual movement has greatly changed the entire people in their personal cleanliness and mental outlook. Furthermore, it has also aroused popular sentiment against unhealthy surroundings, and promoted education, playgrounds, clean city streets, sports and healthful activities.

While Chinese youth were working fervently for the modernization of their country, Japan struck again on July 7, 1937, with the intention of conquering the five northern provinces. But this time she found a different China, a China whose people were aroused and ready to resist to the bitter end. Ever since that date, China has been fighting with great strength and confidence. Japan is contending against a people of 450,000,000 strong, who are determined to have a showdown.

Since the outbreak of hostilities, the majority of Chinese youth have been moving to hinterparts of the country which were formerly little touched by modern civilization. They are carrying with them the germs of modern scientific thought, spreading them wherever they go. Before long from the comparatively unknown and sparsely populated areas of the interior of China will spring up a new civilization which will undoubtedly help to rebuild the nation, bringing a fuller and more modern life to all of her people.

Impressions of Buddhism in Japan*

By WINBURN T. THOMAS

Missionary of the Presbyterian Church, 1933, Kyoto, Japan

AS A CHRISTIAN missionary, it is my purpose to preach the Gospel of Christ and to spread the Kingdom of God. While this should be the purpose of all Christians, a missionary is one who feels the urge to do so beyond the confines of his home environment. Western Christianity is so enmeshed in the social, economic and political systems of the Occident that it is almost impossible for a Western missionary to completely divest himself of the cultural concepts of America or Europe. No such thing as "pure" Christianity exists anywhere, for it has become involved in local culture, wherever it has spread. Vital Christianity everywhere exerts an influence on life and customs, not only spiritually but socially. As it is expressed in the thought and according to the psychology and needs of individuals and groups, it gradually produces social, economic and political changes. Lasting results are produced only when it works slowly and persistently. In Japan its proponents and enemies have often tried to use Christian ideas as dynamite, but the results have not been permanently successful. Christian missionaries, to work successfully for the Kingdom of God in Japan, must understand the nature of the environment in which they work. This involves a knowledge of many things, including an understanding of the local religions.

Buddhism has had a profound effect upon Japan, as has been the case with Christianity in Europe and America. Japanese art, literature, architec-

ture, philosophy, society, economics, and politics all show the marks of Buddhist influence. Perhaps it is too much to expect any one foreign student of Japanese Buddhism to be able to approach the whole subject sympathetically and impartially. Sir Charles Elliott's study of Japanese Buddhism is perhaps the most exhaustive work on the subject, yet its treatment is for the most part confined to an analysis of the history and teachings of the most prominent sects.

A foreigner who has lived in Japan some years recently remarked, "I don't see why missionaries come to Japan, since Buddhism is essentially the same as Christianity."

Few students of comparative religions would make this statement. It illustrates the ignorance which prevails in some quarters as to the two religions.

I

It is true that Christ and Buddha have some similarities.† Both sought to show the way of release—one from sin and the other from pain. Both point out to men the way to attain their end by sacrifice. The sacrifice of Jesus was in his death. Buddha's sacrifice was in his way of life.

These two religions which developed about these two personalities also have points in common. Neither of the leaders founded a complete religious system, but their followers did. Buddha pointed out a way of salvation independent of the gods and dependent on human effort; Jesus pointed the way to God, the Eternal Creator. Both

* English translation of an article which appeared in the *Chugai Nippo*, a Buddhist daily of 13,000 circulation and a popular periodical among leaders of all the religions in Japan. The editor once remarked to the writer, "Many of my readers accuse me of being a Christian."

† The writer is indebted for the following line of thought to Streeter's "The Buddha and the Christ."

Buddha and Jesus are looked upon as gods in the minds of millions of followers. The liturgies which developed in Buddhism and in the Roman Catholic church bear a striking resemblance, so much so that the first missionaries to Japan regarded Buddhism as the invention of the devil to mislead Christian believers. *Hoben* (the accommodation of a religion to environmental demands) has been a working principle of both Roman Catholicism and Buddhism, both being willing to make compromises in the interest of popularity. Christianity and Buddhism are missionary religions, being world-wide in their objective—a characteristic shared only by Mohammedanism among all the other ethnic religions. Both have been marked by rivalries and dissensions, so that sects are numerous.

Man's natural propensity to find out about God accounts for some of the resemblances between



PRIESTS ENTERING "HALL OF LIGHTS" AT MT. KOYA

these two religions. Man attempts to express the unexpressible in symbols. The Roman Catholic bows before the figure of the Virgin Mary; the Buddhist prays before Amida; the Protestant addresses God as Father. In each case the believer is seeking to realize the divine characteristic of mercy and love.

There is also a tendency for one religion to borrow from another. The alleged relationship between Nestorianism and esoteric Buddhism is a case in point. The Buddhist counter-reformation, since the reintroduction of Christianity into Japan, is a better illustration of how Buddhism has come under the influence of Christianity.

Both Christianity and Buddhism have been greatly influenced by the progress of science and by the world-wide situation which faces them. Religion is being tested and both in the West and in the East the religion of multitudes is found wanting. Where religion is bound to the status quo, to that extent it is doomed, for the world is changing and the externalities of religion must

change with it. Most of the students who attend the Fellowship House‡ groups claim to be indifferent to religion. Many young people in the West have also turned away from the religious concepts of their fathers. Young people may not be any more irreligious than other age-groups, but many of the forms of religious expression do not appeal to them. The existence of *Mu-kyokai* (extra-church Christianity) among young people in Japan reveals that Christ attracts many who do not wish to be identified with the existing churches. Because Buddhism is less flexible and more ponderous in Japan than Christianity, it faces a greater crisis in this respect than does Christianity.

Contrasts—Buddhism and Christianity

There are also many contrasts between Christianity and Buddhism. Some are rooted in the backgrounds of Indian or Jewish thought; some in the personalities of the two great religious leaders; some are due to the historical developments of the two religions. There are many sects in both religions so that statements which one group would approve would be disclaimed by the others. We call attention to some contrasts that strike a general observer and do not present the conclusions of a scientific student of comparative religions. What we see and hear from Japanese Buddhists and priests makes a deeper impression upon us than volumes in Japanese.

Christ's and Buddha's concepts of God are quite different. Buddha, in his sermon at Benares, made no mention of God or of the soul. Early Buddhism did not express any conception of a personal God. Buddha did not deny the existence of many gods; he was agnostic as to their powers, and conceived of them as higher forms of men, subject to the law of rebirth. According to Buddha, even gods must pass away. Christ, on the contrary, taught monotheism as it had been accepted by the Jews. "The Lord thy God is one Lord" was the underlying teaching of the Old Testament prophets. One of the fundamental commandments was that there were to be no images. The Jews were taught to envisage Jehovah as the sole creator and ruler of the universe, who had a personal interest in each of his creatures.

Historically, some followers of both religions have departed far from their founder's conception of deity. Mahayana's revision of the original ideas of Buddhism permitted the introduction of many images, before which worship is offered and which represent many different gods, or different aspects of the same reality. Roman Catholicism has met the problem of concrete representation by canonizing saints and the Holy Family, using

‡ A student center in Kyoto with which the author is connected.

images to make the deity concrete; but in the popular mind they also tend to divide the conception into segments.

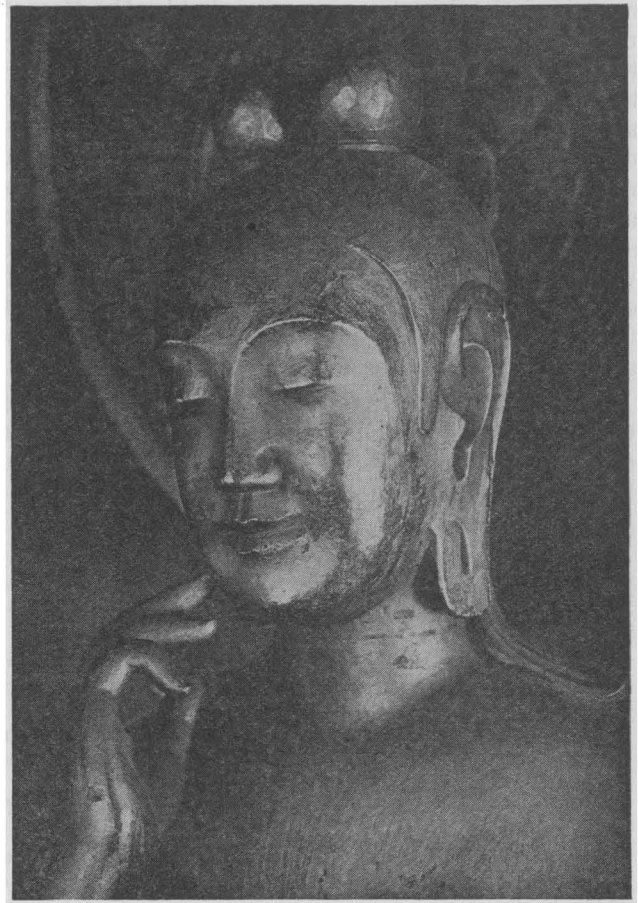
One major difference between Christianity and Buddhism is their emphasis on meditation and practical work. A Westerner usually thinks of Buddha and his followers as in a state of perpetual meditation. While contemplation is stressed particularly by Zen and Shingon Buddhism, it is more central in the practice of all Buddhism than in Christianity. While private devotions and meditation on God are stressed by Christianity, yet group worship is prominent in devotional practice. Jesus went here and there, in Judea and Galilee, talking informally with groups, and His disciples continued this method after His death, to spread His teachings. The importance of the sermon declined during the Middle Ages, but with the Reformation, a sermon-centered religious service became the main part of Protestant worship. The authoritative basis of the Reformation was the Bible as the infallible Word of God. It was the minister's duty to interpret the Book to the people, although every believer had the privilege to do that for himself, under the guidance of the Spirit of God. Protestants believe that they learn the will of God in their group services, and in private meditation and study.

The Japanese have always lived in close quarters, thus they have developed the art of abstraction in the midst of noise and bustle. Industrialism of itself has not therefore played such havoc with contemplative worship in Japan as in Europe and America. Japanese have always had to discipline themselves to pray at their shrines even in the midst of commotion.

While Buddhism is strong in its emphasis upon prayer and meditation, it is weak from the practical angle. A professor at Otani University (a Buddhist institution) recently said: "Buddhism, no less than Christianity, has its theoretical and practical sides. Its theoretical aspect is its method of salvation; practical Buddhism consists of teaching these ideas." By *practice* a Christian means the projection into the social order of the Christian ethical, moral and religious ideals. By "faith" the Christian means the attitude of trust, hope and belief in Jesus Christ as the revelation of God in His benevolent personality, purpose and power. By *practice* the Christian means that this faith must bear fruit in regulating character, life and conduct. Unless the Christian daily engages in acts that reveal love and truth, then the reality of his faith is doubted. "By their fruits ye shall know them," said Jesus of his disciples. From the Christian point of view, personal religion (which includes prayer and meditation) and the

personal and social manifestation of religion, are but different aspects of the same reality.

Buddhism is metaphysical, and Christianity is so practical that the practical side of Buddhism bears a strong resemblance to the theoretical side of Christianity. It is not to be denied that some Buddhists have had a social vision; while some



A KWANNON HEAD, SAID TO BE THE WORK OF PRINCE SHOTOKU IN THE CHUGUJI NUNNERY, HORYUJI, NEAR NARA

Christians are not greatly concerned with philosophy and metaphysics, but by and large, Buddhism is essentially metaphysical while Christianity is a more consistently practical religion.

One of the Indians said: "Christianity satisfies and then dissatisfies, for it gives us new longings. To be a follower of Christ is both joyous and painful." Saul of Tarsus, he said, saw glory and agony in Stephen as he was stoned. The converted Paul lived a life of hardship in which radiant joy was blended with endless suffering. Paul further saw the cosmos in the throes of titanic birth—"All creation groaning . . . waiting for the sons of God."

Christians Are Suffering in Russia

WHILE the Russian economic and political policies and methods are undergoing some changes, with the discovery that certain communistic theories are unworkable, the Soviet rulers' attitude toward religion is still antagonistic. The crude methods of ridicule and destruction, with attempts at forcible conversion to atheism, have given way to more subtle methods of suppression and anti-religious education. The masses of the Russian peasants are still religious and believe in God. Persecution always tends to strengthen faith and to give new courage to those whose faith is founded on the Word of God and on experience of His love and faithfulness. But Christians in Russia, especially the Evangelicals, are suffering because of misguided officials.*

In general, Russians stand upon the words of Christ and the teachings of the Apostles. The Creed of the Russian Orthodox Church in which, before the Revolution, every Russian was instructed from early childhood, states:

I believe in one God the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all worlds.

Light of Light, Very God of Very God, begotten, not made: of one essence with the Father, by whom all things were made.

Who for us men, and for our salvation, came down from Heaven, and was incarnate of the Holy Ghost, and of the Virgin Mary, and was made man.

And was crucified for us under Pontius Pilate, and suffered, and was buried.

And rose again the third day according to the Scripture.

And ascended into heaven, and sitteth on the right hand of the Father.

And He shall come again with glory to judge the quick and the dead, whose Kingdom shall have no end.

And in the Holy Ghost, the Lord, the Giver of Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets.

The Bible is read in the Russian Orthodox Church at every church service and the word of God is preached but not fully and clearly as giving personal assurance of salvation. The missionary-minded Evangelical churches must still unfold before the Russian masses the need for a personal acceptance of Christ. But many Russian Christians are suffering great persecution.

Not long ago, Mrs. M. M——, the wife of an Evangelical preacher, was able to leave Soviet Russia and to join her husband who had already escaped.

After six months of wandering, Mrs. — was

captured by the G. P. U. and put in prison where she found another Christian woman who was supplied with food by Evangelical believers.

Later she was transferred to a large jail with 12,000 captives, among whom were young and old, men and women. People were beaten until they lost consciousness, with the purpose of putting out of their minds any thought of pleas to the authorities.

Here women and girls gave birth to children, many of whom were illegitimate. Mourning, weeping, sobbing, cursing was heard in the crowd. Some became insane. Words fail to depict the physical and moral sufferings of the prisoners.

Finally Mrs. — was sentenced to "Three years of exile on the Mongolian border!" There were two thousand people in the freight train which was jammed with "living goods," so full that it was impossible to lie down. People continued to die on the way and at the railroad stations the bodies of the dead were taken out. The newly born babies were thrown out.

This transportation to the Siberian steppes lasted several months but the Mongolian border was finally reached. There were no houses or woods round about; just sand and desert! The people lay on the ground through rain and dew. There was no food. Death was reigning. After three years in this exile camp only two persons, Mrs. — and a Greek Orthodox nun, survived.

Religious people of all denominations suffer in the same manner—Greek Orthodox Church members, Evangelical Christians, Baptists, Lutherans, and other groups are persecuted by the anti-Christian Soviet Government. In many prisons and in exile Mrs. — was with old Russian priests, monks, nuns—with people of different beliefs, people of various walks of life who had forgotten their former differences. Under these circumstances their sufferings, distress, anguish, hope, prayer, songs, and even death were common to all of them.

When her term of exile expired, Mrs. — returned to central Russia to her children, and found that they too had been in exile for several years.

Finally she escaped to America, where, she says, "I see gay faces on people, which I did not see in Soviet Russia. It is like a miracle to me to look at joyful people. It seems to me unreal that I am now free, and that I have the right to go to any church. It is even strange to me that Sundays are celebrated, for such celebration is annihilated in Soviet Russia. I earnestly pray my Lord to free our Russia soon, and I ask other Christians to join with me in prayer for my native country."

* The following information is taken from *The Russian Field* and from *The Link*, the organ of the Russian Missionary Service of which the Rev. I. V. Neprash is Director.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MISS GRACE W. MCGAVRAN, 5718 OAK AVE., INDIANAPOLIS, INDIANA

Christmas and Missions

A liberal minded woman came home from the December meeting of the missionary society, quite out of patience. "It was a lovely *Christmas* program," she said, "but it had not the slightest connection with or reference to missions expressed. We shall be having dozens of Christmas programs. I wish this could have been different."

One wonders. Are there no missionary implications in Christmas? Are there no world friendship opportunities? Is there no need to stress Christian peace and goodwill?

Some groups and churches have found ways of emphasizing these values. We mention some of them.

Christmas Carols and Missions

The radio, carolers, the habit of choosing the same "favorite" carols for every church service and meeting, our own slothfulness in searching out the new, are all bringing us almost to the saturation point of finding any delight in the more familiar carols.

There are many carols of which one would like to speak; they are of as great beauty and imagery as those ordinarily used. But let us limit ourselves to those which carry the missionary message and yet are full of Christmas spirit.

They may be used in many ways. If they are unfamiliar to some of the group, consider using them as poems, with pictures; or as unison readings; as quartettes or solos; or for group singing.

Your usual hymnal may have some of those noted below, and the young people's hymnal will

doubtless have others. Many of the newer hymnals have excellent new carols. A good new children's hymnal is sure to have at least one there. Your minister may have sample copies of various new hymnals or the other churches in your community might loan you the use of a hymnal in which you can search for carols with the missionary message. Carol sheets and books are also a good source. You cannot always judge by the first line or the first verse. Read the carol completely through.

Here are a few carols suitable for giving the missionary or world peace emphasis.

"Joy to the World" is among the most often used. But it is often sung without any thought of its missionary implications.

"As With Gladness Men of Old" is among those most suited for dedication of offerings.

"From the Eastern Mountains" is very good, and so is "To Us a Child of Hope Is Born."

"It Came Upon the Midnight Clear," "Watchman, Tell Us of the Night," "I Heard the Bells on Christmas Day," and "Christmas Has Come Again," are fine for world peace emphasis.

"There's a Song in the Air" (sung to the tune by Harrington in the Methodist Hymnal) is among the most ecstatic in tone and is well worth using as special music.

"In the Lonely Midnight" is one of the newer carols with a message for today.

"Christian, Lo! the Star Appeareth," and "Come, Thou Long Expected Jesus," neither of which is usually found among the Christmas Carols, are full of the Christmas spirit and message.

This is only a brief list from among those you will be able to find. Why not ask someone interested in music to make a search and build up, over the years, a carol book of Christmas music with especial reference to the world's need of Christ today? Here is another point at

which someone's special interest in Christmas music, or in music in general, may be utilized to enrich the missionary heritage of your church.

Decorating a Gift Tree

Who does not love to decorate a Christmas tree? Here is an idea that has been carried out more than once by Sunday school departments ranging in age from youngest to oldest.

Send a gift tree to some family or child or old person who will not be able to have one. The tree may simply be decorated, or it may also bear gifts. In some cases a decorated tree is sent with a basket of provisions.

Each member of the giving group should bring a 5c decoration. It is surprising how many different kinds appear, from tinsel cord to red glass balls. Children may make some of the decorations. They should be effective, if they are for a gift tree.

One person should be responsible for having on hand a tree of the desired size. It should not be too big for the expected number of gifts. In some cases several tiny trees are decorated.

Decorating the tree forms a part of the program and children especially enjoy taking turns in hanging their decorations. They are usually free with suggestions and criticisms. If gifts are to be hung on the tree they should be placed at the same time. Since the tree is to be transported, decorations and gifts must be securely fastened. Fine wire hairpins, straightened out, form good fasteners.

The decorated tree (with gifts or without), is taken by an individual or by a committee to the selected recipient.

One church department deco-

rated half a dozen tiny trees to go with as many baskets—to needy families, to hospitals, to home missions institutions, to city missions. It is wise to consult those acquainted with such places before planning a gift-tree so as to be sure of the need, and so that the gift packages may supply the need. In the case of a family, money for food or clothing may be advanced so that a committee may do the purchasing before the tree is sent.

Some groups are able to make suitable gifts and enjoy this.

The Spirit of Christmas

A young women's missionary group had their usual December supper meeting. Toward one side of the room there had been set up, on a small, high table, a tiny crèche, complete with stable and with dainty though inexpensive figures. The young woman who set it up had raised the stable itself on some hymnals, and had then placed a cardboard shield across the front of the table, veiling it with bits of evergreen. Behind the shield were two short, fat, unlighted candles.

The members, as they arrived, enjoyed looking at the little crèche. One wondered, however, why it had not been made the centerpiece, instead of being so far to one side of the room. Presently that was explained. When, following the simple supper, the time came for the meeting, the order was reversed: The program came first; then the devotional service. As the devotional leader was introduced, the lights were turned out and someone lighted the candles in front of the crèche. In the back of the room, another candle was lighted behind another screen, and a clear sweet voice began quietly reading Bible passages, prose of exceptional beauty, and one or two poems.

The entire group relaxed in the quiet darkness, while before them the candlelight flickered on the little scene. Other pictures like tapestries, were woven, in their minds, with the magic of words coming out of the dark.

Then came an accident: The candles set fire to the cardboard shield. It flared up. But the serene voice never faltered. Someone went forward and carried away the candles and the burning cardboard. The room was left in darkness, except for the light of a near-by street lamp which streamed dimly in. One could see the outline of the forms around the tables.

That was a test few services have. And it rose without a change of mood above the circumstance. The hearers were held by the magic of the mood which had been created. Christmas was there, in the room.

When the reading was finished, there was no sudden flashing on of bright lights, bringing one too abruptly out of the mood of the service. Here and there a candle was lighted and finally the lights were turned on.

That experience could be repeated in any group and for any evening meeting. The crèche may be large or small. It may even be a posed tableau group if the characters are arranged in positions which can be held without undue strain for the time necessary. The reading may be supplemented with meditation and song. The audience may join in, singing without books or lights, the stanzas of carols familiar to them.

The Christmas story may be the theme, beginning with the ancient desire for a Saviour and closing with the picture of the world needing Him and coming to His Manger.

It would be easy for different classes and departments to take part, the soft voices of children coming in, all unannounced, with the beautiful story of the shepherds from Luke, and others adding their word of story or praise or song.

World Friendship Books

Of all their gifts, many children like books best. Why not help the cause of world friendship by calling to the attention of parents in the church, the excellent books now available in which the characters are children of other lands?

Ask some mother in the church, preferably a leader in Parent - Teachers Association, who is also keenly interested in world friendship, to form a congenial committee of two or three well-informed women to compile a list of books to circulate among the parents of the church.

The committee should visit a good children's library if possible and look at the children's books, explaining the purpose of their proposed list to the children's librarian. The purpose is to give the children a true picture of children of other lands so that they may be led to an interest in and a feeling of friendship with them. Some books of handicrafts, etc. which will develop appreciation should be included for older children.

A second step may be to visit the local book store and talk to the one in charge of children's books. Find out what is in stock, how long it will take to order books, and explain about the list to be circulated. Persuade the book store to stock at least a few of the recommended books.

Now prepare the list to send to the parents. The name of each book, a little about it, the price, the age child for which it is suitable, and how to get it should be added. If there can somewhere be a display of the books on the list, give such information.

Mimeographed copies of the list should be circulated as early as possible in December. Unless the list is clear, clean print, attractively set up, and good advertising copy, it will not be effective. Ask the help of someone who writes advertising copy to help set it up.

Local stores may be willing to run an advertisement if there is to be an emphasis in the churches on such books for gifts. Local stores may be willing to set up a display table with copies of the most attractive books, and a placard indicating their value as Christmas gifts.

The following is a short list of good books recommended in one reading list. They can be secured through almost any book store. Your denominational bookstore can probably get them

for you. There are dozens of other books as attractive and as good as these.

CARNIVAL TIME AT STROBECK, by Harris, 1938, \$1.50 (German customs of that community; stresses ideals of sportsmanship and fair play). Older primaries and juniors.

CHILDREN OF AMERICA, by Nolen, 1939, \$1.50 (character building stories). Juniors.

THE FEAST OF LAMPS, by Root, 1938, \$2.00 (a child's experiences at the festival for the goddess Meenakshi in Madura, India). Older primary and junior.

FAR ROUND THE WORLD, by McGavran, 1939, cloth \$1.00, paper 50 cents (biographical stories introducing the missionary at work). Junior.

THE FRIENDLY MISSIONARY, by Millen, 1939, 25 cents (picture and story book for primary).

HIGH IN THE MOUNTAINS, by Brock, 1938, \$2.00 (Swiss Alps). Older primary and junior.

HUNT FOR A HERO, by Reason, 1938, 60 cents (India). Juniors.

JUNIOR, A COLORED BOY OF CHARLESTON, by Lattimore, 1938, \$2.00 (sympathetic treatment of the Negro theme). Juniors.

KEE-KEE AND COMPANY, by Holister, 1938, \$2.00 (adventures of a missionary's children in China). Older primary and junior.

LITTLE KARI, by Loulsson, 1939, \$1.50 (Norwegian). Primary and younger junior.

MARIKA, by Szekely, 1939, \$1.50 (Hungary). Junior.

NANCY GOES TO MEXICO, by Lanks, 1938, 50 cents. Primary.

NANKA OF OLD BOHEMIA, by Pelzel, 1937, \$2.00 (from Old Bohemia to America).

LUCIO AND HIS NUONG, by Crockett, 1939, \$2.00 (charming book on the Philippines). Primary.

Interracial Fellowship

A young Chinese woman doctor who was taking her internship in a California hospital, was not too busy to organize a club for a group of teen-age Chinese girls. She found them attending a little mission in the town where the hospital was located.

The girls were sadly in need of more social life. Through one of the home missionaries, whom she knew, word of that need was reported to one of the churches of the town. The women of the church responded promptly and, as a starter, a party was given for the girls.

The occasion was happy and contact is being kept up. The one reporting the incident says,

"It looks as though a new conception of Christian fellowship may result from these contacts with young Chinese Christians."

In this day of narrow nationalism, and of the resulting loneliness which comes to the foreigner in our land (especially when his fatherland is carrying out a military policy in high disfavor in America), there is a Christian duty in fellowship which we should not ignore.

To take for granted that, because the present Japanese government is militaristic, every Japanese sanctions every act of that government, is not fair. Similarly we cannot afford to brand as Nazi, or Communist, or Fascist, or barbarian, or whatever our chief aversion is, any person living in our community whose forebears came from the country at present governed under a form of government we do not like.

In this day of increasing hatreds, should not every church and each organization in it, consciously seek interracial friendship and fellowship, not only with the racial groups with whom our sympathies lie at the moment, but with those whom we find ourselves inclined to regard with displeasure.

There is a technique for such fellowship. Its purpose is not to put the guest on the defensive. There need be no discussion about points on which there is controversy. Rather, let us seek the common ground where we can become acquainted with the ideals of the Christian groups of both races or nations. Let us become engaged in a common service to humanity. Let us meet with others just for the sheer joy of friendly association. Let us join with them in some celebration, some service, some study, some enterprise.

Christian fellowship seeks the common ground of brotherhood. There is deep need of such fellowship today. There will be deeper need in the days and years ahead.

Build Good Programs

As you begin to think about program materials for 1940,

consider the carefully prepared outlines and source materials issued in the field of this year's study by many mission boards. Some of this comes monthly in the missionary magazines. Other studies are issued in a block at the beginning of each six-month or yearly study period.

Even if you wish to build your own program outline, secure and look through these source materials. They often represent months of research by someone with international resources available. They will put information into your hands which in its up-to-dateness and completeness and relevance to the year's theme is nowhere else to be found.

One such set of program materials for July to December, which has been received by the editor of these pages is the Year Book and Program Packet put out by the Missionary Education Department of the United Christian Missionary Society, Missions Building, Indianapolis, Indiana. It is available for 5 cents for the Year Book and 50 cents for the Six Months' Program Packet. Of course, it has denominational materials along with the general consideration of its theme—Christ and the World Community.

Be sure to write to your denominational headquarters and secure whatever they issue, be it in packet form or in monthly magazines. Use it as source material even if you wish to build your own programs. But consider also using the programs much as they are built for you. Deep thought and much consultation has gone into that planning.

Why Wonder?

If radio's slim fingers can pluck a melody

From night and toss it over a continent or sea;

If the petaled white notes of a violin

Are blown across a mountain or a city's din;

If songs like crimson roses, are culled from thin blue air;

Why should mortals wonder if God hears prayer?

—Mrs. Ethel R. Fuller.

BULLETIN

Council of Women for Home Missions

EDITED BY MISS EDITH E. LOWRY, 297 FOURTH AVENUE, NEW YORK, N. Y.

Have You Thanked the Migrants?

Migrants are as close to you as your kitchen! For many years, migrant laborers have been gathering the fruits and vegetables that eventually reached your kitchen, either fresh or canned. These wandering workers have made a material contribution to our lives, a contribution little recognized and still less appreciated by Mr. and Mrs. Average Citizen. Not only are they as close as our kitchens because we are consumers, but geographically also, they are close to us all for every state needs migrant laborers for cultivating and harvesting, or packing and canning its crops. Is it not strange that so many people have known little or nothing about them?

Recent publicity is making the general public conscious of the problem of migratory labor. Much of this publicity leaves the reader with the impression that the migrants are a problem in the western states only, chiefly in California. The situation is more acute in the west but the problem is very real in other areas and in the east a "cycle of crops" has developed quite as definite as those better-known in the west. An example can be given from the story of one family of nine, recent migrants, who had formerly been share-croppers in Alabama but could not make a living though the older children worked hard along with the parents. To quote from the report sent by a Council worker:

And so they started on the migrant road with a car and baggage trailer. They have planned their itinerary so that they are in Florida about six months in beans, tomatoes, celery or potatoes; two weeks to a month in Tennessee in strawberries, and then

directly to Michigan where they stay for June strawberries, July cherries and raspberries, August early peaches and September peaches and grapes. Then they start back to Florida for the fall crop.

Another story shows how one family follows one crop from state to state. The woman has worked in tomatoes since she was fourteen years old. She went from Florida to Mississippi and there, four years ago, met her husband while packing tomatoes. They have been married three years and have two children. They follow tomatoes from Florida to Mississippi to Kentucky or Tennessee, later perhaps to Maryland, and back to Florida.



Picture by permission of F.S.A.
"HOME" ON THE MUCK-LAND IN FLORIDA

In the middlewest also there are groups which follow with fair regularity a succession of crops.

Current books and articles make quite clear that the problem is acute, but little mention is made of attempts to help the migrants. The government in recent years has made a beginning at meeting housing needs by establishing well-organized camps in some areas and, in a few places, has initiated an ex-

periment, placing families on small plots of land so that they may supplement their earnings as "croppers" by cultivating their own gardens. But it is significant that a religious organization was the pioneer in attempting a constructive program. The Council of Women for Home Missions opened the first "centers" nearly 20 years ago and the work has grown from those 8 centers in 4 states to 56 in 14 states.

Starting with work for children, the program has expanded to include young people and more recently, the whole family. This newest service of furnishing a team including a minister, his wife who is a trained children's worker, and a nurse, has been so successful that it is hoped to have more teams in the near future. The team stays in one migrant area for the crop season developing a well-rounded program including health, recreation and religious activities. Recent reports from the first team in California are convincing proof of the value of such a program carried out with the co-operation of growers, the farm bureau, local ministers and others of the community. The Western Supervisor of Council work says, "This work makes us more aware of the great need for more teams. Let us hasten the day!" The need for haste was strikingly expressed recently by a foreign missionary home on furlough who after discovering the tragic plight of the migrants stated that we can't work effectively in the foreign field until we solve this problem in our own country.

This new plan resulted, during August, in the holding of 32 evening meetings in six camps,

total attendance of 2,304, and 13 Sunday school sessions in four camps, 326 in attendance. The minister of the team reports:

The response so far has been far above my expectations both in the camps and from the local churches. One cannot come into the camps successfully from any one sect. The Council of Women for Home Missions has the key that opens the closed door, 18 denominations working together, not promoting any one, not knocking any—these are the magic words that do the trick. The work of the nurses in these camps has opened a door that no one can shut. I made a thorough canvass of six camps during July. On an average, I have been able to read the Scripture and have prayer in a slightly larger percentage of homes than in my regular pastorate in California. So far, it is something over one-half of the homes that will let me do this. I found eight former Sunday school teachers and a Sunday school superintendent in one camp, seven teachers in another. *I find a third of the people were formerly active in churches back East. I find only a few who still rate themselves "Christian."* In one tent I visited I saw a cot, a bed for two made of quilts lying on the dirt floor, and a gasoline stove on a fruit box—nothing else in the tent except a pile of dirty clothes on a cardboard box at the end. On one end of the cot a woman sat writing letters, her mind evidently back east where the letter was going. Yes, she used to teach Sunday school she said bitterly. "Teach it now, in the camp? Why I am not even a Christian. How can anyone be a Christian in,—in this?" and she pointed to the dirt and the clothes. "If anyone had told me when I was active in the church that I would ever come to live like this,—” She did not finish. I asked her if she did not think Jesus understood her circumstances, and would make allowances. "Yes," she said, "He understands. But me, I am not trying to be a Christian now. How can I?" We read from the Bible and had prayer. She had only been out in the camps a few days, and the shock of the actual conditions were terrific. What will she be like in a few months?

Who can measure the good accomplished by this ministry to

discouraged souls? It is the responsibility of Christian people to make possible several "teams." As the Western Supervisor writes, "There can be no greater happiness come to one than that of a migrant family when they move to another crop and find their friend and counsellor, the Council worker. Hundreds of families continually tell us that we are their only real friends who seem to understand their problems."

The first work for migrants in Florida was started in March, 1939, the Council furnishing a supervisor but the work being under the direction of a strong local committee in which all civic clubs all churches, the packing and business houses and many individuals of the community cooperated. The work is to be headed this year by a local nurse who had experience the first year under Council supervision. The Council will still be a part of the project, paying the salary of the head worker and acting in an supervisory capacity. The Florida project differs from others in that the center must function 24 hours a day, 7 days a week. The packing houses run night and day so that parents are many times unable to care for their children even at night. There were 50 children enrolled at the center with an average attendance of 25. This project differs from others also in that the parents pay more for care given their children, twenty-five cents a day for one child, but a "bargain rate" for two or more from the same family! To quote from a report:

Some parents visit their children two or three times a week, others once or not at all. We have six who have not been home since their parents

brought them. Our youngest is a baby of six months. When he was brought to the center he presented a picture of malnutrition, unable to hold up his head, lacking a change of facial expression and with the cry of a two weeks old baby. After a month, his lusty howls can be heard all over the center and he is beginning to assume the normal actions of a child his age. A member of the committee saw the child on entry and has seen him charge. She stated that the nursery would be worthwhile just to see that one child begin to have a chance in life.

In the report of an eastern center for negroes we find these words, "The work here has been of such a nature that the migrants boast of it and tell others of the blessings it bestows."

In the onion-growing territory of Ohio a 10-weeks program was conducted with the cooperation of the Women's Department of the Ohio Council of Churches and a local committee. Seventy children, chiefly from Kentucky families, were enrolled. They participated eagerly in all the activities of the Center. Evening gatherings for the adults offered bright spots of social fellowship in lives which are terribly drab.

Life isn't a very joyous affair in the onion marshes! One of the workers writes:

Every night we pass a little boy of eight, with an old straw hat on the back of his head, and his shoulders stooped with weariness. Every morning as we pass his house with a load of children he is out in front, in his old straw hat, waving and waving until we are long out of sight.

His little brother is enrolled in the school and comes regularly and he is enrolled too, but he came only three days, and then he went back into the fields to weed and thin and top onions.

He's a little boy and an eager boy, and one who is so tired most of the time that he just doesn't feel like playing, even if he had the time and opportunity.

MIGRANTS

That innocence should suffer this,	That blameless ones should come to this,
Should be so much denied,	This constant buffeting . . .
Brings Calvary beneath our feet,	Is treason to humanity,
Commons the crucified.	A cross for suffering.

That humankind should treasure this,
Should be to this resigned,
Compels my heart to pray, "Oh God,
How is Thy way defined?"

—Samuel E. Boyd,
A Council worker, Summer '39.



Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

MISCELLANEOUS

Missions in War Time

The Presbyterian Board of Foreign Missions is authority for the statement that the war crisis has not diminished interest in foreign missions. There is a great demand for missionary speakers. In over twenty strategic cities throughout the United States, a Presbyterian Foreign Affairs Convocation gives teams of five or six outstanding missionary leaders an opportunity to meet with men, women, young people, church-school teachers, pastors and elders to discuss their relationship to the program of Christian missions in the present critical situation. The convocations conclude with a forum based upon 65 carefully worked out questions, covering the whole missionary task. Week-end youth fellowships in foreign missions bring together representative young people to discuss the world mission of the Church. In four Presbyterian Theological Seminaries courses in foreign missions are also offered, with full academic credits. These courses supplement other missionary courses, and active missionaries present the challenge of Christianity to the Church.

What of German Missionaries?

German missionaries working in British territory will practically be interned, but the government is trying to avoid procedures that occasioned criticism over similar action during the War of 1914 to 1918. There are about 124 German missionaries in India, most of them belonging to the Lutheran Church. The International Missionary Council has consulted the officers of

the Lutheran World Convention and of the United Lutheran Council in America. The National Christian Council has cabled urging consultation and suggesting that the service of the Lutheran Federation of Churches be enlisted to care for the churches deprived of German missionaries. The Lutheran Federation in India is cooperating.

The Lutheran Council has also established communication with mission Boards in regard to German missions in the British colonies of Africa, urging that efforts be made to befriend the missionaries. In China and the Netherlands Indies it is expected that the German missionaries will not be deprived of their freedom, but support from Germany will be cut off.

In the Versailles Treaty a distinction was made between missionary property and other alien property. Trustees for mission property were appointed and in the course of time such properties in British territories were returned to the German societies. It is hoped that this principle will be recognized now.

—A. L. Warnshuis.

World Federation of Methodist Women

At the 70th anniversary of the Woman's Foreign Missionary Society in Pasadena, California, a charter was signed for the "World Federation of Methodist Women." A constitution was sent to Methodist women's organizations in America and more than twenty nations of the world. This body, representing approximately 4,000,000 women, was recognized at the Uniting Conference in Kansas City, and provision for its organization

and development was included in the plan for the Woman's Division of Christian Service in the Board of Missions and Church Extension. Each national tree, planted in its own native soil will bear the fruits of evangelism, education, medical work, literature, youth, childhood, world peace, temperance, rural education, home life, interracial relationships and economic justice.

"Christ Calls" Program

The proposal of the International Christian Endeavor for a two-year program topic, "Christ Calls," has won hearty support from young people, a fact borne out by the extensive sale of the Program Guide, now in its second edition. A few suggestions on only one of twenty specific types of action indicate the scope and challenge of this program:

Encourage young people to be loyal, thorough, and effective in church membership, church attendance, and church financial support.

Emphasize the importance of church membership. Give personal invitations, from one friend to another. Make persons who might consider church membership the subject for prayer, individually and in groups. Study and promotion of stewardship.

NORTH AMERICA

Gideon's at the World's Fair

Since the Gideon Booth was opened on the 23d of May in the Hall of Communications, at the World's Fair, 15,000 visitors have signed the register. They have come from every state in the Union, every province in Canada, and from sixty foreign

countries. Four hundred and fifty thousand Gospel tracts have been given out, and 12,500 copies of the Gospel of John. Two personal workers have been constantly in attendance, George W. Mathieson, Jr., a graduate of the Philadelphia School of the Bible, and James Bisset, a graduate of the Moody Bible Institute in Chicago. They have taken time to explain God's plan of salvation to each inquirer, and nearly two thousand men have professed conversion to Christ. Each of these received a New Testament, in which he wrote the following:

"Date
I, (name), have
this day accepted the Lord Jesus
Christ as my own personal Sav-
iour. . . .

"Realizing that I am a lost sinner, and that nothing but the Blood of Jesus Christ, God's Son, can cleanse me from sin, I now accept Him as my own personal Saviour."

Those who have signed these cards include Protestants, Catholics, Jews and Protestant church members of all denominations. Most of them have been young people of the teen age. Next in number come young men in their twenties; very few are over 50 years of age.

The Gideon register has served as a means of contact. The fact that nothing is sold in the booth has aided greatly in this personal work.

—*Kenyon A. Palmer.*

New National Preaching Mission

A year of preparation has been inaugurated for the National Preaching Mission of 1940. Ten thousand persons enlisted for "spiritual mobilization." Dr. Jesse M. Bader of New York, who will be in charge of the 1940 Preaching Mission, presided at this mass meeting.

The purpose of the National Preaching Mission, according to Dr. Bader, is "to strengthen the Church" and "to reach the unreached with the Christian message." To "reach the unreached,"

missioners will extend their efforts beyond the churches and include in this "spiritual mobilization" all community and civic organizations, schools, women's clubs, service clubs, and businessmen's, farmers' and laborers' groups.

Among the plans announced for the year of preparation was a "week of prayer" beginning January 1. Prayer services will be held in churches all over the country each day that week. Meditations will be based on a book which will be published this winter, "Acknowledging the Lordship of Jesus Christ in All Areas of Life," by Robert Speer.

Boys' Missionary Society

The boys at St. Paul's School, Concord, N. H., have a lively missionary society of their own. Some of their activities might suggest ideas to other schools, or even churches. For one thing, they have a Lost and Found Committee. If this committee finds a coat lying around, its owner may rescue it for ten cents, to be added to the society's funds. The sale of second-hand textbooks is another source of income, a special committee managing the bookstore and charging 25 cents each for books donated by boys who are through with them.

The society supports a summer camp where boys from city slums may spend two weeks. A publicity committee provides a bulletin board, with posters, charts and pictures of the work of the Church at home and abroad. Included among many other activities are monthly meetings with missionary speakers, and discussions open to all the boys. This society, with forty to fifty members, is managed entirely by the boys themselves, with one faculty adviser.

—*The Church in Action.*

Trends Toward Church Union

The Christian Advocate observes that the chief consequence of Methodist unification will be manifest not so much within the ranks of Methodism as in stimulating the trend to-

ward union of other communions. For example, there is the discussion going on between the United Brethren and Evangelical Churches, both Methodist in doctrine, polity and discipline. When they are united there will be no insuperable obstacle to their joining The Methodist Church, to which they really belong. Negro Methodists not included in the unification are now showing signs of getting together. These are the African, the African Zion, and the Colored Methodist Churches, and they represent more than one million families. Larger groupings of Lutherans have been effected by the combination of several small bodies in the United Lutheran Church and of others in the American Lutheran Church. Four other bodies are now discussing the possibilities of entering the latter. Of still more importance is the doctrinal unity revealed in negotiations between the three largest Lutheran groups—the United, the American and the Missouri Synod.

New Unification Movement

Six major interdenominational agencies giving field service to American churches have formed the "Intercouncil Field Department" as a means of unifying the approach to the churches. The six agencies represented are the International Council of Religious Education, the Federal Council of Churches, the Home Missions Council, the Foreign Missions Conference, the National Committee of Church Women (combining three national women's organizations) and the United Stewardship Council.

The plan adopted unifies all field service under one staff council, of which Dr. T. Quentin Miller of the Federal Council was elected chairman, and Rev. John B. Ketcham of the International Council, secretary.

—*The Christian Century.*

Mid-Missions

Elyria, Ohio, has been the birthplace of more than one missionary enterprise. Here was

organized the Men's Missionary League in the United Presbyterian Church. In 1920, an independent Baptist Missionary Council, "Mid-Missions," was organized there. It now has 110 missionaries on the field, about half in French Equatorial Africa, the rest in Venezuela, Brazil, Peru, India, Liberia, Haiti, Jamaica, St. Helena, Hawaii and in home mission work in Kentucky and among St. Louis Jews.

Its latest bulletin reports:

"The Calvary Baptist Church, Binghamton, is building a dispensary at Fort Crampel, Africa. A friend in Cleveland is furnishing the funds for the school building at the same station. Another friend sent \$1,000 to put a missionary on the field and help in his support."

The full name of the organization is The General Council of Cooperating Baptist Missions of North America, Mishawaka, Ind.

—S. S. Times.

In Earnest About Missions

The Seventh-Day Adventists are not playing at missions. Every Sunday in every Sunday school an offering is taken for missions, after a definite missionary note has been sounded in the classes. The church's tithe is all for missions, and all foreign mission Sunday schools and churches are on the same tithing basis, furnishing a large proportion of the amount put into the foreign work. They have about half the membership of the Southern Presbyterian Church (whose *Christian Observer* publishes these facts) and contribute from four to six times as much to foreign missions.

Adventists are by no means rich people, yet persistent, constant education in missions and the tithe principle have done marvels for their mission work. One small college church of about 150 members gave \$7,000 to missions in one year.

How Greenwood Johanna Clara Supports a Church

She is not a church member and no one expects her name will ever be on the church roll.

For all that, she supports the church. Who is she? A Holstein-Friesian cow whose daily production of milk is from 50 to 80 pounds, i.e., 22 to 35 quarts, for which purchasers pay about \$3.60. Not in all India where a cow does not produce enough milk to pay for her feed, much less contribute to a church, is there such a cow as Greenwood Johanna Clara. This is just another way of saying that the ability of rural Christians to support the church depends upon the productivity of their cows and other animals, and this, in turn, depends upon the quality of the farmer's character.

At the annual meeting of the Christian Rural Fellowship in the Town Hall, New York City, December, 1937, Secretary of Agriculture Henry A. Wallace set forth certain ideals concerning rural life. When, during the question period, he was asked: "What can the Church do to help the Department of Agriculture make those ideals effective?" He replied, "Your question really should be, 'What can the Department do to help the Church make Christianity effective in rural life?'" —*World Call*.

Chicago's Negroes

Paul H. Douglass, a Quaker and a member of the faculty of Chicago University, has been elected a member of the Chicago City Council. "Anyone who supposed that this Quaker would be quiet very long," says *Advance*, "did not know the gentleman." He got busy at once with a resolution calling for the creation of a Chicago Race Relations Commission. He contends that Chicago's Negroes live under worse conditions than those of any other large city. In some sections on the South Side there are 69,000 Negroes to the square mile, as compared with 37,000 whites to the square mile in the white community adjoining. Prof. Douglass found that in most of the quarters which he examined there could be no real development of family life, that the rentals are much higher than those paid by white people for similar quarters, that the death

rate of Negroes above one year of age is nearly double that of white people, and infant mortality was 60% greater. He also found that the overcrowding of the schools was far beyond that of white schools.

Prof. Douglass is demanding of the City Council more schools for Negroes, more small parks and swimming pools, more housing projects, more hospitals and clinics.

Religion in Indian Schools

Time was when missionaries and religious education directors were given a free hand to teach Bible to all the Indians in the schools. Later came a government regulation that permitted religious instruction being given to those children only whose parents signed a written request in the presence of a government employee as witness. The United Presbyterian Mission at Warm Springs, Oregon, waited an opportune time to secure the parents' signatures, meanwhile talking it over with leading Indians. The opportune moment seemed to come when the government built a fine new school in the Reservation; then the missionaries put it up to the parents, with the result that parents of 30 children signed at once, and by the end of the year half the children in the school were enrolled in Bible classes. The following year, 1938, a whole afternoon was allowed for Bible study and the number enrolled included all the children in the school except those in two families.

Rules for Christians in Wartime

There seems to be no hint of war hysteria either in or outside the churches of Canada. The United Church has sent out to all pastors a memorandum in which four points are emphasized:

The Church must maintain at all cost faith in God the Father of Jesus Christ and, centered in that faith, provide, amid the fiercest strain, a haven of peace.

The Church must more than ever affirm the reality of that

ecumenical church, consciousness of which was revived at Oxford, and declare the obligation of loyalty to this supreme fellowship into which warring peoples must yet be brought together.

The third plea is for understanding and sympathy between those who feel that Christ impels them to give themselves in active service, and those who feel that Christ precludes any such action.

Like the Society of Friends, churches and church members must develop ministries of comfort and healing by which some suffering may be assuaged.

LATIN AMERICA

The Gospel Spreads in Haiti

Twelve thousand southern Haiti laborers, recently returned from working in Cuba where they have become evangelized, illustrate how little the results of Christian work can be foreseen. In 1885, a soldier in the rebellion against Spain, A. J. Diaz, fled on a log in the open sea and was carried off by a strong current, but was picked up, half famished, by an American vessel and brought to New York. In a New York hospital he found a New Testament which led to his conversion. He returned to Cuba to preach the Gospel. His first convert was his own sister, and his parents soon followed. The first Baptist church in Havana was organized in 1886. Ten years ago Protestant churches in Cuba had 9,849 members. Now Haiti is receiving Christian impulses from Cuba.

—*S. S. Times.*

Tent Work in Porto Rico

Since 80 per cent of the Porto Ricans live in the country, Rev. Santiago-Cabrera decided ten years ago that the way to reach these scattered groups was to inaugurate Gospel tent meetings. The next step was to find a tent. This missionary's two sons busied themselves selling Porto Rican laces, beads and baskets until they earned \$90 with which they bought a second-hand army tent, patched it up, and the Sun-

day School extension work was ready to start.

At that time the Presbyterian Church in Porto Rico had less than 3,000 pupils on its Sunday School rolls; teachers were scarce and their training and background poor. So teacher training institutes were organized and volunteer workers challenged. Today there are more than 9,000 pupils in Porto Rican Sunday schools and over 500 teachers and officers.

—*Monday Morning.*

Gospel by Mail in Mexico

The Presbyterian Board reports that during the past year in Mexico 15,073 Gospel portions and 45,219 tracts have been sent to public officials, school teachers, postmasters, telegraph operators, R. R. Station agents and a number of merchants throughout the country. This type of work was undertaken about two years ago. It is probably safe to say that every village and town in Mexico has received at least one Gospel portion.

There are encouraging results of this work. Here is a typical one.

The secretary of an Indian village in the mountains of Guerrero received a roll of literature, read it, was touched and wrote for more. Soon he was converted and began to have a real burden for the spiritual needs of his tribe. He began to speak to his friends and to read the New Testament to them. Then on Sunday, August 7, he called a meeting of the Indians and translated portions of the New Testament to the one hundred who attended. This man is a Tlapaneco, from an area marked "unexplored" on government maps. Because of his interest, two translators have been sent into this district to study the language and translate the New Testament in Tlapaneco.

The Church in Mexico

People want the Christian Church in Mexico. From Telo-loapan, a town 120 miles south of Mexico City, came the request for a minister to start work there. After two months the re-

quest was granted and a group of twenty people formed the nucleus of a congregation. Since there is no church building as yet, services are more or less restricted by federal law. A young graduate of the Hooker School in Mexico City is helping the pastor, Rev. Alfonso Gomez.

The following notice was printed in the English section of a paper published by the Mexican Episcopal Church, *La Buena Lid*:

It is the impression, we believe, in the United States, that there is a strong persecution by the Government of all churches here in Mexico. This is absolutely untrue! All churches are open and services are being held.

—*The Church in Action.*

South America's Youth

From the educational standpoint, the youth of South America are looking up. Tremendous modern educational programs are being promoted by practically all South American governments. This is true from the grades through the professional schools. Rio de Janeiro now claims with pride that they have a seat in school for every child. In the face of Brazil's eighty-five per cent illiteracy this is momentous. In Argentina, Uruguay, and Chile there are likewise expanding building programs, resulting from increased insistence upon general education, and increasing numbers have professional aspirations. This trend has a direct effect upon the work of the churches. Students of law, medicine or dentistry, even when professed Christians, argue that there is no point in joining a church.

There is also this unique situation. Pastors of churches, even of the larger churches, are usually practicing physicians, lawyers, dentists. This is necessary because salaries paid by the churches are exceedingly small, entirely too small for the support of a single man, to say nothing of a family. This situation has a discouraging effect upon the building of ministerial leadership, and therefore upon the development of the churches.

—*The Commission.*

Gospel Triumph in Brazil

The establishment of a strong national church in Brazil is one of the triumphs of the Gospel. In some places it has grown from nothing in a few years to active, well-organized groups. One example of this is the Presbyterian Church in Ribeirão Preto, with 90 members, organized twelve years ago. Sunday school attendance averages 160; there is a progressive women's auxiliary and a Christian Endeavor Society, equally alive. Much of this achievement is due to Señor Ferreira and his wife. He is superintendent of a public school of 1,200 pupils, but finds time to devote many hours a week to the Sunday School; at least one night a week he preaches in some home in the outskirts of the city. His wife is also a public school teacher, is president of the women's auxiliary, a Sunday school teacher and preaches somewhere almost every week.

One may see Gospel triumphs in the home life as well in Brazil, where it costs something to be an evangelical Christian. At the very least, it means social ostracism. Many instances could be cited where blessed influences are going out from happy Christian homes.

—*Presbyterian Survey.*

Gospels in Brazil Schools

Last spring, the Congress of Ceará, a prominent northern state of Brazil, voted to authorize reading of Gospels in the public schools, instead of instruction in the Catholic catechism. This reveals a new tendency. Several years ago, one of the more liberal priests of Brazil, where private reading of the Scriptures has always been bitterly opposed, began urging the people to read the New Testament. About two years ago one of these liberals, Father Humberto Rohden, made a modern translation of the New Testament which has been published under ecclesiastical *imprimatur*.

In 1934, after years of strict separation of Church and State, religious teaching was allowed in the public schools. Just how

to apply the law, how to allow the teaching of different religions and at the same time safeguard against dogmatism and intolerance, has been a real problem.

—*Christian Century.*

Japanese Clergy in Brazil

There are four Japanese Episcopal clergymen in Brazil at work among the Japanese colonies of coffee planters in São Paulo. The thoroughness with which they pursue their work may be seen in the fact that they have 1,000 baptized church members. At their seventh annual convocation, clergy and lay workers discussed the Creed, the Atonement and the Epistle to the Philippians, believing that the first essential of all their work is an unshakable belief in Christ as Son of God, Saviour and Guide.

Practical means of promoting their work, most needful for themselves, were listed as follows: More frequent prayer; better preparation of sermons; more careful planning; more frequent gatherings of church people and more visiting of those who tend to lapse; more attentive Bible reading; critical examination of their past work in order to improve the future.

—*The Church in Action.*

The Power of the Book

The sexton of a large Roman Catholic Church in one of Brazil's interior towns had always had an intense desire to read the Bible. After much difficulty he became the possessor of a Catholic version and as he pored over it, his eyes began to open. So thrilled was he with the truths he discovered that every evening he would sit on the pavement outside his house and read the Bible aloud to the townsfolk. Soon he had a large audience of people who, like himself, were beginning to grasp the great realities of the Gospel. The Bible came to be in great demand and reluctantly the sexton would lend his new-found treasure to various business men of the town.

This went on for some time.

One day this year two missionaries came into this town in their old Ford. The sexton was delighted to have some of his difficulties cleared up; and the truth explained. Open air meetings were held, Bibles were sold, and there is now a flourishing congregation in that town, with the sexton as one of the stalwarts.

—*Neglected Continent.*

EUROPE

War Time in England

Rev. William G. Peck records some of his observations about life in England in war time. He senses a new friendliness, a new appreciation for the little courtesies, new compensations for the anxiety; even the necessity for living a day at a time has its blessing, because in the hurrying and scheming many precious and simple things of beauty are missed. Mr. Peck notes with surprise how many strangers accost him to talk about religion. One lady, whom he knew to be no church-goer, said to him: "Don't you think this is the end? Don't you think God is tired of us? I am sure He must be tired of me, and my sort." An educated man walked with him, saying that he was ashamed of his life, but that he had never really doubted that life was a serious commission given by God. At a church service on the day war was declared, the congregation brought gas masks as well as prayer books. Nobody was restless, or showed signs of panic. The sermon was about the peace of God, and when it came to an end the congregation continued to kneel, praying.

—*The Living Church.*

Testaments for Soldiers

During the war of 1914-1918 the Pocket Testament League distributed nearly two million Testaments to men of the British Forces. Now that a similar emergency has arisen the League is enlisting the cooperation of its friends in seeking to place the Word of God in the hands of hundreds of thousands of young

men who face the ordeal of battle.

The British and Foreign Bible Society, and the Scripture Gift Mission have brought a special pocket Testament for the use of all who are engaged in the defense of Britain. A message from King George VI, inserted in every copy, says:

I commend the reading of this book. For centuries the Bible has been a wholesome and strengthening influence in our national life, and it behooves us in these momentous days to turn with renewed faith to this divine source of comfort and inspiration.

During the last war the Army Scripture Readers, and Soldiers' and Airmen's Christian Association joined in the work.

Three main needs are emphasized: daily prayer, of trained Scripture readers, who understand the nature of Army service and the mind of the soldier; and, third, huts as centers of work.

The Salvation Army also has plans for serving naval, military and air forces in camps, homes and hospitals.

—*The Christian.*

After the War in Spain

Normal conditions are far from restored and no one knows how long this may take. The Franco régime has once more put the Roman Church in a position of great power and influence in the country. So that Protestant work will be attended with much difficulty. Rome has the education of children under her direction, so that this is a cause of anxiety to Protestant parents. While Protestant churches are open in Madrid and in some other towns, in Barcelona and many other places they are closed. Nearly all evangelical schools are similarly closed.

The Government stands for religious freedom and some of the difficulties will no doubt eventually disappear. It is encouraging to know that when Nationalist forces entered towns and villages where evangelical churches are located, no Christian, aside from those in the defeated army, was imprisoned or injured.

—*Evangelical Christian.*

Shortage of Pastors in Germany

Only four out of eighteen theological seminaries in Germany have reopened for the present year. This presages a lack of evangelical pastors within the next two years. The Nazi argument is that such study is of no value to the State, and should therefore be ruled out. Included among the theological schools whose doors will remain closed is the famed University of Bonn, where Pastor Martin Niemöller completed his studies for the ministry, and where Karl Barth taught.

The German Evangelical Church requires 600 new ministers yearly, but this year only 250 evangelical students have entered universities; while the number of theological students is barely 25 per cent of the number engaged in such study in 1932-34. Students for the Roman Catholic priesthood may pursue their studies only at Vienna and Munich.

German Moravians Divided

Differing attitudes toward the State have made a serious cleavage in many German Moravian churches. Young people, for the most part, are intensely loyal to the Nazi program; older members deplore any political entanglement of the Church. But because Moravians constitute only a small group, their churches in Germany have escaped serious trouble, except for their schools. One has been closed, and the same threat hangs over all the others.

This situation makes normal relations between Moravian churches in America and those in Germany exceedingly difficult. German Moravians avoid all significant statements in their correspondence, nor do Americans ask them any embarrassing questions. Moravian churches in what was Czechoslovakia have on their hands the problem of caring for refugees; and several ministers and influential laymen, under suspicion by the German secret police for their connection with pacifist groups or groups

advocating friendliness toward the Jews, have fled to England or America.

—*Christian Century.*

Trouble in Albania

A recent letter from Albania tells of increasing difficulties put in the way of Christian work by the new Italian authorities. Nothing may now be published without written permission from the head of the Federal office, which is Fascist. The Prefect questions whether evangelical missionaries can even use tracts and booklets already printed. Copies of all books, booklets and tracts, used by the Albanian Mission, have been requested for a detailed examination and it seems doubtful whether the Mission can continue to use this literature, even the Old Testament portions and the New Testament printed in Albanian. Such a radical decision would seriously cripple the work.

Our correspondent writes: "These are dark days, and we value your prayers. There are causes for thanksgiving. Two colporteurs returned last week after three days in a half-Moslem town, where they sold 119 Gospels from house to house, besides distributing hundreds of leaflets. We must get the seed in before a storm breaks."

What Price Consistency?

All the world knows that the Soviet Government has for 20 years tried desperately to wipe out all religion within its borders. It therefore seems an odd disregard for intelligent opinion that led the Moscow *Bezbonik*, meaning godless, to print spirited protests against the Polish Roman Catholic hierarchy for its oppression of members of the Orthodox churches. It charges that "forty per cent of the Orthodox churches in Poland have been destroyed or converted into Roman Catholic churches. Polish legionnaires are charged with carrying off icons and church plate; with preventing the people in Polish territory from 'freely fulfilling their religious obligations.'" To be sure,

this is all true. But it does not become the atheist Russian to throw stones, considering the destruction of churches and the slaughter of priests and pastors in his own domain. It is, of course, a political bid for the support of the Soviet seizure of Eastern Poland, whose inhabitants must be wondering how soon the Soviets will liquidate all the churches in Poland.

Russia's Evangelical Christian Union

Up to the year 1929, when religious persecution broke out with renewed fury, this organization had a membership and following of about 5,000,000. The whole of Russia was organized into seventy districts, each with its own Council of ten missionaries, and yearly conventions were held. Altogether there were more than 700 missionaries in the district unions and 200 additional were supported by the National Council at Leningrad. Those engaged in the Union of Russian Christians comprised workmen, farmers, men of education, and even members of the Orthodox Church. Ten national conventions were held at Leningrad, which produced a great impression upon all classes of people.

At present, places of worship are closed; the leaders in exile or in prison. But the Union continues to carry on among the 10,000,000 Russians scattered in other countries.

AFRICA

"New Creatures" in Christ

Quite recently the Kagoros of interior Sudan were head hunters. It is remarked that their apology to a victim was: "We don't want your money; we merely want your head." A writer in the *Moody Monthly* tells what has happened among these so-called "tailed head hunters of Nigeria." At Kagoro is a church capable of holding more than a thousand people. Seventy-two were baptized in recent weeks to swell the crowd already baptized. Scores of children are in the local mission school, and

hundreds are in attendance at the out-stations round about. A branch church has been started at Kafanchan, a point on the railway about six miles from Kagoro, and already it bids fair to outrival the parent church in numbers. The Christians bring the produce of their farms to advance the good work into regions beyond. Perhaps best of all is a splendid school for the training of evangelists, where scores are being taught in the Hausa Bible.

The "Isa" People of the Sudan

The Field Director of the Sudan Interior Mission, Guy W. Playfair, tells of an interesting sect he found at Kano; the "Isa" or "Jesus" people who have abandoned the name of Mohammed, and worship in the name of Jesus. One of them, so the story goes, while worshipping in a mosque had a revelation that he should worship in the name of Jesus. Soon he had a following of more than a thousand. This alarmed the rulers who fancied that he might even try to claim the kingdom for himself. He and his followers fled from Kano to the country, where they remained for some time, after which he was coaxed back into Kano, only to be strangled to death. His son and other followers, were scattered. Later, most of them assembled in the Ningi District, where the pagans rose against them and many were killed. The present leader of the movement is Aaron, grandson of the martyred founder. There are at least 21 teachers and 300 adherents of the sect in the Kano emirate.

—*Evangelical Christian.*

The Church in Uganda

The visitor, or new missionary to Uganda, is impressed to find almost in the heart of what was the "Dark Continent," a Church which has a sense of responsibility and vigorous life. While it lacks the long tradition that lies behind Western churches, it possesses real Christian life and experience; new missionaries earn as much as they teach.

The Church in Uganda is served by a loyal native ministry. In 1893 the first ordination took place, and seven native Christian workers were ordained as deacons. Today, at a meeting of the Synod, the few Europeans present look insignificant as compared with the large African majority. The enthusiasm with which every question is discussed by young and old, clergy and laymen, men and women, makes one feel that they consider themselves a part of the world wide missionary enterprise.

Again, the newcomer is impressed by the devotion to the Bible. The Church in Uganda is a literate Church in which the large majority of grown-ups can read the Bible for themselves. This is no mean achievement for 60 years. It is the rule that no one may be baptized until he can read his Bible. When service begins, Bibles are opened, and unless the preacher in the course of his sermon calls out a number of texts, and gives his hearers time to find them all, he is very unpopular indeed. At home, too, the Bible is read; the house boy reads it in his spare time and always has a store of questions to ask anyone he thinks may be able to answer them.

—*C. M. S. Outlook.*

American Friends' Mission

The American Friends' Mission has 250 congregations in Africa, organized into nine Monthly Meetings. There has been steady growth in unity and power. A native evangelist who helped to start the work at Kitosh, in the Kenya Colony, 24 years ago returned for three weeks and was astonished to see the development since those early years. The last annual Prayer Conference was held at Munzatsse, one of the smaller Monthly Meetings, with 250 delegates from all parts of the Mission. The greatest need of both schools and churches is supervision. All are anxious to do what they can, but do not know how and have no one to help them. At Kaimosi, a Sunday School has been organized with the special aim of teaching boys

and girls how to conduct a meeting. Africans have not yet learned how to make the Bible lesson interesting to children. The more spiritual leaders among the Africans report a letting down in the standard of Christian living, giving as the reason the need of more Bible teaching, with a supervisor who can go from center to center, holding Bible courses and advising the leaders.

—*Friends' Missionary Advocate.*

Riots in the Copper Belt

In 1935, in the rich mining area of northern Rhodesia called "the copper belt," a series of riots resulted in the sending of a government commission to find the cause. Their report stated that one cause was a subversive movement called "The Watch Tower," which taught contempt for both civil and spiritual authority, claiming that all the present ruling governments, especially those of the United States and Great Britain, are Satan's; and that all churches including both Protestant and Catholic are Satan's emissaries. Some extracts from "Watch Tower" literature were included in the commission's report: e. g.,

Organized Christianity so called is full of filthiness; it is an unclean and abominable thing in the sight of God, full of hypocrisy, abomination, fornication, and filthiness.

By His prophets, Isaiah, Jeremiah and Ezekiel, God has written His decree against Christendom, and she must fall. Christendom is composed of the nations that call themselves Christians. Chief among these nations are those of America and Great Britain. God will destroy all Satan's organizations, which includes Christendom.

This Commission considers that attention should be drawn to the fact that the circulation of "Watch Tower" literature has been rendered easy by there apparently being no other literature available in a convenient and cheap form for Africans who wish to read English.

These words stung to good effect. The challenge was taken up by the United Society for Christian Literature, and now one may see book stalls run by smiling Christian Africans, with

people examining them, stopping to ask questions and to buy. Six missionary societies have accepted responsibilities, set up libraries and reading centers; best of all, whites and blacks have joined in forming an advisory board on the production and distribution of good books, on which are government officials, missionaries and Africans.

Results in South Africa

Dr. James Stewart, former Principal of Lovedale Institute, expressing his views on the results of missionary work in South Africa, says there are three distinct classes of natives who have been the object of missionary effort. First, those who have made good use of the Gospel light that has come to them, and the better men and women. They are no longer heathen, but are Christians. They are no longer entirely ignorant, they are more or less educated. They understand the use of a book, or a pen, or a spade, or of some trade-tools, and they can turn their knowledge to practical uses. Their characters and moral influence make them useful in the spheres in which they move. This is the smallest class.

Second, there are those who have improved; who are not as they were and would have continued to be had not the missionary come among them, but the influence of Christ on their lives and ability are less marked than in the first class.

A third class consists of those who have not improved although they have changed. Their intellects are sharpened, but as much for evil as for good; they are not changed morally; they are neither old heathen nor new Christians. They are sometimes seen in church, but are not members, and add nothing to the strength of the community. It is upon this class that objectors to missions fix their eyes and make wrong generalizations. They are a product of civilization without Christ. The missionary is not discouraged by the existence of this class because there are such people in all countries, among all races. Some

men do not improve under any conditions, or improve so slowly and so slightly that the improvement is not observable.

WESTERN ASIA

Conditions in Palestine

Despite their disappointment and depression over British repudiation of the Balfour Declaration last May, the Jews of Palestine have not lost courage; they feel that time may make a difference in their favor, and are definitely on Britain's side in the struggle.

Disturbances, while much diminished, have not ceased, and it is well understood that foreign agents continue to stir up feeling and assist in promoting terrorism. Arabic broadcasts from Berlin have from 35 to 40 million potential listeners, from Morocco to Iran and India. At the outbreak of war all adult German gentiles, said to number 4,000, were arrested and interned. Some of these are missionaries, and efforts are being made by British Christians to have them released to continue their work. It is a favorable time to help all these suffering people to find out what the Bible has to say about the future.

—*United Presbyterian.*

Education in Iran

Missionaries have realized that the time might come when the government of Iran would wish to take over all educational work for its youth, but this demand has come sooner than was expected. According to the Presbyterian Board of Foreign Missions, the Iranian Government has recently announced that it is now in a position to take over this work. Five of the schools and two of the colleges affected were organized and have been supported by the Presbyterian mission. The government wishes to take over the properties developed in connection with all the foreign schools, and has offered to compensate the Board of Foreign Missions for its properties. It also desires the continued help of some of the missionary educational-

ists, that the transfer may be effected without disorder and as smoothly as possible.

INDIA, BURMA, SIAM

This Is "Telling Them"

A group of missionaries, discussing with Dr. Ambedkar the problem of India's millions, asked what he thought Christians, in India or in America, could do to help India most at the present time. Without hesitation Dr. Ambedkar replied: "In the first place, I wish the Christians of America would send a group of economic, agricultural and industrial experts to study conditions, and advise what type of industries are adaptable to India's natural resources." (Dr. Ambedkar believes in a large scale industrial program, in which he differs fundamentally from Mahatma Gandhi.)

"Secondly, I wish the Christians would take some of the best-minded young men of the Depressed Classes and give them an education in economics, in industrial management, in some of the sciences that must be employed in making India an industrial nation." (Most of the young Indians studying in the United States are being trained for teaching or the ministry.)

"Then I wish that the Christians in India would be more aggressive in public life, would enter into the political and other life of the nation, and make themselves felt as a power in their communities."

Dr. Ambedkar still has an open mind in regard to religion. It is believed that if and when he changes his religion he will do so because of the service the faith he decides upon may give his people; his decision will not be an intellectual process but one on the basis of facts. It is here that Christianity has the advantage.

—*Christian Advocate*.

Literacy Celebration

The first anniversary of the inauguration of a literacy campaign in Bihar was celebrated last July, with mass demonstra-

tions in most of the important towns of the province. Processions of teachers, students and the new literates paraded the streets singing national songs and shouting slogans against illiteracy. Huge public meetings were held and a large number of prizes and certificates were given to the workers and literates. In Patna, the capital, 1,000 women took part in the procession, a notable thing for a province where the majority of women as yet remain behind the veil. The government report published on the occasion shows that in the course of a year approximately 450,000 adult illiterates have been made literate.

Before starting a campaign in a village, a local census of illiterates was taken. Areas were then selected where efforts might be made to teach all illiterates between the ages of 15 and 50 who were capable of being taught. The total number of literacy centers during the second phase of the campaign was 14,259 with 319,983 pupils, of whom 147,670 were made literate in five months.

—*Christian Century*.

Ramabai Mission Jubilee

The Ramabai Mukti Mission at Kedgoan, Bombay, has recently celebrated its Jubilee, having been founded by Pandita Ramabai in 1888. Krishnabai Gadre, one of the Christian women working at Mukti, is now in America and is available for addresses on this interesting and effective work. (Requests for her services may be sent to the American Council of the Ramabai Mukti Mission, P. O. Box 415, Philadelphia, Pa.) This council is continuing to promote interest in this mission which is now associated with the Christian and Missionary Alliance.

More than 1,000 people, mostly women, recently gathered in the church at Mukti to give thanks to God for Ramabai. The service lasted over three hours, but there was not a dull moment in it. Those present heard of Ramabai's great faith, her humility, her life of prayer and God's goodness to her. The dom-

inant message was that God had used this life surrendered wholly to Him. There followed a call to the coming generation to follow Pandita Ramabai in service wherever God would have them work for him.

—*Dnyanodaya*.

Lyrical Evangelism

Something new in evangelism was introduced when Pandit Chaubey of Bareilly Theological Seminary came to Benares with his musical instruments and student-helpers at the invitation of the United City Mission. For eight full days Pandit Chaubey with the help of his men and local workers preached the Gospel through music with great zeal and effectiveness. The naturalness and beauty of Hindustani Christian music was appreciated in four Christian centers.

Another innovation, never attempted before, took place at four principal *ghats*, or bathing places. A group of workers sang, preached, sold Gospels and distributed tracts. Many of the listeners had not before seen Christians in Indian dress, singing Indian tunes, and felt that here was something they could not only tolerate, but pay attention to.—*National Missionary Intelligencer*.

Baptist Work in Assam

When it became apparent that the reduced mission budget would mean the loss to Northern Baptists of the Manipur field in Assam, the Swedish Baptist Conference of America assumed responsibility for that work. Government regulations require that the Manipur missionary be a physician, and since no other doctor was available, Dr. J. A. Ahlquist of the Swedish Mission Hospital in Jorhat, consented to undertake the work in Manipur, becoming not only physician for this field, but also evangelist and administrator. His medical assistant is a Garo Christian who has given a long period of missionary service in Manipur, especially in the treatment of leprosy. Dr. Ahlquist says in a recent letter to friends at home:

We have already had baptisms from the Puram tribe, 48 of them, where no convert had ever been reported. There is a crying need for Bible translation work. Among the Moa tribe we have Christians in six villages, but no part of the New Testament is in their language as yet. . . . A short time ago I had word from an evangelist who started preaching among the Kabuis and now reports over 1,100 baptized believers.

—*Watchman-Examiner.*

Evangelism in Siam

In October, 1938, during a week's meetings with Siamese Christians in Bangkok, Dr. John Sung, Chinese evangelist, expressed a desire to return for a special campaign over the whole of Siam. Seven months later Dr. Sung and his interpreter came back, and held evangelistic meetings in Chiengmai, Lampang, Chiengrai, Prae, Nan and Pitsanuloke. In each place volunteer witness bands were formed, and groups of twenty to forty young people organized to carry the Gospel to outlying villages. A few extracts from letters show results obtained:

The meetings in Chiengmai were wonderful with very great success. There were 1,057 who went to the altar to confess their sins and to ask for forgiveness from the Lord. At least one thousand people attended each session of the meetings. The last day the whole congregation wept and confessed their sins in the meeting.

At Lampang we learned many lessons we never knew before. About 300 confessed and were converted. Twenty-six witness bands were formed. The first day they went out they returned with joy to report that 63 had offered their lives as evangelists.

Prae Church has had a glorious time. Dr. Sung's messages go straight to the heart with convicting power. Three hundred and twenty-six came to the altar confessing their sins; twenty-four gospel bands were formed; sixty-seven volunteered as unpaid preachers.

—*Siam Outlook.*

CHINA

Youth and Religion

The Chinese Recorder reports from Chengtu that spiritual mobilization has taken dramatic form in the "Youth and Religion Movement." Two non-Christian universities, Kwang Hwa and Szechwan University, dismissed

classes that the students might hear the evangelist, Mr. Lautenschlager. The government colleges responded beyond all expectations. Three mornings the team went out to Hwa Mei Methodist Girls' School, which has moved out into the country. Mr. Lautenschlager also spent two days at the Oberlin-in-Shansi Middle School, now a refugee school, and at the Canadian Girls' School, also in the country. Plans have been made for follow-up work to conserve results. Everyone is asking for another campaign next year, with more time for personal interviews. Ten times as many books could have been sold as were on hand.

One Hundred New Members

How many churches in the United States can point to a record of 100 additions by baptisms in less than a year? There are some, but the number is not large. Last July, a group of one hundred were baptized in the Disciples Church at Hofei, mostly young people. This trebles the membership of those who remained after the capture of the city by the Japanese. In addition to the one hundred, scores have indicated their desire to become Christians, but their baptism is being postponed until they have had further training. Other Chinese churches are moving forward in aggressive evangelistic programs despite war conditions. Churches are packed at every meeting, and people listen to the Gospel with rapt attention.

Children Seek Christ

Margaret Lawrence, of Wuhu, writing in *World Call*, tells how some of the children show that Christian teaching means something to them. One little boy asked for a "Jesus picture" to hang up in his home, and later asked a Christian pastor to come and help him with the little church he had set up in the home. With pictures and scrolls containing Scripture verses he had arranged a very effective place of worship, and children meet there twice a week, although this

home is not a Christian one. A non-Christian mother has a ten-year-old boy who reads the Bible and prays in the home every evening. Other children have organized groups which meet and discuss Christian teaching, asking their teachers to help them.

Without any suggestion from anybody, some children asked for baptism. Teachers in the mission school whereupon decided to have these children meet every day for special instruction, and in the meantime observe their behavior on the playground and in the classrooms. Some of the fifth graders in discussing the question said they were afraid to become Christians because afterwards they might say bad words to somebody and a Christian could never do that!

Rainy Season Bible School

China's Millions describes a successful Bible School in the Lisu Church, Yunnan, which for twenty-five years has been expanding like a green bay tree. June, July and August are the rainy season, and itineration is impossible; but the time is well suited to concentrated Bible study, and last year sixteen young men registered for the course taught by three young missionaries. A letter written by one of the Lisu workers to American friends of the Mission shows how the time was spent.

TO THOSE BEYOND THE SEA IN THE WHITE MAN'S COUNTRY:

Greetings in Jesus' Name! Because of your constant prayers for us we thank you. Also we thank you for your four precious gifts. Now, by the grace of God we are dwelling in peace day by day and are studying His Word. Big Sister is teaching us about the life of Paul, about the letters which Paul wrote to comfort the believers at Thessalonica, and very much more. Big Brother has been teaching us the First and Second Corinthians. Brother Three taught us about Ephesians and also about Galatians, the text of which is "the just shall live by faith." Such words we have never heard before. In them there is much to convict our hearts, but afterwards we are made glad. The words we love the most are "and such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Just one thing more. Although we never meet in this world, when Jesus comes again we shall see each other face to face. The writers are those who love you and pray for you.—*The Lisu*.

This year the Rainy Season Bible School showed greatly increased attendance.

Lepers' Impressive Service

In a compound behind locked doors in the wickedest part of Shanghai's slums, a group of forty lepers held a service in which eight men and two women were received into the Christian leper community by baptism. One was a new convert from Mohammedanism, who had long held back because of threatened persecution. The lepers gathered in the mud-floored, reed chapel, the blind led by those who saw; the crippled carried on the backs of those who could walk. Some lacked fingers, others walked on stumps of feet, but the joy of new life, new hope was shared by all.

A large stone slab supported on two stone pillars, served as pulpit as well as a communion table. Upon it was a baptismal bowl, some 50 filled Chinese cups in two trays and two plates with broken bread. After the sermon, the ten to be baptized came forward. Their names were announced by the oldest Christian leper, as the pastor baptized one after another. Then communion was administered. In some hearts there was deep emotion as revealed by the expression on their faces.—*Lee S. Huizenga*.

JAPAN—CHOSEN

Students Ask Questions

A writer in the *C. M. S. Outlook* gives some typical questions asked her by students who come for English and Bible study in one of Japan's large cities.

Why try to worship an invisible God? Isn't it simpler to honor our parents whom we can see?

Please tell me about God.

What is the meaning of baptism?

Why do Japanese Christians drink no wine, while English Christians do?

These young men come from middle and high schools, also from a government training college. They are from all classes

of society, all sorts of homes, and have had various religious influences from childhood. But all alike have been brought up from their primary school days with an intense reverence and devotion to His Majesty the Emperor. Their questionings show how vague and negative are their religious convictions, if indeed they have any. It is desperately hard for them to form any conception of a personal God, or of one personal God. Yet they continue to come as inquirers; they seem glad to have the friendship of Christ's followers.

A Christian head of a school, in his student days, attended one of these English Bible studies, held by a missionary's wife in her home. He was entirely uninterested in the Christian aspect, but went with the desire to improve his English. One day, as the servant was bringing up the tea tray, she stumbled and upset and broke all that was on it. The hostess with perfect calm merely sympathized with the accident, and quietly told the maid to bring more tea. This so impressed the young man that he felt Christianity must be a religion of power; and from that day he really put his heart into inquiring about it, till he became a real Christian himself.

Christian Brotherhood Organized

With a view to building a united Christian front to meet the expanding responsibility of the Japanese Christian Church, three groups hitherto working separately for church union have been brought together into an organization known as the "Christian Brotherhood." The groups thus united are the Society for the Promotion of Church Union, the Laymen's Movement for Church Union, and the Commission on Church Union of the N. C. C. Pastors and leading laymen of Tokyo, Kobe, Kyoto and Osaka are enrolled in the new organization.

Pastors and laymen of the Osaka, Kobe, Kyoto area held a "Retreat" a few months ago, which was attended by more than 400, the purpose being to

plan for a nation-wide evangelistic movement.

Assimilation in Korea

In line with Japan's policy that religious organizations in Korea should be affiliated with bodies in Japan, the National Christian Council of Korea "dissolved" in September, 1938. One result that followed was that no Korean delegates were present at the Madras meeting of the International Missionary Council. Other religious organizations that have similarly ceased to exist in Korea during the past two years are the Sunday School Union, the Christian Endeavor Union, the Women's Church League, the Y. W. C. A. and Y. M. C. A.

ISLANDS OF THE PACIFIC

Training Papuan Youth

In *Kwato Mission Tidings*, Miss Phyllis Abel writes: "Some of our older girls are taking teacher training in the Logea Village School. One afternoon I had prepared to talk to them about how to deal with different problems in children—when they told lies, were quarrelsome, sulked, etc. Half an hour before my class, I learned that one of my pupil teachers had been cheating in school that morning. My first impulse was to send her right away from teaching; then I realized that if we waited for the perfect teacher before we allowed anyone to teach, we wouldn't get far with our education of Papuans. Obviously, something had to be done. When I met the teachers, I told them of my quandary without mentioning any names. "How can we overcome dishonesty in children," I asked them, "if we do not have the answer in our own lives?"

Then we had a brief "quiet time" and after this, without the slightest hesitation, the girl in question told of what she had done in school that morning, and said she had asked God's forgiveness, and must tell her class as soon as possible. We thanked God for this new step He had shown us; then we continued with our lesson.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

The Madras Series of the International Missionary Council. Seven Volumes. 200 to 579 pp. each. Price for seven volumes, \$7.50; separate volumes, \$1.50 each (except Vol. I, \$1.25). International Missionary Council. London and New York. 1939.

Of the seven volumes, presenting the reports and findings of the Tambaram Conference in India in December 1938, four volumes have now appeared and are a notable contribution to the study of the world-wide missionary policy and program. The last three volumes on "The Church's Inner Life," "The Church and the State" and "Addresses and Records" are expected from the press later this year.

The Madras (or Tambaram) Conference was held ten years after that at Jerusalem and merely twenty years after Edinburgh, where the foundations were laid for the International Missionary Council, and National Councils in various areas covering the world. A study of the reports of these three Conferences shows clearly the great advance in missionary cooperation and the changes that have taken place in missionary policies. Edinburgh surveyed the world, the needs of different areas and the plans for closer cooperation between Christian agencies in each field. Jerusalem considered the uniqueness of the Christian message in relation to the non-Christian religions, and the problems that face missionary workers in education, race relations, industry and rural areas. Madras studied the missionary enterprise in relation to the development of the Church of Christ on the mission field. This is considered as a united Church which must depend on the leadership of the Spirit of God, working in the nationals of each area.

The present series of volumes, like the Tambaram Conference, reveal basic differences of opinion among missionary leaders but they show a desire to advance the cause of Christ and to develop a strong, intelligent Church in each country by consecrated cooperation or by organic union.

The first volume is especially helpful at this time when the whole basis for missionary work is being reexamined by the rising generation. "The Authority of the Church's Faith" (199 pp.), contains contributed essays by Dr. H. Kraemer of Holland, Prof. T. C. Chao of China, Prof. D. G. Moses of India, Prof. H. H. Farmer of Cambridge, England, and Missions Direktor Hartenstein of Basle, Switzerland. These contributions are of varied value. Dr. Kraemer and Direktor Hartenstein strongly take the ground that the Bible is the final authority in all matters pertaining to the Christian message and conduct and missionary policies. There is some difference of opinion as to whether and how clearly God has spoken to man through non-Christian religions. There is apt to be confusion on this point but there should be no doubt as to the fact that Christ is the only clear revelation of God and the only Way by whom man can receive eternal life, which is the gift of God to those who receive Him. A careful reading of this volume will clear up many points. The "Findings" declare that "man's great need is for a true and living faith and that saving faith comes only through Jesus Christ. A multiplicity of words sometimes tends to obscure this fact.

The second volume (281 pp.) deals with "The Growing

Church" and describes the development of the churches in Japan, Korea, China and ten other lands. Naturally the development in each country has been different, according to the length of time the Church has been established there, the work of the early missionaries, and the characteristics of the people. Nationals and missionaries contribute these papers. There is unfortunately no general consideration of the lessons learned in each field or a valuation of methods followed in such differing fields as Korea and the Punjab or Uganda and Madagascar. This would form a valuable study. This volume will be of especial value to missionaries, but it would be helpful if light were thrown on the mistakes of missionaries and Mission Boards and how they might be avoided. The secret of success has been the planting of the living Word of God, the dependence on the guidance and the power of the Holy Spirit, and the faithful, sacrificial, Christ-like example and loving service of God's messengers. The development in self-support and self-government is important but must be dependent on the reality of the spiritual life in the Church.

Volume Three deals with "Evangelism" (418 pp.), and a careful, historical statement as to the evangelism practiced by the Church is presented by Prof. Latourette of Yale. Two chapters are followed by papers contributed by the Bishop of Dornakal (India), Dr. John R. Mott and others. There is a study of the mass movements in India, as well as various evangelistic methods and efforts in China, Japan, Africa and other fields. These are interesting but by no means of equal value. Toyohiko

Kagawa writes on, "Occupational Evangelism" for Japan, and the Oxford Group Movement in China is briefly but sympathetically described. The chapters dealing with China, India, Uganda and Iran are of especial interest. Sixty-eight pages are devoted to German Evangelical Missions, by Dr. Siegfried Knak—a significant study of a work that differs in many respects from that conducted by British and American missions.

Volume Five is a consideration of the "Economic Basis of the Church"—material gathered by Mr. J. Merle Davis during the past two years, especially in India and the Far East. This is a more vital subject than many realize since extreme and continued poverty hinders the intellectual and social development of individuals, the training of workers and the establishment of self-supporting churches. Some of these churches are described—such as the Batak Church in Sumatra, and the Presbyterian Church in Korea.

The other volumes of this series will be looked for with eager anticipation. One reads here the story of the world-wide growth of the Christian Church and can realize more fully the difficult problems still to be solved.

Hinduism or Christianity. By Sydney Cave. Haskell Lectures in the Graduate School of Theology, Oberlin, 1939. Harper and Brothers. New York and London.

Dr. Cave's book is of real interest to all who are concerned with the deeper problems of living religions, especially to those who know anything of India and Hinduism. This book deals with Neo-or Reformed Hinduism, not with the Hinduism of the masses.

Dr. Cave first discusses Troeltsch's view of Christianity as the only religion that the West "can endure," "for Christianity has grown up with us and is part of our being"; "other racial groups, living under different conditions, may experience their contact with the Divine Life in quite a different way." We have thus no right

to expect "any conversion or transformation from the great cultural religions to Christianity." All that can be hoped for is "a measure of agreement and mutual understanding."

But Karl Barth bluntly says, "there is no contact" in non-Christian religions with God or Divine Truth.

How are we to escape this dilemma of the "Westernness" of Christianity, as stated by Troeltsch, or the lack of all divine content in non-Christian faiths, as stated by Barth?

The answer to Troeltsch is that the Gospel and Christ are greater than Christianity. We can never know the full Gospel until all cultures have explored and revealed its inexhaustible riches. The answer to Barth is that having had no first-hand contact with the highest life of Hinduism—a life of genuine spirituality—he is not in a position to speak with authority.

One great value of such a study is to reveal again the fundamentals of the Gospel and to clear the superstructure which has been built by Western Christianity.

"Our concern," states Dr. Cave, "in these lectures is with Hinduism. No great religion is in more striking contrast with our own, or confronts the Christian thinker with more difficult problems. We of the West are often content to live the 'unexamined life.' But," says he, "many Hindus, seers and saints, seek the spiritual with almost unparalleled intensity and sincerity."

Fundamental to Hinduism is the law of *karma* (retributive justice) and transmigration; fundamental to Christianity is the self-revelation of God in Christ in order to redeem man. The thought underlying Hinduism appeals to many in the West who are not ready to accept the stupendous claims that Christianity makes on each individual. So this is a living issue for both East and West.

"It would be hard to exaggerate the influence of this doctrine of *karma* and transmigration on Indian life." These

teachings were supposed to explain the inequalities of life, particularly to justify differences of caste. They eliminate the problem of unmerited misfortune, but they tend to make men complacent in prosperity and condemnatory of others in their misfortunes. They make sorrow more difficult to bear.

Karma makes retribution an end, not a means to an end, as it should be, and weakens the nexus between sin and suffering. Men have no remembrance of previous lives and are punished for that for which they have no responsibility.

The uplift accomplished by Christianity among the outcastes belies the truth of the *karma* doctrine. Unwholesome heredity and environment afford a more adequate explanation for the degradation of the outcaste than does the law of *karma*. This law also necessitates the view that the Ultimate Reality must be inactive and without any attribute; otherwise God himself would fall under the law of *karma*. Therefore the Hindu regards all existence as evil and looks upon extinction, complete and absolute, as the greatest blessing.

For the Christian, experience of the Eternal Life has already begun; because of his knowledge of God as revealed in Christ, he has experience of God's love and of the power and meaning of His reign.

The heart of these lectures is contained in the one on "The Conception of the Divine in Hinduism and in Christianity" and the companion lecture on "Hindu Bhakti and Christian Faith." It is difficult and dangerous to try to condense material already condensed and packed with thought. But in essence Dr. Cave gives a lucid explanation of the inner genius of Hinduism with its unresolved conflict between thought, deed and feeling; that is to say, the ultimate of all thought is the unknowable, the ultimate of all doing is an endless wheel or complete cessation of all activity and the ultimate of all feeling is indifference—complete un-feeling. No

wonder the common man has turned each to his own god or goddess. Against this, Christ reveals not only God the Creator and Ever-living, but the Holy and Loving Father of our spirits, lifting us up further and further into the glorious light and beauty which are of His essence. It is a powerfully presented contrast, sympathetically conveyed, and is worth reading and re-reading.

In his closing lectures Dr. Cave deals with Hindu and Christian ethics. In Hinduism the Indian who wishes to strengthen and remake his own country finds no adequate platform, so that he unconsciously adopts much of the practical ethics of Christianity. For many such, "our Western civilization, which owes much to Christ, has yet obscured Him from the East, whilst even in organized Christianity there is much that offends those who are attracted by the character of Christ but are repelled by what they judge to be our own denial of the meekness and patience that Christ prized and showed."

At the end we are told that the Christianity brought from the West is Western; it needs to be supplemented by the appropriation of the East and in the thought and devotion of Hinduism; there is presented a challenge which we cannot meet, except by a fresh appropriation of the riches of the Gospel. . . . Already the Indian Church has enriched the thought and fervor of our common Christianity."

The book is thoughtful and timely and states clearly the relative claims that Hinduism and Christianity make for the allegiance of men. E. D. LUCAS.

Comrades Round the World. By S. Franklin Mack. 165 pp. Cloth, \$1.00; paper, 60 cents. Friendship Press. New York. 1939.

The author is Director of the Young People's Division of the Board of Foreign Missions of the Presbyterian Church in U. S. A. and has been active in the United Christian Youth Movement. He has traveled through Mexico, Central and South America and has recently

returned from visits to the Far East, India, the Near East and Europe, seeking to learn what Christian youth around the world are thinking and doing.

Beginning with a brief portrayal of the world and of the widely differing areas, Mr. Mack shows how difficult it is to put ourselves in the place of other young people, to see life as they see it and to feel the impulses which drive them on. Team work is needed to enable us to make better use of our resources, to correct our partial views, and to bring the incentive we need through the knowledge of what others are doing.

The book is specially written for high school and college young people. Its purpose is to make them dissatisfied and ashamed of their provincialism as Christians, of their separate approaches as denominational groups to problems that are universal problems calling for united solutions. Youth is manifestly on the march all around the world. Young people in Asia and Europe are taking life seriously, taking Christ seriously. Shall our young people in America sit by silently watching them as they are passing by? The author seeks to make his reader conscious of his membership in a world-wide fraternity, pledged to more Christian standards and practices.

Chapter VI deals with the spiritual resources upon which Christian youth groups are drawing in different countries. By devotional techniques of one kind or another, by hard thought and quiet meditation, by keeping the inner fires burning and by taking advantage of the spiritual contagion of a religious fellowship, groups everywhere are finding it possible to carry on.

The book is a gripping appeal to join the world ranks of Christian youth who are already doing great things. It shames youth out of religious complacency and out of selfish inactivity. It contains valuable suggestions for addresses to youth, and young people may use it to advantage as the basis of group discussion for a series of meetings perhaps. MILTON STAUFFER.

John J. Eagan. A Memoir of an Adventurer for the Kingdom of God on Earth. By Robert E. Speer. 8vo. 227 pp. Privately printed. American Cast Iron Pipe Co. Birmingham, Ala. 1939.

Here is the life story of a boy who was left fatherless at the age of three months, his mother being practically without means. They went to live with a bachelor uncle and before he finished high school the boy went to work at an early age for a pittance. Later he inherited \$6,000 from his grandmother and, by the time he was twenty-nine, he had increased this by honest means to \$72,000. Soon he became a partner in his uncle's business, in which he started at the bottom. In fact John Eagan succeeded in everything he undertook; but he did not seek wealth for its own sake or to enable him to indulge himself and his family. He was an unusual man, not in his inheritance or talents, but in his faithfulness as a Christian steward; this is clearly shown in the use he made of his opportunities.

John Eagan was born in Griffin, Georgia, April 22, 1870 and died in Asheville, North Carolina, on March 30, 1924 at the age of fifty-three. At that time an editorial in *The Atlanta Constitution* said: "Few lives have stood out more prominently for public welfare and for moral uplift than that of Mr. Eagan." All classes in every walk of society, white and colored, united to honor the memory of this man who exerted a wide influence and who left an example that remains an inspiration to coming generations.

When John joined his mother's church as a boy of twelve he, like Jacob, silently entered into a covenant with God that he would give Him one-tenth of all he made if God would enable him to make \$1,000,000 by the time he was thirty years old! His first job was in a grocery store in Atlanta at \$5.00 a month. Later he accepted his uncle's offer of \$15.00 a month to work for him. When he was twenty-one his grandmother died and left him \$6,000 which he invested so well that in eight

years it had increased to \$72,000. From the first he kept his vow by giving to God a tenth of all he made. When John was twenty-nine his uncle died and left him the major part of his estate, together with a successful tobacco business. Later John Eagan founded the American Cast Iron Pipe Company and became a very prosperous business man and a highly respected citizen. He applied the Golden Rule to his business so that his employees and associates loved and honored him. He was an active Christian church member and was deeply interested in many philanthropies and other forms of definite Christian work. He took a prominent part in promoting the Men and Religious Movement, in improving race relations between the Negroes and white people of the South, and in temperance work. He said that in his youth the forces that most influenced him were his consecrated Presbyterian mother, who trained him to diligence in his Christian work; the self-sacrificing care of his bachelor uncle, who trained him in the hard school of business; the beautiful life and thriftiness of his Roman Catholic grandmother; and the godly example of Dr. Benham who put honor above worldly gain.

In 1901 Mr. Eagan sold out the tobacco business, not because he believed it wrong to sell tobacco but because he believed that there were fields of endeavor where he could serve God more than in that business. He wrote in his diary: "Therefore it is my duty to go into the field where I can glorify Him most."

John Eagan was a man of prayer, a faithful Bible student and for many years was a teacher of a Bible class. He sought to work in harmony with the spirit of Christ and the teachings of the Bible in his daily life and business; he also strove to learn all he could from the experience of successful business men like Rockefeller and Carnegie. Other men can learn much from the principles he set forth in his diary from which Dr. Speer

quotes extensively. Among the things necessary for success in business he noted, at the age of thirty-three: "Perseverance; honest product and faithful work; power to control men; confidence in others; ability to fight for the right; dependence on God and waiting on Him at all times; the chief motive and end must be to glorify God."

Excerpts from Mr. Eagan's diary show the man's aims, ideals, ambitions and the ways in which God led him. There are also illuminating and stimulating testimonies from his associates. His was a wisely regulated life, a thoughtful and consecrated life, an honest, diligent, sacrificial life.

The achievements of John Eagan were many and noteworthy. When he died he left bequests of over \$1,000,000 and he had more than kept his giving covenant with God. But his greatest bequest was the influence of his character and example, together with the service he rendered during his lifetime. Any man who wishes for success will be rewarded by reading this memoir.

A Doctor Without a Country. By Thomas A. Lambie, M.D. Illus. 8vo. 252 pp. \$2.00. Fleming H. Revell Co. New York. 1939.

Dr. Tom Lambie is a virile, stimulating character who has had some unusual experiences. After studying medicine in America, he became a medical missionary under the United Presbyterian Board and went to the Egyptian Sudan and later to Ethiopia. There he was stirred by the great need for more missionaries to the unevangelized people of the interior. Since his own church Mission Board could not send him, for financial reasons, Dr. Lambie decided to join the independent Sudan Interior Mission on a "faith basis." In the next few years this society sent eighty missionaries to Ethiopia. Dr. Lambie became the field director of that mission, built a hospital in Addis Ababa with the help of his friend the Emperor, and, besides managing the hospital, he traveled up and down the country. His encoun-

ters with wild beasts and primitive men are entertaining and informing. He has a keen sense of humor, spiritual insight and consecration.

In 1934 Dr. Lambie decided that he could work with Ethiopians more effectively if he should become an Ethiopian citizen so he renounced his American citizenship, like his Master, Jesus Christ, became a subject of his adopted country. After the Italian conquest of that unhappy land, not wishing to acknowledge Mussolini's authority and not being permitted to remain in Ethiopia as an Ethiopian, Dr. Lambie became a "doctor without a country." Now he is returning to the Sudan to serve as a missionary on the Ethiopian border.

The doctor's story is worth telling and it is graphically told. He describes the country and people, and relates his pioneering struggles, his friendship with Emperor Haile Selassie, his encounter with lions and crocodiles, serpents and pestiferous insects; pioneering journeys over the wild country and up and down the rivers; his contacts with men (both friendly and hostile); he recounts many answers to prayer. There are evidences of the guidance of God and His power to accomplish the seemingly impossible.

There is much information here relating to missionary life, the famous Blue and White Nile, the war-like Shilluks of the Sudan, the Ethiopians and their Emperor, in addition to medical experiences in a primitive country. Much other information is dispensed on the war, sandstorms, prairie fires, plagues, etc. We learn, for example, that

The Shilluk kings were elected and were later killed by strangling, never dying a natural death.

Mission work is difficult because the Shilluks think their own medicine men superior to foreign doctors.

Millions of Africans believe the story that two natives, who were lost when hunting, once came upon a well-kept village where the women were human but their husbands were all dogs.

Ants travel in armies by millions; they not only eat crops but kill chickens and drive bees from their hives.

The most noteworthy features of this stirring record are the pictures of pioneer life in the Egyptian Sudan and Ethiopia, and the evidences of God's faithfulness to His promises to those who obey Him and who go out in faith to preach the Gospel in the uttermost part of the earth. It will repay you to read the book, the latter part of which needs editing.

The Remarkable Jew: His Wonderful Future. By Dr. L. Sale-Harrison. 224 pp. 2/6. Pickering and Inglis Ltd., London. 1939.

This is the eleventh edition of a book that in previous editions has had a very wide circulation. The author, as a conference speaker and Bible teacher, has made a deep impression upon appreciative audiences throughout the English-speaking world. He views the Jews from the standpoint of Biblical prophecy, and has scanned their whole history from early times to the present to show the working out of the divine purpose in their destiny. By demonstrating the literal fulfillment of prophecy in the past history of the Jews, he unfolds the development of prophecy in their present experiences. The author deals at length in this connection with the significance of the Jew in World War, the capture of Jerusalem, the educational and economic development of Palestine under the Jews, and their glorious future when the Lord returns and when they will recognize Him to be their Messiah. The author is a pronounced premillennialist, and his interpretation of prophecy is from this point of view. Without fixing dates for the approaching end of the age, he sees in the alarming world-happenings of our time signs that the day of the Lord is near. J. S. CONNING.

The Course of Christian Missions. By William Owen Carver. Revised edition. 320 pp. \$3.00. Fleming H. Revell Company, New York, 1939.

The first edition of this excellent brief history of Protestant Missions was published in 1932, when it was reviewed in these columns. The revised edition has corrected many printers' errors,

some statistics, and a few geographical terms; the remainder of the book seems to have been printed from the old plates and some of the chapters still cry for revision. For example Chapter 16 on Malaysia, one of the most important and most fruitful mission fields, is still covered by only two pages which contain many misstatements. The same thing is true of the chapter on the Near East, where we read (page 227) that "the missions have extensively published and circulated the Koran, a rather disconcerting method of manifesting their consciousness of the superiority of the New Testament." We know of no case where this has been done in the Near East, although in India and East Africa there are examples of it. Nevertheless, this is a useful textbook for classroom work. S. M. ZWEMER.

Alex Wood, Bishop of Nagpur. A Memoir by Eyre Chatterton. Illus. 8vo. 145 pp. 3s. 6d. S. P. C. K. London. 1939.

"Missionary, sportsman, philosopher" is the author's designation of his predecessor in Nagpur, a fellow bishop of the Church of England. Alex Wood was born in Scotland in 1871, went to India in 1898, was a war chaplain in France and Palestine from 1916 to 1919, became Bishop of Chota Nagpur, India, and Bishop of Nagpur in 1926. He died in the harness in 1937 at the age of sixty-six.

As a young man he was exceptionally strong in body and mind, with "something of the Viking in him" says his biographer. He was adventurous, loved to go trawling in the North Sea, and later to trace wild animals of India to their lairs. Bishop Chatterton pictures the scenes of his labors in Chanda and Nagpur, briefly describes the people among whom he labored and narrates many of his contacts and experiences.

Bishop Wood was loved and highly respected by both civil-ians and church people, by the British and the Indians. He was awarded the Kaiser-i-Hind Medal. During the great famine of 1898, he supervised two labor

camps, and was entrusted the care of 300 famine orphans, most of whom were later baptized. Some of his interesting experiences have been told in a small volume, "In and Out of Chanda."

He had a keen sense of humor, was strong and courageous, a man of tact and good judgment and was never in a hurry. He was fond of hunting tigers, the skins of which he sold for the benefit of the mission. The Gonds, among whom he first labored, have strange beliefs and customs, with seven gods in their pantheon. One chapter is devoted to these beliefs and customs and two papers on the subject are embodied in the appendix to the Memoir. During the World War, Padre Wood had some interesting and thrilling experiences, especially in Palestine.

In one address, on Abraham's offering of Isaac, Bishop Wood said: "We are ready, even eager to give to God our best, once we see the ram caught in the thicket."

The Greatest Words in the Bible and in Human Speech. By Clarence E. Macartney. 193 pp. \$1.50. The Cokesbury Press. Nashville. 1938.

This great preacher has delighted us with another series of sermons, the number extended to fifteen because of the interest shown by the congregation. Dr. McCartney has chosen words which stirred individual lives in the Bible, words that have proved significant in the life of every age. Interest in the sermon was maintained by not announcing the chosen "great word" until well along in the introduction. Among the words selected are the saddest, the hardest, the meanest, the bitterest, the sweetest; they "sweep all the chords of life, the great desires, fears and hopes of men's hearts."

These sermons are deeply satisfying and spiritually stimulating. Here we note the qualities that make Dr. Clarence Macartney, pastor of the large First Presbyterian Church of Pittsburgh, one of the most ef-

fective preachers in America. His marvelous choice of words enables him, in a few touches, to give beauty or force to every scene and every thought. Another characteristic is the strong way in which he presents the truth of salvation in Jesus Christ, crucified and risen. He always informs and enlarges faith, and makes it fervent; but he is never trite. Here is an example of how to give the people of today sweet honey and much fine gold. It is an excellent gift book for a friend.

FRANK LUKENS.

Papuan Journeys. By H. L. Hurst. 168 pp. 3s. 6d. Angus and Robertson. London and Sydney. 1938.

Here is an intensely interesting volume. Papua is a land of adventure, a land where nature and human nature are still seen in the raw state. It is an immense island, two thousand miles long, and one half of the territory is under the control of Australia. It is a great mission field and it is largely unevangelized.

Mr. Hurst, the Secretary of the London Missionary Society for Australia and New Zealand, traveled in Eastern Papua in 1936 and 1937, visiting all the ten stations of the Society. He traveled by steamer, whale boat and dugout along the coast and on foot in the interior. He had eyes to see and ears to hear and a facile pen to describe his adventures, the strange districts he visited and the people whom he met. All of his descriptions are vivid and interesting. These include his visit to Kwato where such remarkable work is being done; his contacts with old-time head-hunters, cannibals and sorcerers; his experience with crowds of Christian worshipers, where James Chalmers once went at great risk to his life; the transformations from superstition to intelligent worship, from war dances to cricket matches, from dirt and disease to cleanliness and health; from idleness to industry; from fear and hatred to peace and love. Europe might learn much from Papua.

Real progress has been made in Papua in sixty years but much

remains to be done. He concludes: "There is warfare to be waged still against evil. . . . No fight is on and the faith is living still which affirms that the victory is with the Christ."

Mediterranean Missions, 1808-1870.

By George H. Scherer. 81 + xv pp. 4s. or 90 cents. The Bible Lands Union for Christian Education. Beirut, Lebanon, Syria. 1939.

Missionary history is the foundation for the study of missionary principles and methods. We have here the story of one Moslem land in the Near East and of what was attempted and accomplished in four decades. It is a photostat - typewritten account of the American Mission in Syria from its establishment in 1808 until its transfer to the Board of the Presbyterian Church in the U. S. A. in 1870. These chronological limits do not exclude an account of the origins of missionary work in general on the borders of Syria and in the Mediterranean basin.

A carefully classified bibliography and a detailed chronology are proof that the author is in command of all his sources.

Four British Societies attempted mission work in this area before the American Board sent out Pliny Fisk and Levi Parsons. They were instructed to study "Ancient and Modern Greek, Italian, Turkish, Arabic and French," for there were giants in those days! The narrative of this early pioneer work is of fascinating interest and is well told. In 1822 a press was established at Malta, the small beginning of the stupendous work conducted in later years at Beirut.

Four chapters tell of these earliest efforts and of the persecutions and struggles for freedom of conscience. The second part of the book deals in seven chapters with the period of establishment and expansion. Here are sketches of the political background and the efforts to produce a Christian literature for the Arabic-speaking world. We are also told how the foundations were laid for primary and higher education in Christian schools for boys and girls. There

was a Druze mass movement toward Protestantism in 1830-1845 but the results were not permanent.

The accomplishments of the Syria mission during these forty years are truly remarkable. The history is one of sacrifice and glory. The struggle was severe — war, plague, massacre, without; a small force, overworked and worn, crippled by death and disease; in America, not always the most loyal support; pressed by the needs and opportunities of each recurring day; is it not a wonderful story of loyal devotion and great achievement? Truly the missionaries in Syria today have a heritage of which they may well be proud, a mission history which challenges the entire consecration of the whole life, that the present may not tarnish the past.

S. M. ZWEMER.

Grace Triumphant. A. W. Baker. 12mo. 316 pp. 3s. 6d. Published by the author in care of Pickering and Inglis. Glasgow. 1939.

Mr. Baker who was born in Natal in 1836 and has been successively a carpenter, lawyer and missionary in South Africa, and is still busy in evangelistic work, here tells his own story. It is full of incident and historical reminiscences. He tells experiences in law courts, mining camps, kraals, and various activities as a Gospel worker. It might be condensed to advantage for most readers but gives a word picture of life in South Africa as seen by a devoted and successful missionary of the South Africa General Mission. He was often called "God Says So Baker"; he traveled extensively and was very active in the South Africa Compounds Mission. It is worth reading.

African Heroes and Heroines. By Carter Godwin Woodson. 249 pp. \$2.00 net. Associated Publishers, Inc., Washington, D. C. 1939.

Here is an African's view of African heroes. It is intended for high school students and naturally is not a comprehensive, full and careful history of the continent or of any part of it. It is a biographical record of some Africans and their contribution to progress. The presentation is interesting but it lacks balance. The author accuses all European and American writers on Africa of a "traditional bias." No doubt this is true of some,

but many students of African history will accuse Mr. Woodson of bias and of magnifying African military exploits while paying little heed to spiritual values that have most contributed to true human progress. The author seems to credit the unfounded statement that West Africans "braved the high seas and established contact with America probably thousands of years before Europeans had sufficiently advanced to have any such dreams."

The book deals most largely with South Africa, but has chapters on West Africa, Abyssinia and mohammedanized districts. The author magnifies Chaka, the chief who was the traditional founder of the Zulus, and he pays high tribute to Khama, the powerful Christian chief of the Bamangwato.

There is no doubt that European traders, politicians and missionaries all made many mistakes in dealing with the Africans, but Mr. Woodson calls *all* Europeans and Americans hypocrites, and goes out of his way to impugn also the motives of missionaries and to belittle the work they have done for Africa at great sacrifice and amidst hardships and dangers. He says nothing of their medical and educational work and little of their efforts to teach the Africans to know and worship God, as the loving heavenly Father, revealed in Jesus Christ. The author has, however, rendered a real service in calling attention to some Africans who have fought and struggled to maintain their traditions and possessions. He closes with a chapter on "evils against which Africans fight." The only ones here enumerated are: foreign domination and economic depression (all due, as he thinks, to Europeans). Mr. Woodson says nothing about the evils of ignorance, disease, strife, immorality, dishonesty and other sins against God. The Bibliography contains a list of over 300 publications—in German, French, Dutch and English—but omits many of value, especially those by missionaries who knew and loved the Africans, some of whom labored among

them for half a century. The index lists some 800 topics and people but omits reference to many outstanding heroic African Christians, such as Africaneer, the Hottentot Terror who became a Christian, and Samuel Crowther, the slave boy who became a bishop of the Church of England.

This is an interesting record, but the author lacks broad knowledge and balanced judgment.

The Arrows of the Lord. By Leland Wang. 12mo. 119 pp. 1 sh. Marshall, Morgan and Scott. London. Zondervan Pub. Co. Grand Rapids.

Leland Wang is a Chinese Christian evangelist who has a vital message for his own countrymen and for all men—it is the message of Christ as interpreted through Mr. Wang's own Bible study and rich experience. He is known as the author of the slogan, "No Bible, no Breakfast," and has been greatly used in China, Malaysia, America and Europe.

The ten sermons in this volume show why Mr. Wang is a popular, practical and effective speaker. They are picturesque, clear, stimulating, scriptural, spiritual, and full of helpful illustrations. Young people and young believers will find them especially interesting and instructive; mature Christians will also find here fresh food for thought. The topics include addresses on—What Is Christianity, The Holy Spirit, The Second Coming and the Prodigal Son. Read them and you will wish to pass them on.

Sammy Writes a Book. By Me. 112 pp. 75 cents. Broadman Press, Nashville, Tenn. 1939.

Charlie McCarthy has made ventriloquism popular. Rev. W. W. Enete, a Southern Baptist missionary to Brazil, shows how he used the ventriloquist art to interest and instruct children and adults in reverence, faith and missions. "Sammy," the dummy, tells the story and tells it *very* effectively. Mr. Enete also tells how he came to practice the art and how it is done. This is something unique in missionary work. Read it.

They of Italy. By Lodovico and Enrico Paschetto. Illus. 12 mo. 214 pp. 75 cents, cloth; 50 cents, paper. Broadman Press. Nashville. 1939.

The Southern Baptists have had a mission in Italy for seventy years and have done an important work. The field, the workers and the work are described in this volume by two Italians who devote five chapters to the country and people, the Roman Catholic Church and Baptist work. One appendix gives suggestions to teachers who wish to use this as a text book; another appendix gives an excellent and favorable short biography of Benito Mussolini. The authors suggest "keys to understanding Italy" in Biblical references, the catacombs and Christian martyrs, the Waldenses, Roman Catholic teaching and practice, modern political history and Fascism. The days of persecution are not over for those who leave Rome to accept the evangelical faith. The authors say: "As a result of increased Catholic pressure on governmental authorities, we (Protestants) must now suffer a restricted application of the law" (promising religious liberty). One government official explained this restriction by saying: "What can we do? Two hundred and fifty bishops have their firearms leveled against us!" Over 600 periodicals also consecrate their pages to the anti-Protestant campaign. Nevertheless the evangelical movement goes forward.

The Fine Art of Public Worship. By Andrew W. Blackwood. 247 pp. \$2.00. Cokesbury Press. Nashville. 1939.

This is a greatly needed book. With comparatively few exceptions, churches of all denominations have concentrated their attention upon sermons to the neglect of other parts of the service. Scripture readings are often unimpressive, prayers rambling and, like the famous one in Boston, "addressed to the audience" instead of to God, hymns and anthems chosen carelessly or for their music rather than for their bearing upon the theme of the service. Even in the churches which have pre-

scribed liturgies the lessons and prayers are often recited in a perfunctory manner. Dr. Blackwood does not undervalue the sermon, but he urges that "while there is a call for strong preaching, there is an even greater need for uplifting worship." He discusses the subject constructively and helpfully, out of a varied experience as a pastor and, since 1930, professor of Homiletics in Westminster Choir College. The book abounds in practical suggestions for making public worship more effective.

ARTHUR J. BROWN.

Fannie E. S. Heck. *A Study of Hidden Springs.* Illus. 12mo. 192 pp. 60 cents. Broadman Press. Nashville. 1939.

Miss Heck was an active worker and one time president of the Woman's Missionary Union of the Southern Baptist Convention. She was born in Virginia in 1862 during the Civil War and died in May 1938. She was a winsome woman, a poet, devoted to Christ and His cause, a lover of nature and of her fellow men. Here the story of her life, her ideals, her achievements, is told in little scenes and extracts from letters. The subtitles hint at the contents—Sunday School Teacher, Wedding Bells, A Beautiful Volunteer, Lessons from Failure, A President's Duties, Interesting Openings, Weighing Anchor, Fragments That Remain. There is much here, in poetry and prose, to interest and inspire, especially women who seek to discover the Hidden Springs of Life.

Message of the Book of Revelation. By Cady H. Allen. 8vo. 180 pp. \$1.50. Cokesbury Press. Nashville, Tenn. 1939.

The "Revelation of Jesus Christ," the closing book of the New Testament, is a closed book to most Christians because it is a neglected book. It was written as a "revelation," not as an obscure cryptic mystery. The promise is blessing to "every man that heareth the words of the prophecy of this book." It has been a field of speculation and controversy for ages. Mr. Allen shows that it may be a fascinating field for joyful in-

vestigation, spiritual illumination and encouragement.

Cady H. Allen, the author, is a Presbyterian missionary in Iran, and evidently enjoyed this study and profited by it. Those who read his book will have the same experience. He writes, not as a systematic theologian or a deep student of types and prophecy, but as one who seeks the spiritual message of this remarkable revelation. Little attention is paid to the figures and symbols taken from the Old Testament and there is no exposition of the "futurist" interpretation of the prophecy. The book is presented as a message to the early church in a time of severe persecution when many Christians were being put to death and some were denying the faith.

This volume will be especially helpful to Christians in China, Russia and the Reich in these days of conflict with enemies of Christ and His Church. No doubt Mr. Allen found many lessons and parallels from his missionary experience in Iran.

The study is fresh, original and practical. It is interesting and spiritual, showing that when the Spirit of God moves on the reader, passages, that many look upon as a "valley of dry bones," take on flesh and life. Here is an excellent introduction to the book of Revelation. It would be more valuable to Bible students if it were documented.

Philippine Kaleidoscope. By Vincent H. Gowen. Pamphlet. Illus. 25 cents. National Council Protestant Episcopal Church, New York.

The Philippines have made more progress in the past forty years than in the previous four hundred. Here is a well-illustrated story of the fields and work of the Protestant Episcopal Church in Luzon. It is informing and impressive.

Everyday Life in South Africa. Two outline Friezes to be made in six colors. 1s. S. P. C. London. 1939.

Here is work that children will enjoy doing while they learn something about children of South Africa and what Christ is doing for them through His missionaries.

The Friendly Missionary. By Nina Mullen. Drawings by Sarah DeFehn. Paper. Friendship Press. New York. 1939.

In simple language for primary children, Miss Mullen tells experiences of a missionary to China, another to India, one to Malaya, one to Africa and to other countries. The stories are well illustrated and calculated to interest small children.

Sketches from Penhalonga. By Reginald Smith. Paper. Illus. 60 pp. 1s. 2d. S. P. C. K. London. 1939.

The author describes life in a mission station in Southern Rhodesia where the society for the Propagation of the Gospel is at work. He tells of beginning work, contacts with Africans, church building, treatment of sick and baptisms. It is not an easy field but has proved fruitful.

Directory of Protestant Missions in China—1939. Pamphlet. 68 pp. \$1.50. North China Daily News and Herald. Shanghai. 1939.

This directory is especially useful to editors, missionaries and Mission Boards. First we find the names and addresses of over one hundred Protestant missions at work in China with their officers and addresses. Then follows the list of missions and staffs by provinces and finally the alphabetical list of names and addresses of approximately 4,600 missionaries.

"These Things I Have Seen." By Mary Warburton Booth. 12 colored illustrations. 8vo. 186 pp. 5s. Pickering & Inglis. Glasgow. 1939.

The "things" described are persons and events in India, but there is nothing to indicate how long ago. The author describes Hindu women transformed by Christ; difficulties overcome by faith, a great revival in the Khasya Hills (thirty years ago); visions in a time of suffering; stony opposition, Indian Christian helpers and a Hindu Sadhu; answers to prayer; devotional poems, mostly by the author, precede each chapter. They are brief, moving tales that bring us close to Indian life and the trials and triumphs of Indian Christians.

(Concluded on third cover.)

Book Reviews

(Concluded from page 588.)

Evangelical Handbook of Latin America—1939. 4s. Pamphlet. World Dominion Press, London; and Committee on Cooperation in Latin America, New York. 1939.

In addition to the directory of 87 missions and churches, we have here the names and stations of most of the Protestant missionaries in Latin America, listed by countries. Some smaller societies doing excellent work are omitted (such as the Soldiers and Gospel Mission of Chile). Statistics of areas, populations and evangelical communities and summaries for each country are also given.

Windows of the World. Selections by F. W. Pitt. 12mo. Pickering & Inglis. Glasgow. 1939.

Alfred Burton, M.D., was converted to Christ at nine years of age. After taking his medical course he gave his life to the service of God as a physician in England, and became a traveling evangelist and Bible teacher in many lands. This volume tells briefly the story of his life and includes selections from his writings on archeology, evolution, science, communism, spiritism, the Second Advent and other themes. He died in 1937 at the age of eighty-four. We find here many interesting facts and observations as to the Bible and its relation to modern problems.

101 Eye Catching Objects. By Elmer L. Wilder. 12mo. \$1.50. Pickering and Inglis. Glasgow. 1939.

Excellent suggestions are here given for over one hundred short object lesson talks for children. All illustrate and apply Bible teachings.

Through Other People's Eyes. A Play in Three Scenes. By Margaret Crowe. 2d.

The Frozen Quest. A Play in Two Acts. By D. Austen-Leigh. 6d. S. P. G. London.

The first of these playlets deals with South Africa and calls for nine children to take the parts. The other relates to Northern Canada and calls for six children. They are good missionary dramas, not difficult to stage. "The Frozen Quest" is more dramatic and appealing.

Salt Stream. By Florence Walton Taylor. 8vo. 280 pp. \$2.00. Fleming H. Revell. New York. 1939.

Oregon and pioneering life in the Northwest have formed the stage for many romantic adventures and heroic achievements. This novel, dealing with the struggles that prepared Oregon for statehood, is a story which holds the interest, although it is not a work of particular merit. The salt wells drew Thomas Galbreath and his wife and daughter, the heroine, to Half-Moon Lick. Their adventures with other settlers and with the Indians in the new territory form the background of the story, which is not definitely Christian or missionary, but is clean and wholesome.

Wings and Sky. Poems. By Martha Snell Nicholson. 8vo. Velour, \$1.00; cloth, \$1.50. 1406 Lagoon Ave., Wilmington, Calif. 1939.

With true rhythm and beauty of thought and expression, Mrs. Nicholson has written these winsome poems. They are truly Christian and were born of experience in life and meditation, in joy and suffering. Many of them have been printed in periodicals and volumes of song. She writes:

Sometimes when I am very sick
My mind cannot recall
The precious promises I love,
And I forget them all.
And then a sudden terror comes,
A dark, unbidden thought—
Suppose I'll need before the Throne
Those words that I forgot!
But O, I need not be afraid;
I know my blessed Lord
Will not forget His promises,
And He will keep His word!

Through Fire. The China Inland Mission Story of 1938. 84 pp. China Inland Mission. London. 1939.

The story of 1938 in China is written in fire and blood, but it is also a record of loving service for Christ and of new names written in "the Lamb's Book of Life." The China Inland Mission has had a wonderful record and none more wonderful than in the past year when, in spite of destruction of property, danger to life and untold suffering, 8432 have been baptized and many more have professed to accept Christ. Mr. A. B. Lewis writes that it has been "the most fruitful year in the history of Christian missions in China."

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Christian Living in Our Community. By Mary C. White and Mildred F. James. Cloister Press. Louisville, Ky.

A Doctor without a Country. Tom Lambie. 252 pp. \$2.00. Revell. New York.

Evangelical Handbook of Latin America. 1939. 4s. Committee on Cooperation in Latin America. New York.

Mediterranean Missions—1808-1870. George H. Scherer. 90 cents. Bible Lands Union for Christian Education. Beirut, Syria.

The Old Roman Empire. L. Sale-Harrison. 48 pp. 1s. 6d. Pickering & Inglis. London.

Old Testament Studies and You. Mary C. White. Cloister Press. Louisville.

Philippine Kaleidoscope. Vincent H. Gowen. 25 cents. National Council Protestant Episcopal Church. New York.

Through Other People's Eyes—A Play in Three Acts. Margaret Crowe. 2d. S. P. G. London.

The Frozen Quest—A Play in Two Acts. D. Austen-Leigh. 6d. S. P. G. London.

"These Things I Have Seen." Mary Warburton Booth. 186 pp. 5s. Pickering & Inglis. London.

Madras Conference Reports. Vol. 1, 2, 3 and 5. \$1.50 each, except Volume 1, \$1.25. International Missionary Council. New York.

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