

Centennial Foreign Missions Number

CHRISTIANITY TODAY



||| A PRESBYTERIAN JOURNAL DEVOTED TO STATING, DEFENDING
AND FURTHERING THE GOSPEL IN THE MODERN WORLD |||

SAMUEL G. CRAIG, Editor

ETHEL WALLACE, Assistant Editor

Published monthly by
THE PRESBYTERIAN AND
REFORMED PUBLISHING CO., Inc.,
525 Locust Street, Phila., Pa.

OCTOBER, 1937
Vol. 8 No. 6

\$1.00 A YEAR EVERYWHERE
Entered as second-class matter May 11,
1931, at the Post Office at Philadelphia,
Pa., under the Act of March 3, 1879.

Editorial Notes and Comments

THE CENTENNIAL OF THE BOARD OF FOREIGN MISSIONS

THE first meeting of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. was held on October 31, 1837. It is altogether fitting, therefore, that the outstanding articles of this issue of *CHRISTIANITY TODAY* should deal with the work and plans of this Board. The policies of this Board have not had our unqualified approval in recent years. What is more they do not have our unqualified approval at the present time. We think it a thousand pities that the Board has not frankly confessed that there have been developments in the mission stations that it deploras and that it is seeking to remedy. But while we have criticized this Board and expect to continue to do so as long as in our judgment criticism is called for we have never taken the position that Presbyterians should cease to support it with their gifts and prayers. From the beginning we looked upon the formation of the Independent Board for Presbyterian Foreign Missions as ill-advised and fitted to retard rather than further specifically Presbyterian missions.

We think there is small doubt there are missionaries working under the auspices of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. who are more or less unfaithful and disloyal—Dr. Barnhouse and the late Dr. Machen not to mention others have made that only too plain—but we are persuaded that such are the exceptions rather than the rule and that the vast majority of them are not only sound in the faith but self-sacrificing and unremitting in their efforts to bring those with whom they come into contact to a saving knowledge of the Lord Jesus Christ. We hold indeed that it is the duty of loyal Presbyterians to protest against existing conditions in as far as they militate against the spread of Christianity in its purity and integrity but in the meantime it hardly seems in harmony with Christian duty and wisdom to withdraw support from an enterprise that has been so blessed of God and which He still continues for the most part at least to

bless. There have been few, if any, anniversaries in the history of the Presbyterian Church more worthy of being commemorated than this Centennial and we should all hope and pray that its commemoration will prove to be a "Consecration for the future as well as a celebration of the past."

The articles on Foreign Missions in this issue are supplied by the Board.

THE CHIEF TASK OF THE CHURCH WHETHER AT HOME OR ABROAD

THE tasks assigned the Christian Church are manifold. Among these tasks, however, there is one that is supreme, one that takes precedence of all the others, one that constitutes its primary obligation. This task was assigned it by Jesus Christ Himself immediately preceding His ascension—in what was therefore the final instruction He personally gave His disciples—as we learn from the opening chapter of *The Acts of the Apostles* (vs. 8): "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth."

The primary task of the Church, the apostles being judge, is to bear witness to the truth as it is in Christ Jesus. The campaign they launched, at the command of Christ Himself, was a campaign of witnessing. Such was the method they employed as they launched a campaign that had as its ultimate objective not only the bringing of the thoughts and activities of individuals into captivity to their Lord but the transformation of the kingdoms of this world into His kingdoms.

It is not strange that it seemed foolishness to the then-living wise of this world that the apostles should expect to achieve any significant results by the use of such a method. It is somewhat strange, however, that such a method still seems foolishness to the wise of this world, especially when many of these "wise" call themselves by the name of Him who enjoined this method. One might think that the history of the last nineteen hundred years had abundantly justified its wisdom; and yet there are still many, even within the

Christian church, to whom the method seems foolish to such a degree that they have largely subordinated it to other methods. For the "foolishness of preaching" they substitute organization, mass movements, programmes, and such like, so that instead of being primarily "men with a message," they are rather "men with a programme." Plans and programmes and organizations have an important part to play in the great task of Christianizing the world, but in view of the method commended by Christ himself and followed by the apostles, it is clear that our chief dependence should be on the purity and sincerity of our testimony to the truth as it is in Jesus Christ.

The campaign of witnessing carried on by the apostles included two elements—both of which were kept constantly in the foreground. In the first place, they made known what had taken place, the great historical events that lie at the basis of the Christian religion. In the second place, they expounded the meaning and significance of those facts or events.

The apostles were not mere philosophers, expounders and defenders of certain religious ideas which they had been led to adopt through their association with the great Nazarene teacher; neither were they mere ethical teachers, those primarily interested in leading men to accept certain ethical or moral ideals that would lead them to live as Jesus lived. Primarily they were concerned about telling men of certain events that had happened and of the meaning and significance of those events. "I delivered unto you first of all that which I also received," wrote Paul, "that Christ died for our sins according to the Scriptures; and that he was buried; and that he hath been raised on the third day according to the Scriptures." They testified to the facts, in the sense of events that have happened, that lie at the basis of the gospel—apart from which there would be no gospel. They told men that Christ had died and that He had risen. That was not all, however. They also pointed out the meaning of those facts—that Jesus had died "for our sins," and that He had been "raised for our justification." They did not suppose that the facts alone—what are sometimes called the "bare or naked" facts, that is, the facts apart from any interpretation of them—gave them a gospel of redemption to proclaim. It is more than questionable whether we can conceive such a thing as a "bare" or "naked" fact, but it is at least certain that such a fact would be meaningless. It is true that apart from such facts as the death and resurrection of Jesus there would be no gospel for a sin-cursed world; but it is equally true that there would be no such gospel if the meaning and significance of those facts were not known. Only as we realize that the death and resurrection of Jesus was the death and resurrection of the God-man, and that He was "delivered for our trespasses and raised for our justification," do they beget in us a living hope concerning "an inheritance incorruptible, and undefiled, and that fadeth not away." In other words, the gospel is constituted, not by facts apart from doctrines, still less by doctrines apart from facts, but by facts and doctrines, so bound together that in effect they coalesce. As the late

JAMES ORR, to whose writings so many of the older men of this generation are indebted, once put it in words that are as timely as when they were written: "The gospel is no mere proclamation of 'eternal truths,' but the discovery of a saving purpose of God for mankind, executed in time. But the doctrines are the interpretation of the facts. The facts do not stand blank and dumb before us, but have a voice given them and a meaning put into them. They are accompanied by living speech, which makes their meaning clear. When John declares that Jesus Christ is come in the flesh and is the Son of God, he is stating a fact, but he is none the less enunciating a doctrine. When Paul affirms, 'Christ died for our sins according to the Scriptures,' he is proclaiming a fact, but he is at the same time giving an interpretation of it."

It is simply impossible for the Church of Jesus Christ to adequately function in this world except as it bears clear and positive testimony to the facts and doctrines of the Christian religion. After all, the fundamental thing about Christianity is that it is a revelation of truth. From the Christian viewpoint, therefore, there can be no greater evil than the evil of compromising with truth or even of minimizing the value and importance of truth. Neglect or even ascribe a secondary place to the truth as it is in Jesus, and the main purpose for which the church exists is surrendered.

There is no greater evil in the Church of today than the evil of divided testimony. Everywhere throughout the churches, and especially throughout the Protestant churches, there is distraction and confusion due to the fact that what one witness proclaims as saving truth another denounces as fatal error. Those to whom Jesus is not a present object of worship, and who have no consciousness of themselves as sinners redeemed by His blood, are of a totally different religion from those to whom Jesus is an object of faith and whose hope for time and eternity is grounded in the conviction that He bore their sins in His own body on the tree. It is the latter, and the latter alone, who constitute the true Church; in them, humanly speaking, the future of Christianity lies; and only as they by divine grace prove faithful witnesses will Christ see of the travail of His soul and be satisfied. The task of the Church in its conflict with encroaching Modernism, in the face of widespread apostasy, would be difficult enough if all those who publicly name the name of Jesus were unitedly gathered about the Cross, singing praises to their King, and witnessing in word and deed to the essential truths of Christianity. As a matter of fact, however, it must be sadly confessed that there are many not only in the ranks but among the leaders who as spokesmen for the Church are commending essentially pagan thoughts and pagan ideals. "If the trumpet give an uncertain voice, who shall prepare himself for war?" There is therefore no more pressing need than the creation of a situation—whether by the conversion or voluntary withdrawal or the exclusion of these "false witnesses" or if need be the formation of new organizations—wherein the Church of Christ, as far as possible, will bear undivided testimony to the Gospel of the

grace of God. All things should be done in love. Love itself, however, in as far as it is genuinely Christian love, is ever subservient to the purity of the faith and will sanction no paltering with the truth.

In stressing the fact that a Christian worker is primarily a witness we would not be understood as minimizing the importance of plans, programs and organizations. These too have their part—a highly important part—to play in the great task of Christianizing the world but these things should never be allowed to become ends in themselves. They should ever be looked upon and treated as but instruments for spreading the Christian message. There is indeed a sense and a true sense in which even the Christian message is not an end in itself but merely the means employed to produce and sustain the Christian life. It should never be overlooked, however, that while the ultimate objective is the Christian life yet that the Christian life is a life founded upon a message and that has no existence apart from that message. Hence in as far as the Christian worker denies or ignores that message or replaces it with another message his labor is in vain in the Lord. The

primary note of a true Church, as our Protestant fathers constantly insisted, is that therein the Gospel is honored and proclaimed.

THE OXFORD AND EDINBURGH CONFERENCES



IT WAS not our privilege to attend these significant conferences. Even if we had it would have been possible to obtain first-hand information concerning their proceedings only in part by reason of the fact that most of the discussions took place within the sectional divisions. It is this fact that explains the impression of inadequacy or tentativeness left upon the reader by most, if not all, of the editorial comments that have been offered. Under the circumstances we have deemed it advisable to withhold editorial comments until after the reports of these conferences have been published in full. It is our understanding that this will be in the near future. After we have had opportunity to read these reports we hope to indicate the nature of their accomplishments together with an appraisal of their significance.

The Centennial: What Is to Be Done, Including Explanation of Existing Materials

By the REV. HERRICK B. YOUNG, D.D.



WE ARE approaching the climax of the Centennial year of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. On October 31, 1837, the first meeting of the Board was held in the city of Baltimore. October 31, 1937, has been designated as Centennial Sunday, with the hope that from every Presbyterian pulpit on that day there may be a message reminding the church that the Centennial is a consecration for the future, as well as a celebration of the past.

Before the Centennial year began, the Board faced the fact that the church had large need for definitely fresh information about the world situation today. The first part of the Centennial year was planned as a period for laying an informational foundation upon which to build Centennial interest. In this whole plan the fact was faced that there were certain sections of the church particularly in need of cultivation. Laymen and young people were among these. All down the years it has been women's organizations that have borne the brunt of the whole missionary enterprise. Women's sacrificial gifts have made this enterprise possible. Laymen and young people especially needed to be informed so that they may lend a hand.

A sound historical document was needed to present the glorious work of our Board during the past one hundred

years. Dr. Arthur J. Brown's exhaustive and interesting document gives this factual background.

It was decided to prepare booklets on each of the sixteen different countries where we have mission work, giving the historical background of that field, a summary of the work at present, and prospects for the future.

The effort to reach the laymen and young people resulted in a series by Dr. William Thomson Hanzsche, presenting the functional side of foreign missions. This series is illustrated by Roy Baldrige's interesting pictures. The first book in the series "Pioneering" gives the story of the beginning of our work in the various countries. The second is "Preaching." The third is "Healing." The fourth is "Teaching." The fifth deals with the native church and is called "Reaping." The sixth and last "Tomorrow" faces the problems in the years ahead. Dr. T. H. P. Sailer has just finished a *Study Course* on this series which is now available.

Dr. Cleland B. McAfee has prepared a study course entitled "Go Ye Therefore" with both Teachers' and Students' edition. A special Centennial Play was written by Dr. Elliot Field. Dr. William Chalmers Covert prepared a Centennial pageant.

It is amazing how the church at large has seen the dramatic side of the Centennial. All over the country plays and pageants are being written and presented. For instance, a pageant has been prepared on the participation of Long Island in foreign missions. "The Years Ahead," the Centennial Play, requires a small cast and no foreign costumes. It appeals especially to young people.

The Centennial Hymn Contest resulted in the selection of "God of Years, Thy Love Hath Led Us" by Dr. J. Glover Eldridge. Now the Presbyterians of the country are singing as well as thinking about the new century.

The Centennial Sermon Contest resulted in excellent presentations of the foreign missionary enterprise. Twelve of these are printed in a special booklet.

Throughout the country, two thousand Presbyterian young people spoke last January and February on "The Future of Foreign Missions." Congregations were stirred to have their own young people grapple with this subject. In March selections were made in the Presbyteries. District eliminations came next. At General Assembly at Columbus four young orators competed. These four orators gave amazingly different presentations. Many felt that their addresses were the outstanding feature of the Centennial Assembly. Miss Rasco is now in the Far East. Miss Swanson visited stations in Mexico. These winners have sent back letters telling of their visits to our missions. Miss Mary Moore has prepared a Centennial Youth Service based on these four orations. It is used for young people's groups wishing to observe the Centennial.

Mrs. Robert E. Spear has prepared a most effective and impressive worship service for the women's organizations.

Dr. Cleland B. McAfee has prepared a short worship service for community meetings.

A special church bulletin is also available with blank space inside for the church to use in printing its own service for the particular Centennial celebration service, if so desired.

The subject of interdenominational emphasis this year is "Christ in the Life of the World." A special leaflet telling how to make this emphasis effective has been prepared. Mr. Mack has prepared a special youth pamphlet called "Christian Youth in the Life of the World." A mimeographed summary of the women's foreign missionary work during the past century is also available.

A Centennial Poster was mailed to all the pastors. "Unless the Lord Build" and "Strangely Enough," listing the financial objectives of the Centennial Fund, were also mailed to every pastor. Certificates of recognition of gifts to the Centennial Fund by churches and individuals are ready. Globe banks, blanks for pledges, and offering envelopes are available.

After the end of the first basic period came the Centennial General Assembly. The Assembly was fittingly presided over by our Centennial chairman, Dr. William Hiram Foulkes. Delegates from the national churches overseas were present at the General Assembly to bring their greetings. The Play and Pageant were given. Commissioners agreed that it was a great spiritual experience. Dr. Foulkes presented the Centennial as a consecration,

as well as a celebration at the closing service, following stirring addresses by Dr. Speer and Dr. Leber.

Three objectives have emerged from Centennial planning. Fundamental and foremost is the hope for spiritual quickening throughout the entire church. A realization that the Great Commission is just as challenging today as it was one hundred years ago should drive us to our knees with a prayer for strength, courage and wisdom, as we enter the new century.

The second objective is to bring to the church in the homeland a new understanding and appreciation of the problems of world Christianity today. In many cases the lack of interest in foreign missions is because of the lack of understanding of the problems and opportunities.

The third objective will be achieved if the first two are realized. This last objective is the raising of a Centennial Fund to send new missionaries to the foreign field, to make possible evangelistic expansion, and to meet challenging opportunities all over the world.

The Centennial



FIVE score years ago, our church fathers formed in the United States a Board of Foreign Missions, conceived in prayer, and dedicated to the proposition of making Jesus Christ known to all nations. Now at the close of a century of work we are reviewing the results of the past years and with that record now made, we are planning for the next hundred years. All over the world men and women are thinking about what God has wrought in His harvest field. We hold in high honor all who have taken part in the great missionary movement of our Presbyterian Church through the century.

It is altogether fitting and proper that we should celebrate past triumphs. But in a larger sense such a celebration must really be a consecration of the very best in all of us in order that the coming years may be even more fruitful than those now gone. The world will little note, nor long remember what may be said in connection with the Centenary of Foreign Missions of our church, but it will never forget what the Board's missionaries have done during the hundred years now past.

We who in a peculiar sense bear the mantle of those early missionaries need to be re-dedicated to the unfinished work which our predecessors have thus far so nobly advanced. We need to be re-dedicated to the great task remaining before us—that from these great ones who have gone before we take increased devotion to the Cause for which they gave the last full measure of devotion; that we here highly resolve that the work they commenced shall not have been in vain; that the Board of Foreign Missions shall begin its second century with unbounded enthusiasm; and that this business of preaching Christ to all nations shall continue to be the supreme interest of the Presbyterian Church as long as time shall last.

(With apologies to Abraham Lincoln)

Contributed

Related Anniversaries and Accomplishments

THE Centennial observances of the Board of Foreign Missions have stirred a general interest in anniversaries and achievements in fields of work as well as in the whole area reached with the Gospel by the Presbyterian Church and the national churches which have sprung from it.

The North India Mission and the Punjab Mission in India both are older than the parent society. If this seems a contradiction, it is made clear by explaining that the Western Foreign Missionary Society, the forerunner of the Board, sent out missionaries to the Punjab in 1833 and that one group of missionaries, intending to join the staff of that mission two years later, were led instead to stay in Allahabad and begin work there.

The India to which the first Presbyterian missionaries went in 1833 was by no means entirely non-Christian. In the south, particularly, there was a considerable community of Christians who claimed religious descent from the Apostle Thomas; at present this group makes up almost one-fifth of the entire Christian population of India. The fiery zeal of the great Roman Catholic missionary, Francis Xavier, in the mid-sixteenth century, started a Christian community which has grown to more than two millions. Before the beginning of the nineteenth century, William Carey, the first modern Protestant missionary, had established his work in Serampore. Meanwhile, German and Danish Lutherans had built up a large group of Indian Christians in the south.

The north of India, however, was a different matter. Here Christianity had made little headway; here the caste features of Hinduism were most strongly entrenched; here the haughty Moslem, with his traditional scorn of Christians and Christianity, was found in largest numbers. It was to the north that John C. Lowrie and William Reed turned their thoughts when they landed in Calcutta in 1833. Within a few months, Lowrie was the only one left of the four—two young men and two young wives—who had left New York in the spring of 1833. One young man—non-Christian northern India before him—and with him the promises, "Fear not, for I am with thee. I will not leave thee, neither forsake thee. Lo, I am with you alway, even unto the end of the world."

The story of the past century in India is the story of how those promises have been fulfilled. Statistics mean little or much, according as the reader knows little or much of what lies behind them. We will only say that at the beginning of this Centennial year there were in India 235 missionaries, carrying on medical, educational, industrial and literary work, all including what is, for want of a better word, called evangelistic work; besides those

whose assignment is to the directly evangelistic field. The Christians in India who are associated with our Missions are very largely now members of the United Church of Northern India; reports of their activities and the statistics summarizing them go rather to the central organization in India than to Board headquarters in New York. There are approximately 88,000 members of this Church and of the churches still remaining under mission administration, besides a very much larger constituency of those who are not actual church members.

Within the Punjab Mission, Forman Christian College of Lahore last year celebrated its fiftieth anniversary. Though officially only at the half-century mark, the college had had a sporadic existence for a generation earlier. Dr. C. W. Forman, the founder, always foresaw the importance of highly-educated Christian leaders, and the college is the outgrowth of that vision. The first of the public meetings celebrating the 50th year was the Convocation on the morning of December 18, 1936, when the most recent graduates received their degrees. Then came the public assembly in which representatives spoke from our Board, the Methodist Board—which cooperates in the college—the Christian colleges and missions in India and various other colleges and universities.

"The other outstanding event of the jubilee was the special service in the large Lahore Cathedral Sunday afternoon, December 20. The jubilee was of great value to us all, as it helped us to see again, in the large perspective of 50 years, the reason for the existence of the college—to make Jesus Christ known as the only Saviour of men."

Another fiftieth anniversary recently celebrated was that of the Chosen Mission, founded within the lifetime of many people who still are on the sunny side of old age. In summing up what they believe to have been responsible for the tremendous growth of Christianity in Chosen, the Jubilee Year report states the conviction of the Mission that God has used certain of its methods of work as a means of bringing this about. These are: 1. The acceptance of the entire Bible as the inspired Word of God and as the basis for true Christian faith and service; 2. Personal evangelism and witnessing stressed as the sacred privilege and duty of every professing Christian; 3. The prime necessity of regeneration through the Holy Spirit, manifesting itself in supernaturally transformed Christian lives; 4. The main purpose of the Mission's educational program is the training of the children of the Church to furnish Christian leaders, and to prepare for Christian life and service; 5. Medical work as an evangelizing agency; 6. The Indigenous Church—the principles of self-support, self-propagation and self-government inculcated from the beginning.

A little older than either of these, the Guatemala Mission took the opportunity of comparing "then" and "now" when it sent in a blue and white banner to shine among others at General Assembly this centennial year. This Mission was founded in 1882, and Dr. E. M. Haymaker, now retired but still active in printing and publication for the Mission in Guatemala City, has seen practically the whole lifetime of evangelistic progress in the country. When he reached Guatemala in 1887, there were two baptized "believers." Now, in the Sunday school of the Central Church in the capital alone there is an average attendance of 475; besides other churches and Sunday schools in the capital and elsewhere. The legend on the banner is "Adelante con Dios," "Forward with God," and it has been under this impulse that a living Christianity has developed in Guatemala.

Presbyterian work in Iran, better known to us as Persia, was a century old in 1933. In that ancient country there were many Christians when the missionaries first came, but Christians of static old churches that through centuries of isolation had lost the fire that had been theirs when—according to tradition—they were Christianized by the Apostle James and through centuries, until Islam crushed them out, maintained their religious zeal. As the stimulating teaching and example of the modern missionaries affected the country more and more, life came back into the rigid framework of the old churches; and from there the influence spread until Moslems, too, felt and acknowledged the rule of Christ. Even yet it is no light thing for a Moslem to declare himself a Christian; but there are strong and growing churches made up largely of converts from Mohammedanism in Teheran, Meshed and other stations.

Beside these older fields, Deir-ez-Zore, in the desert country of northern Syria, is of stripling growth. It is a medical station established at the edge of the Bedouin region, with a hospital, a hostel for friends and relations who come timidly along with the patients, and residences for the mission staff. After ten years of service there Dr. E. H. Hudson, who began the work and carried it to the point where a successor could go on with it, wrote of his "Decade on the Euphrates," "When we first saw Deir-ez-Zore, it was a close-huddled grey Arab town with four pencil minarets. It possessed hardly a tree and no paved street nor public building. Now it occupies at least twice its former area, has almost doubled its population, has a full complement of public buildings in stone, and has taken great strides in widening, paving, and beautifying its streets. The boulevards along the river bank and around the island will eventually contribute greatly to the city's beauty. The old Turkish bridge was being rebuilt when we first came, and seven years later the new suspension bridge replacing the old bridge of boats over the main channel was completed at a cost of almost a million dollars.

"There were no houses for rent twelve years ago; with great difficulty we secured a new house which one of the leading Sheikhs had built for his oldest son. The medical work was begun in three small dark rooms, and we lived over a cafe whence issued a disagreeable volume of sound night and day.

"Among the things introduced by the Mission work in Deir-ez-Zore may be mentioned the first water piping and faucets, the first shower bath, the first baby carriage and the first—and last—doorbell! the first civilian practitioner of medicine and surgery, the first laboratory, the first privately owned automobile, the first red tile roofs, the first experimental garden, the first modern hospital and clinic, the first electric lighting system and the first X-ray. We also introduced the idea that a physical examination is the first step in medical treatment and that a laboratory report is worth waiting for.

"There are the 10,000 individuals who have entered the clinic as patients, the 50,000 treatments given. How can one estimate the eyesight saved, the diseases cured, the fears banished, the confidence restored, and the suffering relieved which those figures represent? How estimate the effects of contacts made through the many friendly visits to the homes of the townspeople, the religious services, the meetings and classes of various kinds that have been carried on within the compound. There is the influence exerted over a long period by a group of missionaries and devoted Syrians, trying sincerely to live Christian lives among their neighbors, in personal honesty, social responsibility and in love. This—the Gospel of the 'living epistle'—and the Good News of the spoken word, together complete Christ's injunction as he gave it to the seventy, 'Heal the sick, and say, The kingdom of God is come nigh unto you.'

"Yet this is not a completed work, it has only been begun. The fruits of investment are yet to come in their fullness.. For long years this spot will continue to show forth God's love in the lightening of human burdens of physical suffering, mental darkness and spiritual gropings. For it is true now as it was on the Galilean hillside in the feeding of the 5,000, that the work of our human hands surrendered into those of Christ issues forth multiplied many times for the satisfaction of human need and the attainment of the more abundant life."

The Empty Pew

I AM an Empty Pew. I vote for the world as against God. I deny the Bible. I mock at the preached Word of God. I rail at Christian brotherhood. I laugh at prayer. I break the Fourth Commandment. I am a witness to solemn vows broken. I advise men to eat, drink and be merry, for tomorrow we die. I join my voice with every atheist and rebel against human and divine law. I am an Empty Pew. I am a grave in the midst of the congregation. Read my epitaph and be wise.

First Presbyterian Church,
Pittsburgh, Church Bulletin.

A Leading Public Enemy—Gambling

By the Rev. William E. Biederwolf, D.D.

TEXT:—"They Said Therefore Among Themselves, Let Us Not Rend It,
But Cast Lots For It, Whose It Shall Be."—John 19: 24.

WITHIN the shadow of the Cross casting dice over the garments of the dying Christ! Who but a gambler could be so dead to the eternal fitness of things and to the finer sensibilities of the human soul as to do a thing like that!

No man who is both good and wise has ever spoken one word in defense of gambling. For better or for worse this is a changing world in which we live. Better to face the fact that so far as Gambling is concerned the change has been for the worse. It is true enough that we have advanced knowledge in many respects beyond that of remote and even more recent times, but we ought to be sensible enough to recognize and to admit that so far as moral issues are concerned there is no reason at all for believing that the judgment and the attitude of the past is not equally as good as our own.

And what do we find? Simply this, that the best thinkers and most experienced observers in every sphere of life—statesmen, economists, literary men, as well as the clergy, have denounced gambling with unsparing vehemence as one of the most monstrous sins of modern society.

Gambling is an attempt to get something for nothing, the outcome of which depends wholly upon chance. It is an ancient evil. At one time the *French Government* supported itself by gambling house revenue. The harbors of *England* were built a good many years ago through a lottery held at the front door of *Saint Paul's Cathedral*. *Yale* and *Harvard* both did the same thing to secure some much needed buildings. During Revolutionary days it was the common diversion of what was known as the best society both in *England* and *America*.

But as the years went by there came the ever-increasing conviction that gambling is morally reprehensible, and with an awakened conscience laws were passed in most civilized countries declaring the practice to be a crime. This was especially true in the United States. I have in my possession now a copy of a letter from the Government Post Office Department at Washington to the postmaster at Logansport, Indiana, telling him to warn the two daily newspapers that a certain advertisement they were carrying had reference to a lottery scheme and that the papers containing the same could only be mailed at the risk of prosecution. The advertisement in question was that of a merchant whereby the purchaser is given a ticket with every dollar purchase made at his store which entitled the holder to participate in a drawing for certain prizes.

But the agents of iniquity, of course, have never con-

templated final surrender in this or any other of the moral issues of the day, and so there has been no let up in their efforts to bring back into public favor this particular form of money-getting indulgence. Over the radio, through the Press, on the newsreel, and even before Congress the harmlessness and the advantages of the lottery and the turf and gambling schemes of all sorts are being held before us. To a certain degree, and that not a small one, they have been successful.

Like a contagious disease this moral let-down has spread over the entire land. On April 9 *The House of Representatives* passed a bill to legalize race-track gambling in the District of Columbia, and up to 1934 bills of similar character had been introduced into 32 States—how many since I do not know.

How any one who knows the history of the *Louisiana Lottery*, with its terrible toll of moral wreckage, could wish it back again on a national scale is sad enough, indeed, to contemplate. It was abolished seventy years ago in spite of its offer to pay a sum equal to the entire expense of the State government if allowed to continue, and now after all these years there has been introduced into Congress by a member from the State of New Jersey a bill to establish a Federal Lottery with a Grand Prize of \$125,000.00.

Indeed, the day is upon us when we have a "*National Conference on Legalizing Lotteries*," with one of the prominent ladies of the land as its president, advocating that lotteries should be conducted in the interests of hospitals, charities, and other movements. These "*other movements*" may consistently be meant to include the Church, for they are telling us that the intelligent church member can well afford to throw his weight in favor of the plan.

Some church members most certainly can, and with painful consistency, for some of the churches, we humiliatingly confess, are even now supporting in part their work by selling chances on a quilt and by other forms of gambling that are no less reprehensible than that which takes place at the racing course or in the gaming room at Bradley's or at Monte Carlo.

I have heard it said that there are churches where the women play cards for the glory of God and the good of the church. Whether this is true or not I do not know, but I do know that in all of our churches there are members and many of them who are greatly in need of a purified conscience on this whole question of gambling in its various forms and wherever it may take place, and that we need in this day, if we have ever needed it, to see gambling for

what it really is—a vice which can never be legalized into a virtue, and which leaves always in its trail a harvest of moral degradation and oftentimes ruin and misery and wretchedness of the most appalling sort.

The whole nation needs a renewed conscience as to this source of public disgrace and personal degradation.

I am quite well aware that in attempting to define just what really constitutes Gambling there are some rather delicate distinctions to be made.

Some one has said that all life is a gamble. Hardly that. But it is a venture. Nothing ventured, nothing gained, we freely admit. The Supreme Court of the State of Kansas, in rendering a decision on Lottery, held that gambling enters in only where "*chance is the determining factor.*" Now, I think that most acceptable—in fact, the only correct answer to the question.

It makes no difference who furnishes the money, or the article representing it. If you take my money or I take yours, or either of us take the money of a third party on the mere outcome of a chance turn of the dice, or of the wheel, or of a card, that is acknowledged to be gambling by the highest authorities both in law and in religion. But if I win that money by an exercise of skill, either physical or mental, run a race for it, or write a poem for it, it cannot, by any propriety whatsoever, be called gambling.

I modestly confess that I have in my library several rather handsome sets of books won in oratorical contests, the money, or the books representing money, having been put up by the College in which I was a student at the time. Would it have made any difference in principle had the contestants put up the prize themselves so long as the decision was to rest upon excellence upon the athletic field, or in the class room, or in the forum?

As to whether or no you can afford to pay your share of the money in case you are outclassed deals with an entirely different principle. The same thing is true of buying stocks on margin. If buying stocks is legitimate at all, then buying on margin means only that you borrow the money at the usual rate of interest to make the purchase. Whether you are able to pay that loan, or the necessary part of it, in case the market fluctuates to your disadvantage is another matter. You are a fool to make the loan if you can't.

If you want to invest in a share of Woolworth because it pays a good dividend and you believe it is a good stock to buy I know of no other place to buy it than on the market. And if after a lapse of time that stock becomes more valuable than it was when you first bought it and you sell at a profit, I hardly think it can justly be said that you are a gambler anymore than if you buy a lot in Palm Beach and sell it for more than you paid for it. Certainly if your good wife thinks beans are going up and she buys a few cans at present market price you would not think of putting her under the condemnation of a gambler.

We come back, therefore, to our original definition that "*where chance is the sole determining factor*" we have gambling without a question. Still there are those who think the matter worthy of argument.

1. *There is, of course, the senseless argument that men*

always have gambled and always will gamble; why not, therefore, make the best of a thing that can't be helped? Legalize it, license it, and tax it, as we do the liquor traffic for the revenue it will turn into the coffers of the municipality, the State, and the Nation.

To argue this is a waste of words. With equal propriety the same thing could be said of every other criminal thing however base and baneful it may be.

2. *There is the age-long argument from the stand-point of Personal Liberty—a man's right to do as he pleases.*

But a man has no right to do anything that works injury to another man. To contend otherwise is to become sponsor for a type of ethics that is altogether un-manly, un-American, and un-Christian.

3. *There is the argument from the Economic stand-point. We need revenue and here is a way to get it.*

Here is a new road to prosperity. The repealists told us we could drink our way to it; and now the same class of people are telling us we can gamble our way to it. But where is the nation, the State, or the community that has ever done it? As if a thing that is morally wrong could be economically sound!

The Representative from New Jersey said of the Lottery Bill he introduced into Congress, "*This is not a moral matter; economics only enter in.*" But it is a moral matter, and for the professing Christian, if he has the slightest regard for the profession he has made, a thing that is morally unsound can never be made to appear right, even though the economic argument in its favor seem to be altogether sound—which it is not.

AND AGAINST THIS DEADLY VICE I BRING A FIVE-FOLD CHARGE;

1. *Its fundamental concept is at war with honest industry which is always based upon a fair exchange of value.*

Even a buzzard earns the right to live by cleansing the land of putrefaction, but a gambler, seeing a chance to win something for nothing, loses all love and all incentive for honorable industry.

What use to stand behind the counter, or trudge the field in summer sun when at the gaming table he may possibly win at a single stake the salary for a year!

2. *It totally unfits a man for honest occupation and profession.*

It is an unhealthy stimulant. The mind and the imagination are absorbed in the thrill of a possible winning play. The gambling student finds his appointed book work disgusting slavery. The gambling mechanic has no love for his labor. He is unreliable and untrustworthy.

Proper excitement is legitimate, but any indulgence that so gratifies a passion as to hurl it back in such terrific nervous and mind-consuming reaction is a wicked perversion of one of the most powerful and healthy elements of human nature.

3. *It is a source of dishonesty.*

I refer not so much to the dishonesty that often takes place in the game itself, but to that which goes before it. Reliable figures tell us that 90 per cent of the defalcations,

and theft, and ruin of youth among people who are employed in places of trust is due directly to gambling.

The young man will filch money from his father's pocket; the clerk will visit his employer's till; the cashier will empty the banker's vault, and there is no wickedness to which it will not stoop to procure the money to satisfy the merciless appetite that hardens and hurries the thorough-paced gamester on to wretchedness and irreparable ruin.

4. *It is a gross violation of the Second Great Commandment to "love your neighbor as yourself."*

The gambler to enrich himself is willing to make another man poor. You may call that sportsmanship; I call it the very opposite. Over 90 per cent of those who gamble are losers. *"It has been estimated that at least 2,500,000 people in America bet on the races each day of the year and that each one bets an average of twenty dollars."* If you want to know how Pari mutuel race courses, with or without a totalizator, are manipulated, read in *"REAL AMERICA"* *"You Can't Beat 'em,"* by Frank Menke.

Herbert Spencer, in his *"Study on Sociology,"* has well said, *"The happiness of the winner involves the misery of the loser."* Monte Carlo is famous as a health resort but infamous as a legalized gambling place, and here, we are told, suicides by those who have lost at the gaming tables average at least one a week.

You may say, *"The other man is willing; he goes in with open eyes and takes his chance."* But this does not make your part in taking his money any more manly or upright. The duellist is willing to be killed but this makes the killing none the less reprehensible.

5. *It is a violation of a sacred trust.*

A man doesn't really own anything. What he has has been given him as a sacred trust from God for holy and honorable purposes, and he has no more right to gamble with it than has a trustee a right to gamble with funds entrusted to him for the care of orphans and the aged.

6. *Sixth, and finally, it is a sin in itself—per se.*

If two men in a duel agree to shoot at each other until one or the other drops dead, does that make the successful shooter any the less a murderer. And if two men agree to take each other's money by the turn of a coin, or any other method where *"chance is the determining factor,"* does that make the winner any less guilty of securing money by the immoral method of taking something for nothing?

Perhaps it would be well to stop talking about the evil consequences of this thing and *"look squarely,"* as another man has said, *"at the evil face and heart of the thing itself."* No matter whether a man *"goes in with his eyes open,"* no matter whether he can afford to lose or not, no matter whether the amount be large or small, no matter what the method may be—these things make no difference. The thing itself is immoral, and all right-thinking people have always considered it so, and no amount of gilding or sophistry, or legalizing the thing can make it a virtue.

Stand up, Gambler, and hear your sentence. Most certainly, and even more rapidly than you think, every possible fitness for ennobling industry you are sacrificing to your unholy intoxication! Your own manhood you are consum-

ing in the fires of a corrupt and wicked passion! The finer sensibilities of your nature and all the higher aspirations of your soul you are stifling in the all-absorbing excitement of the game, and your honor, your virtue, your fidelity, your magnanimity you are trading for the love of winning gold! You are taking from society that for which you are rendering no service in return, and in your own willingness to lose to another you are violating a sacred trust that came to you from Almighty God!

This may not be true of you, but it is true of thousands of other gamblers—like ogres from the underworld they have entered the home of their early love, snatched the bloom from the cheek of a devoted wife, the laughter from the lips and the crust from the hand of their innocent offspring, and left them bowed in unutterable suffering and sorrow as ghastly memorials of a gambler's malignant meanness.

I say again, these things, in some particulars, may not be true of you now and may never be—some of them—but I plead with you on the basis of what has been said that you think on these things and set your face against every form of this unmanly, unholy, and dangerous indulgence. And I warn you, as well. I swing a red light before you to tell you of the danger that lies in the way. The road is down-grade, and the momentum increases as you go. You are no stronger than tens of thousands of others who have been undone by this treacherous enticement, and *"self-condemned, have slidden down into eternal night."*

Grass on the Prayer Path

From a convert in Uganda
Comes to us a story: grander
Is the lesson that it teaches
Than a sermon often preaches—
For they tell what sore temptations
Come to them, what need of patience,
And a need all else outweighing
Of a place for private praying.
So each convert chose a corner
Far away from eye of scerner,
In the jungle where he could
Pray to God in solitude.
And so often went he thither
That the grass would fade and wither
Where he trod, and you can trace
By the paths, each praying place.
If they hear the evil tiding
That a brother is backsliding,
And that some are even saying,
"He no longer cares for praying,"
Then they say to one another,
Very soft and gently, "Brother,
You'll forgive us now for showing
On your path the grass is growing."
And the erring one, relenting,
Soon is bitterly repenting.
"Ah, how sad I am at knowing
On my path the grass is growing;
But it shall be so no longer,
Prayer I need to make me stronger;
On my path so oft I'm going,
Soon no grass will there be growing."

—Selected.

A Question of Fact

By the REV. WILLIAM CHILDS ROBINSON, D.D.

IN TWO periodicals of the current year Dr. H. E. Fosdick has stated of the New Testament Christians that "They never said Jesus is God." This strong negative assertion is not put in the form of an opinion or view, but as a statement of fact. Therefore, the sovereignty of truth demands that it be tested by the facts and by the accepted canons of valid reasoning.

Dr. Fosdick's statement is a universal negative of the most absolute and unqualified kind using not the common, but the intensive form of negation, *never*. Such an absolute conclusion, if drawn at all, could only be properly made after a detailed and unbiased examination of every alleged instance to the contrary. An examination of the instances alleged in a single volume written from the contrary viewpoint, say Warfield's *The Lord of Glory*, would require a large volume, or rather a series of volumes. Here one has only the curt conclusion; nor do any of the Doctor's other writings justify his sweeping denial. As a universal negative Fosdick's statement is demonstrably fallacious if a single instance in which a New Testament writer describes Jesus as God can be established. Now the late A. C. McGiffert, a "liberal" of no less scholarship than Fosdick, points out more than one New Testament case in which Jesus is so designated in his *The God of the Early Christians*. The writer's own critical and exegetical studies have led him to the conclusion that there are about ten cases in which New Testament writers apply to Jesus the term Theos (God), namely, John 1:1; 1:18 (Aleph B. C. text); 20:28; I John 5:20; II Peter 1:1; Heb. 1:8; Rom. 9:5; Titus 2:13; II Thess. 1:12; Acts 20:28 (Aleph B text) and perhaps 28:28. It is not necessary that the reader agree with the writer in everyone of these cases; if he find one of them valid he must agree that Dr. Fosdick's statement is untrue.

Then there is a wealth of other ways in which the New Testament writers say essentially and in effect, if not verbally, that Jesus Christ is God (as well, of course, as man). For example, scholars of such divergent views as McGiffert, R. Seeberg, W. Bousset, Paul Feine, Warfield, K. Adam, R. J. Knowling find one or more cases in which New Testament writers identify Jesus with the God of the Old Testament by applying to Him as Lord Old Testament texts written of Jehovah or of Adhonay. They find examples of such identification in Acts 2; Heb. 1; Phil. 2:9f; Rom. 9:13; I Cor. 1:31; 10:1-10; 26; 2 Cor. 3:16; 10:17; Eph. 9:8; 6:4; II Thess. 1:9; II Tim. 2:19; 4:14. Again can the reader agree that in at least one of these cases the scholars listed are right? If so he must agree that Fosdick is in effect wrong. The writer has discussed this, and numerous other New Testament phenomena by which the writers of the New Testament effectually assert that Jesus Christ is God in his *Our Lord, an Affirmation of the Deity of Christ*; and in the interest of brevity must refer the reader to the same.

Since the days of the *Federalist* it has been an acknowl-

edged rule in American discussions that the motives of an opponent were not to be impugned. In this article we have no desire to question either the motives or the sincerity of the distinguished modernist. We have no wish to go behind his statement. But in the light of the New Testament phenomena, some of which are here mentioned, and more of which are presented and discussed in the volume cited, the writer concludes that the statement quoted from Dr. Fosdick states as a fact that which is not a fact; that in its mode of statement it is a definite example of what the dictionary defines as dogmatism, a "statement of a view or belief as if it were an established fact rather than something to be argued for"; and that as such it is another instance of Prescott's adage:

"Where there is most doubt, there is often most dogmatism."

How the Early Disciples Won

WE CANNOT for a moment imagine the survival of the early Christian communion had the members of it yielded to the neutralizing influence of frightened sycophants. These would have urged, as they do today, that the world could best be won to Christ if His professed followers would but moderate what could only be regarded as misguided enthusiasm; if only conservative Christians would reveal the greater wisdom which goes out to meet the world half-way; nay, more, if they would but accommodate themselves to the world in "non-essential" matters, they would evince that wide tolerance which would overcome the world's hostility.

If the voice of the church in modern times has been perfidiously stifled by this base spirit of disloyal and faithless compromise, not so the True Church of the first centuries. For it, as in all ages, there was something so absolutely vital in the truths received, believed, and handed on, that they could not compromise them, and, if necessary, were willing to die for them.

The fact was that love to the Lord and loyalty to the Kingdom came first in its thoughts, first in its affections. These were the twin motives which at once bound them to the Kingdom of Heaven, and were the cause of their expulsion from the society of the world. With what result? That being thus thrown out of their own company (Acts 14:23), utterly dependent upon the power which radiated through them, from the Person of their Lord, their liberty for service in the world was multiplied a hundred-fold. "For where the Spirit of the Lord is, there is liberty."

It was just because their sufficiency was of God that their numerical deficiency, as contrasted with the world's big battalions, constituted no draw-back. For with God numbers are nothing—but those who are exercising the glorious liberty of their sonship in the Divine Family. The church in the world of these early centuries testifies unwaveringly to the truth that "God hath chosen foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought the things that are; that no flesh should glory in His presence" (1 Cor. 27:29).

Thus spiritual ways which the world rejects are evidenced to be the channels of supernatural power with God.—C. W. Hale Amos, of Cambridge University, in "The Church or the World."

A Meditation

"Let There Be Light! And There Was Light"

By ABRAHAM KUYPER, D.D., LL.D.

Translated for "Christianity Today" by Rev. John Hendrik De Vries, D.D.*

And God said: Let there be light. And there was light.—Gen. I, 3.

CHRIST'S resurrection is the final breaking through of light in the darkness of death. Where that power of death enters, all light is extinguished and darkness weighs down upon life. The eye closes itself. There is descent into the darkness of the grave. They who remain behind, don the garment of mourning. And window blinds are closed.

This is the external, the symbolic. Where death enters, darkness of itself comes into the soul; and that darkness of the soul expresses itself as regards the body in the closing of the eyes and in the tears we shed. And upon the extinguishing of life follows the darkness of the grave, the somber garment of mourning, and the closing of our window blinds. Our inner feeling tells us that death turns away from light, that death brings everything that gave warmth and glowing loveliness to life to naught. That light is in God and comes to us from God, and that death turns us away from that light in God and that light in God from us. Death and darkness together proceed from the same demoniac principle of sin.

If death brings mourning into life, sin is the unholy power that banished light from our heart and makes the darkness of the unholy to descend upon our inner being. All the sad, dull darkness is in the satanic. Satan can not be imagined otherwise than black. No single spark is aglow in the sphere of the demoniac. Not one ray of light emanates from it. And when the demoniac darkness floods the soul, everything within us becomes darkness.

The broad, evil way of sin may at least have been made visible by artificial light, presently all artificial light goes out again, and upon what seemed

the day follows the darkness of the night. The sun of Paradise went down, and only a last quarter of moonlight remains.

At the creation sounded the first call for the light that came: *Let there be light!* And that light *became*. And from that sea of Divine light life loomed up, and in it glistened God's Almightyness, and the image of that Divine mightiness came to life in man, and Paradise waited for that man, light in the soul of the first created one, light from God above shining down upon him, and the splendour of the light of Paradise around him.

A triumph of the light, emanating from Him Who Himself is light.

Then Satan broke that holy, Divine harmony.

With one demoniac stroke he extinguished the light in the soul of man; put doubt and despair between man and his God, so that light no longer shone down upon him from above; and then all the brightness of Paradise was dulled, and darkness came up on all the earth; and anxiety and sadness came into the heart; till finally life itself went into a decline, and everything that first was aglow with splendour, disappeared and went down into the barrenness of the grave.

So it was then, and so it went on through all the centuries. Everytime a short brightening up of light, as life was illumined by Common Grace. Sometimes a moment of brightness and splendour that gladdened the heart. In Israel even the lamp as symbol of the eternal light in Sion's temple. But it was always only for a while, for a moment. The darkness in the soul remained, and always in the end the grave opened itself again, in order to make

life go down into its dark depth, and with the life all light.

True, there also came the grace of regeneration in God's elect, and in that grace was brightness. That brightness brought the play of holy light in the soul, and made light to rise on the far distant horizon. But yet the end remained gloomy. Always death again, with its overwhelming darkness. Paradise did not come back. Even as the Scripture says, they who were then God's children, would not be made perfect without us. Watchman, what of the night? was the cry from every side, and the depressing response always was: It is still night.

And then came Jesus: The Son of God and Son of man. In Him was only light. Veiled with our broken human nature, that is so. The light that was in him showed itself outside of Him only now and then. Tabor especially was glorious. But however much veiled and shrouded, Christ not only carried the light in Him, but He Himself was the light. Did it not seem as though in Him a new dawn would appear on the horizon?

But then came the Cross.

Satan goaded the Sanhedrin, goaded the governor, at length goaded even the thirst for blood in the masses.

And then the light of life was extinguished even in Jesus.

Jesus died, and the triumph of the kingdom of darkness seemed complete.

First the fall in Paradise, and now the death of the Christ on Golgotha was the triumph of the power of sin and death over the light and the life.

But with this Satan had then also sealed his last pseudo-victory. That Satan dared to kill Jesus on the Cross, became suicide for Satan.

The three hours of darkness, while Jesus hung on the Cross, were at the same time symbolic of the agony in the soul of Jesus. And then He died, and then came the night. And after that night the darkness of the grave. And that darkness continued until the third morning. But then came also the word: "Let there be light" a second time. Once at hour of the *Creation*, and now again in the hour of the *Re-creation*.

*Copyright, 1937, by John Hendrik De Vries.

News of Missionaries in China Crisis

September 9, 1937.

To Relatives and Friends of

China Missionaries;

Dear Friends:

For some days there has not been sufficient news from China, beyond that contained in your daily papers, to warrant the despatch of another China Bulletin, nor is there now a great deal to report; but we do not wish any of you to grow anxious through lack of news, as not a few have done. Some who would not ordinarily notice an interval of six or seven weeks between letters from friends in China, are now troubled at a lapse of four weeks. So we ask you to remember that delays in mails, or even long interruptions, are inevitable in a time of war, declared or undeclared, and from this "undeclared war" none of the intolerable features of the declared war are absent.

Will you also please take it for granted that any important information as to your particular friends in China will be sent you at once from this office without waiting for a Bulletin? If you should receive such information directly from China we shall be greatly obliged if you will pass it on to our office for general information.

It is to be feared that our information from China may hereafter be still more limited since the Japanese have cut the cables of the three companies operating in Shanghai, and are also trying to destroy all wireless stations by which China may communicate with the outside world. Under normal conditions in Europe we should have expected general forcible intervention with these high-handed procedures and the many others, but Europe is herself too near the abyss of war and America too determined to keep clear of all entanglements, to say to Japan "thus far shalt thou go and no farther." The magnificent unity, courage and ability to resist superior armament demonstrated by China in defense of her very life is commanding world-wide admiration and may yet overcome the tremendous odds and force an honorable settlement of the long disturbed relations with her neighbor.*

A few days ago we learned by cable that Miss Miriam Null of Nanking; Miss Dorothy Clawson, R.N., of Nanchow; Rev. and Mrs. R. F. Kepler and children of Hengchow; Rev. and Mrs. K. M. Kepler and children of Tenghsien; Miss Gertrude Bayless of Changsha; Mrs. G. L. Gelwicks of Chenchow; Miss Elizabeth McKee of Changsha; and Miss Grace Darling of Shanghai are staying for the present at Gotemba, Japan, a resort about fifty miles from Yokohama. We have every reason to think that Miss Frame and Mr. Myers are still in Shanghai. Dr. Walline we have traced to Hongkong, where he has been reached with the Board's new plan for his continuance with China Council until next summer, Dr. Ralph Wells, unable to get

to Shanghai, resuming charge of the China Office here for the coming months.

Other cables report that Dr. and Mrs. Scovel, their children and Dr. Scovel's mother, and Rev. and Mrs. W. C. D'Olive and daughters, all on their way to Tsining, Shantung, have stopped at Kobe, Japan.

We have also had letters indicating that Dr. Clementine Bash on her way to Peiping, and the Misses Logan, Miss Florence on her way to Paoting and her sister to Canton, have stopped off in Japan.

The following cable was received from Dr. W. Y. Chen, secretary of the National Christian Council of China:

"Funds urgently needed relief war victims Shanghai Northern cities Disaster spreading Christian agencies organizing Can we rely Love support old churches"

Our group of Foreign Mission Organizations in New York, by personal interview in Washington and through letters and telegrams, has persuaded the American Red Cross to undertake such relief at once through seeking funds from the American people and having them administered by the Chinese Red Cross. The Christian Churches are also being urged to appeal for funds to meet local needs where their missionaries are at work and to pay the extra expenses of the emergency.

The recent Edinburgh Conference issued the following call to prayer which we may well heed:

"The gravity and tragedy of the situation in the Far East, developing with such great rapidity from day to day can hardly be exaggerated. The far-reaching consequences of these events cannot yet be foreseen. In such a time as this the attitudes and actions of the churches may well be characterized in the first place by great self-restraint and calmness of judgment. Any hasty word or ill-considered action may do great harm. Secondly, there is need for the most earnest study of the causes that underlie these developments. It may be that in some measure the churches have had a share of responsibility for what is now happening. We must strive to understand more clearly what has brought Japan and China to the positions they now occupy. Only so can we begin to think about what might be done to change the situation. Thirdly, to share sympathetically and in some real way in the suffering and sorrow of the people in these two great nations in Asia is our duty. To give some help in relief of those who are suffering will be our privilege. Fourthly, the churches must pray. We must witness to our faith in the reality of the Kingdom of God which transcends the world of nations.

"At the closing session of the recent World Conference on Faith and Order in Edinburgh, on Wednesday morning, August 18th, the following declaration was unanimously adopted:

"We have met at a time of great strain and distress alike in Europe and in the Far East. We watch with sympathy and sorrow

the menace and the horrors of war. We are persuaded that war never occurs except as a result and expression of that sin from which Christ came to redeem the world. We therefore call all men, and ourselves before all others, to pray that God may give to us and to all men the love of justice, the readiness to forgive, the knowledge of His will, and the courage to obey it. For all who bear rule in their nations we ask the abundant bestowal of these gifts, and we pray that, despite all earthly causes of estrangement, Christians in all lands may be united in the fellowship of prayer and obedience."

We are giving you below a brief summary of the whereabouts, as far as we know, of the members of our different Missions.

North China Mission

Most of the members of our North China Mission are at Peitaiho, as we mentioned in bulletin No. 4. Miss Witmer, Miss Atterbury, and Mrs. Pollock (a member of the Church of the Brethren Mission who has been assisting in our Taylor-Hodge Memorial Hospital) are still in Paoting; Mr. and Mrs. Charles A. Gunn, Rev. and Mrs. E. L. Johnson, Miss Sara Perkins and Miss Elizabeth Wright are in Peiping as are also some of the members of the Yenching University staff; and Dr. Henke and Rev. J. T. Bickford are in Shun-teh. The Church of Christ in China staff has not returned to Peiping following the General Assembly in Tsingtao.

Shantung Mission

Some members of the Shantung Mission are in their Stations, but much the greater number are in Peitaiho and Tsingtao and Chefoo. Cheeloo University at Tsinan is opening and some of our Presbyterian members of the University staff will return at that time. Mr. and Mrs. Clyde Bailey Sargent, who had intended to remain on the field for an additional year after their furlough was due, have decided to come now for their furlough. They sailed from Tsingtao September 5 to go to Japan and return to America via Suez.

Central China Mission

(New Name East China Mission)

The members of our East China Mission are largely in Tsingtao, though some are in Peitaiho and others in Kuling. Dr. Walline is in Hongkong, Mrs. Walline and their daughter are in Manila as are also Miss Byrd Rice, Mrs. Charles M. Myers, and Rev. and Mrs. J. M. Espey and their daughter, Mrs. D. T. McAllister. Mr. McAllister remained in Shanghai and has been employed by the American Consulate. Miss Margaret A. Frame, Miss Manuella Morton, and Mr. Charles M. Myers are in Shanghai.

A property damage which has just been suffered in Ningpo was not incident, we think, to the present conflict. The administration building of the Riverside Academy, the union girls' high school in which we have an interest, was burned September 4. The building caught fire from a burning storehouse adjacent. The building was insured.

Kiangnan Mission

A good many of the Kiangnan missionaries are on Kuling, in Tsingtao and Peitaiho. Dr. J. Lossing Buck and Dr. Claude Thomson are in Nanking and the Misses Boughton, Hall, Petchner and Dr. R. J. McCandliss are at Hwaiyuan, Rev. and Mrs. D. B. Van Dyck and their children are at Kikungshan, and Miss Anita R. Irwin of Nanhsochow is in Manila. Among those at Kuling are the Misses Moffet and Drummond, and Rev. and Mrs. W. Plumer Mills. Miss H. R. MacCurdy and Mrs. R. J. McCandliss and children are, we think, still at Peitaiho. Mr. P. L. Bannon who had sailed to join the staff of the University of Nanking is probably still in Japan. Miss Mary A. Leaman, H.R., is probably in Shanghai.

Hunan Mission

Some of the Hunan missionaries are at their stations; others at Kuling and those who had sailed from America just prior to the beginning of the trouble are at Gotemba, Japan. Miss N. R. DeJong, who was in Shanghai at the outbreak of hostilities, is in Manila. The Hunan Province is quiet. Word has just come that the Yale-in-China Middle School at Changsha has opened as usual.

South China

Many of the South China missionaries are at their Stations, but some are still at Tsingtao and other vacation spots. South China, with the exception of a small section around Canton, has been unmolested. We hope that our South China missionaries who have returned from furlough have been able to get through to their destinations. The boats on which they sailed went through to Hongkong.

Hainan

The Hainan missionaries are probably back at their Stations. So far, there have been no disturbances on the Island.

The recent urging of President Roosevelt that all Americans should leave China for the duration of the war, all who remain doing so at their own peril, has led to many inquiries as to the attitude of the Mission Boards toward such an evacuation. The various Boards are just now taking counsel together regarding this tremendous question, and their decision will be communicated to you in a few days. No universal evacuation is likely to be ordered, but a withdrawal of those at all feeble in health or sensitive to nervous strain, mothers with little children, and of course, those in the acute war zones, exposed to more than the ordinary perils incident to war, and not imperatively needed. Strong men and women who are willing to run the risks of remaining should stay at the stations to help maintain the morale of the Chinese Church and of the people generally. It is truly remarkable how much less panicky they are proving than in former years. May God reveal His Almighty Power in this time of terrible trial!

Hopefully and prayerfully yours,
COURTENAY H. FENN.

Letters to the Editor

[The letters printed here express the convictions of the writers, and publication in these columns does not necessarily imply either approval or disapproval on the part of the Editor. If correspondents do not wish their names printed, they will please so request, but all are asked kindly to sign their names as an evidence of good faith. We do not print letters that come to us anonymously.]

Corrects Canadian Assembly Report

Editor of CHRISTIANITY TODAY:

Dear Sir:

In your issue of August 14th, T. G. M. Bryan who furnishes you with news of the Presbyterian Church in Canada, has included in his news item reference to a Petition of Westminster Church and to myself that came before the General Assembly in June last.

Might I point out that the preamble of the Assembly's Judicial Committee was rejected and thrown out by the Assembly for the simple reason that it was a condemnation of myself who had not been tried by my Presbytery.

The aforesaid Judicial Committee was set up by Assembly to give advice to the Presbytery of Cape Breton and not to sit in Judgment upon myself.

That Judicial Committee was not a court of the Church and had no authority whatever to deal with me, much less sit in judgment upon me; yet after a superficial consideration of certain documents the said Committee arrogated to itself the power to judge me without a legal trial and actually appeared before Assembly with a complete condemnation of myself.

The Assembly ordered the said Committee to retire and bring in its advice to the Presbytery. It retired and returned again still holding on to its preamble of my condemnation and was most persistent that Assembly should endorse its illegal decision.

The Assembly would do no such thing, but showed its regard for justice and British fair play by voting down such an illegal judgment.

The editor of the *Presbyterian Record* in dealing with the matter did not publish the Committee's preamble, simply because it was the opinion of a few men and not the considered judgment of a Judicial Court of the Church.

I shall be obliged if you will publish this letter.

I remain,

Yours sincerely,

ALEXANDER A. MURRAY.

SYDNEY, N. S.

Korea Temperance Letter

Dear Friends:

IN THE Empire of Japan, with its hundred millions of people, (almost as many as America), the only law ever passed for temperance is one that forbids the sell-

ing of liquor or cigarettes to anyone under the age of twenty. It took nineteen years to pass that liquor law, and three more years before the law against tobacco was secured. Those laws now apply throughout the homeland of Japan. Their benefits have not yet been extended to Korea.

Ten years ago, in a great petition signed by many hundreds of people, the Government of Korea was asked to promulgate the law in Korea also, but they claimed that there was no public demand for the law and turned the petition down. Now again, for three years, the nation has been asking for the law. All of the great newspapers of the country have been pleading for it in editorials. A great Union Committee of the most prominent Korean leaders has been set up in Seoul to push the matter. When the youth of Japan Proper have this protection, they are unable to see why the young people of Korea should not also be protected. It really has become with many of them a test case to see if the Government really does want the people's best good.

No great movement like this ever gets anywhere in any land unless some one with a Call gets behind it to push it. We have waited long years in Korea for such a leader and now he has come. It is the Rev. Song Sang Suck, . . . He was ordained to the Presbyterian ministry three years ago. It was he who sponsored that first petition ten years ago. It was he who initiated the Union Committee in Seoul and he has acted as executive for it, and stirred the newspapers to help. All members of the committee are in full sympathy with what he does, and would like to see it completely successful, but some of them are rather skeptical as to the success of the movement, so that almost the whole of the actual burden has fallen upon Mr. Song alone. If he were free to give full time to the work, even this might not be an impossible burden, but, with no financial organization behind him, depending for expenses upon the indeterminate, voluntary gifts of interested Korean and missionary friends, at times the situation is rather disheartening. To secure a partial support, Mr. Song has accepted a small church to which he gives half of his time, and from which he receives a scanty half salary. Fifteen days a month, he goes forth to battle these social evils. The rest of the month he has to run back to perform his duties as installed pastor.

In spite of these difficulties, this last year has been a great year for temperance. Three times in the year, Mr. Song has gone

(Continued on Page 119)

MADAME CHIANG KAI-SHEK'S TESTIMONY

BY nature I am not a religious person. At least not in the common acceptance of that term. I am not by nature a mystic. I am practical minded. Mundane things have meant much to me, perhaps too much. Mundane, not material, things. I care more for a beautiful celadon vase than for costly jewels. I am more disturbed as I traverse the crowded, dirty streets of an interior city than I am by the hazards of flying with poor visibility, which my husband and I experienced on a trip the other day.

Personal danger means nothing to me. But I am concerned that my schools for the children of the revolutionary heroes shall raise for them, and perhaps for the communities to which they return, the standard of living and the quality of life.

Also, I am more or less skeptical. I used to think faith, belief, immortality were more or less imaginary. I believed in the world seen, not the world unseen. I could not accept things just because they had always been accepted. In other words, a religion good enough for my fathers did not necessarily appeal to me. I do not yet believe in predigested religion in palatable, sugar-coated doses.

I knew my mother lived very close to God. I recognized something great in her. And I believe that my childhood training influenced me greatly even though I was more or less rebellious at the time. It must often have grieved my beloved mother that I found family prayers tiresome and frequently found myself conveniently thirsty at the moment, so that I had to slip out of the room. Like my brothers and sisters, I always had to go to church and I hated the long sermons. But today I feel that this church-going habit established something, a kind of stability, for which I am grateful to my parents.

My mother was not a sentimental parent. In many ways she was Spartan. But one of my strongest childhood impressions is of Mother going to a room she kept for the purpose on the third floor to pray. She spent hours in prayer, often beginning before dawn. When we asked her advice about anything, she would say, "I must ask God first." And we could not hurry her. Asking God was not a matter of spending five minutes to ask Him to bless her child and grant the request. It meant waiting upon God until she felt His leading. And I must say that whenever Mother prayed and trusted God for her decision, the undertaking invariably turned out well.

Perhaps this is why I sometimes think that I have grown spiritually because Mother was taken from me. Or to be perfectly honest, I sometimes think perhaps God took Mother from her children in order that we might grow. As long as Mother lived I had a feeling that whatever I did, or failed to do, Mother would pray me

through. Though she insisted that she was not our intercessor, that we must pray ourselves, yet I know for a certainty that many of her long hours of prayer were spent interceding for us. Perhaps it is because religion in my mind is associated with such a mother that I have never been able to turn away from it entirely.

Before I leave the subject of prayer, I want to tell you of a lesson I learned from my mother. It was shortly before she left us. She was ill and already confined to her bed. Japan had begun to show her hand in Manchuria. Most of this we kept from Mother. One day I was talking with her about the imminent Japanese menace, and I suddenly cried out in irresistible intensity of feeling:

"Mother, you're so powerful in prayer, why don't you pray that God will annihilate Japan—by an earthquake or something?"

She turned her face away for a time. Then looking gravely at me she said: "When you pray, or expect me to pray, don't insult God's intelligence by asking Him to do something which would be unworthy even of you, a mortal!"

That made a deep impression on me. And today I can pray for the Japanese people, knowing that there must be many who, like Kagawa, suffer because of what their country is doing to China.

During the last seven years I have suffered much. I have gone through deep waters because of the chaotic conditions in China, the lopping off of our richest provinces, the death of my saintly mother, flood, famine, and the intrigues of those who should have been helping to unify the country. All these things have made me see my own inadequacy; more than that, all human insufficiency. To try to do anything for the country seemed like trying to put out a great conflagration with a cup of water.

In contemplating history I began to feel the futility of life. Sometimes I would say to myself (never to my husband): "What if we do achieve a strong unified country? In the sum total of things what does it amount to! As surely as a country rises to the zenith, so surely does it decline!"

During these years of my married life, I have gone through three phases as related to my religion. First, there was a tremendous enthusiasm and patriotism—a passionate desire to do something for my country. Here was my opportunity. With my husband, I would work ceaselessly to make China strong. I had the best of intentions. But something was lacking. There was no staying power. I was depending on self.

Then came the second phase. These things that I have referred to happened and I was plunged into dark despair. A terrible depression settled on me—spiritual despair, bleakness, desolation. At the time of my mother's

death the blackness was greatest. A foreign foe was on our soil in the north. A discontented political faction in the south; famine in the northwest; floods threatening the millions who dwell in the Yangtze Valley; and my beloved mother taken from me. What was left?

And then I realized that spiritually I was failing my husband. My mother's influence on the General had been tremendous. His own mother was a devout Buddhist. It was my mother's influence and personal example that led him to become a Christian. Too honest to promise to be one just to win her consent to our marriage, he had promised my mother that he would study Christianity and read the Bible. And I suddenly realized that he was sticking to his promise, even after she was gone. He had told my mother there were so many things he did not understand. In common parlance, I have to "hand it to him" for sticking to his daily Old Testament reading when without illumination there was a little help in it for him.

I began to see that what I was doing to help, for the sake of the country, was only a substitute for what he needed. I was letting him head toward a mirage when I knew of the oasis. Life was all confusion, I had been in the depths of despair. Out of that, and the feeling of human inadequacy, I was driven back to my mother's God. I knew there was a power greater than myself. I knew God was there. But Mother was no longer there to do my interceding for me. It seemed to be up to me to help the General spiritually, and in helping him I grew spiritually myself.

Thus I entered into the third period where I wanted to do, not my will, but God's. Life is really very simple, and yet how confused we make it.

In old Chinese art, there is just one outstanding object, perhaps a flower, on a scroll. Everything else in the picture is subordinated to that one beautiful thing. An integrated life is like that. What is the one flower? As I feel it now, it is the will of God. But to know His will and do it, calls for absolute sincerity, absolute honesty with oneself, and it means using one's mind to the best of one's ability.

There is no weapon with which to fight sincerity and honesty. Political life is full of falsity and expediency. My firm conviction is that one's greatest weapon is not more deceptive falsity, more subtle diplomacy, greater expediency, but the simple, unassailable weapon of sincerity and truth.

Solomon showed his greatness when he asked God, not for wealth or fame or power, but for wisdom—for the sake of the country. It is nothing just to be good. That can be read backwards—good for nothing. One must have moral conviction, wisdom, and the energy to accomplish. I used to pray that God would do this or that. Now I pray only that God will make His will known to me.

God speaks to me in prayer. Prayer is not self-hypnotism. It is more than meditation. The Buddhist priest spends days meditating. In meditation the source of strength is oneself. But when one prays he goes to a source of strength greater than his own. I wait to feel His leading, and His guidance means certainty.

In the feudal time of the three kingdoms there was an old general called T'sao T'sao. Once upon a time he was going on a long march. His soldiers were weary, but new strength and courage came when he told them, "From my horse I can see a beautiful garden, full of luscious plums!" Their mouths watered, new strength and courage came to them. But for how long? The plum garden did not materialize and the soldiers were more weary than before.

That to me is like meditation. There is buoyancy of spirit for a time. It may help when there is no oasis in sight. But when I am spiritually thirsty, I do not think of plum gardens—I go to the Fountain of Living Water.

There are two things in the Bible that impress me more than others. One is, "Thy will be done," and the other, "Thou shalt love the Lord thy God, with all thy heart and with all thy soul and with all thy strength and with all thy mind." We have to use our minds as well as our hearts. I know of nothing more aggravating than a well-meaning person who has no judgment. Prayer is our source of guidance and balance. God is able to enlighten the understanding. I am often bewildered, because my mind is only finite. I question and doubt my own judgments. Then I seek guidance, and when I am sure, I go ahead, leaving the results with Him.

Our finite minds beside His infinite mind seem to me like this: I go walking; and the hills loom above me, range upon range, one against the other. I cannot tell where one begins, and another leaves off. But from the air (I seldom have time to travel any other way now) everything has a distinct color and form. I can see things so much more clearly. Perhaps that is like my mind and God's. And when I talk with Him, He lifts me up to where I can see clearly.

I do not think it is possible to make this understandable to one who has not tried it. To explain guidance to one who has had no experience in getting it would be like trying to make a stone-deaf person understand the beauty of a Chopin sonata. A physicist or a specialist in tones and their wave lengths might convey some idea of it to such an one. I do not know. But I'm sure I could not.

What I do want to make clear is that whether we get guidance or not it is there. Getting it is like tuning in the radio. There is music in the air, whether we tune in or not. By learning to tune in, one can understand. How is it done? As Brother Lawrence told us long ago, "by practicing the presence of God," by daily communion with Him. One cannot expect to be conscious of God's pres-

ence when one has only a bowing acquaintance with Him.

In conclusion, with me religion is a very simple thing. It means to try with all my heart and soul and strength and mind to do the will of God. I feel that God has given me a work to do for China. In this province of Kiangsi thousands of *li* of fertile rice fields are now devastated ruins, and hundreds of thousands of families have been rendered homeless. This Communist-bandit situation in some of the provinces of China has grown increasingly menacing in the last five years. The bandits' openly avowed hatred for law and order forces the government to suppress them. But military occupation of retaken territory will not be enough. Rural rehabilitation must follow, helping the farmers back to their land and to better conditions of life.

This is no small task. In fact, China's problems in some ways are greater today than ever before. But despondency and despair are not mine today. I look to Him who is able to do all things, even more than we ask or think. At this time of writing, I am with my husband in the heart of the bandit area. Constantly exposed to danger, I am unafraid. I know that nothing can happen either to the General or to me till our work is done. After that, what does it matter?

MEDITATION

(Continued from Page 115)

God Himself spoke that word of power at the grave of Jesus.

Once again: Let there be light!

And then at once it *became* light.

The life of Jesus triumphed over Death. The curtain that veiled eternity was drawn aside by the hand of angels. The splendid light from the halls of heaven broke in upon our darkness. Jesus was risen! Immanuel was raised! Life had triumphed over death. And now Divine Almightyness dispelled the darkness of death and grave, and light, eternal light, that would never be extinguished again dawned upon a reconciled, a redeemed, a reborn humanity.

That was Easter.

And for now almost two thousand years, from that unique Passover the light of resurrection shines down so blessedly upon us.

Blessedly, when we think of Jesus now in His splendour and glory.

Blessedly, when we think of our faithful dead, who have entered upon the life eternal.

Blessedly also with respect to our

own soul, at least, if we have fellowship with that Bringer of the eternal light, with that Immanuel of Revelation.

Korea Temperance Letter

(Continued from Page 117)

to Tokio, once as a guest of the National Temperance Society and Tokio City Temperance organization to attend a Convention of the Youth of Eastern Asia. Twice he went in the interests of the new Law.

Those interested in temperance in Japan are among the highest socially, intellectually and in every other way in all the land. On the Executive Committee of the National Temperance Society, there are four or five members of Parliament; there is a noted physician (Buddhist), a retired Admiral (Presbyterian Elder), and the Chairman is a well-known corporation attorney who now gives almost more time to this work than he does to his law work.

As a sample of the things which he has had to do, after he thought that he had jumped every hurdle and met every objection, one of the highest officials demanded that he present written proof that liquor or tobacco were in any way harming the youth of Korea!! Mr. Song was ready even for that, however, for he has clipped from every periodical in Korea for the last fifteen years everything which touched upon these matters and he had only to copy his files. Then he had also the records of the Reform Schools of the country in some of which there were stories of young men having actually beaten their teachers, an unthinkable thing in the Orient where any teacher, by virtue of his office, if he is even half a man, has a right to reverence and respect. Mr. Song also got letters from the wardens of the three Reform Schools urging the law.

Mr. Song ought to be set free for full time to do this work. For his full salary and rent, he should get at least \$300 a year. For the news sheet, at the present high cost of paper, because of the free copies to be sent to church workers, there should be a subsidy of \$250 annually. For his travel, office rent, printing and all the rest, there should be \$350. \$1000 is a tiny amount each year to be given to such a work for a nation of 22 million people, one fifth as many as America has.

Would you not like to help Mr. Song in his difficult work? A small Korean group is trying to finance him, but it is almost an impossible task. If you can and will help Mr. Song please send your gifts to Allen D. Clark, Seishu (Chungju) Korea. Any local American check is cashable in Korea and is better than drafts or money orders. He will pass on the money to the Korean Committee.

Sincerely,

CHARLES ALLEN CLARK.

News of the Church

Presbyterians U.S.A. Have Encouraging Year

AN increase of more than \$2,000,000 in contributions of Presbyterian churches, and a definite increase in Church membership, were made by the Presbyterian Church in the United States of America during the past year, according to the annual statistics of the Church made public. The figures, which cover the year ended March 31, 1937, were released by the Rev. Dr. Lewis Seymour Mudge, Stated Clerk of the General Assembly.

Contributions of the 8,935 Presbyterian churches totaled \$39,027,805, an increase of \$2,226,331 over those of the preceding year, which were \$1,082,943 more than reported for the year ended March 31, 1935. Contributions have been steadily rising since 1934.

A communicant Church membership of 1,974,846 is reported. This in an increase of 14,277 during the year. More members were added during the past year, both on profession of faith and on certificates of transfer from other churches, than in the preceding year. Additions on profession numbered 96,157, which is 17,950 more than were added during 1935-36. Additions on certificate, which were 51,211, were 7,271 more than those of the previous year.

All Presbyterian statistics relating to membership are based solely on the number of communicants remaining in good standing, in accordance with the very strict rules of the Church referring to membership. They are based neither on the number of baptized members nor on the Presbyterian population. This broader constituency of the Church is estimated at 5,000,000. In addition to the net communicant membership of 1,974,846, the Church includes 9,731 ordained clergymen. The Sunday School membership is reported as 1,483,271.

With local churches reported from every state in the union, the Presbyterian Church in the United States of America continued during the past year to be, as it has been since its origin in the 17th century, the national Presbyterian body. The 8,935 churches are supervised by 42 Synods and 276 Presbyteries, and have 51,413 ruling elders and 23,802 deacons. Ordinations to the ministry during the year numbered 196, the largest total since 1931 except in 1935-36, when the number was 211. The number of local churches, 8,935, shows a decrease of 40 during the year. Twenty-six new churches were organized, 61 churches were dissolved, and 3 were dismissed to other Communions.

Of the \$39,027,805 contributed by the local churches, \$26,651,509 was used for local congregational expenses. Contributions to benevolence causes made by living givers amounted to \$4,931,134, and were

distributed among the official benevolence agencies as follows:

National Missions (maintaining work through the United States and its territorial possessions), \$2,207,868.

Foreign Missions (maintaining missions in 16 foreign countries), \$2,086,939.

Christian Education (promoting a comprehensive educational program in churches, schools, colleges and theological seminaries), \$463,462.

Pensions (relieving and pensioning ministers, missionaries and their dependents), \$146,884.

American Bible Society, \$19,589.

Federal Council of Churches, \$6,392.

All these agencies received more than during the preceding year except Christian Education and Pensions, which registered nominal decreases of \$1,169 and \$65 respectively.

Per capita the church contributed for all purposes \$20.20, which is \$1.02 more than during the preceding year, and \$1.64 more than two years ago.

Pastors' Salaries Increased

THE Office of the General Assembly states that increases in many pastors' salaries have been reported recently, following the action of the 1937 General Assembly on the subject. On the basis of an overture from the Presbytery of Carlisle the Assembly took the following action:

"We recommend and strongly urge that all salaries which have been cut because of the depression be restored as rapidly as possible; that this action be transmitted by the Stated Clerk of the General Assembly to the stated clerk of each presbytery, and to the clerk of session of each Presbyterian church, accompanied by a letter that will set forth the desirability of this action, and urging that it be sympathetically considered by presbyteries and effectively and perseveringly carried out."

In accordance with this action the Stated Clerk wrote to the stated clerks of the presbyteries, and through them to all clerks of sessions, shortly after adjournment of the General Assembly. It is now reported by the Board of Pensions, the most reliable source of definite information on the subject, that between April 1 and September 1 of this year the salaries of 457 pastors of the Church were increased. The total amount involved in these salary increases is reported by the Board as \$149,406.64.

This report is regarded as a gratifying indication of the cooperation of the presbyteries and churches in making effective the action of the General Assembly, and as a hopeful prophecy of similar increases throughout the Church.

General Assembly Minutes, 1937

TO SAVE correspondence, the Stated Clerk of the General Assembly makes announcement with reference to the prices this year of Parts I and II of the Minutes of the General Assembly.

In connection with these prices, it should be stated that in no case does the General Assembly make any profit by the sale of these volumes.

The Minutes for 1937 are issued in two parts and supplied in accordance with the following regulations:

1. Paper covered copies of Part I, "Journal and Statistics," are sent free of charge,

(1) To every ordained minister belonging to a Presbytery having paid its full Contingent and Mileage apportionments. (2) To each vacant church connected with a Presbytery that has paid its apportionments for the Contingent and Mileage Funds, if the Session Clerk applies for it by writing to the Stated Clerk. (3) To lay commissioners of the preceding Assembly. (4) To the lay members of the Boards, Commissions and Special Committees. (5) To Foreign Missions Stations and Missionaries whose addresses are furnished by the Foreign Board secretaries. (6) To such persons, organizations and institutions as the Stated Clerk, with the advice of the General Council, may place on his "exchange" and "free" lists.

2. Part II, "The Reports of the Boards," in paper binding, are sent free to all ministers in charge of churches. All other ministers must make application, if they desire copies. Part II may be obtained in cloth binding at fifty cents per copy by any included in the six classes just referred to in Section 1, above.

3. In addition to the distribution above indicated, a free cloth-bound copy of each of the two parts is sent to each Assembly officer, and Synod and Presbytery Stated Clerk.

Policy of Presbyterian Church, U. S., Adopted Regarding Schools in Korea

AFTER careful consideration of the situation confronting our schools in Korea, the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (Southern Presbyterian) presents to its Korea Mission the following statement of policy to be followed in the problems now affecting our educational work:

1. We are grateful for the years during which we have been permitted to have a part in providing educational opportunities for the Korean people.

2. We desire through the Mission to express to the government our sincere appreciation of the freedom and protection that have been accorded us in our educational work in the past.

3. Even now we would desire nothing more than that we might continue our educational work under the same conditions that have obtained heretofore. We have no desire to discontinue our educational activities, being actuated now by the same purpose to be of help that was our motive in establishing our schools at the outset.

4. Nevertheless, in view of recent developments that seem to render impossible the continuation of our educational work without compromise of Christian principle we hereby reluctantly instruct our Korea Mission to take appropriate steps for the closing of our schools in due process.

5. We have pondered deeply the consequences of this action, and it is with the sorest regret that we feel constrained to adopt this course, knowing that it involves the loss of educational opportunities for large numbers of families and that it will bring distress to our teachers and missionaries who have given life and devotion to this work throughout the years.

6. In taking this step it is not our purpose to dispute the demands that the authorities have made upon our schools, or to argue the matter one way or the other, but merely to announce our desire under the circumstances to withdraw from the field of secular education in an orderly manner.

7. As the first natural step in the liquidation of the educational work, the mission is enjoined not to receive new pupils for the entering class of the new semester in April. New students may be admitted to the continuing classes until the process of closing is complete. (In applying this provision, it is understood that primary schools and schools of middle school grade are to be separate units.)

8. It is our earnest desire to provide for the graduation of students now in attendance, and the schools are authorized to continue classes until this can be accomplished, *provided* nothing is required in the meantime that could compromise the Christian attitude and position for which our schools have consistently stood. In case of such requirement, however, it is hereby ordered that the schools should close without further delay and the permits surrendered to the government. If there should be local or internal circumstances in any particular school rendering even its temporary continuation inadvisable, the Mission is authorized in its discretion to close such schools at once without waiting to complete the process of graduating the students in attendance.

9. It is ordered that during the period of liquidation the schools shall continue as heretofore to promote good citizenship, to foster a deep love of country, to teach respect for law and authority, and to incul-

cate the highest principles of loyalty and patriotism.

10. It is ordered that the entire process of closing our schools should be carried out as quietly as possible in such a way as to attract a minimum of public notice and so as to avoid as far as possible any problems or embarrassments to the authorities.

11. Regarding the disposal of school properties in this emergency, we cannot approve their transfer for school purposes either by gift, loan, rental or sale to any group or organization that would be unable to maintain the Christian principles upon which our schools have stood. We could not by such a transfer escape the moral responsibility laid upon us as stewards of these properties to use them ourselves, or consent to their use by others, only in accordance with what we believe to be the definite convictions of the constituency we represent through whose contributions these properties have been provided and maintained. As there are essential reasons of conscience for the closing of the schools, we cannot see our way clear to transfer the property given for distinctly Christian education to other agencies, however well intentioned, in order that they may conduct schools under the same limitations.

12. The final disposal of properties must be approved by the Executive Committee of Foreign Missions in accordance with the terms of the Manual, paragraphs 138-146.

13. While our decision to desist from secular education in Korea is definite and resolute as long as our schools are subject to present requirements, we cannot but express the hope that the authorities may yet recognize the sincerity of our purpose to help and the reluctance with which we have taken this step, and provide some way by which loyal friends of Japan may be enabled to fulfill their mission of service without compromise of Christian principle.

(Signed)

THE EXECUTIVE COMMITTEE OF
FOREIGN MISSIONS

C. DARBY FULTON, *Secretary*.

Bible Mastery

TAKE a magnifying glass, concentrate the rays of the sun, see what happens! Take a Bible book, read it through. Go back and read it again. Once more read it for its united message. Let this be continued in many repetitions till the message of the book becomes the song of the heart.

"By repeated rereading a book begins to live in the mind like a magnetic current. To get the benefit of the Bible one needs not a snap shot but a time exposure." Such a method of repeated reading stores truth in the memory, but more than that feeds it into the subconscious. It is possible to steep and saturate the mind and personality in the message and spirit of a Bible book.

Eventually, the united message of the book in all its connections begins to stand out. Then isolated texts take on new meaning and richness, errors are corrected, every detail stands out in relation to the whole. This is the basic idea of Bible Mastery.

The Bible Mastery Campaign has been promoted every October for eight years by the Presbytery of Seattle, with a different Bible book, seeking to secure repeated reading and expository preaching. It is meant to strike a keynote, lay a basis and give a rallying point for the year's work.

Last year the Campaign reached into 40 states, five Canadian provinces, five foreign lands and 17 denominations or more. A ministers' association in West Virginia promoted a county-wide reading of Ephesians, the book last year. A Southern denomination adopted the Campaign. Seventy-seven inmates of San Quentin prison signed up to read. One read 110 times. Another wrote out the book in long hand. From a western city a lady of 87 wrote, "This way of studying the Bible has brought me great joy. I like it the best way of all, and I have been a Bible student all my life."

Romans is the book selected for October, 1937. A choice of three Commitments is presented, to read four chapters daily in Romans during October, to also read the book through at least once a week or to read Romans through daily during October.

In the book of Romans, Martin Luther found peace of heart and out of it issued the Protestant Reformation. At the reading of Romans John Wesley's "Heart was strangely warmed," and from it issued the Wesleyan churches. "God has still more light to shine forth from His Word." Certainly there is still personal assurance and comfort for those who will take time to get the message of the book.

A four-page leaflet setting forth the Movement may be secured and questions answered; send an addressed, stamped envelope to Rev. C. J. Boppell, chairman, 2666 37th Avenue, S. W., Seattle, Wash.

An Affirmation of Unity

By the World Conference on Faith
and Order

Adopted at Edinburgh, August 18, 1937

WE ARE ONE in faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to Him as Head of the Church, and as King of kings and Lord of lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us.

This unity does not consist in the agreement of our minds or the consent of our wills. It is founded in Jesus Christ Himself, who lived, died, and rose again to bring us to the Father, and who through the Holy Spirit dwells in His Church. We are one because we are all the objects of the love

and grace of God, and called by Him to witness in all the world to His glorious Gospel.

Our unity is of heart and spirit. We are divided in the outward forms of our life in Christ, because we understand differently His will for His Church. We believe however that a deeper understanding will lead us toward a united apprehension of the truth as it is in Jesus.

We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God in His mercy to shorten the days of our separation and to guide us by His Spirit into fulness of unity.

We are thankful that during recent years we have been drawn together; prejudices have been overcome, misunderstandings removed, and real, if limited, progress has been made toward our goal of a common mind.

In this conference we may gratefully claim that the Spirit of God has made us willing to learn from one another, and has given us a fuller vision of the truth and enriched our spiritual experience.

We have lifted up our hearts together in prayer; we have sung the same hymns; together we have read the same Holy Scriptures. We recognize in one another, across the barriers of our separation, a common Christian outlook and a common standard of values. We are therefore assured of a unity deeper than our divisions.

We are convinced that our unity of spirit and aim must be embodied in a way that will make it manifest to the world, though we do not yet clearly see what outward form it should take.

We believe that every sincere attempt to cooperate in the concerns of the kingdom of God draws the severed communions together in increased mutual understanding and good will. We call upon our fellow-Christians of all communions to practise such cooperation; to consider patiently occasions of disunion that they may be overcome; to be ready to learn from those who differ from them; to seek to remove those obstacles to the furtherance of the Gospel in the non-Christian world which arise from our divisions; and constantly to pray for that unity which we believe to be our Lord's will for His Church.

We desire also to declare to all men everywhere, our assurance that Christ is the one hope of unity for the world in face of the distractions and dissensions of this present time. We know that our witness is weakened by our divisions. Yet we are one in Christ and in the fellowship of His Spirit. We pray that everywhere, in a world divided and perplexed, men may turn to Jesus Christ our Lord, who makes us one in spite of our divisions; that He may bind in one those who by many worldly claims are set at variance; and that the world may at last find peace and unity in Him; to whom be glory forever.

The Presbyterian Church in Canada

By T. G. M. BRYAN.

THE last General Assembly, meeting in Ottawa, turned down the application of Prince Albert Presbytery to take on trial for license Mr. Martin J. Bohn, B.A., graduate of Calvin College and Westminster Seminary, Philadelphia. Knowing the man in question and the work he has done in Melville, Sask., a neighboring congregation to my own, it is difficult to understand why this application was not approved, unless the Board of Education and the General Assembly were misinformed about Mr. Bohn. He is a faithful preacher of the Gospel of Jesus Christ, and a firm upholder of Calvinistic doctrine and Presbyterian polity. He is a son of a minister of the (German) Evangelical and Reformed Church in the United States. Why should such a man be kept out of our Church when sixty-five ministers of the United Church of Canada, as well as many Baptists, Congregationalists and Methodists, have been admitted since 1925. The application will probably be presented again at the next General Assembly. In addition, there will doubtless be application to receive Rev. Jean H. Faurot, B.A., graduate of Park College and Westminster Seminary, holder of the post-graduate certificate of the same seminary, and now supplying Fairmount-Taylor Church, Montreal, and also Mr. R. Malcolm Ransom, B.A., a young Canadian who graduated from McGill University and who went to Princeton Seminary after taking his first year at The Presbyterian College, Montreal. Mr. Ransom is now supplying in Rosetown, Sask., succeeding Rev. J. A. Munro. Men such as these are needed in our Church.

Including self-sustaining and augmented charges, ordained mission fields, two board secretaryships, one theological chair, and additions needed in six foreign mission fields, there are approximately 140 vacancies in the Presbyterian Church in Canada. To fill these there are about sixty ministers without charges and twenty-nine students who will be graduating in theology next Spring, if Canadians studying in the United States are included. I know that not including 81 ministers on the pension fund, there are really about 150 without charges or Assembly appointments, but 70 of these have not held pastorates for at least four years, and we may take it for granted that most of them have retired from the active ministry. Twenty others need not be considered because they have retired in the last four years or are in other work. And to make the situation more serious, in the last few years there have been almost as many losses by death and retirement as students graduating, and this will probably continue, since one quarter of the active ministers are men who were ordained thirty years ago or more,

and of these at least thirty have seen more than forty years' service. (This article to be continued next month.)

KINISTINO, SASKATCHEWAN.

News Letter from Mexico

By ALICE J. MCCLELLAND.

A SUMMARY of Mexico's educational policy, as stated by the Department of Education, has recently been published in the United States. It is as follows: "The education imparted by the State, as the National Constitution says, is socialistic and, in addition, excludes religious doctrine and combats fanaticism and prejudices. For this reason the school organizes its courses and activities in a form which permits in youth the creation of a rational and exact conception of the universe and of social life. Primary education is obligatory and free. The socialistic school is: emancipatory, scientific or rationalistic, technical, of socially useful work, defanaticizer, and integrating. The socialistic school pursues the ideas of consciences free of prejudices; wills free from the fear of divine angers; investigators free of dogmatisms; men of science, fighters freed from the agents who take their strength, homes free of the enemies of domestic peace, and people who are free of all imperialism, spiritual or material."

It is obvious that this statement gives no place for religious thinking of any kind. Religious faith is classified as "fanaticism and prejudice." Wills are to be "free from the fear of divine angers" and for that reason divine law and divine compassion must be forgotten. It is fanatical to think the Ten Commandments are important, but one must believe the Theory of Evolution regardless. It is "prejudice" to believe that God gave the Commandments to Moses, or that there is a God. "Nature" is the origin of everything, and Nature, like Topsy, "just grewed."

Teachers working for the Department of Education (including most rural teachers and many others in the towns and cities) are supposed to accept and teach this "socialistic education." Supervisors and state superintendents are responsible for its being put into practice. A teacher in this State was discharged by the educational authorities for subscribing to a Roman Catholic magazine. She plead in vain that she took it for the styles. The Teachers' Union took up the case and got her reinstated, but later the Union itself voted that no teacher should attend any kind of religious service. Those who do so run the risk of losing their jobs. To get married by the church is considered little short of criminal. Uniform examinations were given to the federal primary and rural school in this State at the end of the school year and included questions designed to elicit

(Continued on Page 124)

News in Nutshells

Prayer Urged in Crisis in Orient

A GROUP of missionary board executives met recently in New York to exchange information relative to the situation in the Orient. An informal committee was appointed and has recommended among other things, the following:

"We are united in our realization of the need of prayer. We write, therefore, urging that through all the denominational channels there go forth a call to prayer for China and Japan, so that at this time of grave crisis a great volume of intercessory prayer may come before the throne of God from the Christians of America."

Crisis in German Missions

OWING to restrictions imposed by the National Socialist Government on the export of money, the work of German Protestant Missions in India, Burma, and Ceylon is seriously threatened. Only sufficient support is allowed to be sent from Germany to maintain German Nationals, with the result that all grants from home for the support of native workers have ceased. The Grossner Evangelical Lutheran Church in Chota Nagpur, and the Jaypore Evangelical Lutheran Church in Orissa, have had to close schools and cut drastically the already meagre salaries of Indian workers.

The National Christian Council are bringing the facts to the notice of Protestant churches in Europe and America. Particulars may be had from the Rev. J. Z. Hodge, Secretary, National Christian Council of India, Burma, and Ceylon, 78, High-street, Hampton-on-Thames, England.

Centenary of Rasalama's Martyrdom

THIS year marks the centenary of the martyrdom in Madagascar of Rasalama, the first of a band of Christians who faced persecution and death for Christ's sake.

Six missionaries landed in Madagascar in 1820, but of these five died almost immediately. The one survivor, David Jones, traveled up to the capital, in the interior. Fifteen years of steady progress followed, and in 1835 the Christian Church in Tananarive numbered 200.

Then, by the Queen's edict, the missionaries were banished from the island; native Christians were ordered to renounce their faith, and for twenty-five years those who refused to do so were ruthlessly persecuted.

A year after this persecution began a young woman, Rasalama, with ten others, was accused of "praying," and thrown into prison. After twelve months of hardship, Rasalama was sold into slavery. But she still witnessed fearlessly, and one day was

reported to her master as having said: "I have no fear of what the Queen can do; rather am I happy in being found worthy to suffer for my faith in Christ."

For this she was loaded with chains, but in spite of the indignity and suffering, she was undaunted; to those who came and mocked her she said, "Take care what you say, for one day we shall appear together before the Great Judge." Her words were once more reported, and the Queen ordered that she should die.

After a night of imprisonment under most cruel conditions, Rasalama was led out of the city. She implored her executioners that she might have time for prayer, and even as she commended her soul into God's keeping, they pierced her with spears.

The nobility of her death was such that many faltering Christians were strengthened, and rather than deny their Lord, hundreds after her went to slavery, torture and death. Today in Madagascar there are many beautiful stone churches to mark the places where these brave witnesses proved the reality of their faith.—*The Life of Faith* (London).

One Church's Experience

A BAPTIST church in Oklahoma had a membership of 100, and an indebtedness of about \$11,000. The property was advertised to be sold to satisfy a judgment, and of course the congregation were very much discouraged and very unhappy. But a tithers association was formed, which grew to have forty-eight members, nearly half the membership of the church. Money began to come in. There was plenty to pay current expenses and liberal gifts to missions. In less than four years all of the indebtedness had been paid but \$600, and they had paid out \$5,000 for improvements. So they had raised \$15,400, besides paying all current expenses and making large offerings for missions. They were relieved of the burden of raising money by unchristian means, and gave their attention to evangelism. In this period they added 287 members to the church.—*Watchman Examiner* (Baptist).

Chinese Phonetic Script Aids Mission Work

THE New Testament in Chinese is now obtainable in a double column edition, one column being in Chinese characters, and the other in phonetic script; this script is primarily designed for the use of the illiterate, and can be learnt by a person of average intelligence within a month or six weeks.

With the aid of the two-column edition, it is possible for those who have learnt the script to teach themselves the Chinese characters.

England Cares for Spanish Christians

AN EFFORT is being made to provide a temporary home in England for some of the many Spanish Christians who have suffered severely through the civil war which has ravaged that country for over a year. Numbers of elderly Christians, and children, are enduring extreme hardship through malnutrition and shock. An advisory committee has been formed for the guidance of the relief work, and a commodious house "Moorlands," in Merriott, Somerset, has been placed at its disposal.

Communism in Schools

THE *National Republic* states: "At present, most of the leading universities and colleges in the country are sufficiently well organized by the communists to maintain regular radical journals. As an example, we mention the *Harvard Communist*, which is issued by the Harvard University branch of the Young Communist League. It is a twenty-page magazine. Another so-called 'coming journal' for the young reds of the intelligentsia is the *Spark*, issued by the Young Communist League of the College of the City of New York."

Oxford Group Movement in England

THE *British Weekly* has become critical of the Oxford Group Movement, a change from its former policy of publicizing the official statements of the group.

The *Evening Standard*, independent newspaper, recently attacked the Oxford Group Movement as "exhibitionist" and called upon churches to discourage it.

Citing recent criticism of the religious group, including that of Margaret Rawlings, actress, who called it "shocking," the newspaper said the movement should be halted.

"The time has come when the churches should speak frankly to their followers about Buchmanism, making it clear they have no hope of its value and frown upon its practices. The groups are not connected with Oxford University, nor are they in any sense expressive of the English attitude to religion."

"I Was Ahungered"

THE condition of German Jewish refugees in Czechoslovakia is reported as being very grave. The assistance given by the Jewish Central Relief Organization is now no longer possible in the same measure. An increase of tuberculosis amongst the adults and of undernourishment diseases amongst the children is developing.—*Jewish Missionary Magazine*.

Lutherans Seek to Reach Unchurched

IN ORDER to effect a more widespread and continuous use of Gospel tracts, to reach the large numbers of unchurched in every community, it is proposed that one society within each church be prevailed upon to make tract distribution and other forms of local publicity one of its year round activities.

Messiah

RECENTLY in one of the orthodox synagogues of Brooklyn during certain days of repentance and prayer, Jews were seen lying on their faces before God, crying to Him for protection upon their persecuted brethren, especially in Russia. One elderly Jew lifted up his hands toward heaven, and in agony of soul, cried out: "O, that Thou wouldst rend the heavens and come down . . . Lord," he said, "send Messiah, and should Jesus of the Gentiles be the one, grant us a sign that we may be sure that it is really so, and forgive our guilt toward him."—*The Watchman Examiner* (Baptist).

Significant Statement by Liberal Editor

DR. CHARLES C. MORRISON, of the *Christian Century*, commented recently: "For more than a hundred years the church has been engaged in the solemn business of forgetting its gospel. It has not repudiated or denied it, but has allowed it to be so mixed and adulterated with the wisdom of this world that its own unique testimony has been blurred with ambiguity. The fundamentals of the Christian faith have been covered over with secularism, and our churchmanship has proceeded upon the assumption that the church's contribution to human life must be made in terms of prevalent philosophies which have no relation to the Christian faith. The rise of totalitarian states, and the manifest inability of secular society to get itself together, especially since the World War, have set Christian men to the task of digging down to the foundations of their faith, with the result that a conception of the church and of the gospel is emerging which transcends the categories of social reform in the secular sense, and exhibits Christianity as the only savior of the world."

Christians in Japan

IN Japan's population of 70,000,000, there are only 250,000 Protestant Christians. *The Religious Digest* says, "The imperial University of Tokyo recently circulated a questionnaire among its students which showed that of its 5,000 students six were Confucians; eight Shintoists; 60 Christians; 300 Buddhists; 1,500 atheists, and 3,000 agnostics."

In this Foreign Missions Number we urge our subscribers to send a year's subscription of "Christianity Today" to one or more of our missionaries. The price is \$1.00 a year anywhere.

Church Separates from State

IN Switzerland where pastors of the national churches are paid by the State, a secession has taken place from these churches and free churches have been formed without state subsidy but with freedom to admit only those who confess the Lord Jesus Christ as their Savior.

Religious Affiliations of Senators and Representatives in the National Congress

Roman Catholics	110
Methodists	104
Baptists	64
Presbyterians	60
Episcopalians	55
Lutherans	23
Congregationalists	20
Disciples of Christ	13
Jews	10
Unitarians	4
Latter Day Saints (Mormons)	4
Dutch Reformed	3
Reformed Church	2
Christian Scientists	2
Universalists	1
Church of Humanity	1
Union Church	1
Quakers	1
Church of Christ	1
United Brethren	1
Mennonite	1
Non-Church Affiliates	46

(Source: "Who's Who in Our American Government"—Independent Publishing Company, 1067 Wisconsin Avenue, Washington, D. C.)

IN THIS ISSUE:

EDITORIALS:	
The Centennial of the Board of Foreign Missions	105
The Chief Task of the Church Whether at Home or Abroad	105
The Oxford and Edinburgh Conferences	107
The Centennial: What Is to Be Done, Including Explanation of Existing Materials	107
Herrick B. Young	
The Centennial	108
Related Anniversaries and Accomplishments	109
A Leading Public Enemy—Gambling	111
William E. Biederwolf	
A Question of Fact	114
William Childs Robinson	
"Let There Be Light! And There Was Light"	115
Abraham Kuyper	
Letters to the Editor	116
News of the Church	120
News in Nutshells	123

Religion in the News

THE results of a recent survey of 500 newspaper readers showed that religion as a news topic outranked art, aviation, biography, business, children, drama, engineering, finance, labor, law, medicine, music, radio, scandal, society, and sociology in interest.

Roman Catholic Propaganda

A RECENT report of the National Bible Society of Scotland states: "A very significant sign of Romanist propaganda is revealed in a systematic attempt that is being made to discredit in the minds of Czech people the old Hussite and anti-Romish memories. The nation is being asked to forget that historic period in its history, or at least to regard it as its most unhappy era. Every attempt is being made to prove that the famous blind Protestant leader, Ziska, was a common rebel, who does not deserve to be honored, and that it was not the Jesuits who from 1620 to 1780 persecuted the people and destroyed all Protestant literature and Bibles. Nay, it was the Roman Catholic priests who saved the Czech people from national death by distributing Czech books among them. Thus history is being deliberately falsified by writers and Roman Catholic novelists. The present Foreign Secretary, Dr. Krofta, formerly Professor of History at the Charles University, though a Roman Catholic himself, has published a book defending the Hussites from these slanders. The book, too straightforward and honest for the Vatican to answer, has infuriated the Holy See, with the result that the Pope has refused to carry out the conditions of the mutually signed *modus vivendi* of 1928."

Letter from Mexico

(Continued from Page 122)

atheistic statements from the pupils, otherwise their answers were "wrong." A teacher in one of the city schools here was quoted as saying she could prove there was a God or that there wasn't a God, being ready for any emergency. One even hears of such things as changing the ordinary form of saying goodbye from "Adiós" (meaning literally "To God") to "Hasta luego" which means "until later."

It is needless to say that such restrictions have made moral slaves of a most important element of society, the teachers. Many who were trained in our mission schools have succumbed to the fear of losing their *modus vivendi* and, though perhaps still believers secretly, have ceased to witness. This is by no means universal, however, as some attend services regularly in spite of the danger of being denounced. Both groups need our sympathy and our prayers.

CHILPANCINGO, GUERRERO, MÉXICO.