

VOLUME XLIII

NUMBER 2

THE MISSIONARY REVIEW *of the* WORLD

FEBRUARY, 1920

SOME SIGNS OF THE TIMES

STUDENT VOLUNTEERS AT
DES MOINES
THE UNION UNIVERSITY IN PEKING

AN EPOCH-MAKING
CONFERENCE
THE SITUATION IN KOREA

UNOCCUPIED FIELDS IN CENTRAL ASIA

JOHN R. MUIR

STEWARDSHIP AND REDEMPTION

EDWIN M. POTEAT

THE MISSIONARY OUTLOOK IN KOREA

JAMES S. GALE

JAPAN WORKING OUT HER PROBLEMS

GEORGE W. FULTON

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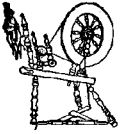
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DELAN L. PIERSON, *Editor.*

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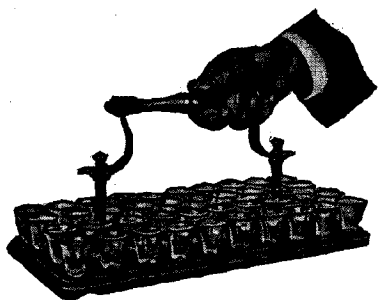
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Perhaps you feel isolated even from our thoughts of you—you may think that here in our office we cannot appreciate the kind of man or woman you are; how you feel and what your desires are, the aims you have in life. But we know you better than you may think, and we want you to feel that you know us. After reading the Review year after year you must have some conception of the people who edit it—the kind of folk who have a part in producing it. Sometimes you write us of your hopes and ideals or ask our advice and this draws us nearer to you. Again you may have a suggestion to give us and once in a while you complain about this or that, and often you send words of encouragement which help to brighten the day.

Each day's correspondence makes stronger the link between us, gives us a fresher insight into the hearts of our friends. How then can we fail to understand the people who are interested in the things the Review stands for—the cause which binds us close in fellowship?

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MISSIONARY PERSONALS

REV. SAMUEL M. ZWEMER, D. D., of Cairo, in response to an urgent cablegram from Dr. John R. Mott, returned to America in December to speak at the Student Volunteer Convention in Des Moines, Iowa, December 31 to January 4.

MILE. JULIA MERLE D'AUBIGNÉ, youngest daughter of the Genevise historian, is now in America for the purpose of raising funds for the families of French Protestant pastors.

FLEMING H. REVELL, the publisher, has been elected to represent the American Committee of the Mission to Lepers at the All-India Leper Workers' Conference to be held at Calcutta in February.

DR. CORNELIUS H. PATTON, after an absence of over six months in China, Korea and Japan, has returned to his Boston headquarters, having gathered much valuable material for surveys of the Inter-church World Movement.

REV. E. M. POTEAT, D. D., formerly President of Furman University, South Carolina, has been elected executive secretary of the department of promotion of religious life in the Baptist General Board of Promotion.

MRS. WILLIAM H. FARMER, Director of Women's Activities of the Interchurch World Movement, is preparing a plan to enlist women in the Ten Million League of Christian Stewards.

MR. W. R. LANE, Y. M. C. A. worker among soldiers in Egypt, is spending the first three months of 1920 in cooperation with all Christian agencies which are working among imperial and colonial troops in Egypt.

REV. STANLEY JONES, of India, will visit Siam to assist in a special evangelistic campaign. Bangkok has an estimated Indian population of 5,000, and it is hoped that much will be accomplished among them by the visit of a missionary from their home land.

GUY W. HAMILTON, M. D., of Shuntetu, China, has been appointed a delegate to the post-war conference of Presbyterian missionaries, to be held in Princeton, N. J., June 19-27, 1920.

REV. GEORGE L. DAVIS, Methodist missionary in Peking, and DR. MARK S. HOPKINS, of Shansi, have been awarded the decoration of Chiao He, third rank, for work in flood and famine relief.

(Continued on page VI)

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MISSIONARY PERSONALS

Continued from page v

REV. PAUL KANAMORI, Japanese evangelist, has come to America to equip himself for still greater service in his own country. He has established his headquarters at Hartford, Conn., and expects to visit many sections of the United States during 1920.

MISS HELEN McDougall of Edinburgh, associate of the late Dr. Elsie Inglis in the famous Scottish Women's Hospital Unit in Serbia, has gone to Peru to take up medical mission work under the United Free Church of Scotland.

MISS HERMAINE DAKESIAN, a twenty-year-old Armenian, who survived four years of Turkish cruelty, has entered Oberlin College, Ohio.

DR. T. JAYS, missionary of the Church Missionary Society and a former secretary of the Student Christian Movement, has accepted the post of Vice-Principal of Livingstone College, Leyton, England.

REV. CHARLES M. SHELDON, D. D., author of "In His Steps" and other volumes, became Editor-in-chief of *The Christian Herald*, on January 1st.

DR. FRANCIS E. CLARK sailed January 10 for a Christian Endeavor journey of three or four months in France, Switzerland, Jugo-Slavia and Finland.

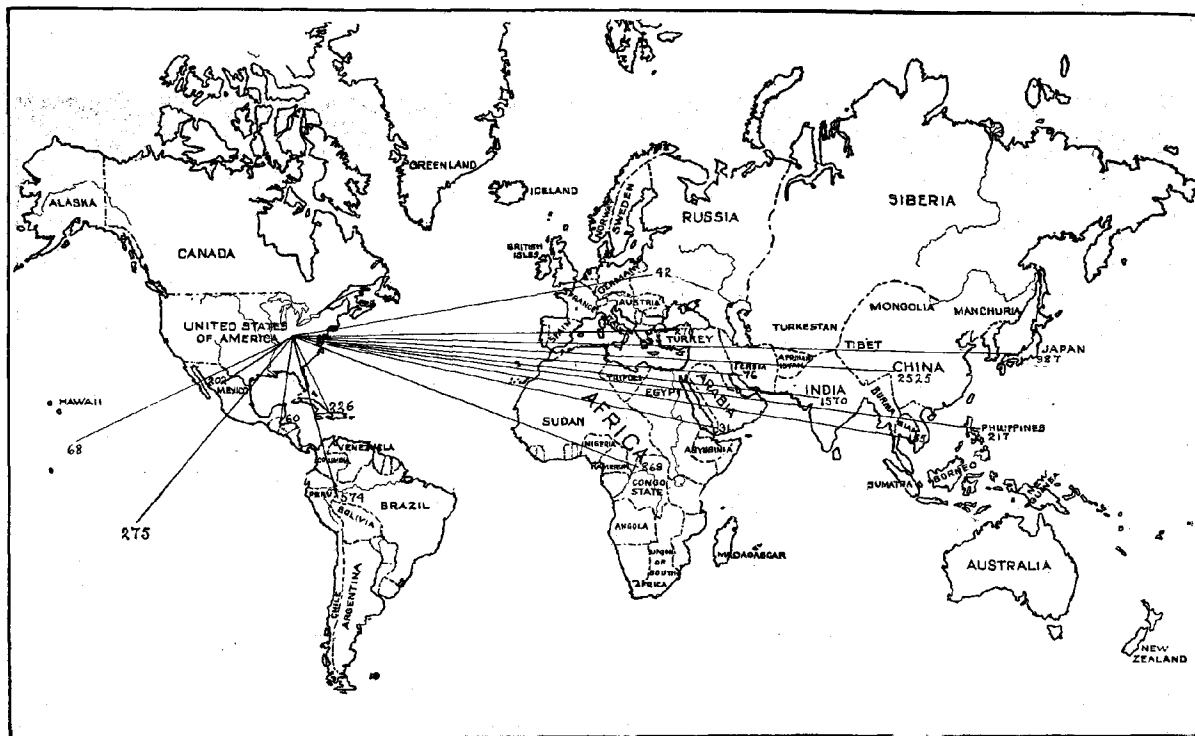
REV. M. ELI BERTALOT, head of the Waldensian chaplains and a knight of the crown of Italy, has come to the United States on a speaking tour in behalf of the Waldensians.

MR. WILLIAM T. ELLIS, journalist and lecturer, who was accused by the British government of making seditious speeches in Egypt last year, has been completely exonerated from all such charges by the State Department at Washington.

DR. ALBERT CARLESS, a famous English surgeon and author of a *Manual of Surgery* which is known in Europe and America and has been translated into Chinese, Arabian and other languages, has decided to devote the remainder of his life to work as medical director of the Bernardo Homes in England.

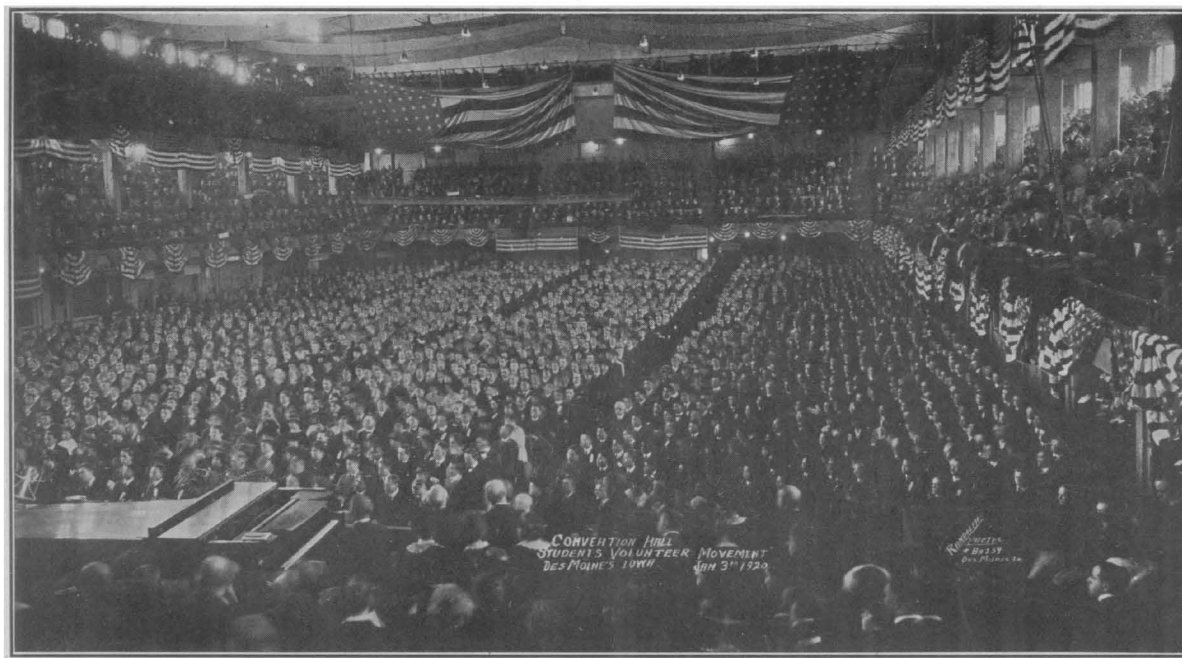
MISS CAROLINE C. BUSH, missionary of the American Board in Harpoot, Turkey, for thirty-eight years, died in Auburndale, Mass., November 26, 1919. Miss Bush was the youngest and last of the group of eight missionaries who built up the Harpoot station.

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THE GREAT AUDIENCE OF SEVEN THOUSAND STUDENTS AT THE VOLUNTEER CONVENTION IN DES MOINES, IOWA
 The delegates included nearly five hundred foreign students from various mission fields

THE MISSIONARY REVIEW^{of} the WORLD

Vol.
XLIII

FEBRUARY, 1920

NUMBER
Two

AN EPOCH MAKING CONFERENCE

IT is difficult to estimate the positive or relative importance of contemporaneous events. A seemingly insignificant occurrence may, in the light of subsequent history, prove to be the means of turning the world upside down. Few, if any, who lived in the days of the Apostle Paul, or of Savonarola, or of William Carey could have foretold the train of events that were to follow from movements initiated by them. "Behold how great a matter (for good or for evil) a little fire kindleth." Two years ago the REVIEW published an address delivered by Mr. James M. Speers, of New York, at the Foreign Missions Conference. This was one of the forerunners of what has now become the great "Interchurch World Movement." This Movement has now an employed force of nearly fifteen hundred men and women, has united in a common task over thirty denominations and nearly a hundred Protestant missionary organizations, and proposes to appeal to American Christians for over one billion three hundred thousand dollars in five years for Protestant benevolent work at home and abroad! The conception is tremendous and inspiring.

The Interchurch World Survey Conference met in Atlantic City, January 7 to 9, under the auspices of the Interchurch World Movement to present to leaders of the various denominations the facts revealed by the surveys thus far completed, showing the magnitude of the task before the Christian Church, the resources available and the need for immediate, united and harmonious action to win the world to Christ. It was an inspiring and remarkable conference and one that may well be regarded as epoch making to the Church and the world. Nearly fifteen hundred delegates came together from all parts of the United States. For three days they met in almost continuous session from 9:15 a. m. until 10 p. m., and in addition many were engaged in conferences at breakfast, luncheon and dinner, and far into the nights.

The conference was planned and conducted in a masterful way. The ground floor of the steel pier was filled with a striking exhibit of charts, mottoes, maps, photographs and books to show the results of the surveys at home and abroad. The sessions were first devoted to a graphic presentation of the results of the surveys of the home fields and problems, the religious educational institutions, hospitals and benevolent homes, and the needs of people in foreign lands. Then followed the presentation of the vast resources of the Christian Church in spiritual possibilities, in money and in men, and the plans for marshaling these in a united effort of evangelical Christians to obey the commands and follow the lead of Jesus Christ for the redemption of mankind. One very telling address was that given by Dr. S. Earl Taylor, in which he showed how the Centenary Movement of the Methodist Episcopal Church has increased the income of the Methodist Boards from a little over three million to over twenty million a year.

Carefully chosen committees studied the program of the movement, the proposed budget and the plans for a financial campaign and presented their recommendations to the conference. These reports were fully and freely discussed, questions and objections were answered and as a result the conference heartily approved of the plans of the Movement and set the date for the simultaneous financial ingathering for April 21st to May 2nd, of this year. January will be devoted to Spiritual Resources, February to Stewardship and March to Life Service Campaigns.

The result of this conference is to make the Interchurch World Movement an accredited organization and to set the approval of leaders of most branches of the Evangelical Christian Church in America on the plan to cooperate in a world wide survey, a nationwide presentation of the needs of men and a simultaneous effort to enlist Christians in the effort to supply the men and money needed for the speedy evangelization of the world.

THE STUDENT VOLUNTEERS IN DES MOINES

SUPPOSE that the seven thousand students at the recent Student Volunteer Convention in Des Moines had all volunteered in a body to go to the foreign mission field. Would it be an advantage to the missionary cause to send them? The need of the various fields was powerfully presented and many moving appeals were made for immediate reinforcements. If such appeals had been made for soldiers, doctors and nurses during the war, no doubt a very large proportion of the students would have offered themselves, for they were a splendid, earnest body of young men and young women. But it would be little short of a calamity if all the students at Des Moines were to be sent to the

field. It would be as foolish and as disastrous as it would be to send volunteers promiscuously to represent the American government in foreign lands. That is to say—these young men and young women are not ready. The most important thing in missionary work is not workers, nor is it money. The thing of first importance is that those whom God calls for His work, respond by yielding themselves fully to Him, and that they go where He would send them—here or there is of secondary importance!

That the Des Moines Convention had some practical results of the right sort is shown by the remark of a Princeton man at one of the delegation meetings, who said: "Well, fellows, I know what this means for me. It means that I must go back home and evangelize my own father in this generation." If such a spirit and practical fruitage could come to each of the seven thousand students it would mean the speedy evangelization of America and of the world. These students came from over one thousand educational institutions and represented the 300,000 members of the student bodies in the 3,000 colleges, universities and professional schools of North America.

The gathering of such an immense number of young men and young women as crowded the Coliseum of Des Moines, Iowa, for four days (December 31st to January 4th) was in itself an inspiration. One could not fail to be thrilled by the possibilities wrapped up in such a host of young lives if only they could be vitalized, directed and empowered by the Spirit of God. The volume of song as seven thousand voices joined in singing "May Jesus Christ Be Praised" or "The Son of God Goes Forth to War," stirred one's heart as did the addresses from such leaders as Sherwood Eddy, from missionaries like Dr. Samuel M. Zwemer, from Board Secretaries like Dr. John W. Wood, from teachers like Dean Brown of Yale, public men like Dr. George E. Vincent of the Rockefeller Foundation, from church leaders like Bishop W. F. McDowell of Washington, from women like Helen Barrett Montgomery of Rochester, and from the products of missions like Paul Kanamori of Japan.

A most impressive sight was the gathering of young men and young women of other races from all the great mission fields—the living products of Christian missions. These included 153 Chinese, fifty-five Japanese and eighteen Filipinos, as well as nearly two hundred from some forty other lands, such as Korea, India, Africa, Mexico, South America Europe and Hawaii. It was like a visit to the mission fields to go from one of these foreign delegates' conferences to another, hearing the discussions of the problems of non-Christian religions, politics and religion, social and industrial welfare, education, medical work and evangelism in each separate country. The eloquence and earnestness of these foreign students

was an example to the American college students, too many of whom come without serious purpose or interest in Christian missions. Here also was a concrete example of the unity of all races and classes, and types of thinking in the one family of Jesus Christ.

The tide of interest rose as the days progressed, and many who had come from curiosity, for social reasons, or because they expected merely a great student rally, were captured for Christ and His service. The effect of the war was evident in the mental attitude of the students. There was a demand for facts and for open discussion of problems rather than a desire to listen to the statements of ideals and exhortations to follow them. Nevertheless many delegates were led to the point of surrender of their lives to Christ and saw a new vision of the need of the people untouched by Christ. The 1,500 student volunteers present were a noble band whose influence permeated the convention. This is twice the total number of the delegates who met in the first Volunteer Convention in Cleveland in 1891. They were the crusaders already committed to serve in the great campaign to reclaim the world for Christ.

The volunteer Movement has had an incalculable influence in the world since it was founded thirty-three years ago,—already over 8,000 volunteers have sailed. In addition to this 47,000 students are now enrolled in mission study classes; colleges and seminaries have established missionary lectureships, students are themselves giving over \$300,000 a year to missions; the World Christian Student Federation has been formed, enrolling Christian students in all lands and untold influence has been exerted on churches and colleges at home and on the mission fields. Among other out-growths of the Volunteer Movement are the Laymen's Missionary Movement and the Missionary Education Movement.

What the recent convention will mean to the delegates, the Church at home and to the cause of Christ at home and abroad, it is too early to form an opinion. It is not to be judged by the \$45,000 per year that was subscribed in a few minutes on Saturday evening for the expenses of the meeting, nor by the expressions of approval of the meetings nor even by the number of young men and women who signed Volunteer declaration cards—it might be a calamity in some instances to have them take up mission work. The student leaders adopted a resolution (proposed by the New York delegation) recommending that all the delegates, on returning to their universities, devote January to reporting the convention to their fellow students and to the churches; February and March to the study of the teachings of Christ and their application to present conditions; April to recruiting for service at home and abroad and to the pressing of the claims of community betterment

and Christian internationalism and that during 1920 an effort be made to raise at least \$1,000,000 from college students for Christian work abroad.

The real value of the convention is to be judged by the number of lives that have been brought into vital touch with God through surrender to Jesus Christ, that have brought their lives and ambitions into harmony with His program and that self-forgetfully devote themselves and all that they have to the service of men wherever God may direct them. The leaders who have received the vitalizing influence and the vision at this convention may be the means, under God, of changing the destinies of mankind by "the evangelization of the world in this generation."

THE NEW CHRISTIAN UNIVERSITY AT PEKING

CHRISTIAN education in China has been marked by three distinct tendencies; a movement toward union of various denominations in higher education, an increased effort to develop types of education which may be of practical service in China, and a new emphasis upon education for women. These three tendencies are embodied in a unique way by the recently reorganized Christian University of Peking. This unites the Methodist University of Peking, the Union College at Tungchow supported by the Presbyterians, the Congregationalists and the London Missionary Society, and two theological schools in which the same four denominations have been represented. The University expects to include departments of arts and sciences and theology, schools of education, of journalism, of agriculture and forestry, and of vocational and industrial training. With it is to be affiliated the Womans Union College at Peking.

Among the leaders called to the University from other parts of China are a president, Dr. J. Leighton Stuart formerly of the Theological Seminary at Nanking, a vice-president, Henry W. Luce, formerly of Shantung University and a secretary, Mr. W. Reginald Wheeler, formerly secretary of Hanchow Christian College. A site for the University has been chosen, and a campaign for \$2,000,000 for buildings and equipment is being conducted in England, America and China, under the leadership of the University Board of Trustees.

The plan of a great Christian University in Peking has developed by a resistless evolution in the minds of the members of the missions in China, after the complete destruction of every mission plant in the Boxer cataclysm of 1900. There should be at Peking one of the strongest Christian universities, not only in China but in Asia, because in all human probability Peking will continue to be the capital of the most populous nation of the world.

Not only has the university been thus welcomed by recognized

Christian leaders, such as Dr. Arthur H. Smith and Dr. John R. Mott, but it has also received support and help from representatives of Chinese business and political leaders.

Mr. Julian Arnold, American Commercial Attaché at Peking expresses the opinion that since the China of fifty years hence will be directly influenced by the character of education given Chinese sons and daughters during the next ten or twenty years, men and women must be trained to meet the needs of a modern industrial, commercial, agricultural and economic society, but unless great care is exercised in planning the sort of education for these needs, this education may fail utterly in giving to the people those ethical conceptions of the relations of man to man essential to their success and happiness. In a word, the leaders of the new China must be men and women of strong Christian character, if China is to be a blessing to modern civilization.

THE SITUATION IN KOREA

A CORRESPONDENT in Seoul writes that since the new Japanese administration came into office (September 1st) some minor reforms have been announced and a promise of self-government has been made—to come into effect “when the time is considered opportune.” The government is undoubtedly more disposed than formerly to consider the feelings of the Koreans, but with no idea apparently of granting them independence. No general amnesty has been granted to those imprisoned on political grounds, nor have flogging and torture been abolished.

The Koreans on their part are bitterly opposed either to extermination or to absorption. They will be satisfied only with autonomy. Some are inclined to compromise and to take what they can get. They have adopted a policy of watchful waiting and have declined, in spite of warnings, to display the Japanese flag before their shops on holidays. The students have returned to school and educational work is returning to normal conditions. Students in the higher grade schools refused to attend the ceremonies on the Emperor's birthday on October 31st, when all students are required to bow before the Emperor's picture. Suspension for this rebellion has been threatened but no action has been taken by the authorities. The Christians are naturally very much disturbed, and the work in mission schools and churches is greatly hampered because of the general unrest.

There is hope that the Japanese will conciliate the Koreans and will grant many liberal reforms, such as the repeal of the ordinance requiring the use of the Japanese language in schools, giving equality before the courts, enforcing social justice, granting political amnesty and abolishing all forms of torture in the examination of prisoners. Korea is still at a critical stage.

EDITORIAL COMMENT

A CHANGING APPREHENSION OF CHRIST*

CHRISTIANITY is not the unchanging apprehension of Christ. While He is the same yesterday and today and forever in Himself, woe to the Christian, if Jesus Christ is only the same to us today that He was yesterday and is to be the same to us tomorrow that He is today. Christianity is the apprehension of the unchanging Christ.

Our great need in personal religious experience is the discovery of the as yet unapprehended resources and gifts which are available for us in the exhaustless and illimitable Lord. In one sense, it is a new discovery that we need; in another sense, it is only a rediscovery of that which was apprehended by men long centuries ago. We must find, somehow, a way to expand our conception of Christ, so that we can recover that early apostolic belief in Him not only as the Divine Saviour of man, but as the complete revelation of the ideal character of man and of the true spirit of human society. When individual character stands in the illumination of Christ's own presence, men get their first startling apprehension of how absolute and commanding and complete is the figure of our Lord Jesus Christ. Let any man bring his character or his ideals of character into that light, and something speaks to him at once that ranges beyond all that he has ever known or been.

Horace Bushnell wrote a chapter on the character of Jesus in which he showed the impossibility of His classification with men. He called the chapter "The Character of Jesus" but any man who reads the chapter sees that it ought to bear the title "The character of Horace Bushnell revealed by his capacity to estimate the character of Jesus Christ."

Just in proportion as we bring our lives into the unclouded scrutiny of the presence of Christ, we see a vision looming above us, and realize that there is a call to enlargement of human character, to great ranges of human hope and faith, the possibilities of human friendship and affection, revealed in Christ, only on the threshold of which Christian men have ever dared to begin to stand.

But it is not only that larger apprehension of Christ as the revelation of individual character that we need today, it is the revelation of Christ Himself as the new and authentic spirit of human society. Men on every hand today are making a claim

* Notes from an address given at the Y. M. C. A. Convention in Detroit. R. E. S.

for a partisan Christ. The whole movement of Bourbonism in our economic life has tried to shelter itself behind the figure of Christ as the justification of an economic, static order in human society. On the other hand, the whole body of wild radicals who would surrender the priceless traditions of the past and all the slowly accumulated gains of our age long struggle are trying to thrust their banner of radicalism into the hands of the Carpenter revolutionist.

Christ will be made the head of no faction, the leader of no party. Christ stands for the spirit of absolute, sacrificial and unselfish ministry in the whole of human life, and society will continue just as we see it today, a great welter of conflicting interests across the chasms within a nation and across the gulfs that lie between the nations, until that larger Christ comes in, who shall lay His standards of character on every man and the spirit of His broad love on all human life.

In the second place, we need the enlargement of our apprehension of Christ to recover the old apostolic faith in Him, as the limitless, all-powerful Saviour. The impress that He made on His time was the impress of power, of fortitude, of limitless courage, of faith in the unseen: no impression of weakness in that great Spirit that had burst in revolt against all the limitations and the bounds of life in the years gone by!

The great outstanding word of the New Testament is the word "power." In the Concordance it occurs nearly three times as often as the word "hope" or the word "prayer" and twice as often as the noun "love." The great note of Christ's work in the world, the great note of His perpetual eminence in humanity is the note of power. He was "declared to be the Son of God with power by His rising again from the dead."

We need that larger view of Christ that will not abridge or limit His power. We need His power of fearless and penetrating diagnosis of moral and spiritual need. We need that power released upon our life in larger volumes today, to break the shackles of all our old habits of acceptance of what was practicable, our habits of acquiescence in moral achievement in life, our habits of surrender to defeat and shortcoming and moral delinquency. We need to realize that there are no psychologic laws that can abridge or limit or hinder the power that raised Jesus Christ from the dead. There are no limitations around the power of God. A God who was able to conquer death by the resurrection of His son is able today to slay any foe that needs to be slain, to do any work that needs to be done, to build in our own generation the walls of the Kingdom of God upon the earth.

We need a larger thought of Christ's power, as unhindered, as

revealing the real modern need of humanity, to accomplish today the work that our day needs.

Once again we need the expansion of our thought of Christ to understand Him in the sense in which the New Testament conceived Him. It is the wonder of all time that the Holy Spirit was able to expand the mind of that generation so it could apprehend Christ. As Somerville has put it in his great book on St. Paul's conception of Christ, we need to conceive Him now more than ever in human history as the Head of all humanity.

Of course, we can say that we will shelter ourselves within the boundaries of our own nation, but we can only say it, we can never do it. We never can deny the absolute and irresistible facts of the world today. Life the whole world over is all one life now, and you can never tear the interests of the nations asunder again. Any one nation, of course, can deny itself the gains of acknowledging the facts of human life and relating itself to the rest of the world, but can never escape the penalties of that relationship, nor ever again in human history dissociate its interests, even the least of them from all the interests of mankind everywhere.

We need to pass out not only into the larger thought of Christ as the revelation of personal character and the spirit that ought to pervade human society, as the fountain of power and the revealing of God's will which He would like to achieve through man; we need to let into our lives the thought of Christ in the relationship which He sustains to you and to me, because potentially He sustains that same relationship to every man. We must lay hold on Him and let Him lay hold on us, as the light of all the world today, and interpret the character and obligations of Christian manhood in terms of thought characteristic of Christ and be ourselves the bearers of that light to all the darkened sections of the world.

The trouble of mankind today is no mere ethical trouble; it is a biological trouble. We have not the energies of life within us and we never can draw out of our tepid wills and our moral feebleness the great energies that alone can remake the world. We must tap the new Fountain of life, the great Fountain of God's own life, unsealed in the Cross and the open grave of Christ. We must take Him not only as the Light of the World and as the life of man, but we must take Him as our Head, and, because our Head, the Head of all humanity.

Christ came to be not the Head of us, one by one, in our churches, in this brotherhood alone, but He came to be the Head of all mankind. No religion of social methods, of political systems, of moral ideals, has the flexibility and the adaptation and the power to make it fit the needs of the living world. Only the personal faith, behind which lies the infinite Person, our Lord

Jesus Christ, is adaptable to the needs of all men in all lands, in all times. He is sufficient, this greater Christ, for all the world now!

But our problem is not about Christ; our problem is about ourselves. Do we conceive Him in truth or have we emptied Christ of His greatness? Have we been satisfied with some small, partial figure, when the infinite and inexhaustible Lord was calling us; have we failed Him? Are we afraid to let Him make us great? Are we so little and so content in our littleness, that we dare not pass out of it at His call, who would bid us walk with Him in the great free ranges of the unmeasured power of His Father? Are we timid to make this known to men; to go out into the world and tell men Who has the remedy for human sickness? We live today in a practically unevangelized world; and yet we have a Christ adequate for every man, and He is asking us, not do we think that He is sufficient, but how far we have fallen from being even the men that He has a right to expect us to be. Is it not time that we began now to be that kind of men; to believe in the Christ of the New Testament; today, when He laid hold upon us in our weakness and our loneliness, became our strength and our friend?

MISS ANNA T. VAN SANTVOORD

ONE OF THE members of the Board of Directors of the Missionary Review Publishing Company, Miss Anna T. Van Santvoord of New York, fell asleep in Christ on the evening of December 23rd. The loss to the REVIEW and to the missionary cause is most keenly felt as Miss Van Santvoord had, by her fidelity, her high ideals, her wise counsel and her generous gifts helped to direct the policies of the REVIEW for the past year and she had made it possible for many missionaries to receive the benefit of the monthly visits of the magazine. For many years she had been vitally interested in all forms of Christian work and was a generous supporter of missionary and benevolent enterprises.

The many devoted friends of Miss Van Santvoord have suffered an unspeakable loss, but the memory of her Christlike character and radiant life, her loving service, her sympathetic and helpful comradeship, will never pass away.

Miss Van Santvoord was the daughter of the late Commodore Van Santvoord, the founder of the Hudson River Day Line, and was an active member of the Reformed Church in America. Her many natural gifts and graces were crowned by a deep spiritual life so that all her talents were used in the service of her King and of His children. Her liberality extended her ministries not only over America but to far distant lands, so that her influence was in reality world wide.



A GLIMPSE OF THE TIBETAN TABLE LANDS AND MOUNTAIN PEAKS

Unoccupied Fields in Central Asia

BY JOHN R. MUIR, PENGSHAN HSIEN, SZCHUAN

Missionary of the China Inland Mission

GREAT CRISES produce great heroes. Now that the world war has come to an end what will become of the martial spirit that has spent itself in military campaigns? Let us hope that the spirit of service and sacrifice will manifest itself in hard and dangerous tasks undertaken for Jesus Christ. One such task that calls for volunteers is to enter those fields now without a knowledge of Christ, and none of these is more in need of pioneers than the great unevangelized stretches of Central Asia.

A glance at the map is sufficient to show that there is still much land to be possessed. Practically the whole of the mountainous region of Asia lies in utter ignorance of Christ. "This mountainous country (from 120° E. 50° N.) stretches in a south-westerly direction and is fairly continuous all the way from Manchuria (across Mongolia and Eastern Turkestan) to the

Tianshan Mountains of Turkestan.”¹ South of this is an immense depression, in places lower than sea-level and as far as the Kwenlun Mountains, where the rise commences to the level of the Tibetan Plateau. It is bounded by Kashmir on the west, India on the south, and China on the east. This enormous mountain region is to Asia what Switzerland is to Europe. From these mountains flow the great rivers which bring life to the fertile valleys of Siberia, China and India.

These mountainous wastes are not uninhabited, for men have chosen to live there. Many tribes live in Central Asia under varied conditions. There are the Tartar hordes who overran Asia and part of Europe, and the Manchus who went to China. The histories of China are full of references to the Man and the Meng, the Miao, the Yi, and the Tih—all fearsome tribes who were with difficulty kept beyond the frontiers. The Great Wall stretching across the northern boundary of China tells the story.

Not all of this territory of Central Asia is habitable. There are great deserts, as Gobi in southwestern Mongolia and Taklamakan in Eastern Turkestan. Portions of Tibet are masses of eternal snow and ice. Some districts are arid and unproductive, and many rivers flow into lakes to which there is no apparent outlet. It would not be an exaggeration to say that fifty percent of the two and one half million square miles will not support a permanent population.

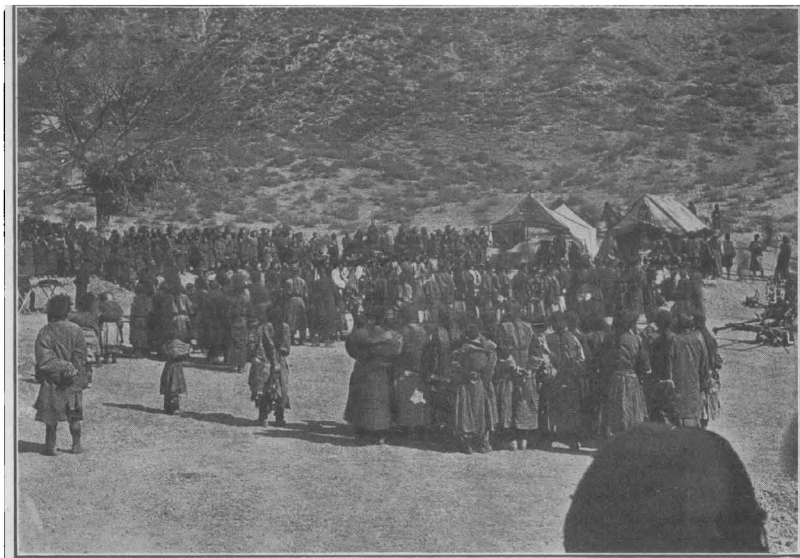
But not all of the territory is a desert. There are rolling grass-lands where the shepherd nomads of Mongolia and Tibet feed their flocks. There are well-watered valleys where the peaceful Uriankhai of northern Mongolia and the warlike Nepali and Bhutanese gather rich crops. There are centers of population where the Turki traders hold their markets. These fifteen millions of people need Christ's message of salvation.

The following countries are included in our survey:

	AREA	POPULATION
Mongolia	1,367,953 sq. miles	3,000,000
E. Turkestan	550,579 “ “	1,200,000
Tibet	463,320 “ “	6,000,000
Nepal	54,459 “ “	5,000,000
Bhutan		
	<hr/> 2,436,311 “ “	<hr/> 15,200,000

With the exception of Nepal the entire field is very sparsely populated. In some districts people may be found by the thousands while in others there are no dwellings.

¹ Quoted from “Unknown Mongolia” Carruthers.



A GATHERING OF TIBETANS AT A RELIGIOUS FESTIVAL

Whether we approach this field from the east, the west, north or south, the same difficulties confront one due to the mountains and the absence of railways. There are no easy routes to Central Asia nor will there be till we are able to travel by air. Travelers who encircle the globe in yachts and cross continents in palace cars would marvel at the slow-moving caravans of awkward looking yak, ungainly camels, or obstinate mules, that cross uninviting mountains by roads of indescribable roughness. Many of the roads reach altitudes of 17,000 feet and the average day's journey is about twenty-five miles.

There are, of course, no continuous water routes. Occasionally there is a river where light craft may go down stream over dangerous rapids. Navigable lakes are almost unknown. Therefore the saddle is the traveler's seat month after month. There are no well built highways and many of the roads are mere caravan trade routes. The traders do not stop to repair the roads and the government is indifferent or helpless. The monotony of such traveling is happily relieved by the grassy steppes on which one finds herds and flocks under the care of the shepherds; other days are passed without a sign of any human beings.

In these regions there are whole tribes of which we know little more than the name; and others still unknown in Europe and America. Missionaries, explorers and travelers have crossed and recrossed these mountains from the time of Marco Polo or of

the earliest Nestorian evangelists, but they have usually followed the main highways, so that the country to the right and left still lies in obscurity. Generally speaking, the people of Mongolia, Turkestan and Tibet have many kindred characteristics, though they may not be of kindred races. Mountain conditions have combined to produce similar types in the Tatars, Turkis and Tibetans. The people of Nepal and Bhutan though similar, have been influenced by the Aryan civilization of India.

In the main, the people of Central Asia are primitive children of nature. Their arts are among the crudest known in the world today, though they have borrowed much from their more civilized neighbors. Living much in the open air they are vigorous and athletic. Were it not for their uncleanly habits they would be healthy; but as it is, filth and immorality produce many diseases. As they have lived long under the authority of a superior government they have learned to be amenable to a degree. They are, moreover, open-minded and inclined to listen to new ideas. Being accustomed to the servitude imposed upon them by the Chinese overlords, as well as their own feudal masters, they are psychologically fitted to embrace a faith that will give them liberty. They have not yet, however, begun to realize the meaning of freedom in Christ Jesus.

The social conditions in Central Asia vary considerably according to the location, race, tribe, or religion. Most of the Mongolians and the Tibetans are nomadic shepherds, and are akin religiously. But in northern Mongolia the Uriankhai are farmers and settled in villages. The people of Turkestan are roving Mohammedan traders, following the ancient trade routes between western Asia and China. The Ghoorkhas of Nepal are a warlike race who follow agriculture for a livelihood, but ever ready for the warpath.

Mongolia may be divided into four zones:

Southern zone	Cerdos tribes, etc.	Pop. 1,000,000	Pastureland
Desert zone (Gobi)	One fourth of whole area	No pop.	Waste
Central zone	South of border ranges	Small Pop.	Pastureland
Northern zone	Uriankhai, Tartar tribes	2/3 of Population	

Most of the country is pasture or desert. Recently a British traveler, Douglas Carruthers, has given us additional light on northern Mongolia, and has introduced us to the interesting peoples of that region. He says that two-thirds of the Mongolians live in the northern zone, so that if our previous estimate of 3,000,000 for Mongolia accounts chiefly for the southern tribes, the total number may be considerably larger.

In this part of "unknown Mongolia" are to be found the remains of those Tartar tribes which once overran the world. Kublai Khan almost accomplished what Napoleon and others have sought to do. With his capital in a remote corner of Mongolia,

where once his ancestors dwelt in humble tents, he fixed his magnificent court from whence he ruled the world. The children of his shepherd warriors still live there, but the world is unknown to them and they are unknown to the world. To the northward beyond the ranges of the plateau in the upper basin of Siberia's great River, Yenisei, are people called Uriankhai and Kalmuk. They are still nominally a part of Mongolia, although under a strong Russian influence.

Eastern Turkestan is called by the Chinese Sinkiang, and is sometimes also called Chinese Turkestan. In common with Mongolia, Manchuria and Tibet it has been a dependency of China. It was not one of the provinces but a subject territory. Eastern Turkestan, the most western of China's territories, is divided into three zones:

Southern	Kashgaria	Mohammedan
Central	Taklamakan	Desert
Northern	Zungaria	Mohammedan

In Kashgaria nine-tenths of the people are said to be Sarts, or villagers of mixed Turki extraction. Of the remainder only a very small percentage are of Chinese blood, although the country is ruled by Chinese. Zungaria shows a great admixture of tribes, including Mongolians and Tibetans.

In Tibet we find similar conditions without the vast desert areas, such as are found in Mongolia and Turkestan. The country is divided into several main divisions:

North East	Kokonor	Pastureland
South East	Khams	Pasture and farming
South Central	Tsang	" " "
Western	Ngari	Pastureland

Between these, and among them, are the waste places. No part of Tibet is under 10,000 ft. in altitude and the average is between 12,000 and 14,000 ft. The people consequently live in the lower valleys, but in summer the nomads may be found on the higher steppes wherever they find pasturage.

Many of the social conditions of Tibet are found in the other regions of Central Asia. Practically none of the Chinese going into these territories take Chinese wives with them. The result is temporary marriages, with abandonment of wife and children when a change of location becomes necessary. Mohammedans of Kashgaria and the Mongolians and Tibetans live very immoral lives. Polyandry, such as exists in Tibet, is not so much a system of conjugal relationship as the result of utter lack of restraint in sex relations.

This custom gives woman a unique position in the household. Her male associates come and go. They may be brothers of a family, or Chinese traders or more transient visitors. She always represents the "home," such as it is, and as such is the "head of the house." The children born under such conditions live no better than their elders. Virtue according to Chinese standards is unknown, and youth is blighted early.

While much of the population is nomadic and moves about as shepherds, or traders, small communities are found in places where more permanent abodes are possible. The nomads have their centers where all gather for mutual protection and assistance during the winter months. They generally live in tents, even in these temporary villages. A Chinese generally builds a house and even the frontier guards and minor military officers live in block houses. Where traders congregate, especially if they are Chinese, shops are built which grow into "streets." These centers are found everywhere. More permanent villages are found where mountain streams permit irrigation. The fields become very productive and as many farmers as possible locate in the surrounding valleys.

Two religious systems are found among these tribes. In Turkestan the people are Sunni Mohammedans and show the characteristics of the Moslems of other lands. Their worship of the "one true God" is incompatible with the lives they live in public and in private. They are very bigoted and cannot readily be turned from their errors.

Mongolia, Tibet and Bhutan are solidly Lamaistic. This system, recognized now as distinct from Buddhism, has spread over Central Asia and has resisted the encroachments of Indian, Chinese and Mohammedan cults. Many Buddhist ideas are found in Lamaism, but it is difficult to tell where they originated.

Lamaism is a system built upon an original Animism that was probably indigenous to Tibet or to Mongolia. It recognizes the direct influence of spirits which do good or evil to those they love or hate. Sacrifice and devotion are required to ward off evil and to secure favorable ministrations from the demons. Even the Mohammedanism of Turkestan has not freed the Sarts from this demon-worship, nor has the Buddhism adopted from India done more for the Tibetans and Mongolians.

The lamas may have taken their belief in transmigration of the soul from the Buddhists, or Gautama may have learned much of his philosophy from Tibetans.

The Tibetans are essentially a religious people, but as so often happens among Orientals, religion and virtue are not synonymous. From dawn till dark the Tibetan cultivates religious habits. His belief in the supernatural is profound, and he wor-



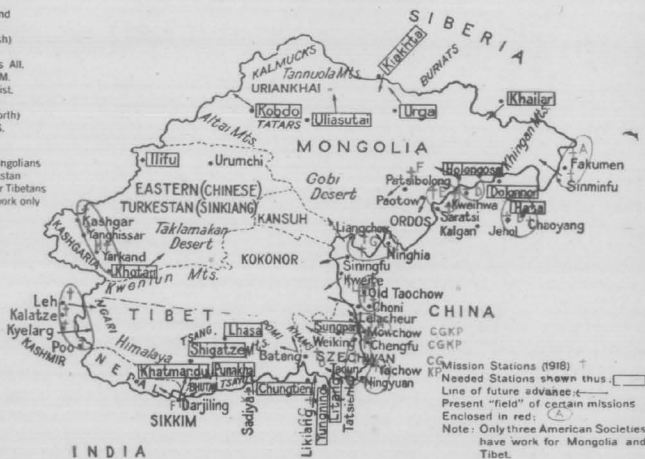
ASIA

The black denotes the portion of unevangelized territory treated in the article. It is almost entirely without missionaries.

A PORTION OF UNEVANGELIZED CENTRAL ASIA

- A Irish Pres. M.
- B Plymouth Brethren
- C B. and F. B. S.
- D Swedish Mongolian M.
- E Swedish Alliance (C.I.M.)
- F Scandinavian Alliance
- G China Inland M.
- H Svenska Missionsförbundet
- I Moravians
- J Church of Scotland
- K Northern Baptist
- L Pentecostal (British)
- M Ch. Missionary
- N Christian and Miss. Ali.
- O Foreign Christian M.
- P Canadian Methodist
- Friends
- Methodist Ep. (North)
- Am. Baptist F.M.S.

C, D, E, F. Work for Mongolians
 G, H. Work for Turkenstan
 I, J, K, L, M, D. Work for Tibetans
 A, B, N, P. Chinese work only



ships everything in heaven and earth. The forces of nature and the powers of reproduction are worshipped and figures to represent such are made for idols. As a final pinnacle to their elaborate system they have deified men who are supposed to be possessed with the spirits of deities that pass from one generation to another. The Tatar Lama is the greatest of these "divine" beings, but there are scores of others, called hutukehtu throughout the lamaseries of Tibet and Mongolia.

The lamasery, or monastery, is generally the center of every large settlement. Fully thirty per cent of the men of Tibet are priests. They control everything from finance to religion. The circumstance which has brought the former world conquering Mongolians to their present position of inactivity and poverty is the religion of the lamas. It has robbed men of all independence, and sooner or later all the fruit of their labors finds a resting place in some huge religious institution.

Bhutan has now been reestablished as a kingdom with a recognized king. Nepal has had her Maharajah and has learned readily from India, but has not permitted the missionary to become established there. Under the Republic all that the changes may mean for China's territories no one at present can tell.

Since the establishment of the Chinese Republic the Mongolians and Tibetans have demanded autonomy, claiming that they were subjects only of the Manchus. Contiguous foreign countries will probably welcome the principle of autonomy throughout Central Asia, using these smaller kingdoms as "buffer states" between themselves and China. Stable governments will be infinitely better than the old tribal systems, and foreigners will be treated with more consideration.

Large parts of Central Asia are still inaccessible to us. Into these forbidden districts the missionaries of many societies have attempted to enter during past years. The reasons for failure are many, but none of them ought to be sufficient to keep the Gospel out entirely. Isolation, scarcity of supplies, hard traveling, rough living—these are to be expected.



A TYPICAL, TIBETAN

The following societies are now most directly interested in Central Asia. With the exception of one station in Turkestan, at Urumchi (Tihwafu), all of the other occupied places are on the borders.

I IN MONGOLIA

<i>Society</i>	<i>Nationality</i>	<i>Station</i>	<i>Workers</i>
Scandinavian Alliance	American	Patsibolong	2 Married
Swedish Mongolian Mission	Swedish	Halong Osso	2 (?)
British and Foreign Bible Soc.	British	Kalong	3

ADJACENT TO MONGOLIA

The Brethren	British	{ Jehol	?
		{ Pakow	?
		{ Tuchiaopu	?
Irish Presbyterian	British	Manchuria	2
Swedish Alliance (C. I. M.)	Swedish	North Shansi	3

II IN TURKESTAN

Swenska Mission	Swedish	{ Kashgar	6
		{ Jarkend	6
		{ Jengi-Hessar	1
		{ Hancheng	3
China Inland Mission	International	Urumchi	2

III WORK FOR TIBETANS, IN INDIA

Moravian Mission	International	{ Leh	
		{ (Kashmir)	10
		{ Kyelang	1
		{ Poo	1
		{ Kalatse	1
Scotch Presbyterian	British	Kalimpong	1
Scotch Presbyterian	"	Darjeeling	2
Scandinavian Alliance	American	Kalimpong	?
Sikkim Mission	Independent	"	1

WORK FOR TIBETANS, IN CHINA

• Christian and Miss. Alliance	American	Taochow	
		(Kansuh)	7
Pentecostal Mission	British	{ Kweitch	
		{ (Kansuh)	2
		{ Likiang	
		{ (Yunnan)	4
China Inland Mission	International	T'chienlu	
		(Szechuan)	4
Christian (Disciples) Mission	American	Weikiu	2
		Batang	10

Other societies located near Tibet, but having no work among Tibetans, are the Church Missionary Society (India and West China), the American Baptists (Burma), the American Methodists

(India), the Canadian Methodist (India) and the British and Foreign Bible Societies (itinerant workers.)

In Napal and Bhutan, no direct missionary work is being done by foreigners, but various societies located in India near the borders of these lands are working through native Christians. Traveling missionaries also come in contact with some of these peoples.

Work has been developed by ten or twelve societies that are now in a position to push their work farther afield. There are other smaller societies and some organizations interested in work among the Chinese and Indians who could take a share of this neglected work, and would make

it necessary for any new organizations to enter the field. But if the Lord cannot induce His servants already equipped to enter the new fields it may become necessary for Him to create a new force which will accomplish His purpose. His work *must* be done.

All of the workers interested in the Tibetans agree that there has been as yet no decided movement among them toward the Gospel. The Christian and Missionary Alliance of the East report that only about six or eight Tibetans have been baptized in the last nearly twenty years, but the missionaries have gained a standing and influence among them which cannot be estimated. Prejudice and hatred have given way to friendship and confidence. The Moravians on the western side of Tibet report that the great hindrance to the work lies in the fact that Buddhism (Lamaism) seems to have dulled the conscience of the people, so that an actual sense of sin seems scarcely to be present; and therefore they have no desire for God's pardoning grace.

Influences have, however, gone forth from all the stations on Central Asia. Gospels and tracts have been distributed and some of the people who live on the borders or have traveled into China, India and Persia have heard the wonderful news of salvation.

The plans of the Svenska Missionförbundet in Turkestan may be highly commended. One of their workers writes: "When our mission first occupied this field it was with the intention of establishing a long line of stations straight through Asia



A TYPICAL TIBETAN PRIEST

from Tiflis, along the Trans-Caspian Railway, and so farther east along the main road from Kashgar to China proper." These plans have been simplified till now they have four well developed stations and contemplate entering a fifth. No less admirable is the good work done by the Moravians in western Tibet. But in spite of the large and more spectacular calls from other fields they have carried on their Tibetan work with admirable courage.

The work carried on by the societies interested in Central Asia should be extended. Arrows on the map show the anticipated line of advance of each one of these societies. Only lack of workers and funds prevents most of them from meeting the demands. A far more difficult task is to point out the districts in which there are no workers at present. These are indicated by a ring around the name of the district tribe, or center where work might be started. The governments of Bhutan, Nepal and Tibet should be prevailed upon to allow missionaries to reside within their borders. Some possible locations for stations are:

<i>Neglected Country</i>	<i>Area for location</i>	<i>Stations Suggested</i>
Mongolia	Heilungkiang, Manchuria	Khailor
"	Eastern Mongolia	Urga
"	Siberia (for Buriats)	Kiakhta
"	Western Mongolia	Uliassutai
"	"	Kobdo
"	North Mongolia	Uriankhai
"	"	Kalmuks
Turkestan	Northwest Sinkiang	Ilifu (Kuldja)
Tibet	Kansuh, China	Hsiningfu
"	Szechuan, China	Sungpan
"	"	Mowkung
"	"	Ningyüan fu
"	Assam (Burma)	Sadiya
"	North India	Darjerling
"	Western Tibet (Ngari)	Gartok
Nepal	Nepal	Khatmandu
"	"	Gurkha
Bhutan	Bhutan	Punakha

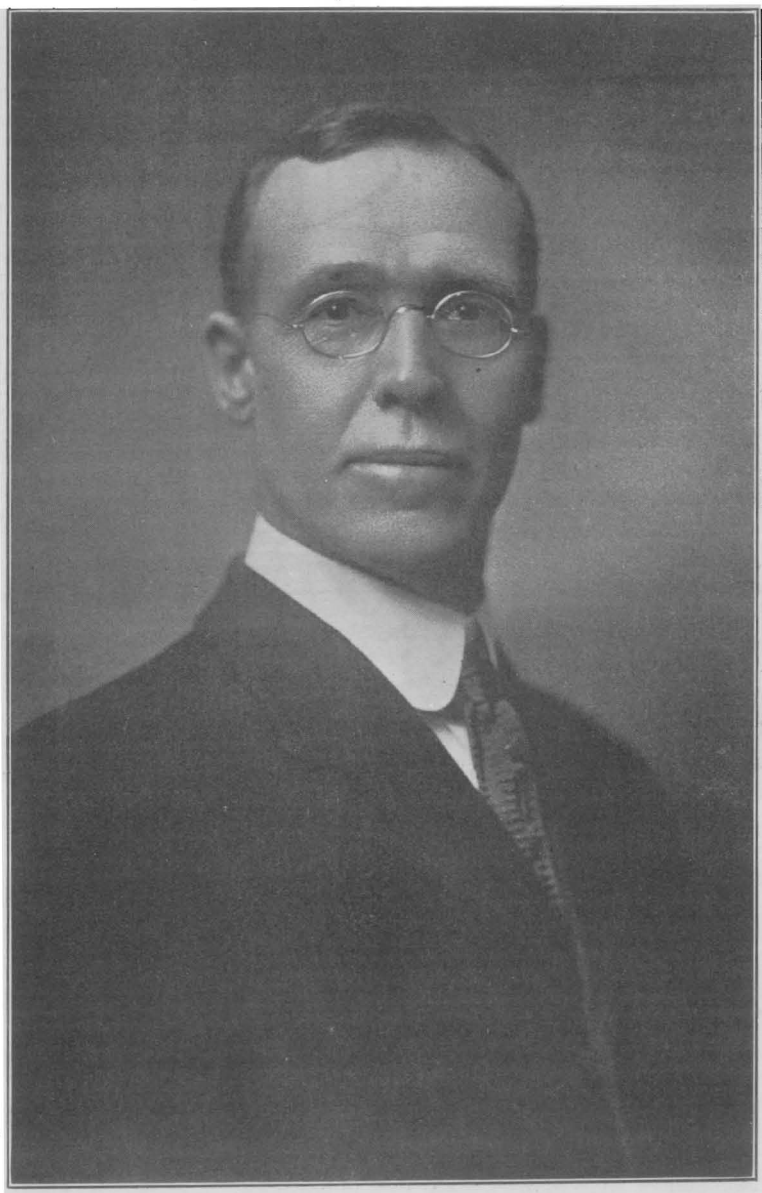
The immediate need is for a new and deeper interest among God's people for the evangelization of Central Asia. There is a large unoccupied area and an opportunity, accompanied by the most strenuously adverse circumstances. To take advantage of such opportunities as are now presented, men and women must be willing to devote themselves to the accomplishment of these great tasks; and others at home must be ready to consecrate their money to support the work. Above all there is the need of prayer to the "Lord of the harvest to send forth laborers into His harvest;" and that He will open the way and manifest His power by spiritual signs and wonders.



TIBETAN PRIESTS BLOWING TRUMPETS (15 FT. LONG) AT ANNUAL FESTIVAL

SOME REFERENCE BOOKS ON CENTRAL ASIA

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REV. WILLIAM CLIFTON DODD, D. D.

William Clifton Dodd, Apostle to the Tai

BY PAUL M. HINKHOUSE, NEW YORK

IN THIS twentieth century, with the missionary movement gaining momentum, and looking back over a century of ever-expanding, successful missionary activity, we are apt to think of pioneers as in the distant past.

One of the missionary pioneers of recent years was Dr. William Clifton Dodd. For about thirty-three years, in far-flung out-stations, hundreds of miles from the fringe of civilization, he labored among the representatives of the great Tai race, first in Siam, then in Burma, then again in Siam. Finally, after twenty years of yearning and pleading, he was permitted to labor, for one short year, in the newly opened station of Chieng Rung, China. He was in every sense a *great* missionary, looking forward and pressing onward, not backward, full of great plans for the future, expecting great things from God and ready to attempt great things for Him. He built well on the foundation of others, but with that he was not content. He saw rich harvests in regions beyond and he longed to preach Christ to the millions of unreached Tai.

The missionaries of today are building on the foundation of the pioneers who have gone before. Starting from central points, missionaries, year by year, have established new stations and have lengthened the frontier of missionary activity. Out-stations a few days journey from the nearest station are formed as opportunities and workers permit.

Who and where are the Tai? The Siamese call their country, "Muang Tai" or "The Land of the Free." The word "Tai" means free and is taken by a race which is of equal antiquity with the Chinese. If we may trust ancient Chinese records as containing even the outlines of veritable history, it is found that the Tai race is mentioned as living in the western part of Szechuan Province, China, as early as 2200 B. C. The inference is that the Chinese found the Tai in China when the former first came into the country, some twenty-three centuries B. C. The pressing hordes of Chinese pushed the Tai farther and farther south. When they reached the region now included in the southern provinces of China, and northern Burma and Siam, they set up a Tai kingdom in 629 A. D. which lasted for over six hundred years. This was overthrown when the Mongols under Kublai Khan conquered Tai and Chinese alike, in 1234 A. D.

Since their defeat by Kublai Khan, the Tai have not been

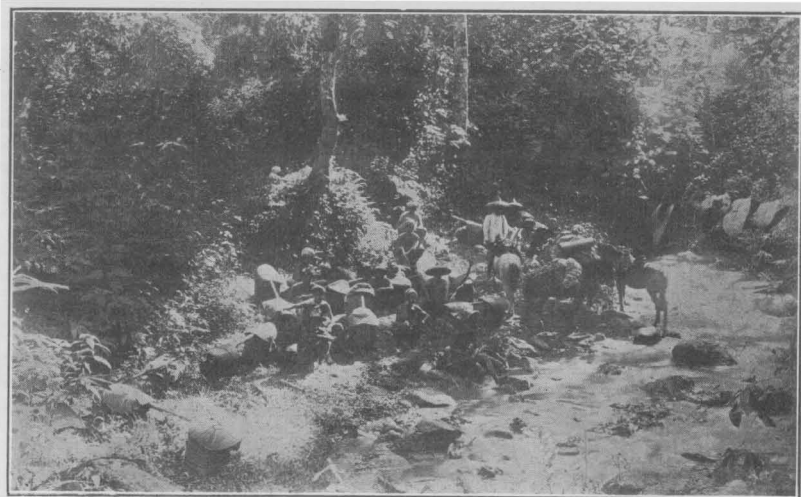


SAM TOW A MOUNTAIN VILLAGE, CHEUNG TUNG

regnant in any part of China, but they have had flourishing kingdoms in regions to the south. Those living in China have not lost their language or customs and the Tai language is spoken with dialectic differences by more than twenty million people. In round numbers, Siam furnishes about eight million, China from seven to ten million, French Tonkin two million and Burma a million and a half.

The Tai are of Mongolian origin and closely resemble the Chinese of Kwangtung and Kwangsi in appearance. They are even more agricultural than the Chinese. There is not the assumed superiority over foreign races which the Chinese had in the early days of their contact with the Occident, and the entire race has shown itself open and receptive. There is every reason to believe that they are undeveloped rather than decadent. The Tai are among the few primitive races left in the world, and as such were singled out for special attention by the Missionary Conference at Edinburgh in 1910.

In sending its representatives seventeen days from its northernmost station to begin work in a new field and in another country, the North Siam Mission of the Presbyterian Church in the U. S. A. made a pioneer move. When Dr. W. Clifton Dodd and Dr. C. W. Mason pushed their way into the great province of Yunnan in southwestern China to carry the message of Christ to the unreached millions of the Tai race, they were making missionary history. One cannot but feel humbled, when he reads the letter from Dr. Mason telling of the first Communion Service in that newly organized station, submerged in the darkness, ignorance and



TOURING IN NORTHERN SIAM—REST BY THE WAYSIDE

superstition of an Oriental jungle, and then ponders but a moment upon the courage which Christ instils into the hearts of His missionaries.

Under date of Jan. 29, 1919, Dr. Mason writes:

"We had our first Communion Service and there were four adult baptisms, so you see we are already beginning to see results from the seed sowing. As you remember, Dr. McGilvary first sowed seed here twenty-six years ago. Then Dr. Dodd had made several tours through this region. * * *

"I feel that Sunday, January 19, 1919, is such an historical day that I will take time to describe it to you in some detail. In January Mr. Beebe gave refuge to an old couple who were accused of witchcraft. I have never seen a man who seemed more sincere than this old man. He and his wife were the first two baptized here. Then two of the illiterate Tai boys of Yunnan province were also baptized, making four. These two boys have been believers for over five years but have had no one to teach them in their own language. Counting ourselves, there were sixteen that partook of the Lord's Table. And it was a very solemn occasion, for the very presence of the Holy Spirit could be felt. We all felt that surely Dr. McGilvary must be permitted to be with us on this occasion in spirit, as he so much desired to see the Gospel given to the Tai wherever they are found."

Dr. Dodd was a man of vision. After spending his early life on an Iowa farm, he was graduated from Parsons College in 1883 and from McCormick Theological Seminary in 1886. A college and seminary classmate and a life long friend of Dr. Dodd writes:

"We recognized him as our superior along intellectual and spiritual lines. We felt that he had a superior personality and were confident that in the future he would hold a much larger place than any of us. In this judgment we were not disappointed. * * *

"On his way to Siam, he wrote a brilliant series of letters for the *Mid-Continent*, published in St. Louis. But once on the field he became absorbed in his work and his facile pen was laid aside except for things which had to do with his work for his chosen people—the Tai race. For thirty-three years he was permitted to labor with a consuming zeal and an outstanding ability which put his name to the fore of the American missionary force of the twentieth century. He was by nature and desire a missionary of the pioneer type * * * and thus stands related to them as Livingstone to Africa, Judson to Burma, Morrison to China, Underwood to Korea and Hepburn to Japan."

Dr. Dodd reached Chieng Mai, the center of the North Siam Mission (formerly known as the Laos Mission) on February 17, 1887, and expressed a preference for work along the line of a Training School for Christian workers.

About four months after his arrival in Siam Dr. Dodd wrote his impressions following his first missionary tour with Dr. McGilvary.

"We arrived at the first station about the middle of the afternoon, and before bed time held religious conversation with as many enquirers as time would permit. * * * Our 'outward and ordinary means' of attracting an audience were a watch, two mariners' compasses, a magnifying glass, a stereoscope with an assortment of views and a violin. * * *

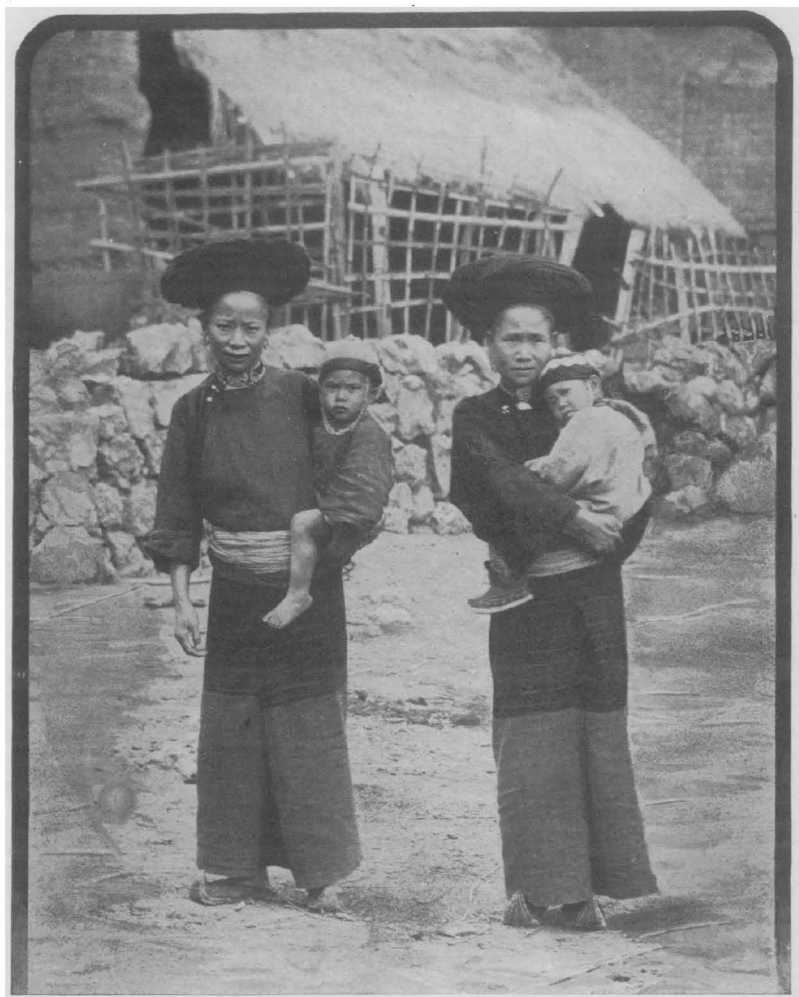
"The religious attitude of the people was a revelation to the newly arrived missionary and doubtless would be to most of God's people in the United States. Nearly all these people had heard of the 'religion of the great God' but had never been visited by a missionary. * * * But their reception was marvellous * * * Without exception these Buddhists confessed at the outset, or were brought to concede, the immeasurable superiority of Christianity.

"The results we cannot measure. We were absent about two weeks. Religious service or conversations were held in more than twenty homes, and in some of these several times. Audiences varied from a single enquirer to fifty. Thus hundreds heard the Gospel for the first time."

The Training School which Dr. Dodd organized was such an important part of his early work that when he was transferred to the Lampun station, south of Chieng Mai, the school was moved with him and some twenty students accompanied him. He early showed great facility in the use of the language and his trips into the country districts were always used as opportunities of getting a foundation in the dialectic differences so common in the language of that country. By 1894, the Training School had grown to fifty students and Dr. McGilvary wrote:

"The year of our absence had been almost a banner year as regards successful evangelistic work. Mr. Dodd's Training School had furnished a larger number of fairly well prepared evangelists than we had ever had before. Between forty and fifty of these had been actually at work on the field for longer or shorter periods during the year and their work was very successful."

In February, 1888, Dr. Dodd was one of a party of three who investigated the feasibility of starting a station at Chieng Rai,



TWO PRINCESSES AND THEIR BABIES IN MUANG LAAM

in the extreme north of Siam, about ten day's journey by caravan from Chiang Mai. The Chiang Rai station was not opened until seven or eight years later, but he had received his first great vision of the shepherdless sheep beyond. Dr. McGilvary who always had before him the vision of future work among the Tai of Burma, French Indo-China, and southern China, wrote that this station was founded "in the conviction that it would prove a stepping stone to the large northern section of the Tai race, established in territory which is now English, French and Chinese." Dr.

Dodd in due time was permitted to open the Chieng Rai station and from it, as a center, toured all the great section visualized by Dr. McGilvary.

The work of the missionary in Siam is essentially one of touring and teaching. Conscious that missionaries are but passing helpers and that the work of evangelization must in its finality be done by native workers, Dr. Dodd's efforts were along the line of teaching. At the same time he used his great literary ability to put Christian literature into native dialects.

He felt that if the people were to be adequately reached, they must have a teacher closer to them than one who could come but once a year. He saw from his frequent tours among the Tai outside the borders of Siam, that the Siam missionaries had a distinct and very definite problem in presenting the Gospel to the millions of unreached Tai, for they were the only ones who had any knowledge of the Tai language. For a time he was located at the station of Keng Tung in Burma, and when that was closed he returned to Chieng Rai, more than ever convinced that the responsibility for the Tai could not be shirked. He had the vision of the whole Gospel to the whole Tai people and in one of his letters pleading for permission to advance, he says, "Millions who have grown very dear to us hang upon your decision and action."

In order to determine the strength and location of the Tai race in South China and elsewhere, he made a tour in 1910 which lasted for five and one-half months. As a result, he proved what he had long believed that within a territory nearly half as large as the United States east of the Mississippi, the predominant element in the population was Tai and that no mission was working among them.

The report of his tour reads like pages from a vivid romance. Though a man of great physical vigor, Dr. Dodd was attacked by muscular rheumatism and when his pony was unable to carry him up the mountains he had to drag his left leg painfully after the other; and night after night he made his way into camp almost exhausted. Like Paul, he was in journeyings often and in perils often.

Nothing touched him so greatly on the entire trip as the faithfulness of the Siamese cook he had brought with him from Chieng Mai and who accompanied him during his entire journey.

"Ai Fu kept faithful all the way with me—not a grouch or a grumble. Much as I loved and respected the great historic Tai race before, I confess that my appreciation of them as a people was heightened by this day-by-day, wilderness contact with Ai Fu. When all the others, after faithful service, had gone back to their homes and rice fields, my heart was touched in our morning and evening devotions together, when Ai Fu would say, 'We two servants of God.' God bless the dear fellow! What

possibilities of fortitude, faithfulness and fervor in a race which has produced a man like that!"

The problem which Dr. Dodd saw before him was one that would tax the strongest hearted. He wrote, "A field 400,000 square miles in area, a population between twelve and sixteen million, a common language, a race with a history over forty-one centuries old, and still a growing people, a race strategically related to three great world powers (England, France and China) and interrelated with the destinies of nearly a half billion Asiatic neighbors, a race providentially endowed and shaped and conserved, so that even the Providence which has rendered the field difficult to be manned with mission workers has also served to preserve



A BIG BAZAR SCENE IN KENG TUNG, NEAR SITE OF A PROPOSED MISSION CHAPEL

this great race free from the vices of the Occident, the most receptive of Buddhist peoples, a people one cannot help but love—this is the groundwork of the task."

The strenuous trip of 1910 was taken on his way home from Siam for his furlough. At home he plead for permission to open a new station among the people whom he had so much at heart. He plead as if for his life, and returned to Siam heavy hearted because the time did not seem opportune. One wonders what might have been accomplished had his work started then. But his last term spent in the station of Chieng Rai was a preparation for the opportunity which he felt must soon be realized by the Church at home. He made frequent tours into the region, earnestly preaching the Gospel and gathering the enquirers into temporary

training schools, always longing for the time to come when he might be as one with them rather than a traveler from a far land. He improved every opportunity to secure information about the dialects of the great race he wanted to help. He had a larger first-hand knowledge of the field and probably knew more concerning the language, history and customs of the Tai race than any other man.

During his furlough of 1917, the long expected advance into the Tai region of China became a reality. He was to return to the field of his choice and he went back to the field light in heart at the thought of spending his future years of usefulness among the Tai of Yunnan. On his way to the field he widened his contact with the missionaries in China and enlisted their support for the work. Being delayed for three months by the monsoon, he spent that time with the missionaries of the China Inland Mission in the north of Yunnan. Fourteen Tai families in that region had been converted through the medium of the Chinese language, but the Tai of that region clamored for hymns and literature in their own language. He immediately set to work, securing a vocabulary from the people and before long he had mastered the dialectic differences. While Mrs. Dodd taught a school for young Tai women, Dr. Dodd wrote the first book that had ever been written in that dialect, using the written character of North Siam. With the aid of a manifolding machine an edition of three hundred copies was printed.

No sooner had he reached Chieng Rung, than the need of work in other places appeared to him. He wrote:

"If the Lord keeps us here the rest of our lives, we shall stay contentedly. The evangelistic opportunity is immense—practically unbounded. But we feel called to promote other stations for the as yet unreached millions of Tai. We are six days from a telegraph office here and our recently established post office is very irregular as to its service. Our two families are over half a month distant from another medical family. We live in temporary houses—the best obtainable with funds provided and the men and material available. Our lives are exceedingly primitive and isolated. When we think of the work we ought to be doing for the Tai elsewhere, we feel that we are in a pocket."

Shortly after his arrival at Chieng Rung he once more commenced his touring among the groups he had previously organized. He started January 25, 1919, and wrote that his Tai boys and one of the evangelists became very interested in visiting some Tai Yah villages. The villagers were shy and suspicious at first, but the boys seemed to win them over to confidence and friendship. Comfort was brought to a bereaved father and mother who had recently lost an only son. This son had carried Christian literature around with him everywhere, and had tried to get them to come into the Christian faith with him.

The Tai people are in the main animists. A great many of them are nominal Buddhists, but spirit worship and belief in spirits causes them great concern. The population is chiefly rural and there is a simplicity of character and life which one would naturally expect from such people. The Tai are all their lives in bondage to the fear of demons—spirits of the family, of the earth and sky, of fire and water, or rock and forest, of the teacher, of the home, of the village and of the whole land. They have a universal love for flowers, music and hospitality and have great respect for women.

Of the hold that spirits have upon the people, Dr. Dodd wrote:

"We have peculiar hindrances to the spread of the Gospel. Only yesterday, I was soundly berated for not 'binding' the witch-spirit of one of our Christians. It transpired today that the heathen believe that we are Great-Demon Media: that I could, by incantation, have invoked and secured the services of a great demon who would have restrained the witch-spirit of the Christian old lady which was tormenting a young woman whom they brought to the old lady's house and who was suffering from fever. And the heathen were indignant because I refused to entertain the charge against our Christian woman and did not do anything to secure her victim against her witchery.

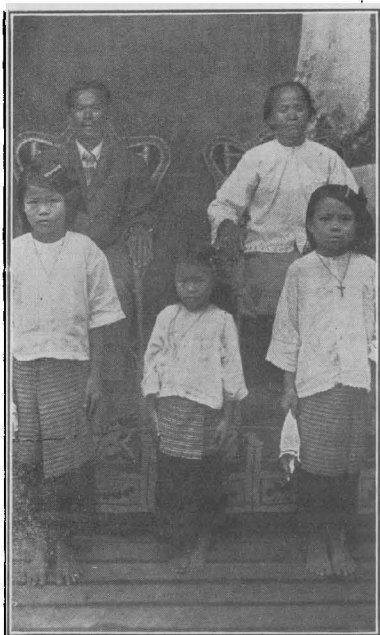
"People in this region are apparently more ready to listen than people in Siam. But to listen is one thing; to believe and accept another. The Lü tribe, whose capital is Chieng Rung are very loyal to those whom they love and 'good haters' of those who cross them unintentionally. And Satan has blinded their eyes for so many generations. Only the Holy Spirit can deliver them from the foul spirits. God has set before us an open door and there are many adversaries."

The last letter received from Dr. Dodd, dated Aug. 26, 1919, shows that he felt his work was drawing to a close and, like Paul of old, he spent much time in writing from the jungle prison. He challenges the Christian Church as he pleads for workers, in order that the gains already made may be consolidated. At the same time he characteristically planned for further enlargement of the field, for more stations, for permanent stations and for closer contact and cooperation with the missions of Yunnan. He believed that the best thing he could do in the remaining time was to put as much of Christian literature into form for use among the yet untouched millions of non-Buddhist Tai as possible. He put the Apostle's Creed and John 14: 1-7 into prose form and composed in rhyme a form for a morning prayer and grace at meals. He also translated the Ten Commandments in full.

For the use of the China Inland Mission, the Pentecostal Missionary Union, the Christian and Missionary Alliance, and the Presbyterian Mission, Dr. Dodd felt a great need for literature to instruct the converts among the Tai of Yunnan, Kwangsi (and possibly Kweichow) and the non-Buddhist portions

of the Tai in French territory. He was then the only man in the world who could create that literature. He kept up evening classes twice weekly, preached on Sabbath and directed the four evangelists during the week. But he felt that it was most important for him to stay as long as possible in the Chinese Tai field in order that he might do all he could toward that literature for the unreached millions of non-Buddhist Tai.

Dr. Dodd was an inveterate tourer. Being anxious to reach as many of the Tai people as possible, he spent nearly half his time on the field in missionary work away from his home station. He did not like to use the word "field" with reference to the territory assigned to him, but always spoke of it as a "circle," and his efforts to expand this "circle" led him on and on.



A CHRISTIAN FAMILY IN CHIENG RAI

By caravan and by crude native boats, by chair and by elephant, by horse and by mule and by bicycle and on foot, he covered much territory in the unknown jungle. Delays in reaching destinations were not a source of irritation to him for when he was held back by high water, by reports of robbers, or by sickness, he took the opportunity to start work in the untouched villages in which he rested. One Sunday seven or eight men, strangers, came into the little church service that was being held in a jungle village. When the offering was taken they were passed by, but each rose in turn, came forward and with a native obeisance dropped in his coin. When questioned why they as strangers and Buddhists should make an offering at a Christian service, the oldest of the party answered by opening a small parcel

and taking out several portions of Scriptures which had been given to him by Dr. Dodd on a journey two years before.

Dr. C. W. Mason wrote that on October 9, Dr Dodd showed signs of acute peritonitis and it was decided to perform a colostomy operation. This was done in order to give the patient some relief. He rallied from the operation but soon suffered a relapse and passed away on October 18, 1919.

Stewardship and Redemption

BY REV. EDWIN M. POTEAT, D. D., BROOKLINE, MASS.

THERE IS an interpretation of stewardship which lays the obligation upon all—non-Christian as well as Christian. If only one acknowledge God, life itself must be conceived as a trust from Him. The other alternative is atheism; the atheism which sees only self and selfish interests and which has held the field for generations with its smug and comfortable dogmatism; “What’s mine is my own, and I’ll do what I please with it.”

The argument in reply to this atheism of selfishness has in recent years grown to great volume and cogency, and it has carried conviction to wide circles and through high ranges of intelligence. The selfish capitalist is doubtless still with us, but he has seen a great light. Generally speaking he knows perfectly well that wealth must serve society or society will confiscate it. Industry is a form of social service, not a device for private gain. The factory must help men; this is its primary function. To conceive it as a means of piling up dividends to be hoarded in miserly selfishness or to be squandered in enervating luxuries is to acknowledge that one is hopelessly behind the times.

The appeal rings through the halls of Legislation:

“Public office is a public trust.”

It rings through Commerce:

“The only justification of profits is service.”

It rings through Industry:

“The surplus for the Common Good.”

The struggles of the present hour are struggles incident to the rearrangement of our total life in conformity with these principles; they are the birth pangs of a new social order in which, when it arrives, the love of money will be acknowledged to be a root of all kinds of evil, and in which the ambition to be rich will be displaced by the ambition to serve. Worth will no longer be estimated in terms of money but in terms of helpfulness, as when a young woman said: “I would rather marry a man who was worth a million and didn’t have a cent than to marry a man who had a million and wasn’t worth a cent.”

All this is part of the social philosophy now already widely current and sure to win its way everywhere. This appears to be what John Galsworthy means when he says: “Education is the most sacred concern, indeed the only hope of a nation.” People of education see that cooperation is necessary to social order and well-being; that in a society as complicated as ours, dependent as it is on a vast machinery of cooperation, a spirit

of cooperation on the part of all is essential. As Henry Adams put it: "The world becomes daily a vast powder plant, a power house of stupendous forces wherein a few selfish fools may at any moment bring on irretrievable disaster." Invoking the aid of science, we may organize what Henry M. Alden called a sociological millenium, a perfect ethical system of adjustments, so beautiful in its proportion as to counterfeit the effects of Grace, deceiving even the elect.

One is loath to point out the defects, the inevitable inefficiency of such a scheme. But at its best, it is only an educated selfishness which is enthroned over this artificially constructed commonwealth. The most enlightened self-interest is inadequate for the task of conceiving and building a permanent society, precisely for the reason that selfishness is not made unselfishness by being refined. Accordingly the best social order it can build waits only a supreme test, when, lo! its most loyal citizens will desert the state in concern for self, and then the deluge!

This does not mean that it is useless to teach stewardship, the stewardship of life—with all its powers and resources—in the most general way. It is in every way important to say that all men are trustees on behalf of their fellows of whatever capacities they possess. The more generally this view of life is adopted the better. It will prepare us for the revelation, already plain to many, that every program of social reconstruction waits for a *certain kind of person*; and it will open the way for a new proclamation of Christianity, whose main task and achievement is the reproduction of the Jesus type of man all round the globe.

THE REALM OF REDEMPTION

Here we pass into a wholly new realm, the realm of the redeemed, the twice-born, the children of the Spirit. Indeed these two words may stand for the two realms—*Enlightenment* and *Redemption*. There is here no intimation that enlightenment is antithetic to redemption or that redemption is antithetic to enlightenment. But from the point of view of Christianity redemption is fundamental, primary; enlightenment is superficial, secondary. Gautama, Voltaire, Goethe; Paul, Augustine, Bunyan—these two groups of names will serve to point the contrast, and they enable us to see the contention of Christianity that not education (a la Galsworthy) but the absolute salvation achieved for men by our Lord Jesus Christ is the only hope of the nation and of the world. It is this because it provides for and secures the type of person we now see we must have if society is not to dissolve in a ruck and welter of putrescent selfishness.

No one who knows the history of the vernacular schools in the

Western world will need to be reminded that Christianity has been a nursing mother to education; nor will need to be told that there is no conflict between the truth of religion and the truth of science. It remains true that men who have been saved by faith in the forgiveness of sins through our Lord Jesus Christ, and who have accepted the will of God as the law of their life—even without the enlightenment of the schools—such men know the ultimate secret of unselfish service; and no matter what the provocation they always stop short of rebellion against the will of God, and so also short of the violation of the rights of others. Thus restrained by grace from violence against others, they are constrained by grace to serve others; and this is to the ends of the earth.

Christianity predicates and produces this difference in persons irrespective of all other disciplines whatsoever. It bases its program on the saved man, in whom self-interest has been slain, but who is alive forevermore. Egoism crucified, he lives in Him who died and rose again. His heart trembles and is enlarged with an immeasurable gratitude for this gift of new life, and what is impossible to the natural man—*pure disinterestedness*—is natural to him, now that Christ lives in him to renew, to energize, to direct.

At the Cross—the symbol of death—he passed out of death into life, and there learned the law of the new Kingdom of Love. Beyond that no further sacrifice is possible. The giving of life is now the joy of life. Here is the explanation of a man like David Livingstone, who protested that he had never made a sacrifice in his life. Lt. Dawson in "Out to Win" writes of the spirit of the American soldier in France: "When one has faced up to an ultimate self-denial, giving becomes a habit. One becomes eager to be allowed to give all, to keep none of life's small change. The fury of an ideal fevers us. We become fanatical to outdo our own best record in self-surrender. Many of us, if we are alive when peace is declared, will feel an uneasy reproach that perhaps we did not give enough."

"Hereby know we love, because He laid down His life for us; and we ought to lay down our lives for the brethren—" (I Jno 3:16). The logic of this appeal is irresistible for those who accept the first half of the proposition. Compare II Cor. 5: 16-21, where the Apostle Paul grounds his whole career on the reconciling love of God in Christ, and conceives of his life as an ambassadorship on behalf of Christ to all the world. Purchased unto God in the blood of Christ he is bound in the same bundle of life with his Redeemer; and the life that he now lives is not his but Christ's who lives in him—(Galatians 2: 19-20). Possessing Christ in this way, he possesses all things in Him, all things except his very

self; that is possessed by Christ—(I Cor. 3: 22, 23). He could say as his Lord had said in Jno. 17: 10, "All mine are thine, and thine are mine." And in this abounding riches his poverty was transmuted into infinite wealth—"as having nothing, yet possessing all things—" (II Cor. 6: 10).

STEWARDSHIP IN REDEMPTION

What becomes of stewardship in such an interpretation of redemption? It is swallowed up in a blessed partnership and comradeship of service. "No longer do I call you servants, because the servant knoweth not what his Lord doeth. But I have called you friends, for all things that I have heard from my Father I have made known unto you—" (Jno. 15: 15). Here a trusteeship faithfully fulfilled passes through fellowship into a community and identity of interest in which all inferior relationships are transcended in a blessed oneness of life and love and labor.

Accordingly, it is to the redeemed that stewardship, in the New Testament meaning of the word, is wholly congenial. They are ready; and they quickly acknowledge its sway in all their life. My life, my health, my intelligence, my character, my truth, my children, my time, my property,—all these have been redeemed in the precious blood of Christ, and they are mine only as a trust from God, and are to be administered in His will for the benefit of every member of the race.

A SUMMARY

What has been said may be summarized as follows:

1. SOCIAL PHILOSOPHY TEACHES STEWARDSHIP.
2. ENLIGHTENMENT CAN NEVER GUARANTEE THAT MEN WILL WALK IN THE LIGHT.
3. THE KIND OF PEOPLE WHO MUST INSURE SOCIAL ORDER ARE PRODUCED BY CHRIST.
4. CHRISTIANS ALONE CAN BE RELIED ON AS TRUE STEWARDS OF THE GIFTS OF GOD, THAT IS, FOR DISINTERESTED SERVICE ON BEHALF OF ALL MEN.

Unless our conception of stewardship is grounded on the fact of Redemption, it is built on sand, and we are sure to see our house tumble about our heads when the floods break loose!

"One more revival is needed—the revival of Christian stewardship, the consecration of the money power of the Church unto God."—HORACE BUSHNELL.

"When a man begins to amass wealth it is a question as to whether God is going to gain a fortune or lose a man."—J. CAMPBELL WHITE.

The Missionary Outlook in Korea

BY REV. JAMES S. GALE, SEOUL, KOREA

THIRTY YEARS ago the outlook for Korea was unpropitious. The little nation was quite by herself, differing from China on the one hand and Japan on the other. She had drunk deeply of Confucian waters and was conservative to a degree. Still, in the old teachings of the East she had imbibed much that prepared her for the coming of the missionary. God was ruler over all; His voice sounded forth from the sacred books calling men to listen. "Honor thy parents;" "Cease to do ill, learn to do well." The customs and habits, the joys and sorrows of the men and women of the Bible, were found to be one with her ancient people. Scarcely yet have they learned to know Dante, Shakespeare, Napoleon; while Peter, James and John have walked with them arm in arm for a quarter of a century. It was indeed a famous victory, this invasion of the Bible. The people of Korea who go to church are but a small fraction of those who have read and pondered over its sacred pages. As old Korea moved out of the 20th century B. C. into the 20th A. D. this Book of books, as on a journey to Emmaus, has been flashing its light into her wondering eyes.

But thirty long years have passed and much water has run under Korea's stone bridges. Instead of the backward look towards the ancients, her men now look forward. Old ideas are gone and with them the spirits and dream lands of antiquity. Smallpox is no longer to be warded off by incantations, but to be stamped out by Dr. Jenner's vaccine. The individual has come to his own, with every man a king.

With this awakening, however, the Government has not kept pace, but has fallen on sad experiences. Korea remained a single undivided kingdom from 669 A. D. till August, 1910, twelve hundred and forty-one years. Only twice in all that time did her ruling House change, once in 918, and again in 1392, and never did she have any internal wars as great as those of the Roses of England. Scholars and writers lived and flourished, an army of them, when our fathers had only Chaucer. In 1600 an assembly of as brilliant literati as the world has ever seen, gathered in Seoul, unconscious that on the other side of this little planet Shakespeare was writing Hamlet.

The works of one great scholar crossed the path of the writer recently and he offered twenty-two yen (\$11.00) for it, but a Japanese bought it over his head for forty-four. The Japanese fairly worship the literature of this little kingdom and long that they may write such lines as these.

Great in letters, great also was she in porcelain, in paper, in printing, in brass and iron work—a highly gifted people, untouched by the outer world. True, she was nominally under the suzerainty of China, but that was only a gentleman's agreement between the Imperial and Royal Houses. The Chinese never thought of interfering with Korea's internal affairs for all these fourteen hundred years.

In 1910 Korea's independence was lost, not by conquest, but by half a dozen officials handing over the State to Japan. They were liberally pensioned off and today enjoy the fruits of their labors while the awakened people behold their land in bondage.

Still we must speak a word in behalf of Japan. While balance of power ruled the world and Korea was free to coquette with Russia, the Tokyo Government saw in the peninsula to the West a constant menace to her safety. At once she struck and made it fast by annexation. The misfortune really came about by misgovernment on the part of Korea herself, by her misguided king and corrupt officials, but that makes the present distressing situation none the less bitter.

Korea and Japan find it impossible to live together in harmony, so different are they. The Japanese are worshippers of the Emperor and count him semi-divine. The Koreans laugh at the idea. To them the only ruler who could ever claim divine right of kingship was the defunct Emperor of China. The Koreans, even the lowest classes, are all more or less gentlemen imbued with the saving truths of Confucianism, while the lower class Japanese are closely allied to the naked South Sea Islanders.

The Korean guards his person and his women-folk from the public eye with the most rigid exactitude. The Japanese on the other hand goes nude without any thought of obscenity, and his men and women bathe together in a public bath with all the innocence of Botticelli's Eve. This to the Korean is the limit of indecency and renders him wholly incapable of ever understanding the Japanese point of view.

The Korean is a man of the pen while Japan is a nation of warriors. Military officials in Korea have always been rated second class, while Japan is ruled by the sword, and admires beyond measure the Hohenzollern with his clinking spurs.

The Japanese loves infinite detail while the Korean loathes it. Rules and regulation that require one to prepare in triplicate details that run into rates of half a farthing are as natural to the Japanese as the goose-step to the German. Such exactness is an abomination to Korea, and when its system is put upon her by force it becomes a straight-jacket impossible to endure.

Korea is Chinese at heart, and while Japan also received her

civilization from China, she has been touched only superficially and is still a people from the islands of the sea.

Japan is clean and neat in many ways in which Korea is disorderly; the Japanese is hard-working while the Korean is a gentleman of leisure. The former is effusive in manner and makes much of ceremony, while the latter is wholly undemonstrative and counts effusiveness as insincerity.

The prominence of the prostitute in Japan is shocking to Korea. When a candidate for Parliament can issue a manifesto as proof of his worth and fitness for office, stating that he is backed up by the lawyers of the town, by the rice merchants, and by the heads of the prostitutes' guilds, without giving any offense or calling forth any remarks, we can judge of the peculiar view Japan has as to the "strange woman." Korea's view of her is just what the American view is, or should be. From these illustrations it will be seen how difficult it is for Korea and Japan to walk together.

It is perfectly true that Japan has given good roads, hygienic benefits, has brought order out of confusion, has made the desert to blossom as the rose; and yet Japan has not begun to win the Korean. It begins to look as though she had on her hands an Ireland of nearly twenty millions of people, and no Ulster. Ireland has never had an undivided, independent kingdom, but Korea has had one for thirteen hundred years and knows what independence means. Today Japan sits upon the safety valve while the boilers beneath her crack from expansive pressure.

Consider missionary work under these conditions. Many sympathize with the Japanese in his fear of Christianity. Here is a propaganda that brings the foreigner into intimate relation with the Korean, his life, his inner heart, his soul. The missionary is in the land to comfort, to guide, to help onward and upward. How will this appeal to the Japanese who holds the sword that rules, who wants the Korean to be a loyal subject of the Mikado, but cannot win him over? At once he becomes sorely offended at Christianity which forms a link between the Korean and the foreigner such as the Japanese can never hope to forge. If Christianity must exist in Korea, the rulers would wish it to be of a Japanese type, where the worship of the Emperor and the worship of Christ go side by side.

The upper officials and Japanese of the better sort accept the situation and are willing in a kindly spirit to make the best of it, hoping that the missionary will aid them; but the lower officials and the military have no such idea. To them Christianity is a nuisance and must be suppressed. This too has been the tone of the average newspaper since annexation.

The result of this conflict of ideas was the agitation. The

cause of it was the weariness and exasperation felt by the Korean at all things Japanese. In the forefront of the agitation were many Christians. Ere March passed nearly all the leaders of the Church were locked up. Immediately the prison walls began to echo with singing, and the cell became a house of prayer. Judging from results one might say that the prison outside the west gate of Seoul is the greatest revival center in the country, a true theological hall in fact. Many who enter in darkness come out believers in Christ. Here again the Japanese see Christianity persistently on the side of the offending Korean. They feel that since persuasion is of no avail and all public benefits done are regarded as nothing, there remains but the use of force, and so force in every conceivable way has been used. This only hardens the Korean in his determination to ride out the storm.

One result of the agitation in which Christianity is indirectly involved is that the whole Government has been changed. It is doubtful, however, whether this will bring any real respite. The Koreans will probably become a sullen, dogged nation, biding their time. Women too are active in the uprising as well as the men, noble lords as well as simple folk. Those who face the fury of it are heroes, be they Christian or otherwise. The women who thirty years ago were prisoners in their homes, unseen by outsiders, are now out in the open, sharing with husband and son the fortunes of the day. Women form the larger proportion of those in the Christian congregations, and remain our hope for the future. Today many of them are in prison and have been subjected to unspeakable insults at the hands of the police and gendarmes. Their courage has been a wonder.

Will the agitation cease? We think not. The very efforts of the Japanese to instil patriotic ideas into the Korean students, that is ideas of loyalty toward Japan, is only firing his soul the hotter for his own country.

In order to show the missionary outlook more clearly we may summarize the situation under the following headings:

1. The thought of independence occupies the Korean's entire mental horizon. Can we get Christian truth home to the heart under these conditions? It is very difficult. There have been years when political fermentation had much to do with filling the churches but with very little result spiritually. The Korean is essentially a man of one thought. If it be a large thought it fully occupies his mind to the exclusion of all others. Accompanying present conditions, however, is the consciousness that God lives, that He is on the side of right, and if they but do the fair and honest part He will swing the fortunes of the day in their favor. They have no fire-arms; they have always discountenanced violence. What is there left for them but prayer to God? Since,

in the minds of many, Christianity may contribute something towards the desired end, they will take an interest in it and listen.

2. The present generation of Koreans is no longer imbued with the old Confucian tenets that prompted their search for Christian truth. School and newspaper and modern books all incline them toward materialism in which there is no God. The first joy of the Christian faith has worn off and the Koreans are out on an uncharted sea, where the peering eye and questioning soul takes the place of old-fashioned simple faith. In a word this is not as favorable a generation to work upon as the last.

3. The Japanese Government, however courteous and just it may be—and the high officials have always been most courteous—will never view with favor the present Christian propaganda. While they may not forbid it, they so easily throw out hints concerning advantage, safety, security, and prosperity outside the Christian propaganda that many will conclude that the advantage is on the other side. In fact during recent years there has been a marked falling off of attendance at church on this account. If the Koreans are inclined to move along lines of least resistance we can see how a little police pressure will have much to do with the size of a congregation.

4. The Korean estimate of the foreigner has changed. In old days Americans and Europeans were sages in possession of the Book. Today we are but ordinary Westerners, survivors of the great war. The real rule of the Church has passed from foreign hands and more and more missionaries recede into the place of quiet counselors. This is really good for the missionary as it throws him back on personal character and makes inner worth his chief asset.

5. The world has swung on into a new center where everything is out of date, Christianity as well as civilization in general. "Cease to do what the fathers did and strike out into something new. We of the new generation are the people. Let all old fogey notions go to the winds; eat, drink and be merry." There is much of this madness in the air of East Asia today. "Who would think of sitting down and droning over a worn-out hymn in Church? Away with it!" Like the miasma of the "flu" this spirit more or less encircles the whole earth and takes in Korea also.

From this brief discussion it will be clear that we have a great task before us, the outlook being somewhat like what it was in days of trench warfare. A united effort, however, when denominational differences cease to hinder and denominational unity increases, with the blessing of God will win and He will make His presence and power felt. May God guide us so that the days of faith and hope and love may not be lost to poor old Korea!

Reconstruction in West Africa

BY EDWARD A. FORD, LAMBARENE, GABON, WEST AFRICA

ONE OF THE important mission fields, which the conquest of German colonies by the Allies for a time left unoccupied, is the northern part of Kamerun, West Africa. Missionary work in this region was begun by English Baptists in 1843, and one of them, "Father" Saker, first reduced the Duala language to writing and began the translation of the Bible. A German naval force took possession of Kamerun in 1884, and in 1885 a conference of missionary societies, held at Bremen, appealed to the Basel Missionary Society to begin work in that country. This was done the following year.

The English Baptist missionaries turned over their buildings to the Basel Society, together with the care of those native Christians who were willing to accept the change. Later, German Baptists from America began a separate work, which was eventually taken over by a Baptist Society founded in Berlin. Before the war a third Society was preparing to enter the field.

The extent of the work appears from the following statistics of the two Societies, (Basel and Berlin) taken from their reports for 1911, and in 1914 the number of stations was considerably larger. In 1911 there were 17 stations, 308 out-stations, 112 missionaries, 287 native helpers, 211 churches and 6149 communicants, 193 schools and 11,057 pupils. There were two hospitals and four dispensaries. Roman Catholic missions were also established but had fewer missionaries.

When the French and English forces landed in Duala in September, 1914, the missionaries were taken away as prisoners and for over two years the eastern section of the field, comprising eleven stations of the Basel Mission, was left without a Protestant missionary. The Roman Catholic forces replaced their German missionaries by French as soon as the French administration was established. The "Journal of Catholic Missions" did not hesitate to say that the French government intended thus to "do away with the foreign influence of the German and American missionaries in Kamerun."

The Paris Evangelical Missionary Society was also awake to the responsibility of shepherding these 6,000 Christians and of providing educational advantages for the 11,000 pupils, in order that those who wished to learn French need not be compelled to enter the Roman Catholic Schools. They sent a delegation, headed by Monsieur Allegret, who had been for many years a missionary

of the Ogowe. Landing at Duala in February, 1917, the deputation found the conditions so favorable that they concluded that their coming was "divinely arranged in every detail."

The Protestants had feared that under the French government they might not have liberty of worship, but were now reassured. The native Christians had suffered much and "word had been spread through the towns that the Mission was dead, and that God's work was destroyed." Three native pastors of the Basel Mission, Ekolo, Kuo and Modi Din, had done nobly amidst the general collapse and had replied, "If Basel is dead, God is not dead!" Patiently and faithfully they toiled to conserve the work.

Along with the reorganization of the churches, ecclesiastically and financially, and the providing for placing and supporting catechists and for training others, there was the urgent need of immediately giving them and others a working knowledge of the French language. Two normal schools, each with 60 pupils, were opened on either bank of the river by the two other missionaries and in addition night classes were formed, which quickly had an enrolment of 250, comprising the choicest of the young men of the place. When a commission of the government made a preliminary examination of 80 out of the 120 pupils, they were amazed with the progress made in five months.

M. Allegret itinerated in every direction, bringing comfort and assurance to the Christians of all the tribes, helping to gather and reconstruct the native churches, whether Basel or Baptist. Everywhere there were fresh evidences of the Providence which brought them to the rescue of the work at the critical moment. At Sakbanyeme, on the Sanaga river, nearly all the work was destroyed during the war. Here M. Allegret found a chief to whom it had been said: "The Basel Mission is finished. Now every one at Duala is French and Catholic: you must all become Catholics." He replied: "I am first going to send two of my sons to Duala to see how it is." These messengers brought him the news of the arrival of the Protestant missionaries.

An important feature of the situation has been the opportunity to meet and, to some extent, to forestall Islam in its southward march. More than a hundred miles to the north are the Bamoun, whose king or sultan is a man of remarkable character. The Basel missionaries had established a station on the outskirts of his territory, and had a number of converts from among the Bamoun; but they denounced him as having joined the conspiracy of King Manga Bell Duala to massacre all the Germans. During the war the Sultan has become hostile to Christianity, but notwithstanding this a number of Christians remained faithful, while those about them were turning Moslem.

M. Allegret was able to stem the tide and had the satisfaction of reopening schools and installing teachers. To the exhortation of the missionary after the communion service, showing them that they bore the responsibility of the Kingdom of God in their country, these Christians replied: "We were lost in the bush, you came and we have emerged. You have made a garden, the corn is growing, do not let it die!"

Thus a barrier is established, feeble though it be, to stay the advance of Islam, and not a day too soon. The Sultan, at the beginning of the war, proclaimed himself a Moslem in order to secure Moslem support. The Hausas helped him to regain his throne and his ministers are Moslems but the country as a whole is not. At Fumban and the two out-stations there were two hundred children and youth in the schools, with a class of eleven men who wish to become catechists.

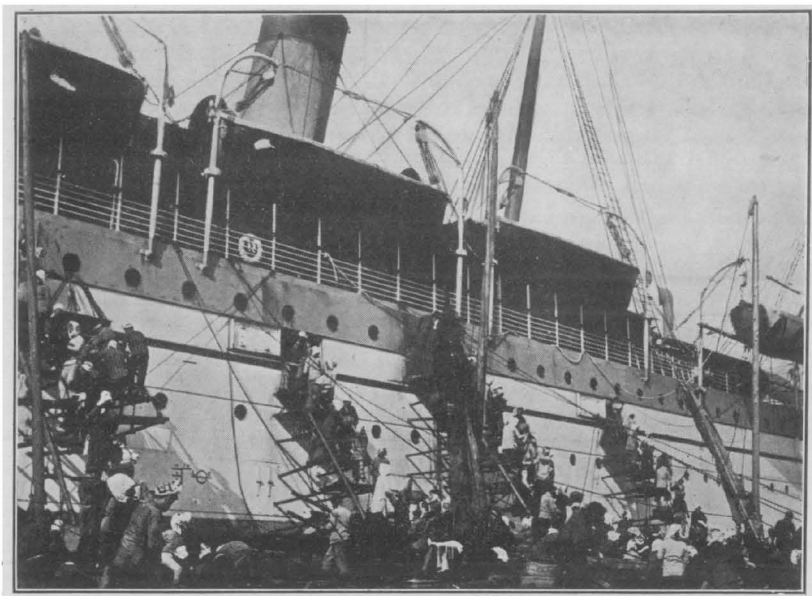
The Sultan of Bagaute, a very intelligent and open minded man, has asked for Christian teachers and agreed to build a chapel and a pulpit in the market place. Another catechist was placed with the Sultan of Bangalap, who also had begun building, and was well disposed toward the Evangelical Mission.

Thus the occupation of the country by a Protestant Christian Mission has been established, and another field reclaimed that had once been occupied by the Basel Mission, but from which the Christians had disappeared almost completely. Furthermore, the placing of the catechists prevented the establishment in one of the towns of a group of Hausas, and another obstacle was opposed to the Moslem invasion.

Within a year after landing, the four missionaries of the commission had rescued and reorganized fifteen mission stations of the two Societies formerly at work, putting them practically on a self-supporting basis. America has had her part in this work of conservation, for it has been financed almost entirely by special gifts made to the Paris Society through Dr. John R. Mott. In this way it has not been a charge on the general budget, which the Christians of France are striving to meet nobly and with great self-sacrifice.

Alexander the Great had a famous, but poor, philosopher at court. Being pressed for money he made application for relief to his patron who, commissioned him to draw whatever cash he required from the treasury. The philosopher presented a request for £10,000. The treasurer refused to honor it until he consulted with his royal master, adding that the amount was exorbitant. Alexander replied, "Pay the money at once, the philosopher has done me a singular honor. By the largeness of his request he shows the high idea he has conceived both of my wealth and munificence."

We honor God by believing what He says.



HUMAN MACHINERY—JAPANESE COOLIE WOMEN COALING STEAMER

Japan Working Out Her Problems

BY REV. GEORGE W. FULTON, D. D., OSAKA, JAPAN

Missionary of the Presbyterian Church, U. S. A.

MOVEMENTS of the greatest importance, not only to the Orientals themselves but to mankind at large, are rapidly going forward in the Orient, as those nations work out the problems affecting their relations with the world.

Japan is the leader of the Orient, and that progressive people, under a stable government, have been inaugurating changes that are very significant. Having embarked on a career as a world power, the Japanese people are facing fundamental problems, which they are trying to work out.

1. THE PROBLEM OF DEMOCRACY

The early Japanese were essentially democratic. Later, militarism developed, flowered into feudalism, and became autocracy run wild. The restoration of the Emperor to his throne in 1868, and the abolition of feudalism, were the first steps toward a return to their original democracy. The nation had to be unified, organized and made fit for democratic institutions. We know that the same patriots that overthrew the shogunate and put the Emperor on his throne, also procured from their Emperor a national consti-

tution in 1889. The determination of the people to rule was evinced in the first parliament assembled in 1890, and the fight for this divine right has continued for twenty-eight years against a self-constituted oligarchy, which grew up around the throne, and which threatened to perpetuate a form of autocracy. The battle has at last been won by the representatives of the people, and the fall of 1918 witnessed the installation of a cabinet responsible to a majority in the lower house of parliament. This significant event was scarcely noticed in the daily press of America, and yet it is of vast importance to the cause of democracy in the world.

Mr. Hara, the present premier, is an untitled man, who has risen from the ranks of the common people, and who still identifies himself with them. The members of the cabinet, who share with the premier the responsibility for ruling the country, are of the same democratic bent. Unless these representatives of the people fail in the performance of their task, the way is now clear for the perpetuation in Japan of democratic institutions, such as have long operated in Great Britain.

2. THE LABOR PROBLEM.

After several centuries of feudalism, Japanese laborers were reduced to a condition of submission and subservience from which they are only now beginning to rebound. Twenty-five or thirty years ago labor organizations were attempted but their mismanagement caused their failure and, because of the evils and practical dangers connected with them, they were prohibited. Today Japan has no labor organizations similar to those in America and Europe but strikes have been occurring with terrible frequency within the last two or three years. In 1917 there was an average of more than one a day throughout the year. The rice riots of August, 1918, were of the nature of a demonstration of massed labor against the powers that be for permitting the markets to be manipulated so as to cause the price of rice to go soaring beyond the reach of the common people. The riots not only resulted in the destruction of several hundred thousand dollars worth of property in the leading cities of Japan but caused by the Terauchi military cabinet to give place to a democratic, civil regime. This popular demonstration of spirit and power on the part of the labor masses has also wrought changes in public sentiment hitherto undreamed of in Japan.

The "Friendly Society" for mutual aid, education, and general welfare of the laboring classes, is spreading rapidly through the country, and is helping toward improving the conditions of labor as well as putting it on an intelligent basis. This society has the moral support of many leading business men and statesmen of Japan. Its leader is a Christian man.



THE INTERIOR OF A HOME IN THE SLUMS OF TOKYO

The central government also has recently established within the Home Department, a "Bureau of Local Affairs" whose chief aim and purpose is to guard and improve the conditions of working people in the different localities. Some of the leading officials in this bureau are Christian men, who are endeavoring to apply Christian principles in the work under their charge.

For a number of years, a factory law has been in process of formation in parliament, and in 1916 was put into operation. Factory laborers in Japan are now numbered by the millions, and a vast number of women and children are employed. Largely through Christian agitation, factory conditions had been exposed, and the situation called loudly for reform. The new law provides some relief, but it is confessedly inadequate, as there are so many loopholes of escape for unscrupulous employers and superintendents of labor.

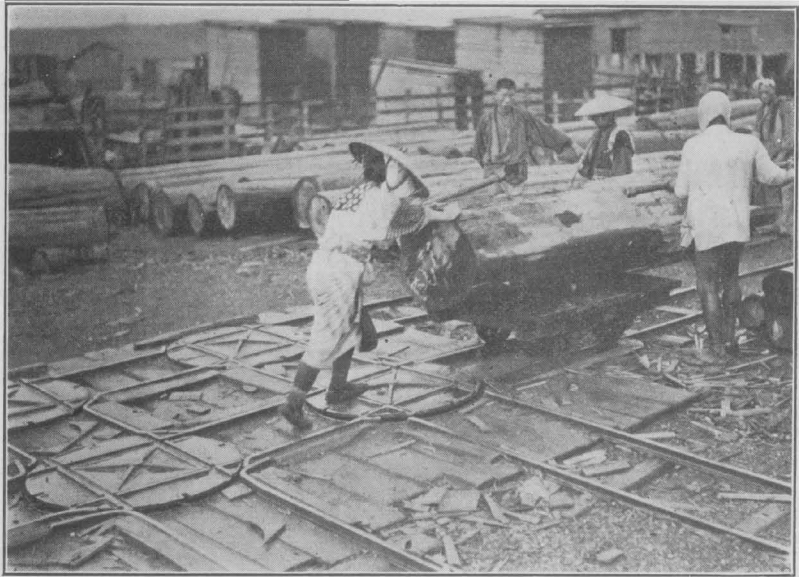
However, the important thing is the recognition that labor problems exist, that their satisfactory solution is vital to the welfare of the nation, and that a good beginning has been made. Now that the employees have a taste of the good things possible, and public opinion has begun to take notice, agitation is sure to continue until satisfactory amelioration has taken place.

3. THE PROBLEM OF EXCESS POPULATION

It is difficult for an American to realize the congestion of population, and the living conditions in a country like Japan. There

are a little less than 150,000 square miles of territory, or about the size of the two Dakotas, and only one-seventh of the total is arable or habitable. Within those narrow bounds a population of approximately 58 millions are compelled to eke out an existence, since the doors of most western countries have been practically closed to Japanese immigration; while towards the East there is scant opportunity for expansion.

Twenty-seven hundred people cannot well subsist on a square mile of ground without intensifying somewhere. Since her territorial borders were not elastic, and her family was increasing at



COOLIE WOMEN WORKING IN A LUMBER YARD IN JAPAN

the rate of three-quarters of a million a year, Japan found it necessary to foster industrial enterprises in order to enable her people to live.

The wonderful development of industry in Japan during the last two decades has not been merely a vain ambition, but has been a necessity. It was a matter of life or death for her rapidly increasing population. Her resources in soil and natural products were limited, but her resources in men and women were abundant. The intensive cultivation of these produced the present remarkable growth in the number and variety of factories, as well as of people working in them.

In Tokyo, 3,600 new factories sprang into existence during 1917, and the rate of factory increase in that city for the last three

years has approximated two hundred a month. In Osaka, the increase has been equally as great, or greater, while other cities have shown results scarcely less striking. These factories located in or around the leading cities of Japan have been drawing the population away from the country districts in a drift estimated at 300,000 a year, so that already far inlands are beginning to feel its effects.

There can be no question that Japan's new industries have helped wonderfully toward the solution of the problem of her excess population, though how long this will prove effective is uncertain. The cost of living has more than doubled since the beginning of the war, according to government figures, and doubtless many of the new enterprises will suffer, following the termination of the war. But there can be no question that the Japanese are henceforth to be reckoned an industrial people and are to have a large share in the world's business and commerce.

Moreover, it is desirable that their entry into this new sphere should be recognized as entirely legitimate. They should not be decried as usurpers, supplanters, nor should the bogey of the "yellow peril" be raised, inasmuch as they are simply working out the problem of national subsistence to which they have as good a right as any other people of the globe.

4. SOCIAL PROBLEMS

The place of pre-eminence among social problems in Japan just now belongs to the position of woman and her relation to the other sex.

Advance in education and the example of the West have conspired to produce a dissatisfaction with the conditions forced upon womanhood by the teachings of Buddhism, reinforced by Confucianism, during a period of a thousand years or more. Women are not any longer content to marry any husband that may be picked out for them, to revere him regardless of his moral qualities, and render an abject obedience to his slightest whim, without any recognition of her own rights and social claims. During the past decade, Japan has been flooded with the light literature of Europe, particularly from Russia, in which the problem of the relation of the sexes is given radical treatment. Ibsen's "Dolls' House" was translated and almost universally read, producing something like a furore in Japanese society. Very radical movements were initiated in some quarters, and the question of the new woman was the leading topic of discussion in papers and magazines. This agitation has moderated somewhat, but it has had its effect, and the movement for the emancipation of woman to a position of social equality, once started, will undoubtedly move forward to final realization.

As is well known, Japan was slow to encourage higher educa-

tion for women. It was only after mission schools had been successfully carried on for a decade or two that the Government finally was compelled to yield to a demand more or less general for the establishing of girl's high schools throughout the country. There are now 350 of these institutions with an enrolment of approximately 100,000 girls. Again, the mission schools are in the lead with college departments for women of two or three years, and recently a Union Christian College, fully equipped, has been established in order to provide full college courses for the graduates of high schools. The remarkable initial success of this college will doubtless furnish an incentive for the government also to enter this field. The point is this higher education, and especially its Christian form, creates standards and ideals for women which cannot but revolutionize Japanese social life. An educated Japanese woman is fitted to become more than servant-in-chief of the man's household. She seeks the place of companion and helpmate. And fortunately the better class of Japanese men are beginning to see the advantage of this new relation and to welcome it.

Also educated young people are chafing under the restraints which prohibit social mingling of the sexes, and are calling for a freedom similar to that of the West. Doubtless the suggestion would be to let them have such freedom and not resist the demand which is according to nature and for the good of society. But social customs cannot change so rapidly, and it must be said that neither the young men nor the young women have as yet been educated to the responsibilities of social intercourse. The young women have not reached that self-respect and strength of character which would enable them to protect themselves, and the young men have not attained that self-control, that chivalry, which in all circumstances would qualify them as protectors of the opposite sex.

It is a fundamental problem of social life which is claiming insistent attention in Japan, and it is questionable whether it can safely be solved any more rapidly than Christianity can spread to provide the atmosphere and the sanctions under which social intercourse between the sexes may unhesitatingly be encouraged.

5. THE RELIGIOUS PROBLEM

Japan has been gradually shifting from an atheistic position to one of recognition of religion as vital to the welfare of her people.

On the one hand there is evidence of pessimism among the educated youth, leading frequently to suicide; on the other hand there is excess and riotous living, linked with dishonest and shameful practices among the people at large. These have awakened widespread fear that the foundations of their national life were being undermined, and a conviction that religion must be encouraged and cultivated as a practical necessity. The conference of representa-

tives of Buddhism, Shinto and Christianity, convoked by the government a few years ago, and urged to exert themselves to the uttermost for the social and moral welfare of society, marked a distinct change of front on the part of the government towards religion.

Shinto's answer has been an attempt to persuade schools, from primary upward, to escort the pupils to shrines of famous heroes, to hear anew the story of their illustrious deeds and to make their obeisances to the spirits of the departed.

Buddhism's answer has been a campaign for the establishing of Sunday-schools, in imitation of those conducted by Christians, with the result that the temples over the country present the new spectacle of groups of children assembling for singing, memorizing Buddhist texts, receiving reward cards and listening to talks from the priests concerning ancient Buddhist heroes.

Christianity has answered not only by renewed effort along ordinary lines of work, but by inaugurating and carrying through a stupendous program of evangelism calculated to reach the whole country with the gospel message in some form. This national evangelistic campaign, a union effort of all denominations and extending over a period of four years, has been a unique demonstration, not only of the unity but of the power of Christianity in Japan. It stirred the churches. It awakened widespread interest among non-Christians. It gave the impulse of new life to thousands of men and women who had been in search of the real religion for mankind.

In recent years, the non-Christian religions in Japan have been awakened to new exertion to save themselves from collapse and ruin, but Christianity has not wavered in its onward march toward final victory.

The Japanese realize their religious problem as one of many which they are working out, and the most thoughtful are keen enough to see that its solution rests with Christianity, toward which the drift is marked from every side of their life.

"ONLY THROUGH ME"

By JOHN OXENHAM

"Only through Me can come the great awakening!
Wrong cannot right the wrongs that Wrong hath done;
Only through Me, all other gods forsaking,
Can ye attain the heights that must be won.
Only through Me shall Victory be sounded;
Only through Me can Right wield righteous sword;
Only through Me shall Peace be surely founded;
Only through Me! * * * Then bid Me to the Board!"

A German Plea for German Missions

"WHAT WILL HOLD US FAST TO-DAY TO FOREIGN MISSIONS?"

Translated from a letter issued by the German Missionary Society, Berlin

THIS question certainly arises from the souls of many. It sounds as if there were nothing more to impel us to continue after the conclusion of peace to offer gifts, prayers, work, and love to missions among pagans and Mohammedans. And many will even say that there is nothing more. That is chiefly due, however, to the fact that today there are even more incorrect views in currency concerning foreign missions than in the period before the war. One often hears the question today: "Is there still any German missionary work? Have not all missionaries been driven out by the English? Why do we continue to go to the aid of the heathen now that we no longer have any German colonies? Shall we still work in behalf of the blacks after they fought so savagely and so wildly against us in the English and French armies? Have we now, when our enemies are trying to draw the last farthing from our pockets, money left for foreign races? Have we still any right to bring the Gospel to the heathen when our own people is often enough conducting itself as though it were heathen?"

In such questions many errors lie concealed. Those who do not wish to cling capriciously to preconceived opinions, however, but who wish to see the truth, we can convince, we believe, *that there is much to say to hold us still to German missions and that God's will more clearly today, and even really beginning only from today, demands that we think with undiminished loyalty of the heathen.*

1. It is not true that German mission fields represent only a great waste. Missions in the Dutch colonial empire, or, in other words, a sixth part of the former German Protestant missions, have been practically untouched by the war. In wonderful revival movements God has richly blessed in several of these fields of labor, particularly on the island of Nias, the work of German missions even during the years of war. Furthermore, in the former German colonies of the South Seas the majority of the German missionaries still remain successfully engaged in their activities. The Boer Republic, both in German Southwest Africa and in South Africa, allowed the German missionaries, for the greater part, to continue their work. Neither Japan nor China has expelled German missionaries. In spite of the peace treaty, in spite of the attempt of the English to deal a death blow to German missionary work in all parts of the world, *the Berlin Mission has thus a well*

founded hope that it will be able to continue its work in South Africa and, of still more importance, among the four hundred millions of the Chinese.

2. To be sure, there is at the present time no longer any German colonial mission. Germany has indeed been robbed of all her colonies, but were we friends of missions only on account of the colonies? The first German colonies were won in 1884. The birth of German missions, however, dates back more than a century. Our Berlin Mission has been sending its emissaries of the Gospel out among the heathen since 1834. Then the will of our Saviour sufficed to make missions a duty and a joy to believing Christians. Is the command of the Lord, "go into all the world," "proclaim the Gospel to all creatures," not to continue to have force today? If German Christians should cease to carry on missions because of the lost colonies, they would have to become subject to the reproach that they had carried on missions, not for the sake of God, but in order to bring their colonies to a flourishing condition, or, in other words, out of a motive of selfishness, refined though it might be. No, even now let us show that we have still remained disciples of the Lord who gave His life for *all* mankind, and children of God who wills that *all* men be helped. *Only so much the purer and more beautiful will our missionary work become when the appearance of national selfishness cannot be ascribed to it.*

3. But have the races out there deserved it of us? Have not many of our dead fallen on the battle-fields, victims of the knives of inhuman blacks? Well, and even if this were true, we should exercise that Christian revenge which has so often given to missions the consecration of a true work of God. The Christian churches of Samoa, in time gone by, avenged the murder of their missionaries on the New Hebrides by sending out constantly new missionaries until the murderers and cannibals had become Christians. Should not German Christians be able to exercise such magnanimity in the spirit of Christ? Besides that, however, the war has not seen the blacks on the side of our enemies alone. Among the bravest deeds of German troops in this war was the heroic fight of the little band in German East Africa under Lettow-Vorbeck. But for the unparalleled loyalty with which the black soldiers stuck to their German leaders and to the German Empire they would never have been able to hold out until the armistice against the ten-fold superior forces of their enemies. *Do we German Christians want to be less true than these blacks?* Or who was it who protected our missionaries in China against being driven out of their stations and being sent back home? It was the Chinese, heathen as well as Christian, who by a storm of indignation compelled their Government to defeat the will of England and to allow the German missionaries, already assembled in the

harbor cities for embarkation, to return again to their fields of work. *Can we ever forget this of the Chinese?* They declared that the German missionaries were their friends and had given unselfish aid. Shall this judgment later be brought to shame through the indifference and the little faith of the Christians in the homeland?

4. Primarily, however, we are held to missions by the loyalty of the *Christian bodies* brought together by our missionaries. In German East Africa, in South Africa, in Kiaochow, and in the Province of Canton, they have given our missionaries countless proofs of their loyalty, their confidence, their respect, and their love. Teachers and preachers have often carried on their work with half their meager salaries, or, indeed, without any remuneration, instead of looking about for other better paid positions. The churches have increased their free-will offerings in order to make up for the falling off of gifts from Germany. In public service and in the closets the prayers of our black and of our yellow Christians during the war have mounted up to God for us. If only we could thank them all without exception! If we could only re-assemble our far-scattered churches in German East Africa! But if that should be forbidden us, one thing is certain, our missionary work has stood the test of fire. In the homeland we have to weather the storm against the Church and religion, but on the mission fields God shows us *that the Gospel is still a vital force and that our Church has brought forth living issue in the churches on the mission field*. Do we want to destroy this same comfort and this means of strengthening of our faith by replying to the faith and confidence of our black and of our yellow brethren with lack of faith and with indifference?

5. Missions, of course, cost money, and money will soon be scarce enough in Germany. But as yet it is not. And is the work which we do in God's cause the first which must feel the pinch of poverty? So long as the crowds go to the cinema and the theater, and so long as we have money enough left for thousands of hobbies, German Christians cannot say with a good conscience that it is our poverty which prevents our making any offering to missions. What we formerly gave to missions we gave in most cases out of our abundance. Oftener than formerly our missionary gifts will now have to represent *real sacrifice*. Will they really have less value in God's eyes for that reason? Love is resourceful. If we give up missions, we do it, honestly, not fundamentally from *lack of money* but from *lack of love*.

6. Must love really cross land and sea in order to find sufferings to alleviate? Or to find unbelievers who need the Gospel? We have, to be sure, at the present time need enough at home, and the worst need of all arises from the fact that our own people

know the Gospel so little. That is all very true. Our nation must again become a Christian nation or we are lost. Our nation needs the Gospel as urgently as it needs daily bread. But who can bring it to them but Christians who themselves possess a living faith? But *there is no longer any living faith where the clear will of our Saviour is not regarded*; where there is denial of his world-embracing love; where one turns indifferently away from the need of the foreign nations with their millions of souls. God has in many places blessed the work of our German missionaries and with it the love of missions of Christians in the homeland, even during the war, beyond our prayers and beyond our understanding; and should our gratitude for this be shown in withdrawal of the daily bread from this work? God helped the Christians of the black and of the yellow races to perform their miracle of loyalty, and should there reverberate to them from the Christians of the homeland in return for this an echo of disloyalty? God has thwarted in many ways the counsel of our enemies so that the English have not been able to eradicate German missions everywhere in their world dominion; and we should be showing little faith if in answer to this we had only to ask if German missions were not at an end. No, here is a question of doing one thing and not omitting another: We must with all our forces strive to the end that in our nation the Gospel should again become a power; but at the same time we must show that for us God's name, God's kingdom, and God's will really extend over *all*. And therefore we must remain active and self-sacrificing friends of missions.

These are the causes, in a word, that hold us to foreign missions; the love and loyalty which echo to us from Africa and China, the blessing and the protection of God which we are experiencing, the wish to show our own people the vital force of the Gospel, the need of the heathen, and the holy will of our God which remains ever the same, on whose aid we rely for ourselves, for our missionary work, and for our fatherland.

THE CENTENARY OF MEDICAL MISSIONS

In 1820 Rev. John Scudder, M. D., began his work as a medical missionary in Ceylon. Fifty years later Clara Swain, M. D., went to India to begin medical work for women and children. The Committee of Reference and Counsel of the Foreign Missions Conference of North America has appointed a special committee of one hundred to arrange a suitable celebration of the one hundredth anniversary of the establishment of Medical Missions. The celebration will be educational, and the printed program will include valuable historical material arranged by Mrs. Caroline Atwater Mason; an interview with Dr. C. H. Patton who has just returned from the Orient; a dramatic presentation entitled "The Doctor's Dilemma," by Mrs. E. C. Cronk; and an appeal to young men and women by Mrs. Helen Barrett Montgomery. (Write to Mr. F. P. Turner, 25 Madison Ave., New York.)

"A Foreign Devil of The Second Degree"

A Picture of Chinese heathenism as it really is

BY REV. CHARLES E. SCOTT

Author of "China from Within"

A gift from America enabled me not long ago to open a girl's primary school in a certain mountain village. That village had never seen a school, either for boys or girls. One of our Girls' High School graduates was sent there to teach. Being vastly beyond any of the villagers in education, not to speak of the gulf that separated her from them as a Christian, her intelligence and attractiveness, along with her modesty, speedily won the hearts of some of the women, and made the village men take note that a girl could attain such heights.

Among those who came to see her was a young woman, an only child, whose mother died soon afterward. Her father was a headman of the village, a rough, coarse, brutal fellow, who blamed the death of the mother on the ill-luck that resulted from the daughter having any intercourse with a Christian teacher. They call a Chinese Christian disciple of a missionary a "foreign devil of the second degree." The daughter was charmed with such a Christian teacher and found her sympathetic and loving in her sorrow as no one else could be.

The girl began to learn of Jesus, the Rest Giver, and learned that there was a better way than the time-honored heathen custom of betrothing a baby girl to a baby boy. From babyhood, she had been betrothed to a country boor, whom she had never seen, and who had become an idiot through his unbridled excesses. An engagement is as binding among the Chinese as a marriage with Americans, and the time was fast approaching for her to wed. Practically everybody in China marries. An unmarried woman! Whoever heard of such a strange and disgraced creature! But the girl had been absorbing ideas from her teacher friend. The teacher did not tell her not to wed; but the Gospel which promotes true liberty began to work in her soul. She realized that the living death to which she was bound was unnatural, outrageous; and what little of the Gospel she had absorbed caused her nature to rebel and gave her will strength to resist the demand of custom. She told her father that she would not marry the young man. In a rage, he beat her and then in disappointment and anger went off and got drunk. He came back and abused her more, taunted her with unfiliality and laid her new and unexpected stubbornness to the "foreign devil" religion. He blamed her mother's death on her turning away from the good old customs of the ancestors to listen to the foreign religion. There is no law in China to curb such a parent's brutal authority.

Disgraced beyond measure in the eyes of all, the girl awoke in the night from her stupor of pain; she soaked Japanese match heads in water and drank the poison. The result was another woman's heart broken by heathenism; another life sacrificed to the Moloch of "honorable custom"; another one of the myriads of inarticulate women sufferers strangled by the heartless system in which they are enmeshed. A little gleam of the Gospel she had, but too late, and not enough. Whose fault? This is another of the multitudinous cases referred to in Ezekiel 6:33.

Woman's Foreign Mission Bulletin

Edited by MRS. WM. H. FARMER, Montclair, N. J.

A NEW WAY FOR A NEW DAY

THE EDITOR'S MESSAGE

THE Interchurch World Movement is a product of the age in which it has been born. Although it is an incorporated body, it is not so much an organization as an ideal, an emphasis, a way and an atmosphere in which to carry out the program of Jesus Christ. It has come out of the great tribulation of war. It seeks to capitalize some of the experience of the war for the Kingdom of Love. It faces an over-organized world, in need of bold reconstruction, suffering from a starvation that is mental and spiritual as well as physical.

Viewing the critical situation in every country, many have asked whether the Church had no solution for the problems. Christianity has the message—who will make it known? Is the voice of Protestantism strong enough to be heard above the swirl of the rapids in which humanity is caught? Not unless it be a unanimous, consentient voice. Years ago Dr. John R. Mott said, "An unconvinced world is the price we are paying for our divided Protestantism."

There are more than a billion people in the world (two-thirds of the population of the earth) to whom the truths of Christianity have not yet been brought home. We stand, and with difficulty maintain our balance in a flood of problems—industrial, political, religious. Men, women, and children are all affected. No class is exempt, no country, no race.

We face tasks immeasurably greater than the task of the war. The Church and its agencies may make this day more glorious in opportunity than any preceding epoch. But in order to measure

up to the tasks there must be a League of Churches as well as a League of Nations. Cooperation is in the air. The genius of the Interchurch World Movement is found in the weaving together of forces with an emphasis and efficiency never before realized.

It will furnish what Tyler Dennett calls "a new definition of what the Church can do." In the past there has often been a waste of effort, both spiritual and material, because churches did not cooperate in America even as much as on the foreign mission field. All of them were doing many things of the same character, such as developing intercession and mission study, furnishing literature and publicity, making surveys of fields at home and abroad, and raising money through special drives; but they had no plan for unified and cooperative effort, such as achieved extraordinary success in the publicity and drives of the various war relief funds.

To centralize all this denominational activity within the space of a year would have seemed frankly impossible before the war. But the church world is wiser to-day than it was five years ago. Leaders of all communions have endorsed the Interchurch idea from the first presentation of its aim and scope. Scores of organizations have officially approved. Training conferences have been held, and soon a great series of campaigns and conventions will reach states, counties, and local churches with definite plans.

Much depends upon the extensive surveys of home and foreign mission fields. The basis will be geographical, not ecclesiastical, and, in endeavoring to include the

whole body of facts there will be presented an entirely new study of the present situation.

The total budget to be raised in the campaign of April, 1920 will be computed after these needs have been tabulated and presented to the General Committee in January, 1920. All the funds contributed, except a small percentage (probably under 5 per cent) taken for overhead expense, will be administered by the cooperating boards. The running expense is being met now by extension of credit offered by some of the missionary boards, the banks requiring neither cash nor collateral, for, they say, "The Church is the best credit in the world."

A Bit of History

The genesis of the Interchurch ideal cannot be discovered. It was enshrined in the prayers of many until the war made united drives seem both practical and spiritual. The first public utterance was probably the answer to the question "How can we maintain, develop and direct the new measure of beneficence which has come to the front in the war?" This was at the Garden City Conference, January, 1918.

Mr. James M. Speers said, "There must be a far larger measure of cooperation among the denominations than ever before if we expect people to give liberally. We shall get all the money we need for foreign missions when a united Church presents its united appeal. * * * Why should we not assign to Montclair, for example, where I live, and to every other town and city in the country its portion of that budget and have the Christian men and women of each community, without regard to their denominational affiliations, undertake to raise their quota? The money thus raised could be apportioned to each organization cooperating in accordance with the

number of workers on the field, and other details could be easily worked out."

Within eleven months Dr. Vance of the Southern Presbyterian Board had called to New York the representatives of home and foreign mission boards to pray and plan for an Interchurch World Movement.

That was in December, 1918; the following month saw rapid development. Various conferences, councils, federations, boards and other groups heard of the idea, learned the name, and endorsed both. The general committee of 150 and the executive committee of 21 members, of which Dr. John R. Mott is chairman, held meetings, chose temporary headquarters, and began the selection of a staff.

Would you like a glimpse of the departments? The task of making a survey of world needs, with all the necessary maps, graphs, pictures, lantern slides, statistics, research, publicity and literature requires a carefully chosen and well organized personnel, and much persistent development of responsibility among clergy, laymen and women for intercession, life service and stewardship. Stirring all church members into a burning desire to evangelize the world would justify the existence of the Interchurch World Movement even if there were to be no financial campaign. But to find the needed funds in April, 1920, will call for tremendous promulgation through campaigns in all parts of the country to be instituted by the field department, whose offices are on the twelfth floor of 222 Fourth Avenue, New York.

On the sixth floor of the same building are the publicity and literature departments. Other branches of work are in the Greenhut Building, New York, while the executive force and personnel division are at 111 Fifth Avenue. When all the varied forms of activity can be

housed under one roof much time and effort will be spared, and the remarkable effectiveness of the steps taken thus far will be better appreciated.

Relating the Women

And what of the part women may play? Are they factors and coefficients? Instead of a separate "woman's department" we have in the Interchurch World Movement a "department of women's activities." This is a distinction and a difference. As a policy, it recognizes the remarkable achievements of the past fifty years of woman's organized work for home and foreign missions, provides for their conservation and development, and hopes to make the advance of all Protestant woman's boards more effective than ever. At the same time it declares that the day for the segregation of women is past and gone, that a woman's ability should be recognized as that of a church member without regard to sex. This policy offers a great field for initiative and should result in mobilizing the largest possible number of those whose sympathies have not yet been roused to meet the needs of the womanhood of the world. It also calls upon women to co-operate with men without sacrificing individual opinion upon the altar of superselfconsciousness. In this new era we should be able to march together, as we did in war activities.

The Interchurch World Movement aims not so much to set up new machinery as to furnish a great belt by which many important and well oiled wheels in various places may be geared on for greater efficiency and production.

To interpret in concrete terms with reference to some of the departments and divisions of the movement it means:

I. Surveys as regards work for women.

Personal research on home and foreign fields. Important deputations have already gone to the Orient, women traveling at their own expense, and investigating the interests of women and children in seven commissions on—

Primary and secondary education for girls.

Collegiate education.

Religious education and evangelism.

Social service.

Christian literature.

Medical work for women in China and India.

Problems in administration.

II. Spiritual Resources.

Women already form one-third of the list of special intercessors, and are helping give this important emphasis to all the activities of the Movement. Volunteers are being sought for state and county directors of spiritual resources.

III. Industrial Relations.

Women are serving in this department in research and service. They are helping to shape a program that shall bring Christian principles to bear a significant part in settling social unrest, in bringing justice to women and children who are the greatest sufferers in war and its aftermath, and in educating church members to adopt the program of Jesus Christ in national and international justice and good will. Valuable correspondence courses will be offered about January 1.

IV. Life Service and Stewardship.

There can be no sex line in these departments, for women are being challenged to-day quite as much as men to give themselves and their property to Kingdom tasks. The success of "Rainbow recruiting" in many cities has proved the

value of that bit of womanly initiative.

V. Missionary Education.

In this field women have made important contributions both at home and abroad. Such an expansion of mission study might be assured as would stir all Protestantism to meet adequately every need presented in the surveys. It cannot succeed unless a large volunteer force of women who have a genius for teaching and organizing can be mobilized. In the paucity of hospitals, nurses, doctors, school facilities, means of self-support and self-expression in the lands of pagan faiths can be found a strong appeal to women of America that justice may be granted—a fair chance given—to *all* women *everywhere*.

Plans are now underway subject to the approval of the Federation and the Council that should result in the organization of many more local Federations for women, an effective education in Stewardship principles through reading contests on the topic in churches of all denominations, and a great series of Conferences for women in which the entire program and message of the Interchurch World Movement may be presented by women trained to speak on the subject.

The County Conferences (3000 in number) will call for 700 women speakers who should devote two weeks after February 16th to volun-

teer service near their own homes. Before that date the Budget of needs to be presented in the financial Campaign will be closed, and the Board of Review will hold its first meeting since the World Survey Conference.

There are no adjectives strong enough to convey adequately the quality of enthusiasm and faith evidenced in that Atlantic City gathering. It will go down in history as an epoch-making event. With many it will mark the passage from distrust to confidence, from narrow views to broad, from separation to cordial cooperation.

The Interchurch World Movement does not intend to commission any missionaries or to dispense any missionary funds. Such duties will still be in the hands of the boards. Organic union or the doing away with denominational lines, is not being considered. It is a line-up and a forward march of Protestant evangelical churches, in which each communion maintains its own banners, traditions and responsibility, but in a spirit of united prayer and study, cooperative effort and sympathy, take pride in the success of all, and honors with unified devotion and adoration its one Lord and Master Jesus Christ.

Send to.

Women's Activities Department, Interchurch World Movement, 111 Fifth Avenue, New York City for free literature on *Stewardship*.

1. February Stewardship Period.
2. A True Story of a Live-Wire Reading Contest.
3. A Catechism of Christian Stewardship by Ralph S. Cushman.

NEWS FROM MANY LANDS

CHINA

Princeton Center in Peking

SEVERAL American colleges have planted centers of Christian influence which have cultivated a sympathetic understanding between the countries they bring together. One of the most active of these is the Princeton University Center in Peking, which is organized under the Y. M. C. A., with Bible discussion groups, classes in economics, business methods and foreign language; and especial stress laid upon evangelism. Much interest has developed in prison work, and prison conditions have been greatly modified. In one of the large prisons is a chapel, in which the pulpit is surmounted by pictures of the five religious leaders who have exerted the largest influence on the Chinese,—Confucius, Mohammed, Buddha, Laotse and Christ. Priests of all five preached on successive days, but gradually the first four religions fell into disuse, and an open field was left for the teaching of Christ.

A summer conference is conducted in North China at an old temple of "the sleeping Buddha," now become the temple of the living Christ, and many have been won to lives of Christian service there.

A Prison Transformed

WORK for Chinese prisoners in Hwangpei Hsien is carried on jointly by the London Missionary Society and the American Church Mission, each being responsible for one visit a week. Beginning with individual talks, and tract distribution, the work has now expanded to include teaching organized classes, and regular preaching. The Magistrate, although not a Christian, is in hearty accord, and shares the work by giving occasional lectures. He is of the opinion that "one bad man

made good is worth more than ten good men made better."

Gradually the whole prison atmosphere has changed. Dormitories have taken the place of cells, a lecture hall has been built, and definite work is provided for the men, on which they receive a percentage of the profits. One man has, since his release, found employment with the Yangtse Engineering Company; and sent a letter to his prison associates, urging them to heed what the missionaries teach, since it has the power to change lives as proved by himself.

Results from an Industrial Experiment

THE Jenshow Industrial School of West China is in the center of an agricultural section comprising nearly 5000 square miles, and has been blazing a new trail in the Christian development of West China. When it was found four years ago that twenty-five of the thirty-two boys who had completed the lower grade were unable to continue in school unless some scheme could be evolved to supplement their funds, and therefore would be lost to Christian influences, it was decided to challenge the time-honored prejudice of the Chinese scholar against manual labor, and to introduce farm work as a self-help opportunity for the boys. Further opportunity has been offered by the introduction of certain types of industrial work, such as weaving, wood-carving and some manufacturing.

As a result of this experiment, out of twenty-nine graduates fifteen have professed faith in Christ, having entered the school non-Christian, and all but five have entered work under Christian auspices. Two only have so far been impervious to Christian influence. *Chinese Recorder.*

Work of a Chinese Woman Doctor

ABOUT twenty years ago a Chinese woman doctor went with a

foreign missionary to a large interior town to attend a patient. While there she was stoned and driven into a house for refuge. This incident so impressed her with the need for Christian work in that heathen center that a few years later she came, with one nurse and no financial backing, to start work there.

What are some of the results after a few years of service? She has the finest property and hospital in her Mission in Central China, and not only that but the land was given to her almost entirely by the people of the city, and she has a yearly grant from them as well. When the local Red Cross Hospital gets a cut-throat case from the police court which they dare not tackle, they send it over and in a short time the patient has recovered.

When a woman in the country over forty *li* distant cuts her throat in most ghastly fashion, the doctor is sent for, and arrives on the sixth day with her nurses, after braving a winter sleet, in order to succour the sufferer. Not only does the doctor go forty *li* into the country, but she has been known to go over four hundred and fifty *li*, and patients come to her from a radius of over nine hundred *li*.

This Christian hospital furnishes an example of what a mere handful of Chinese Christian women can do for their community.

Chinese Recorder.

Attempt to Reorganize Chinese Jews

IN MAY, 1919, the Rev. J. H. Blackstone, with a band of workers, held a series of meetings in connection with the Kaifeng Church of the Canadian Anglican Mission for the Chinese Jews of Kaifeng, with a view to bringing them back to a realization of their position as a part of the "chosen people" of God. Most of the Jews, it was found, have dropped all Jewish customs, being practically idolaters.

The first meeting served to introduce the Jews to each other, and to

outline the objects of the series which were:

1st—that these Jews might band themselves together into an organization, so that they might not be utterly absorbed by the Chinese round about them, and lose their identity as Jews; 2nd—that they might hear the wonderful history of their forefathers, that it might stimulate them to hope in the purposes of God, and that they might determine to constantly bear in mind how God dealt with their own people; 3rd—that they might understand the foundation truths of the Jewish religion which for centuries had been witnessed to by their fathers here in Kaifeng, and that they might return to the One True God of their ancestors, and to His Word; 4th—that they might know something of the great movement Zion-ward that is taking place today, and that in this return of Israel, some of these "from the land of Sinim" might have their allotted place; 5th—that they might know that Jesus Christ was a Jew, and that He came to save the world.

The Missionary Touches Silk Industry

A NOVEL means of spreading the Gospel was employed in South China, where an association has been formed for the improvement of the silk industry. The first aim of the Association is to rid the country of diseased silk worms—a serious undertaking. The Chinese are naturally suspicious of being duped, and are wary of new methods. This is where the missionary's chance comes in, for the Chinese know the Church is there for no other reason than to help them. Accordingly, the missionary pastor posts advertisements of the new method, and Rev. E. C. Howe writes that recently he made a trip, carrying with him 120,000 silk worm eggs which had been microscopically examined, and found that he could create an interest in following instructions, where business men could not get a hearing. Those who bought the healthy eggs were so

elated over results that immediate requests came in to the Association for more—what the Society desired, but could not bring about.

The Coolie Women Left Behind

WHEN the Chinese coolie transportation to France began, some misgivings were felt by missionaries as to how their work would be affected. Time proved, however, that instead of being a hindrance the movement served to bring Chinese women, left behind, nearer to the missionaries. In the personal work following tent services, often the first point of contact was the fact that a husband or son had joined the Labor Battalion.

"This is the first time I have heard the Christian doctrine," one would say, "but I have a husband who has gone to your country, so I thought I would like to come and hear your teaching."

The women were told how their absent ones were hearing the same Gospel, and that they ought to learn it so that when they returned they might be Christians together.

Mission Hospital in Manchuria

THE St. Andrew's Hospital of the Canadian Mission, Manchuria, found its In-Patient Department taxed to its utmost last March as a result of the Korean independence demonstrations. Dr. S. H. Martin, the Superintendent, in his report of six months' work, says that of the patients who were discharged cured all returned home Christians. The men came in with terror-stricken faces and left with smiling countenances, and the light in their eyes revealed the new hope that had come to them in Christ. More than half the dead died non-Christian, yet their friends all asked to have the Christian burial service for them.

The great handicap is the lack of adequate hospital staff. At present there are two Korean surgical assistants, one druggist, one preacher and secretary combined, two pupil nurses,

and one Bible woman. A one-doctor hospital means: 1, that the doctor has to do all the administrative work to the detriment of his missionary and professional work; 2, that the doctor has no time for personal work along Christian lines; 3, that the patients will not get the scientific treatment that his medical ideals tell him they should have; 4, that hospitals are closed when the doctor is at annual council, medical conference, or on furlough; 5, that some doctors give up vacation and annual meeting to keep institutions open in the summer months, when the population is depending so much on the hospital for help. Dr. Martin hopes that the Forward Movement or the Interchurch World Movement will make possible an addition to the staff.

JAPAN-CHOSEN

Parable of the Seed Illustrated

MR. YI KAI O, of the village of Unmooruni, Korea, was, about five years ago, the reluctant host of a Bible colporteur, who succeeded in leaving a copy of the Gospel. For four years the book remained unnoticed, then suddenly the desire to study it became a passion with Mr. Yi. His son was despatched to the nearest town where a "Jesus preacher" lived, with orders to bring him home. Here the Bible teacher was received with the utmost respect, and remained several days, explaining the Way of Life.

Mr. Yi was anxious to know how to worship God as he ought, how to pray, how to induct others into the fellowship, and many other sundry questions had to be answered. He had seen sacrifices to spirits of mountain and sky; he had seen the worship of sorcerer, but how to worship the true and living God was his chief concern, for he had never seen a Christian church. Arrangements were made for regular visits of a circuit preacher, and today there is a church of fifteen members, with a congregation increased to fifty or

more when the missionary goes to the village.

Industrial Help for Koreans

TO TEACH industrial methods among the poorer Christians of Southern Korea the Australian Presbyterian Mission employs a man who organizes cooperative societies. One especially successful experiment has been to purchase machines for rope making and lend these to Christian people in various places. Once having learned to operate them, they soon earn enough to support themselves and pay for their machines. It follows also that the churches are enabled to cancel debt.

Country Evangelism

JAPAN delights in expositions, historical or industrial, and such an occasion provides an opportunity to carry on an active campaign of evangelism among the visitors. A tent is pitched in a convenient location. Volunteer workers are always present to welcome, to serve tea, to check parcels for the day, to advise or entertain, to answer inquiries of every sort. Room for rest and reading is provided in the cool tent. Each afternoon hymn singing, crisp preaching, liberal tract distribution and advertising are the order—hard work but far-reaching.

A special literature is produced for the country evangelist—up-to-date, for even in the country in Japan, new things are sought after. A loaning library reaches the rural districts by post,—books of Christian biography, expositions of the Sermon on the Mount and autobiographical sketches of well known Japanese who have found the Way of Life. Growing out of this distribution of literature is a little monthly of four to eight pages, "The Northern Brotherhood," whose columns answer questions, and record the experiences of the inquirers.

By the use of all these methods, five churches have been planted, a

large number of smaller congregations gathered, a few ministers and other Christian workers discovered and fitted for a life of Christian service, a still larger number of isolated and scattered Christian brothers won; and a Christian public sentiment has been fostered.

Christian Community at Pompira

TWO or three Christian families of Sapporo, an island of Japan, united with three or four more families from Japan proper and pushed into the remote and undeveloped region of Pompira, where they drove their stakes in the forest and founded new homes. Among the company of pioneers was a young man who had been a Bible student in Sapporo. No sooner had the little colony formed in Pompira than this young man began to organize the children into Sunday-school. A year or so later a church was founded and a meeting house built. All this was accomplished without a pastor—in fact they have had no minister except a theological student in vacation.

Japanese Christian Laymen

ONE of the hopeful indications that Japan will some day measure up to the idealism of the new era is the fact that Christian business and professional men are taking the lead in important undertakings. Mr. Suzuki, the Gompers of Japan, is a Christian, and is the head of a Society numbering 30,000 working men. He was technical advisor to the Japanese delegates at the Paris Labor Congress. The Japanese chief engineer cooperating with the American engineer in charge of operating the Siberian Railways is an earnest outspoken Christian gentleman. The efforts of such men supplement the direct preaching of the Gospel, and have a vital influence in interpreting the spirit of Christianity; and because of the prominence and ability of these Christian leaders, the newspapers are eager to give full publicity to their activities. Thus the rural

districts are impressed, and encouraged to attempt reforms in their own communities.

Impressions of an American in Japan

DR. CORNELIUS H. PATTON, Home Secretary of the American Board, who visited Korea, China and Japan in 1919 to gather material for Interchurch World Movement surveys, found heathenism a staring reality everywhere in Japan; and this in spite of her modern educational system, with a high degree of literary and scientific learning among her people. The word heathen is supposed to be taboo in cultivated, beautiful Japan, one of the five great powers, but the denunciatory Psalms which inveigh against idolatry might apply there with startling vividness. In Tokyo, Dr. Patton witnessed two temple processions. In one of them the god, of hideous form, was being carried on a platform by a company of sake-filled youth, who transported the deity from side to side of the street, alternately lifting it up and down and all the time yelling like demons. At Kobe there is a Shinto shrine devoted to the rice god, guarded by two foxes; a very popular deity, where worshipers are to be found at all hours, pilgrims, farmers, and especially the rice merchants of the city, who seek the favor of the god in their transactions of the day, and go through their rigmarole with great assiduity.

But Dr. Patton is convinced that this is not the Japan which is to be. Two great movements are sweeping across the land, and the people of Japan are discovering their close relationship. They are Democracy and Christianity, and they are taking possession of the Japanese mind.

INDIA

Resolution on Prohibition

AT a meeting held at Calicut in October, the South India United Church passed the following resolution which was communicated to the Government of India through the Government of Madras:

In view of the fact of the great movements against the use of intoxicants in various countries of the world, the General Assembly of the South India United Church, in meeting assembled, requests the Government of India to place such restrictions upon the importation, manufacture and sale of intoxicants as will lead to the total prohibition of the traffic.

The South India United Church has nearly 200,000 members, and representatives came to this meeting of the Assembly from all parts of Madras Presidency, Mysore, Travancore and Ceylon.

Dnyanodaya.

Problems Revealed by Eddy Meetings

A HINDU leader said to an Indian Christian not long ago:

"Christianity has conquered China and Japan, but these are only primary schools; India is a college and here you must do much more to conquer."

Rev. H. A. Popley, in summarizing the lessons which emerged from Dr. Sherwood Eddy's tour of India in 1919, says in the first place that India will never be won by giving to evangelism only a little spare time now and then. In many places it was found that neither missionaries, pastors nor church members had time for definite, personal evangelistic work. A second impression was the need for continuous, follow-up work; a campaign covering several years, and not merely a few months. Third, the value of evangelism in promoting union was made clear. The first Conference on Unity of Indian pastors was held in connection with Dr. Eddy's campaign in Tranquebar. Another need revealed in the campaign was that of outstanding Indian workers, whose word carries authority. Such a one was Mr. N. V. Tilak, who died since the series of meetings.

Commission on Village Education

LEADING missionary organizations of Great Britain and America have appointed a Commission to look into and report upon the problem of village education for In-

dia, and all branches of work for depressed and backward classes. The central purpose of the Commission is to advise concerning the best means by which a truly strong Christian Church may be established in India, and made a power for good in that country. This will carry the inquiry beyond questions of curricula and school management, and will lead to a study of political changes and their probable bearing upon economic, social, moral and spiritual life. Plans will be built, as far as practicable, upon work already done, and every effort made to cultivate sympathetic understanding with Indian Christians.

Members of the Commission include among others Rev. Alex. Fraser, Principal Trinity College, Ceylon, Prof. D. J. Fleming, formerly of Forman College, Lahore; the Bishop of Dornakal; K. T. Paul, General Secretary of the Y. M. C. A. for India and Ceylon and Rev. J. H. Maclean of the United Free Church Mission.

Social Work for Factory Employees

INDIA is falling in line by organizing social work for factory employees. A large shoe manufacturing concern at Cawnpore has agreed to station a missionary and his wife in the factory to ameliorate the condition of their 4000 workers. Cawnpore is one of India's largest manufacturing centers, and practically all the employee class are illiterate. They need to be taught to keep flies off the babies' faces, to find amusement in something more exalted than the nautch and to send their children to school at least a few hours a day. One advantage is in the fact that 900 of Cawnpore's working class are living in a model self-governing village adjacent to the city, where it is vastly easier to begin work.

Need for Central Language School

THE American Presbyterian Mission in India in May, 1919, sent a circular letter to other Missions in India inviting an expression of opin-

ion in regard to the establishment in India of a Central Language School for Missionaries. It was pointed out that the average efficiency of missionaries as regards language is below what it ought to be, and that the general knowledge of the people, religions, government, etc., of India, which a missionary needs to begin his life work, is usually acquired only after many years of service. Because of the enormous expense of properly equipping a dozen or more language schools throughout India, the advantage of one central School is obvious.

A Christian Steward

MR. E. W. FRITCHLEY of Bombay was, as a boy, poor, unschooled and handicapped socially, being an Eurasian. But under the influence of Bishop William Taylor he gave his life to Christ; and with an income amounting to \$20 a month he set apart a tenth, saying:

"Lord, if Thou wilt bless and help me, I will give Thee a tenth of all I make; later I will give a fifth; and later I'll give Thee everything I earn to help build the Kingdom."

He is now one of the leading architects of India. Splendid buildings in that city and in many parts of India bear the marks of his rare skill. In all his life and business he recognizes he is first a steward of the Lord, and has been untiring in planning buildings, holding conventions, distributing tracts, fighting the liquor traffic, encouraging worthy undertakings and even serving the Church often as lay preacher. The splendid building for the Poona Orphanage, costing \$25,000, and a new church at Kalyan are results of his energy, generosity and Christian consecration.

Record of Christian Work.

Race Lines Disregarded

FOR a world in bondage to race prejudice, here is an example of mutual confidence. The University of Cambridge Mission at Delhi has

made an Indian Christian the Principal of the Mission College, and the English missionaries, all of whom are graduates of Cambridge University, serve under him. The Mission school with its 800 Hindu and Mohammedan boys and large staff of teachers is now under purely native supervision, save in matters in which English and Indian alike are bound to submit to the Mission Council. An atmosphere of mutual helpfulness has resulted.

Preaching in the Telugu Area

THE American Baptist Mission in India supports a group of twelve native itinerant preachers, who, in 1918 pitched camp in 31 different centers, visited 194 villages, and in addition made four long tours averaging ninety miles each.

These twelve men, in addition to their primary education, have been trained four years in the Ramapatam Bible School. In preaching, they use illustrations very close to common life, as the following will show:

"The house-fly differs wholly from the honey bee. The one frequents filthy places, the other loves the fragrance of rose and jasmine; the one takes for its food decayed life, the other the sap from life's bloom; the one eats and dies, the other lays up store for others. Those whose natures are unchanged are like the fly; those that are reborn become in nature like the honey bee.

Record of Christian Work.

An Incident of South India

IN a village of South India the educated high caste women became interested in Christ, and fearing that their husbands might not consent to their being baptized, fifty of them decided to be baptized and tell their husbands afterwards. On hearing of this, the men met together to decide what they should do. After consultation, in which they stated that they found their wives just as they were before, except more loving, kind and gentle, they decided to say nothing

about it. One of the wives could not rest until her husband joined her in her new found joy, and by prayer and persuasion led him to Christ. Then the Hindu leaders became greatly stirred. They gathered the Bibles of the women and burned them, beating the women and forcing them to sign a letter to the Bishop stating that they were no longer Christians, and asking him to take their names from the church roll. But a little later the women managed to get a letter to the Bishop, telling him that the former letter had been signed under compulsion, and no attention was to be paid to it; that they still loved and followed the Saviour.

The Indian Witness.

SIAM AND THE LAOS

A Siamese Missionary Society

THE first foreign missionary society in South Siam was organized at Petchaburi last July with ten women present. As they have studied about their sisters in Africa, India, Chosen and Japan they have begun to realize what women can do in the way of teaching others.

A Woman's Training School was held in June and continued through July, at which a course was given on the Gospel of John. The women in attendance were especially interested in memorizing Gospel songs.

The White Elephant.

Salutary Discipline

THE official court circular, issued from the palace of the King of Siam, is worthy of emulation by other governments. This circular is published daily in the English newspapers of Bangkok, and not infrequently the frank announcement appears that a titled official had been dismissed for laziness, or that a royal page was discharged for faulty morals.

The Gospel by Way of Medicine

WITH eighty per cent of the Malaysian population suffering from some form of disease, the short-

est route by which to lead them to Christianity is by way of the hospital. Ten new hospitals are accordingly provided in the Centenary program for this island world, one to be at Singapore, the strategic point where East meets West, and the other nine distributed about the islands which make up Malaysia.

Wherever the hospitals are located on Dutch territory, the Dutch Government is paying three-fourths of the cost of building operations, providing for equipment, upkeep and the salaries of one American doctor and a nurse. In addition, the native converts are themselves raising large sums.

Christian Advocate.

Village for Lepers

THE village for lepers at Chieng Mai, Siam, is named for Mary L. Stoner, a Pennsylvania woman, whose gift made possible the erection of ten cottages as a nucleus for the institution. Soon after this beginning had been made a man in Chieng Mai provided the money for three more cottages. Then a well-known physician in Bangkok gave another, and a Siamese Christian followed in the list with a gift of enough money for another cottage. There are fifteen in all. Interest in the endeavor has spread widely, and the viceroy has already told Dr. McKean that he too wishes to erect a building, and that he will also ask two friends of his each to put up a cottage. All the leper people occupying the houses, about 215, are Christians.

MOSLEM LANDS

Persia Still Chaotic

WITH the exception of a small area on the eastern front, Persia is still in chaos. Massacres have begun anew since the armistice was signed, and there is not a single Christian in Urumia at present. Between six and eight hundred went from Urumia to Tabriz. So far, no plans have been made to bring the

Assyrians and Chaldeans back to their own homes. The Peace Conference refused to take this matter up, as all internal affairs were to be decided by the individual countries. Through the influence of a missionary, the sister of the present religious head of the Assyrian people has gone to London to try to get help. The Assyrians are looking to England. A British consul has been appointed to Urumia for the first time. Thousands of refugees have not yet been able to return to their homes, those having done so finding them empty or destroyed. Although \$50,000 a month is being sent for relief work among these people, many thousands more are needed to take care of the Christians who cannot be sent back to their own countries.

The Presbyterian.

A Missionary in Bonds

MR. ARCHIBALD FORDER, a missionary to the Arabs in Palestine for many years, and author of "With Arabs in Tent and Town," suffered long captivity under the Turks, but has finally been able to reach England. Soon after Turkey's declaration of war, Mr. Forder, who was living in Jerusalem, was imprisoned in a stable, and confined four months without trial, or even any intimation of the charge against him. He was then transferred to Damascus, to be court-martialed. His trial, conducted in Arabic, lasted two and a half hours, and each time he answered a question he was bluntly called a liar. At the close of the trial he was offered his freedom upon payment of £200. Being unable to do this, he was dispatched to the criminal prison and a few days later informed that he was to die. For seven months he was in daily expectation of this fate, and no communication with the outside world was allowed him. At length the death sentence was revoked and three years in a dungeon substituted, and for the next nine months he lived underground, with 150 others. Mr.

Forder's next change was to a cell with thirty others, where he barely existed until he was able to smuggle a note to Jemal Pasha, asking for justice, and in due course a discharge was obtained. But although he was at liberty, the Turkish police so harassed him by night and day that he finally begged the officials to take him again into prison. At last Damascus fell into the hands of the British, and Mr. Forder's sufferings ended. His wife had meantime died from cholera, and little of his home was left. For some weeks he assisted in relief work and after his restoration to health he plans to return to Palestine.

Medical Missions in Egypt

DR. F. O. LASBREY of the C. M. S. Medical Mission in Cairo read a paper at the Medical Missionary Conference held in Cairo some months ago, in which he explained the paramount importance of medical work in Mohammedan lands, particularly Egypt, as compared with other foreign fields. Other regions, such as western China, are more in need of medical aid, for the Egyptian government maintains a dispensary in every market town, with one or more well appointed hospitals in every province. While there exists in many parts of Africa a desire for social uplift and an open-minded spirit of inquiry; and in China an excessive curiosity to hear the foreign teachers' doctrine, in Egypt the reverse is true. To the Mohammedan, it is unthinkable that anything could be lacking in the religion of their prophet, or his moral code. Medical help, therefore, opens doors for evangelistic work which would otherwise remain closed, and it is the in-patient and itinerant departments to which the workers pin their faith. Two or three weeks of daily contact bring results, and the ex-patient are particularly accessible when the itinerating doctor follows them up.

Old Cairo Medical Mission has at

present eight converts from Islam at work.

Zionist Plans Delayed

ON THE second anniversary of the day on which the British Government declared in favor of the establishment of Palestine as a national home for the Jews, the Zionists issued a manifesto stating that the time has not yet come when they can begin their work, because of the strain which the sufferings of war has put upon the patience and endurance of the Jewish race. Their claims have meanwhile been confirmed by other governments, and the Zionists hope that it will be a matter of only a few months before concrete promises can be realized.

Scottish Memorial in Jerusalem

IN GRATEFUL remembrance of Scotland's sons who gave their lives for the liberation of the Holy Land from the Turk, a memorial in Jerusalem is planned. It will be erected jointly by the Church of Scotland and the United Free Church of Scotland and will take the form of an Institute for Biblical Research and a Presbyterian Church. It will be called The Scots' Kirk and College in Jerusalem.

AFRICA

Work for Tunisian Jewry

IN a recent number of the *Journal des Missions Evangeliques*, published in Paris, is an account of the Society's work for Jews in Tunis. This work comprises a Book Depot, a Boys' School and a Girls' School. David Amar, a Hebrew Christian, is in charge of the Book Depot. Located in a busy section of the Jewish quarter, the book shop arrests attention with its window display of Hebrew and French Bibles. Many Jews frequent the place to ask questions or start an argument. Mr. Omar also journeys to the interior towns, often encountering sharp opposition, but not infrequently he is aided in the Scripture distribution by the rabbis themselves.

'The Boys' School has an attendance of about one hundred, while the Girls' school numbers one hundred and twenty. The subjects taught are the same as in government schools, but in addition, emphasis is laid upon Bible study. One hundred selected texts, which have the "three R's" (Ruin, Repentance, Redemption) for their theme, are a part of the requirements. Meetings for women and a free dispensary are held in connection with the Girls' School. Thus in a variety of ways, the Gospel is penetrating the homes of Tunisian Jewry.

French Protestant Mission to Basutos

DURING the recent visit to England of a group of Basuto chiefs, a meeting was held in London on behalf of the Société des Missions Évangéliques de Paris in Basutoland. The resident Commissioner of Basutoland was present, and gave cordial testimony to the influence of the mission from an administrative point of view, and highly commended the educational work. Rev. M. Mabile, one of the missionaries, reported that the native church has a present membership of 40,000, and that the contributions last year amounted to £7,000. Although the Mission is French, it has not taught the people that language, but all the work has been conducted in English; and both missionaries and natives are thoroughly loyal to the British regime.

Life of Faith.

Men of Science in Bulund

ON MAY 29, 1919, at Metet, Kamerun District, West Africa, there was witnessed a total eclipse of the sun. It was in the afternoon. All the boys ran to their houses, locked the doors and went to bed. Some were sure they would die if out of doors. An observer for the Carnegie Institute came to take notes on the sun's location, and the inclination of its rays. The natives called him "the man who put the sun out," and were puzzled to know why he took

the trouble to come from America to put it out in Kamerun.

When he commenced to use his instruments, they wanted to know if he was looking at God's town on the sun. What did God's town look like, what did God look like, whom did he see, what good did it do to look anyway, could he see the road to heaven, was it hot in heaven because it was hot on the sun?

Africans' Need of Organized Industry

SO IMPORTANT in character building does the American Presbyterian Mission at Luebo, Belgian Congo, regard steady and regular work, that a man is refused church membership if he does not cultivate a garden of his own, following the Scripture rule: "If any man provide not for his own and especially for those of his own house, he hath denied the faith and is worse than an infidel."

However, the requirements of Christian natives are vastly greater than those of the raw heathen, whose wants do not include houses, clothes, books or postage stamps; and the majority find it a problem to make ends meet. Since agriculture alone cannot be depended upon to support the rapidly growing population, it seems reasonable that the natives should develop along manufacturing lines, and missionary forces are hoping that some industrial corporation may be formed and operated as a Christian business enterprise, safeguarding the natives from exploitation by financial pirates.

EUROPE

Temperance Education in England

UNDER the war-time restrictions of the liquor control board the number of convictions for drunkenness fell from 183,828 in 1914 to 29,075 in 1918. As soon as the restrictions were modified the figures leaped forward again, e. g., in England and Wales there were three times as many convictions in September, 1919, as in the same month

of 1918; and in Scotland the increase was fivefold. The national drink bill has risen to £400,000,000.

The Wesleyan Methodist Church is putting on fresh energy for the task of preparing Wesleyans to do a large share in the work of reform. It is sending out an appeal "(1) To teach the principles of total abstinence to the children; (2) To work for a 'total abstinence' Church: enroll every Methodist in the Abstainers' League, and, (3) To help in a great campaign for a sober Britain." The appeal is being printed as a full page display advertisement in the Methodist papers.

Christian Advocate.

Christian Power House in Paris

STRONG support is being given the plan to put the American Church in Paris in a position to minister more effectively to the permanent and transient population of Paris in the critical years just ahead. Not only have Americans pledged generous support: French Protestants are so keenly interested in the project that many are giving out of limited resources. An expenditure of \$1,000,000 is contemplated for a new church edifice, parish building and pastor's home, to be strategically located only a block from the Champs Elysées. The plans include also the erection of a great social service building, costing perhaps \$500,000, in the Latin Quarter close to the residences of thousands of American students, of whom 4,000 are already enrolled at the Sorbonne, with the probability that several thousand more will soon resort to Paris for architectural and musical studies. This building is to contain living quarters which may be occupied by young women just arriving from America until they can establish themselves permanently.

Conferences of Missionaries

ASERIES of interesting and helpful missionary conferences were held at the Church Missionary House

in London in November and December, under the chairmanship of Mr. J. H. Oldham; one group meeting to confer on China, another on Africa and a third on India. Attendance was limited to missionaries on furlough from the respective countries, and the discussions centered around the effect of constitutional changes upon missionary work, together with the relation of the Church at home and missions.

Irish Evangelization Society

AN OLD and honored society, the Irish Evangelization Society, which has worked successfully in Ireland for many years, is about to take on new life. After prayerful consideration, it has been mutually agreed to start a Northern branch of the Society; while the Dublin committee has carried on a part of the work of other days in the center and South of Ireland, the Northern committee is to concentrate on Ulster.

The Society has taken offices at 61 Royal Avenue, Belfast.

George Muller Orphanage

THE eightieth report of the George Müller Orphan Homes is a triumphant record. The total receipts for the past year are larger than ever before. After all needs have been met, a balance of £6,000 remains.

There are day-schools, eight entirely supported or assisted by the Orphanage, in this country as well as in Italy, Spain and British Guiana; thirteen Sunday-schools have been helped; Bibles, Testaments, and Scripture portions have been sold or given away, and tracts and books in various languages have been freely distributed.

During the past year 1,467 little ones have been cared for, educated, and brought under the influence of Gospel teaching. Seventy-one boys and seventy-eight girls have been admitted during the year, at ages varying from seven months old and upwards; and sixty-nine have left, fitted to earn their own living.

An Appeal for Prayer

THE National Committee of the Italian Student Federation issues an appeal for sympathy and prayers. The General Secretary is now traveling through Italy, with a view to reestablishing work disturbed by the war. Intercession is asked especially for the instituting of student homes in Italy; for the success of the bureau for foreign students in Naples and Florence, established with a view to facilitating for these foreign students life in a foreign country and offering them help, sympathy and familiar surroundings; for a greater interest on the part of students in social activities; for the raising up of a special literature of the movement, almost entirely lacking in Italy; and for women students, that they may become associated with the movement in the right spirit of consecration.

LATIN AMERICA

Seminary Opens in Porto Rico

THE Evangelical Seminary of Porto Rico, representing seven denominations, opened its doors at Rio Piedras last fall, with twenty-four students in attendance. The course offered by the new institution includes the essentials of a regular seminary course, with provisions for those who can take only a partial course. Friendly relations have been established with the nearby University of Porto Rico, and arrangements made by which students can secure the B. A. degree from the university and the diploma from the Seminary in six years. Dr. J. A. McAllister is head of the institution.

Mexico City Association Work

NOT only has the Y. M. C. A. in Mexico City assumed a place of leadership in physical education, but it has come to be known as the one out-standing organization that is doing constructive work for young men along moral and religious lines. It has a membership at present of over 1,700, including the young men in

its educational department and the students of the Commercial School. Its Sunday afternoon meetings are well attended, where messages of vital educational, moral and religious worth are presented. It has a Life Study Club of 28 young men, who study from week to week economic and sociological problems from the Christian standpoint, and an Inner Circle group of about 20 men who are gradually coming to exert a powerful influence on the whole spirit of the Association movement in Mexico City. Membership in this Inner Circle group involves the making of the following public declaration:

"I accept Jesus Christ as my Lord and Saviour, according to the Holy Scriptures, and desire to be His disciple in my doctrine and in my life and to unite my efforts with the other members of the Triangle Club for the extension of His Kingdom among young men.

"I hereby pledge that I will abstain from the use of intoxicating liquors of any kind as a beverage.

"I pledge myself to respect at all times the innocence and purity of womanhood and to abstain from all habits and associations which in any way violate these virtues.

"In order to hold true to the ideals of the Young Men's Christian Association I shall seek to understand the teachings of Christ by reading and studying the Bible and by communicating with Him in prayer.

"Recognizing the fact that Christ came to minister and not to be ministered unto, I will endeavor to serve my fellows in His spirit whenever the opportunity presents itself."

Mexico Suffers From Volcanic Disturbance

A SERIES of violent earthquakes and volcanic eruptions began in Mexico on January third and continued for more than a week. The city of Jalapa, half way between Vera Cruz and Mexico City, reports fifty dead and more than 200 injured. At this place, the Presbyter-

ian Church and Mission House were entirely destroyed by one of the earthquakes. Rev. Charles Petran, treasurer of the Mission, reports that the contents of both buildings were being salvaged. No resident missionary is at present in Japala. San Joaquin, a village of 3000 inhabitants in the Jalapa district, was wiped out by a fresh earthquake on January 13.

Several towns in the state of Puebla were entirely destroyed, but the Methodist Board of Foreign Missions which has charge of that field has had word that none of their property in Puebla has been damaged.

Institutional Work in Yucatan

PRESBYTERIAN work was begun in Merida, Yucatan, in 1915, and has grown steadily in spite of disturbed political conditions. A definite work for men, students, business and professional men, was soon found to be imperative, but scant funds made only a limited equipment possible. English classes, enrolling over 100 students helped support the work; friends donated furniture and books, and a piano was loaned. A physical culture club for boys was added. One man after another has expressed his appreciation of the help he has received, spiritually and morally, and particularly of the higher and more generous outlook on life he has been taught and the higher ideals set before him. Practically every one remarks: "Unless you have had to live without these things, you cannot comprehend what this place means to us." Many of the regular frequenters have formed the habit of attending church services.

NORTH AMERICA

New Chaplains' Corps

THE war has brought out the importance of an Army and Navy corps of chaplains, with the result that a recent bill has been introduced in the Senate and House to provide in the new regular army a permanent corps of chaplains. This bill pro-

vides that the corps "shall be administered by a staff of three chaplains fairly representing the religious forces of the country."

The bill further provides that chaplains shall be appointed in the proportion of one to each 1,200 commissioned officers and enlisted men, defines their rank, pay and allowances from colonel down to first lieutenant, and restricts the commissioning of chaplains to those under thirty-five years of age.

The South Awakening

THE campaign which Julius Rosenwald of the Sears-Roebuck Company, Chicago, is backing has already resulted in the erection of 609 new schoolhouses for Negroes in the rural South. The Negroes themselves raise a portion of the amount needed and Mr. Rosenwald donates the rest. The money is gathered in community meetings in which nearly every family of the neighborhood is present. Pledges are made in cash, labor or material.

Educational authorities of the South manifest a changed front in the matter of Negro education, as evidenced in North Carolina, where the Department of Education proposes to provide a good high school in every county for Negro boys and girls; South Carolina has appropriated \$74,000 for a colored agricultural College and Louisiana the funds for a new state normal school for colored youth. These advances promise to have a bearing upon the missionary educational problems of Africa.

Disciples Unite in Mission Work

THE most significant action taken at the General Convention of the Disciples of Christ, held in Cincinnati, Ohio, October 13-20, was the organization of a United Christian Missionary Society which is to absorb the Home, Foreign, Women's Benevolent, Church Extension and Ministerial Relief organizations,—in fact all except the Board of Educa-

tion. It is believed that this unification will preclude overlapping of effort, and bring more closely together the 9,000 churches of the denomination. Dr. Frederick W. Burnham, president of the Home Missions Society, was chosen as head of the United Society.

Buddhism Grows in U. S.

SINCE the Panama Exposition, Buddhist aggression in America has been marked. The fact that there are seventy-four Buddhist temples in the United States should cause more concern than the industrial competition. California has twenty-four of these temples, with a membership of 10,240. Every large city on the Pacific Coast has its places of heathen worship. But the converted Orientals are fervent Christians, and are not only a challenge to greater activity on the part of American Christians, but their return to the Orient means a multiplication of Christian influence there.

Mohammedan Challenge in U. S.

MOHAMMEDANS are to be found in almost all the big industrial centers of the United States, particularly in Detroit, Mich., Chicago, Ill., Milwaukee and in Racine, Kenosha and other cities of Wisconsin between Milwaukee and Chicago. No missionary effort of any kind is being made to give them the Gospel. They are in touch with only the worst side of American life, and some of them have expressed the opinion that it was impossible to live a religious life in their environment.

Club for Foreign Students

THERE are one hundred and twenty foreign women students studying in New York City, who are in touch with the Young Women's Christian Association. South American and Mexican women students are constantly arriving. Eight French students are coming soon. Among the sixteen nationalities represented are Chileans and Argentinians, while

an Ecuadorean girl recently received her Master's degree. Many are here as an indirect result of the war. Their fathers have been shut off from business dealings in Europe, and hence the daughters no longer go to that continent for study.

Because of their ignorance of living conditions and legitimate prices, many of these students have formed false impressions of the United States; and it is to provide attractive Christian surroundings for them that the Y. W. C. A. has opened a Foreign Women's Students Club on 74th Street, under the care of Miss K. B. George.

Council of Organic Union

DELEGATES from Methodist Episcopal, Protestant Episcopal, Presbyterian, Congregational, Reformed, Disciples and other Evangelical Churches are called to meet in Witherspoon Hall, Philadelphia, February 3-6, to discuss organic union. A year ago, representatives of eighteen denominations met in the same place to consider this question, and the sentiment for union was so strong that an ad interim committee was appointed. This committee has held several meetings and will submit a plan of federal union at the council called for February 3d.

National Council of Women's Societies

THE first meeting of the Episcopal National Council of the Church Service League was held at the Church Missions House, New York City, on Friday, December 12. This Council was called into being by the Woman's Auxiliary at their meeting in Detroit last October. It consists of three members from each of the existing national women's societies of the Church, elected by their respective organizations; and of nine members at large. The aim of the Councils was outlined as follows:

"The purpose of the National Council of the Church Service League shall be to federate existing national women's societies of the

Church for mutual understanding and coordination of effort and further to give such publicity to work already undertaken and to develop such new opportunities for work to be done that it will attract the attention and enlist the sympathy and receive the response of every woman in the Church."

Conference for Colored Women

THE fourth annual conference for Colored Women was held at Stillman Institute, Tuscaloosa, Ala., in September. Work for rural communities was a live topic under discussion; classes were conducted in practical nursing, sewing, home making and Bible study. Seventy-four delegates from fifty-five churches were in attendance, representing seven denominations in eleven states, and the mutual exchange of experience was a matter for much satisfaction.

ISLANDS OF THE PACIFIC

Philippines Decide for Prohibition

THE Council of State of the Philippine Islands has memorialized the Congress of the United States to permit the Filipino people to decide the question of prohibition for themselves. Acting Governor Yeater has announced that the question of prohibition will be considered in his message to the special session of the legislature; and it is reported that, in the event that the national prohibition amendment is held not to apply to the Philippines, the Philippine Legislature will itself enact a prohibition measure for the islands.

National Advocate.

Filipino Pagan Becomes a Soul Winner

AN OLD Filipino who cannot read was, before his conversion, known as the king of the *dewatahan*, or worshipers of an old system of idolatry in vogue before the Spaniards came to the Philippines. He officiated, as a kind of priest, sacrificing pigs at night on the mountainside

in order to bring rain, and practicing all kinds of charms to drive the evil spirits out of sick people. Since his conversion he has memorized great numbers of texts, in fact, whole chapters of the New Testament; and the pivotal texts and chapters of the Old Testament, so that he understands God's plan of the ages as revealed in Scripture. As the old man cannot read he has learned most of these passages at the quarterly conference for Bible study when he pesters everybody who can read, to read the lessons to him over and over again. He spends days soul-hunting, usually after one at a time, with great success.

Record of Christian Work.

MISCELLANEOUS

The Y. M. C. A. Abroad

AS THE agent of the Christian Churches," says Dr. Sherwood Eddy, Secretary of the Foreign Department of the International Y. M. C. A., "the Young Men's Christian Association is called upon to render a definite and unique service in the present periods of world wide unrest.

"In Japan it is reaching the leaders and affords a practical demonstration of united Christianity. In China it has an unprecedented access to students, officials and commercial classes.

"In India its field includes some 60,000 English speaking students in the colleges, the million English-speaking leaders of the great cities, and nearly 300,000,000 scattered in rural India, which it is beginning to reach through its rural department and agricultural banks. Many among the one million returning Indian soldiers are asking for the Association in the villages of India.

"In the Near East it furnishes a common platform and rallying center for the graduates of the Christian colleges, both Christians and non-Christians. It can make a practical demonstration of Christianity which is absolutely essential for the winning of prejudiced Moslem leaders.

The Queen of Roumania has earnestly asked the Y. M. C. A. to open permanent work in her capital. The Metropolitan of Athens has asked the Association to enter Greece, not to proselytize but to vitalize. In Russia and other countries where Catholic and Oriental Churches are found, the Y. M. C. A. has a unique opportunity to win for Christian leadership the masses of young men in these great national Churches.

Lutheran Council and German Missions

ARTICLE NO. 438 of the Peace Treaty provides that "the properties of former German Mission Societies shall be continued to be used for religious purposes, and therefore handed over to Boards of Trustees of the *same faith* as the mission whose properties are involved," thus imposing upon the Lutheran Church outside of Germany the duty of taking over the support of the various German Lutheran Missions, wherever the former workers are not allowed to continue.

With this understanding of Article No. 438 of the Peace Treaty, the National Lutheran Council has expressed as its opinion that the Lutheran Church of America should in so far as possible be ready and willing to assume the support and control of former German Lutheran Missions in territory now under the control of the Allied Governments. Foreign missions conducted by the Germans include Lutheran, Reformed and Catholic.

OBITUARY NOTES

Dr. Neve of Kashmir

DR. ARTHUR NEVE, medical missionary to Kashmir of the Church Missionary Society, died on September 5, after a brief illness. Dr. Neve was born at Brighton, England, in 1858; was educated at Edinburgh University, and while a student decided upon missionary service in Africa. But the Church

Missionary Society was suddenly confronted with the need for a medical man in Kashmir, and Dr. Neve accepted the call, going to Srinagar in 1881. He was joined by his brother, Dr. Ernest Neve, in 1886. As long ago as 1912, it was said that more people came to their hospital for help than there were inhabitants of all the valley of the Kashmir. It was not uncommon to find patients from more than a hundred villages in the hospital at one time.

Bishop Camphor of Liberia

BISHOP Alexander Priestly Camphor, the only active Negro bishop of the Methodist Episcopal Church, died December 10, in South Orange, New Jersey. He was fifty-four years old. Bishop Camphor was born of slave parents in Louisiana, was educated at New Orleans University and at Gammon Theological Seminary, and held pastorates in Germantown, Pa., and Orange, N. J. In 1897 he carried out his father's dying request by going to Africa, and until 1907 served as president of the College of West Africa in Monrovia, Liberia. He was for five years Vice-Consul General of the United States to Liberia.

C. L. Ogilvie of China

REV. CHARLES L. OGILVIE, a missionary of the Presbyterian Board in Peking since 1911, died of pneumonia early in January, soon after his return to China from his furlough in America.

Dr. Hunter Corbett of China

REV. Hunter Corbett, D. D., a former Moderator of the Presbyterian Church, and missionary to China for fifty-seven years, died at Chefoo during the second week of January at the age of 84. Of Dr. Corbett's children, four are missionaries in China, one a missionary in India, while two others represent the Standard Oil Company in China.

THE MISSIONARY LIBRARY

Some Aspects of Chinese Life and Thought. 12mo. 186 pp. Kwang Hsueh Publishing House, Shanghai, 1919.

Those going as missionaries to a foreign land must not only learn the language but must also learn to know the people before they can be effective missionaries. The Peking Language School, therefore, arranged for a series of lectures during the winter of 1917-18 and a number of well known and well informed speakers lectured on China, the Chinese Religions, Education, Conservation, Tibet, the Roman Catholic Church in China and other topics. Among the lecturers were Hon. Paul S. Reinsch, Dr. Arthur H. Smith, and C. L. Ogilvie. The information is valuable to any student of things Chinese.

Light in Dark Isles. Compiled by Alexander Don. Pamphlet. 2s 6d. Presbyterian Church in New Zealand, Dunedin, New Zealand. 1918.

The story of Christian work in the New Hebrides is full of wonderful evidences of divine power and of human courage. Dr. John G. Paton made the islands famous, but many others also have contributed to their Christian progress. Mr. Don, the secretary of the New Zealand Society, has given us in this Jubilee Record a valuable but somewhat scrappy history of the work, an interesting study of the people and their religion, and fifty-two brief stories to illustrate the twelve chapters.

New Life in the Oldest Empire. By Charles F. Sweet. 12mo. 185 pp. \$1.25. The Macmillan Company, New York, 1919.

Japanese believe that their land and the goddess of the Sun were both born from the same parents, the two self-generating creative deities. Therefore their Empire is considered the oldest in existence and the country and the Emperor are inseparable.

The author of this illuminating little volume has been for twenty years a missionary of the Protestant Episcopal Church, and describes life and mission work in the islands in a delightful way. His work would be improved with chapter titles and an index.

Light and Shade in Sarawak. By R. B. Dawson. Pamphlet. Illustrated. 36 pp. 6d. net. S. P. G. London, 1919.

Few Americans know much of the Dyaks of Borneo. They have been chiefly famous as "head-hunters," but today many in Sarawak are Christians. This little pamphlet tells the story of the S. P. G. mission work which was founded seventy years ago. The story is a conclusive argument for foreign missions.

Moung Tin. The Story of a Burmese Boy. By Mary C. Purser. 12mo. 112 pp. 2s net. S. P. G. London, 1919.

This story, founded on fact, shows the kind of education received by Burmese village boys, at home and in the monastery. The story has atmosphere and the descriptions of the Christian hermit, the false prophet and the white missionary are illustrative of the religious forces at work in Burma.

Conscripts of Conscience. By Caroline Atwater Mason. 12mo. 156 pp. \$1.00 net. Fleming H. Revell Co., 1919.

The story with a purpose has a distinct place in literature and in religious life. Too often the purpose is good but the literary quality is lacking. Mrs. Mason combines literary ability with inspirational idealism and her former stories have won for her a place in literary and in mission circles. The present narrative illustrates how the spirit of heroic sacrifice developed in the late war may be turned into the channel of medical mission service.

Stories of Medical Missionaries

Selected by Belle M. Brain

ETERNITY LONGER THAN TIME *

In 1896 Doctor Ida Kahn and Doctory Mary Stone, two young Chinese girls were graduated from the University of Michigan and soon after began their work for their sisters in China, pointing them to the Great Physician who is able to make them every whit whole.

"I am glad you are going back as a doctor," said a lawyer in America to Doctor Ida shortly before they left. "Doctors are more needed than missionaries."

"No, sir," she replied, "I do not think so. Eternity is longer than time."

Though zealous in their profession, these Chinese Christian doctors feel that the soul is even more important than the body, and the great purpose of their faithful ministrations to the sick and weary bodies of their sisters in China is to lead the sin-sick soul to the Great Physician.

THE CROSS IN THE SNOW **

In the report for 1912 of Doctor Martha Sheldon, who spent twenty heroic years at Bhot on the Tibetan border, we find the following:

"Again medical work has opened the way for me to spend two weeks in Tibet. I was called to Lake Manasarowar to operate for cataract upon women living near the monastery, and performed the operations in the stone house built for pilgrims and traders outside. Just before reaching the Lakes we saw the symmetrical Kailas Pahor Mountain. The snows had so melted as to cut a huge, black cross upon its white surface. The effect was wonderful.

"It seemed as if the Christ had gone before us, as indeed He has. I am reminded that fair, wooded Nepal and bleak, wind-swept Tibet lie almost wholly unevangelized. Right here in Bhot, which with Tibet is the tramping place and trading place of nations, there are indeed souls to conquer for Christ's Kingdom.

"As we walked slowly over the mountains up and down, I

* Adapted from "China's New Day," by Isaac Taylor Headland. The Central Committee on the United Study of Missions. West Medford, Mass.

** From "A Crusade of Compassion." Compiled by Belle J. Allen, M. D. Edited by Carolina Atwater Mason. The Central Committee of the United Study of Foreign Missions, West Medford, Mass.

pondered whether I was living out of touch with the world in thus traveling so slowly in these days of lightning speed. I decided it all depended upon one's life work. Mine is to reach and to win the Bhotiyas, and those allied to them, to Christ. They travel with their great flocks of loaded sheep slowly. I, in traveling thus, come more in touch with them. So I content myself with a very humble work, in a very humble corner, in a very humble way."

WHY DOCTOR SHEPARD CAME*

In 1882, when Doctor Fred Douglas Shepard and his wife who was also a physician, arrived at Aintab, Turkey, they found multitudes of sick persons awaiting their help, suffering from all manner of diseases.

At first the Mohammedans said Doctor Shepard had come to Turkey because he could earn more money there than in America; that he must be very rich, too, since he owned a fine horse and lived in a large house.

A Mohammedan priest, however, argued that, had the doctor remained in America, he would have earned ten times the amount of his salary as a missionary. He explained the doctor's hard work in Turkey on the theory that he was seeking to save his own soul; that he had made a vow, or had committed some sin for which he sought to make atonement by leaving his native land.

A patient who had just been treated by the doctor then spoke up and told the priest that he and the others were mistaken; that an inmate of the hospital that had been there two months had explained it all in these words: "These Americans and their Armenian helpers have a strange way of talking about *Hazreti Eesa* (Jesus of Nazareth). He seems to be their master and they act as if he cared for us."

The patient also said that while his wife was at the hospital, he went there every day and found out something for himself about *Hazreti Eesa*. He had been given a copy of a Gospel which explained Doctor Shepard's motive. In conclusion he gave his audience this advice: "If you want to know the real reason why Doctor Shepard and these other Americans come to Turkey, you must read that book."

In 1907, at a great gathering held in honor of the twenty-fifth anniversary of the coming of Doctor and Mrs. Shepard to Aintab, the doctor himself told why he had come.

"If one who did not know me had listened to what has been said about me during the last two hours, he would think that Doctor Shepard must be some great man; but you and I know that it is not so. A farmer's son, I grew up an orphan. I finished school

* Condensed and adapted from "Ministers of Mercy," by James H. Franklin. Missionary Education Movement, 1919.

with great difficulty. I have not marked intellectual ability. Yet this great gathering on a busy week-day afternoon must have a reason. I know that this reason is not myself. It is one greater than I am—God and His love. For one who knows how God loves men and how Jesus has saved us, not to tell others about His love is impossible. Because I have understood a little about this love, I try to let others know about it. This is the purpose of my life. I did not come to this country to make money or to win a reputation. I came to bear witness to this, that God is love. And if, by my work or life, I have been able to show this to you, I have had my reward, and for it I thank God."

Medical Missions in China—A Contrast

ONE HUNDRED YEARS AGO

Less than one hundred years ago, China, with one-fourth of all the people in the world, was

1. Without a physician, foreign or native, who had ever seen a medical college, or had medical training of any description.

2. Without a surgical instrument of any description other than needles.

3. Without an anaesthetic of any description.

4. Without one dispensary or hospital.

5. Without one trained nurse.

6. Without a medical school or class of any grade.

7. Without any knowledge of scientific or research work.

8. Without any knowledge of quarantine, or how to prevent the spread of contagious diseases.

9. Without any true knowledge of anatomy, physiology, hygiene, surgery or sanitation.

10. Without a Red Cross of any nationality.

TODAY

Turn from that picture to see the improvement today.

1. Medical missionaries and trained nurses from America and Europe, native physicians and nurses; educated in America, Europe and China, healing the bodies of men and women, have gone to every section of China, and show forth the benevolent side of our Christian religion.

2. Surgical instruments and apparatus are available.

3. Anaesthetics, serums and modern medicine are available.

4. Modern hospitals and dispensaries are in many sections.

5. Many Chinese have been trained as physicians, surgeons and nurses.

6. Medical teaching is conducted in well equipped colleges.

7. Scientific and research work is being done in every important center.

8. Quarantine is being enforced to prevent the spread of contagious diseases.

9. Some of the latest modern text books are available for Chinese study.

10. A well organized national Red Cross has been established.

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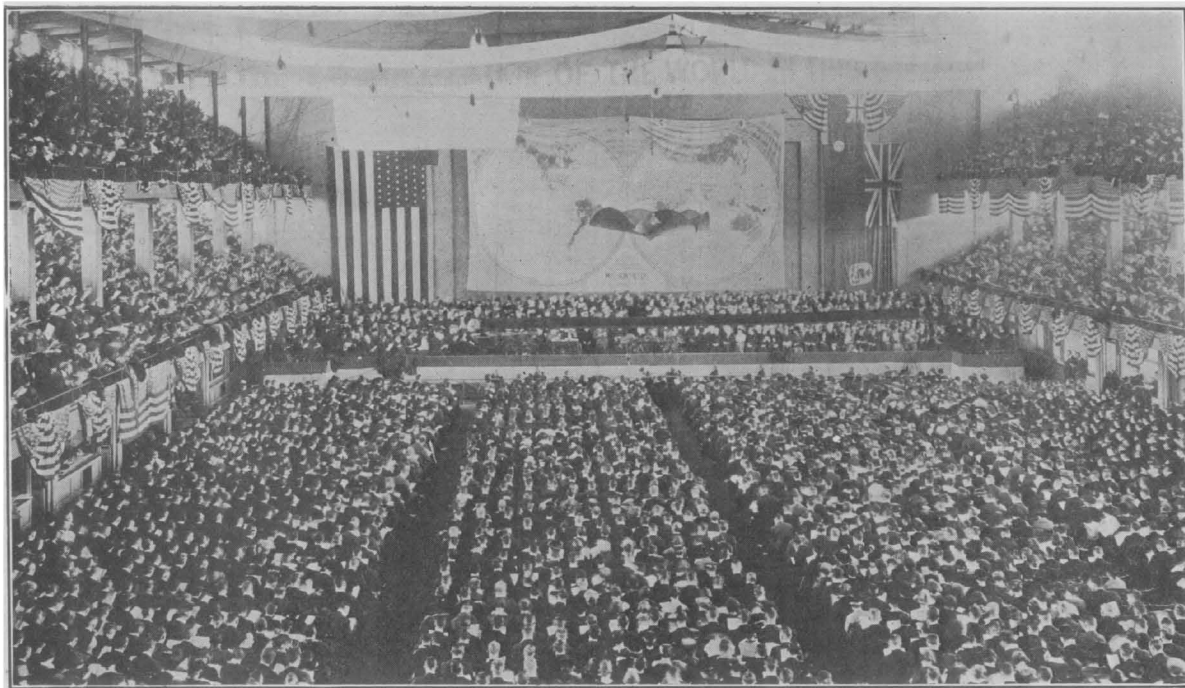
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His shaggy white head was the head of a prophet and a seer. To the darkest corners of the earth his vision—his genius—has brought joy and that deep

peace that comes of understanding. But to us—the plain people of America—he is something more precious, something more rare and beautiful than just a genius. To us he is the simple, unassuming man who never for a moment forgot that he was once a boy—the boy who knew what it meant to yearn and to struggle. That is why Tom Sawyer and Huck Finn are the two most human—most popular—best beloved boys in all the world. That is why there is no other man of whom Americans are so proud—no other man whom we love so much to have for our own—near at hand to take us back to the golden days of long ago—the days that no one else can show us how to recapture.

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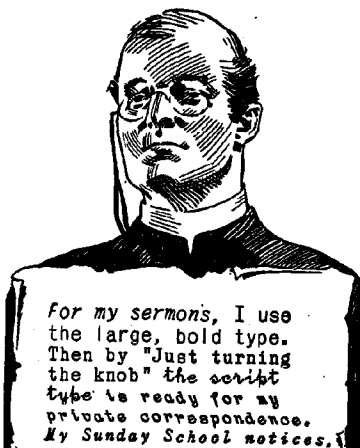
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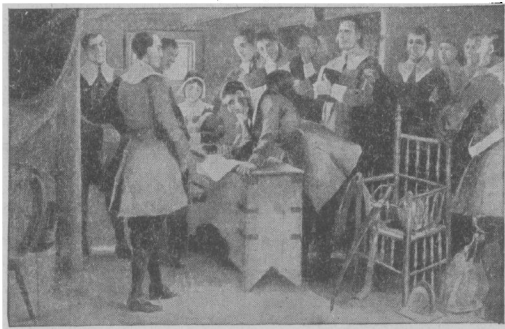
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