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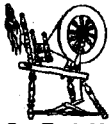
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THE MISSIONARY Review of the World

DEHAVAN L. PIERSON, *Editor*

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BUSINESS CHAT

FOREIGN MISSION BOARDS AND THE REVIEW

Cooperation between the Home and Foreign Mission Boards and the **MISSIONARY REVIEW OF THE WORLD** is increasingly effective. The valuable service rendered by the **REVIEW** to the missionary cause is widely acknowledged and many Boards are using the magazine to help educate their home constituencies and to carry a world view of the progress of Christianity to workers in the field.

For six years the Foreign Missions Conference has cooperated with the **REVIEW** by appointing a Committee to represent them on the Editorial Council of the **REVIEW**. Two years ago none of the Mission Boards were making any contribution to the maintenance fund. One year ago, six Foreign Mission Boards and five general Mission Boards made appropriations for this purpose. Last year, eleven Foreign Mission Boards and eight general Mission Boards contributed; also eighteen Boards subscribed for the **REVIEW** to be sent to their workers at home or abroad.

This year, at the Foreign Missions Conference held in Bethlehem, Pennsylvania, January 9th to 12th, the Conference voted unanimously to adopt the following recommendations:

"In view of the interdenominational character of the **MISSIONARY REVIEW OF THE WORLD** and its increasing value to the Foreign Mission cause, your Committee recommend:

1. That the Foreign Missions Conference continue its Committee to cooperate with the Editorial Council of the **REVIEW**.
2. That the constituent Foreign Mission Boards be asked to contribute to the financial support of the **REVIEW**, if not in proportion to their budgets, at least making some appropriation during the year to show their sympathy and readiness to promote its usefulness.
3. That the Boards cooperate definitely in promoting the circulation of the **REVIEW** by recommending it to their constituencies, by including it in their mission study course material, by enclosing circulars in their correspondence, and by receiving and forwarding subscriptions.
4. That each Board or denominational society appoint someone to keep in touch with the Editor of the **REVIEW** for the purpose of supplying the magazine promptly with important denominational missionary news and to suggest valuable articles and writers on topics of general interest concerning their particular fields and work."

If these recommendations are acted on effectively by the Mission Boards and Societies it will mean a new era of usefulness for the **REVIEW**. If the circulation can be promoted so that there are thirty or forty thousand subscribers it will mean a decreasing deficit, and also a much wider influence and increased giving due to more intelligent interest.

The Committee appointed by the Foreign Missions Conference to cooperate with the **REVIEW** during the coming year consists of Wm. P. Schell, *Chairman*; Enoch A. Bell, James R. Joy, Helen Barrett Montgomery, Artley B. Parson, Mills J. Taylor and L. B. Wolf.

Wade Smith Comes Back

"Say, Fellows—" by Wade C. Smith, was one of the most captivating of "boys' talks" on the Sunday-school lessons ever published—it ran every week in *The Sunday School Times* a year or two ago. There was deep regret on the part of many when this gifted Southern writer was obliged, because of ill-health and overwork, to lay it down. And now he has taken it up again! This real genius of lesson exposition, whose pen-and-ink pictures on the lessons, "The Little Jetts," are endearing him to multitudes of children and grown folks the world around, not only continues "Little Jetts" in each issue of *The Sunday School Times*, but also his article for teachers of boys, every week. It is packed full with the most intimate, every-day knowledge of boy life and boy episodes.

Mistakes of Higher Critics

The articles during the past year in *The Sunday School Times* by Prof. Robert Dick Wilson, of Princeton, have been "high explosives," in their legitimate counter-attacks against the anti-Christian campaign of the destructive criticism of the Bible. Dr. Wilson is going on with this writing for

The Sunday School Times

He will bring together a number of typical and inexcusable mistakes of the critical school, so that Sunday-school teachers and pastors, and other "ordinary" students of the Bible, like the rest of us, may have at hand, easily usable, the facts of Bible scholarship to answer the charges of the critics. This is but a part of the *Times'* contributions in the field of Bible scholarship, in which such other conservative authorities as Sir William M. Ramsay, Professor A. T. Robertson, Professor W. H. Griffith Thomas, and President Melvin Grove Kyle, are enriching its columns.

When a Sunday-School Is Sound

Seven years ago a new Sunday-school was begun "somewhere in America." To-day the "main school" enrolls 1600 members, and the average weekly attendance during even the summer months of 1922 was one thousand. All but a few of the teachers in the main school are trained. Every Sunday morning the teachers and workers meet for prayer. One of the classes in this school seeks to cover every town in that county, visiting every street and every home, giving out Gospels and tracts, doing personal work, and ending the day with a street meeting—this is done every Sunday afternoon. Every worker in this Sunday-school is required to sign a sound statement of Bible doctrine. Through the various departments of this Sunday-school, within a period of six months during 1922, over five thousand persons confessed Christ as Saviour. It looks as though "orthodoxy" were really practical and successful, does it not?

The story of this school will be told in full in *The Sunday School Times* early in 1923.

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A SUNDAY SERVICE IN THE SHENTUNG CHURCH, WEST CHINA



A CHINESE EVANGELIST, "LITTLE ANGEL," AND THE CHRISTIAN CONGREGATION
HE HAS BUILT UP

BUILDING THE CHRISTIAN CHURCH IN CHINA

(PHOTOGRAPHS BY REV. C. E. PATTON)

THE MISSIONARY REVIEW *of the* WORLD

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FEBRUARY, 1923

NUMBER
TWO

CHRISTIAN LEADERSHIP IN CHINA

WHEN Japan returned the much-disputed territory of Kiao-chow, including the city of Tsingtao, to China at noon December 10th, the occasion was signalized by running up a Chinese flag over the administration building at Tsingtao. It was the first time the Chinese flag had flown officially in the city for twenty-four years.

In anticipation of the removal of the Japanese authorities, bandits appeared with the prospect of easy looting. In dread of what might happen, many inhabitants of the city made preparations for flight. The Chinese Government was unprepared to give the city proper protection, and its first step was to appease the bandits temporarily by a payment of \$100,000. But soon after the Japanese evacuation, the Government appointed as Governor of Shantung Province the well-known Christian leader, C. T. Wang, so that there might be no possibility of misrule. Mr. Wang accepted on condition that the province should be policed by troops from the army of the famous Christian general, Feng Yu Hsiang. This was allowed and Christian soldiers are now on guard everywhere and are serving the people in all sorts of friendly ways.

Dr. C. T. Wang, the new governor, was for years one of the leaders in the Y. M. C. A., and his appointment emphasizes the significant fact that several of China's most prominent statesmen are Christians. W. W. Yen, the acting Prime Minister, and Wang Ching-hiu, Minister of Education in the Cabinet, are both sons of Christian pastors. Wellington Koo, who has now become China's Foreign Minister, was educated at St. John's College, Shanghai, which belongs to the American Episcopal Mission. He was a delegate to the Paris Peace Conference and has since been Chinese Ambassador to England. Wu Ting-Fang, who has just died, was China's Foreign Minister. He was baptized when a boy and was educated at St. Paul's

College, Hongkong. His son, Wu Chao-Chu, was one of the Chinese delegates to the Paris Peace Conference.

Dr. Wang Ching-hui, Minister of Education in the new Chinese Cabinet, is described in *The Life of Faith* as one of the most interesting and promising of the younger intellectual leaders of China. Only forty years of age, he was studying political affairs in Japan during the Boxer rising, and then went to America, where he received his D.C.L. at Yale in 1904. He then went on to England, France, and Germany, to study jurisprudence and international law. He was assistant to the Chinese representative at the Hague Conference in 1907, and after the revolution in 1911 was made Minister for Foreign Affairs to the provisional Government when not yet thirty years old. Yuan Shih-kai, on forming his government in 1912, made Dr. Wang Minister of Justice, but he declined and became chief editor of a large publishing company in Shanghai. From 1916 onwards he has done work of epoch-making value as President of the Commission for codifying the laws of China. Dr. Wang is a son of the late pastor of the To-Tsai Independent Christian Church in Shanghai, and is an eminent example of the young educated Christians who are in leading governmental and industrial positions in China.

The real hope of China is in such educated Christian young men and women who intelligently, honestly, and unselfishly seek to follow Christ and to serve their generation by the will of God.

A UNITED FRONT IN EGYPT

GRAIN ground between the upper and the nether millstones loses its identity. Ripe clusters after they have been in the wine press are forever blended. In the same way Christians are drawn closer to each other in days of persecution. The Oriental churches in the Nile Valley may not have suffered as have their sister churches in Asia Minor, but the story of Smyrna, the exile of their fellow Christians in Asia Minor, and the long drawn out massacres of Armenians for the sake of their faith have not been without effect upon the churches in Egypt.

The new spirit of fellowship was shown in a remarkable response on the part of the Coptic Orthodox Church, the Greek, the Syrian and Armenian Churches to the call to attend a conference on Church Reunion held near Cairo last October. Neither this nor the similar conference held the previous year was in any sense official, since those present had not been delegated by their respective bodies. It was convened on the initiative of the Right Rev. Bishop Gwynne (Anglican), and was designed to be a time of fellowship to cultivate mutual understanding of each other's type of Christianity, in order to prepare the way for a larger measure of unity.

Face to face with the world of Islam and its denials, our com-

mon faith in Jesus Christ was precious. Under the leadership of so thoroughly an evangelical bishop as Dr. Gwynne, the sessions were not ecclesiastical but fraternal and fruitful in the deeper things of Almighty God. A communion service was held at which most of the delegates participated. Dr. Chas. R. Watson read an important paper in which he discussed the extent of cooperation and unity practicable among the Christian churches in Egypt. He distinguished four types of cooperation: Confidential—where church leaders meet together for fellowship; Administrative—where departments of churches charged with similar responsibilities and activities cooperate; Federal—where churches officially enter an alliance for cooperation with each other; Organic—where ecclesiastical bodies effect organic union and form one body.

Confidential cooperation has proved practicable among all the churches that acknowledge Jesus Christ as the Son of God and as Saviour and Lord, the fundamental value of fellowship and unity in prayer, and service. Administrative cooperation may be practicable on some lines in Egypt where the division of forces has proved a weakness. Why should not Christians unite in a common campaign for temperance, purity, and philanthropic effort in the Valley of the Nile? Can we not also arrange for periods of intercession, special evangelism in which community service would be inaugurated in all of the great cities? On such questions as freedom of the press, the observance of the Lord's Day, etc., such a group as was represented at the Conference on Church Re-union would have more weight with the Government than any plea or pressure on the part of individual missionaries or ecclesiastical bodies.

One of the best speeches was on the duty of evangelizing Moslems and was made by a Coptic layman. As a proof of the spirit of Christ one of the delegates of the Greek Orthodox Church prayed for the Turks and their conversion. Two Christian evangelists present were converts from Islam; one of them was recently ordained.

We may well join in the following ancient prayers for greater Christian loyalty and unity.

"We pray Thee, O Christ, our God, to strengthen the foundation of the Church, and may that unity of heart which is founded upon love be deep-rooted in the earth. Convert all unbelievers; let the divisions of the Church be removed; and compass us all about with the unity of godliness. Amen." (*A Coptic prayer.*)

"O Lord our God, grant peace, we pray Thee, to Thy holy Church. Suffer it not to be disturbed by schism and enmity; but establish it in unity of faith. Grant to us life, and defend us from evil, for we know no other name than Thine, and confess Thee only as our Saviour. Amen." (*An Armenian prayer.*)

S. M. ZWEMER.

A CHANGED SITUATION IN CHILE

EDUCATIONAL progress in Latin America countries is bringing about a need for some changes in the missionary program of Protestant Churches. Formerly education was in Roman Catholic hands and was entirely inadequate even under state control. The need for Protestant primary schools was great and higher education was required to develop intelligent Christian leaders. "Today," writes Dr. Webster E. Browning, "the attitude of the public toward mission schools is changing and there is not the same need for educational work by Protestant missions as in former years. One explanation may be found in the new law of compulsory primary instruction which has obliged the Government to open more schools and thus provide, free, for the instruction of the children. The Director General of Primary Instruction reports that there were 80,000 more children enrolled in the public schools last year than in the year immediately preceding, and that he expects that this number will be increased by some 70,000 more in the present year. These increased and bettered facilities provided by the Government have, very naturally, lessened the need of private schools, especially of schools that have to work under the name of Protestant missions. There seems to be, also, an increasing demand for instruction, especially for boys, that will prepare them for the entrance into the learned professions. This affects schools like the Instituto Ingles, where the courses do not correspond to those of the Government, and it is felt that the school loses thereby. Then, too, equipment, like a suit of clothes, will wear out, in spite of all that one can do, and the mission schools look shabby and worn, as compared with many of the state institutions. The same, as to wearing out of school buildings, may be said of practically all the buildings now occupied by our mission schools in Chile, and the question of reconstruction, and on a better and larger scale, must be faced by the interested Boards, if we are to continue our educational work in this country."

The beneficial results of missionary educational work in Chile are beginning to be evident in the number of prominent officials that have been trained under Protestant Christian auspices. At a recent banquet given to Dr. Browning by the old boys of the Instituto Ingles (of which Dr. Browning was Director for twenty years), in one of the finest hotels of the city, over seventy men sat down to dinner. This number included men from all walks of life—parliament, banking, professors, lawyers, physicians, dentists, etc. They represented all the years, practically from the first. Many of the graduates are now well-to-do, and all seemed to be clean and straightforward, men who are contributing a good deal to the progress of Chile in its moral as well as material growth.

It is not, of course, enough for a mission school to bring its stu-

dents to the point of moral cleanness, but that is something, and if we add the evident respect that all these men have for evangelical religion, as they knew it in the school, surely such work is not in vain. A proper programme properly carried out by those doing the work in Chile ought to conserve this friendliness on the part of this large and influential group of men and turn it to account in the development of our general work of evangelization.

The great need in Chile today is for better Bible instruction with well-trained teachers and good equipment. The Union Bible School still holds its sessions in the little old Methodist Church, and Dr. Browning says that is no wonder if students get a very poor idea of Protestantism and its resources from the tumble-down, dirty, dilapidated, squalid set of rooms. There has been a good deal of discussion between the two schools of theology represented in the faculty—one conservative and the other too glib in its acceptance and transmission of the most advanced theories of revelation, the atonement and other vital doctrines. The result may possibly be a dissolution of the seminary into its component elements. There is little now to hold them together and the breach is widening. The Presbyterian mission, which voted money for a new building, is now planning to use the funds in some other construction. Cooperation, in general, is undergoing a period of quiescence. The Congress of Montevideo has made no impact on the consciousness of the workers, the organization is debilitated by the going away of some of the most efficient chairmen of sub-committees, and interest in cooperation is not at high flood.

FOREIGN MISSIONS AT BETHLEHEM

THE dominant theme at the recent Conference of Foreign Mission executives (January 9th to 12th), was the question whether, in view of the attitude of native Christians as expressed in recent conferences in India, China and Japan, the missionary message and missionary policies should be changed to meet the new viewpoint and altered situation.

Modern Bethlehem proved a more hospitable haven for these disciples of Christ than did the ancient Bethlehem for the infant Jesus. This town of eastern Pennsylvania is famous as the home of the great steel company, the seat of Lehigh University, and as the official and historic center of the Moravian Church in America whose pioneer representatives settled there in the eighteenth century and in 1746 sent out the first American-born foreign missionaries. This "Society of the United Brethren for Propagating the Gospel among the Heathen" was the first foreign mission society incorporated in America. It was organized in 1745 and received its charter in 1788.

There were noticeable in the Conference two elements or currents of thought, not in full agreement though without a note of

discord. On the one hand, there were the honored missionaries and executives of long experience who have seen the missionary enterprise safely through many difficulties, winning its way in the face of much opposition. On the other hand, there was the younger group of workers who are especially sensitive to the modern spirit at home and abroad calling for a change of policy to meet changed conditions. The members of this group generally sympathize with the demand for a new terminology and new methods and for "self-determination" in politics and religion. The older group are generally conservative and emphasize the need for guiding carefully the young churches in harmony with the teachings of the Scriptures and according to methods that have been tested and found most successful. Many of the younger group call this "paternalism" (or something more objectionable) and favor a restatement of the Christian message with a greater emphasis on the social Gospel and a speedy turning over of the control of missionary work to the young native Church. Some advocate the dropping of such terms as "missionary," "native," and "heathen" and less public emphasis on the sin, squalor and ignorance in non-Christian lands that give offence, and the placing of greater emphasis on the higher qualities of cultured Hindus, Chinese and Japanese and on the ethical truth contained in their religions. In this way they hope to develop more sympathy between Christians and those of alien races and religions. The older missionaries, as a rule, press the need for individual regeneration through the acceptance of Christ as the divine Saviour, while the younger generation press the need for social regeneration by education in Christian ideals of life and service. The two views are by no means mutually exclusive but there is a distinct difference of emphasis and frequently a decided divergence of opinions as to methods of operation.

The session on the China Survey and Christian Education in China illustrated both the fundamental principles and the modern methods in missionary work. Milton T. Stauffer, editor of the "Survey," pointed out the value of a scientific study of missions in China, with its revelations as to unoccupied fields, the uneconomic distribution of missions and the too frequent lack of coordination among Christian forces. The work of the Educational Commission, as reported by Bishop Francis J. McConnell, President Mary E. Woolley, Dean William Russell, President W. L. Butterfield, Professor Ernest D. Burton and President J. Leighton Stuart revealed the need for more Christian schools among the rural population, a larger proportion of Christian middle schools and greater attention to the training of Chinese Christian teachers and preachers.

One of the noteworthy addresses of the Conference was delivered by Dr. Cheng Ching-Yi, a fine type of educated Chinese Christian, the president of the recent China Christian Conference at Shanghai.

Dr. Cheng spoke of the aspirations of the Chinese Christian Church. These include a larger degree of self-determination, a "Chinafication" of Christian institutions, greater concentration of work, more adequate Christian literature, better cooperation among missions, more unity among Christians, a development of native talent for leadership and a deeper sense of partnership between missionaries and Chinese Christian workers.

Many criticisms of present day missionary methods, affecting particularly the home base, were made by missionaries and secretaries and one paper by a layman, James M. Speers, calling attention to some weaknesses as he saw them in his visit to Japan, China and India last year, was ordered printed for distribution among the officers of the boards. Several resolutions were also passed, looking toward a more adequate training of missionaries, a clearer understanding of the native Christian viewpoint, closer cooperation between American missionary forces and the Christian leaders of mission lands, and the more effective development of the churches in those lands.

Other reports and topics discussed at the Conference related to Latin America, where it is proposed to hold a missionary conference in Montevideo in 1924. The crisis in Moslem lands was the subject of addresses by Robert E. Speer, Ernest W. Riggs, Mrs. Emrich and Samuel M. Zwemer. A general conference on missions to Moslems is to be held in 1924, and another for Central Africa sometime before 1926. The International Missionary Council was asked, if possible, to call another World Missionary Conference in 1925.

Arrangements have been made to publish in the *REVIEW* several of the noteworthy addresses given at the Conference, particularly several on China, Japan and the Near East. Dr. John R. Mott gave an able address on the need for enlisting and training young men and young women for missionary leadership in the home church to take the place of such missionary statesmen as Bishops Bashford, Thoburn and Lambuth, Dr. John F. Goucher, Dr. Woodruff Halsey, Dr. A. McLean and others who have recently gone to their reward.

The opening address of the Conference by Dr. Robert E. Speer, on "The Missionary Enterprise an Enterprise of Hope," did much to strengthen faith and increase courage in these days of difficulty. Among the grounds for hope mentioned are the miracle of redeemed individuals transformed by the power of Christ, the influence of Christ on the moral conceptions and the life of the nations in the Far East, the growing consciousness that the Gospel is the only hope for the world, the larger opportunities which inspire to more earnest and consecrated devotion, and the great realities in the Gospel of Christ which prove it to be the one revealed religion from God and Jesus Christ to be the one divine Saviour.

A BIBLE REVIVAL IN AUSTRALIA

REVIVAL campaigns are reported from Melbourne, Sydney, and other cities in Australia, during which tens of thousands of copies of the Bible have been distributed, and thousands of young people have professed faith in Jesus Christ. In Melbourne the movement extended over twelve weeks, during which 32,000 Testaments were distributed to those who enlisted in the Pocket Testament League, and over 12,000 are said to have accepted Christ.

The Archbishop of Melbourne, Dr. Harrington Lees, and leaders in other churches, signed a Call to Prayer for the campaign which was conducted by Mr. George T. B. Davis and his associates. One of the chief fields of operation were the schools and colleges. In Scotch College, which has an enrollment of over 1,300 young men 934 were enlisted in the Pocket Testament League and nearly 500 recorded their acceptance of Christ. The Chaplain, the Rev. F. Chisholm, declared that the movement was "unparalleled in the long record of its seventy-five years." Mr. W. F. Woodcraft, of the Y. M. C. A. and the Evangelization Society of Australasia, after seeing the effect on the students enlisted, said: "For 25 years I have been engaged in arranging missions of all sorts in Australia; but today's experience in the schools is the greatest single day of evangelism I have ever witnessed."

It is earnestly hoped that this awakening will mean a new era in Church life in Australia and a new spiritual uplift for the community. Every Protestant should have an opportunity to receive a Testament and enlist under the banner of Christ. Some meetings of the campaign were held in Broken Hill, the hot-bed of Socialism in Australia, a big mining center in the desert. Many children of socialists enrolled in the League and professed faith in Christ with the same readiness as the youth of other cities. They then became missionaries in their own homes and started a children's prayer-meeting at the close of the mission.

Plans have been made for a tour of fifteen to twenty of the largest cities and towns in Victoria, visiting the schools, distributing Testaments and preaching, and for other campaigns in 1923. One of the encouraging signs of the times, writes Mr. Davis, is the springing up of little prayer-groups in homes and churches. The formation of such praying bands helped to promote the great revival in Scotland two hundred years ago. D. L. Moody once said: "The best way is for the pastor (or some member) to say he wants to see those who desire a revival. Then kneel down and pour out your hearts, asking God to revive yourselves. You never see an anxious church without souls being saved. Do not wait for the whole church to move. Form a Praying Band of two or three. Pray and the blessing will come."

A New Stage in Missions in China

BY REV. KENNETH S. LATOURETTE, NEW HAVEN, CONN.

Professor of Missions in Yale University

TO one who has known missions in China in other years and returns after a prolonged absence there comes a flood of impressions which for a time is almost overwhelming. In the first place, *the physical equipment of missions* is steadily improving. Throughout the country one finds new buildings, admirably adapted to their purpose and sometimes the equal of any government or business structure in the city. At Canton, Soochow, Foochow, and Hangchow, for example, the Young Men's Christian Association has relatively new plants which would grace any city at home. They would, to be sure, be deemed much too small for centers of similar population in the United States, but in quality they leave nothing to be desired. Colleges and universities are being given new and excellent plants, as at Canton Christian College, Shanghai Baptist College, St. John's University, Nanking University, and Ginling College, and here and there, middle schools are being adequately housed. The equipment is still for only relatively small student bodies, but it is often better than that of any other educational institution in the city. Excellent church buildings are being erected, some of them with auditoriums to seat a thousand or more and others designed for all the activities of a modern institutional church. Substantial hospitals are rising. That of the Yale Mission, for example, dominates the northern part of Changsha, and the well-known structures of the Peking Union Medical College are as imposing as are those of any medical school in the world. There are still all too many instances, however, of work cramped by old, small, and ill-adapted structures, and of men with splendid ability and training making heart-breaking sacrifices to do the impossible with wretchedly inadequate equipment. Such, indeed, is still the rule. Again and again one is called upon to lament an opportunity which is going unused or a life that is being burnt out too quickly because funds are not at hand for land and buildings. It is little short of criminal for the churches at home to send out men without seeing that funds are provided to help them make the best use of their powers. There are, however, far more encouraging exceptions to the rule than there were a decade ago. It is, too, a hopeful sign that money is beginning to come from Chinese sources and that in more than one place substantial gifts have recently been made by merchants, gentry and officials.

In the next place, one is impressed with *the growth in the missionary body*. At least half of it is young or in early middle life,

and taken as a whole it is representative of the best of our churches. It is as a rule quite ready to experiment and is responsive to the newer ideas in Europe, America, and the Orient. It is increasingly thinking of the transformation by the Christian spirit of the social, political, and economic structure of China but it is also eager to see this done through the remaking of the individual life.

Then there is the much talked of and very encouraging *growth in Chinese initiative*. Although this sometimes leads to strained relations between the Chinese and the missionary it is, on the whole, decidedly hopeful. It is especially so because of the Chinese leadership that is emerging. This latter is largely the product of the Christian schools that have been so prominent a feature of mission work during the past two decades and it is still young. It is, however, numerically far behind the demand and missionaries are usually far more eager to transfer responsibility than they are able to find leaders prepared to assume it. The past decade has, nevertheless, witnessed marked improvement and there is every reason to believe that this will be continued. There is rapidly emerging a self-conscious Church, with able leadership. It is often impatient of foreign control, sometimes critical of the missionary, and has frequently little use for the creeds and divisions of the Occident.

The Chinese Church is steadily growing in numbers, as statistics show with great distinctness. The more important question of whether there has been an increase in depth of Christian experience and in eagerness to share that experience, cannot be answered by mathematics. Taken the country over, the verdict appears to be favorable. Here and there a church seems to stagnate and to be satisfied either with dependence on the foreigner or with the mere act of having achieved independence of him, but, on the whole, the growth in numbers seems to have been paralleled by a deepening spiritual life, greater moral earnestness, and a broadening vision.

With the increase in equipment, in foreign and native leadership, and in numbers and Christian life, there has also come a *greater unity*, an increased willingness to view the task of missions in China as a whole, and to build toward a church which can attack as a unit the problem of "China for Christ." The most forceful demonstrations of this that have been given are, of course, the China Continuation Committee, the recent conference in Shanghai, and the new National Christian Council. It is also seen in a multitude of less spectacular ways—in union educational projects, middle schools, medical and theological colleges, in educational associations, in union between different branches of the same general denominational grouping, and such projects as that for the union of the Presbyterian and Congregational bodies. One wonders at times whether attention is not being diverted to all this ecclesiastical machinery to the detriment of the real purpose for which the machinery exists.

On the whole, however, the impression that the Christian movement makes is one of life, of splendid activity on the part of the missionary and of a native church which is beginning to show promise of catching up with the equipment which the foreigner has given it.

With the growth of the Church in so many ways there has come a marked *change of public opinion* toward it and its message. As a rule all classes are increasingly open-minded. The old forms of prejudice and the old grounds of opposition have either weakened or disappeared. People, scholars, and gentry are almost always tolerant, are often open-minded, and are sometimes eager to learn and to cooperate. In the older days Christianity was resisted largely on the ground that it was evil, or that it was a foreign interference with established Chinese customs. Such opposition as now exists is usually based on new objections. The anti-Christian movement among students, for example, which a few months ago assumed fairly large proportions and attracted much attention but which in its organized form is dying down almost as quickly as it arose, held Christianity to be superstitious and capitalistic. But while the movement as such is disappearing, the criticism remains and many are still saying that missionaries are trying to force on China a system which is being abandoned by more enlightened Occidentals and which has been and still is the agent of intellectual obscurantism and economic oppression. It is this criticism with which missionaries are apparently to have to deal increasingly in the future.

All these facts show clearly that the Protestant Christian enterprise in China has distinctly entered a new stage. Until twenty and even ten years ago it was almost entirely a foreign undertaking whose chief obstacle was time-honored national customs, beliefs, and institutions. Much of its energy was spent in an attack upon well-established systems and national isolation and prejudice. To become a Christian was in many ways to be denationalized—to cut oneself off from one's native community and to join oneself to the foreigner. As a Christian one had to abstain from or alter profoundly most of the ceremonies that bound together the basic unit of society, the family; one must refuse to take part in most of the community celebrations and festivals, because they were associated with idol worship. In joining the church one abandoned his own people and became a foreigner. The missionary had, perforce, a dual function; he was the pioneer of an undesired civilization and the propagator of a new religion. In both capacities his work was largely that of a revolutionist, a destroyer, and except in the realm of personal character he had little opportunity to build. His entire program was affected by this situation. Medical missions were regarded as a means of commending the missionary's message to the people, of "opening China by the point of a lancet." Education was either to prepare a few assistants to the missionary—evangelists, teachers,

and medical aides—to provide a meager training for the children of converts, or to serve as an evangelizing agency of doubtful value in educating boys for clerkships in business houses in the semi-foreign treaty ports. Evangelism was constantly running its head into the stone wall of an apparently unyielding civilization.

For the past two decades or more, as all the world knows, former barriers have largely been giving way. Western civilization is popular and is rapidly being copied and older social customs and institutions are disintegrating—and from other causes than the missionary's attack. The Chinese is no longer denationalized by becoming a Christian but, as has often been said, by joining the churches connects himself with one wing of the popular, progressive movement. It is not always as clearly recognized, however, that with the change the missionary's function has been substantially altered. He is still, as always, the bearer of Glad Tidings to the individual. His work can, however, be far more constructive socially than formerly. In rural and backward communities he may still find much of his energy absorbed in attacking existing institutions, but more and more, particularly in the newer commercial and manufacturing cities, where the destruction of the old order has progressed furthest, his task is that of a builder. He and the Church which has grown up under his guidance have a chance to mould for good the civilization which is emerging. This has long been recognized as being true in some fields, in education and medicine chiefly, and upon both these phases of the nation's life the Church is having a marked and a salutary effect. It is only beginning to be recognized, however, that this can be true in other lines and Chinese Christians and missionaries are feeling their way, sometimes only partly conscious of what it is that they are trying to do. The institutional church, with its playgrounds, health campaigns, kindergartens, evening classes, movies, and lectures is one widespread attempt to meet the need. Agricultural adjuncts to education are another. A few isolated efforts are being made to bring wholesome influences to bear upon the industrial population that is beginning to collect in the rapidly growing factory districts of a few cities. The type of mission station of the old days, however, with its church, school, and hospital, is still the rule. There is great hope that in the many experiments that are being made, the Church will think its way through to its place in the new order. It has not done so as yet, and the problem requires the attention of the best brains, both Chinese and foreign. The growth and the approaching independence of the Chinese Church are, fortunately, recognized facts, but the foreigner is to be needed for many years to come and the problem is still a joint one. It is a glorious prospect that opens up before the Church, and for many years it will continue to need the best brains and consecration that the Church in Europe and America can give.



ITINERATING IN A HOUSEBOAT IN CHINA

How a Missionary Works in China

BY REV. CHARLES E. PATTON, SHANGHAI, CHINA

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

GIVEN a field having six walled cities of from twenty to fifty thousand population; one hundred and fifty market centers, each of which has from five hundred to fifteen thousand people and three thousand villages, a total population of at least a million and a half! Given such a field six days' by four days' journey in extent—were you the missionary, how would you proceed to develop it? This problem is an actual one which confronted two missionaries a few years ago when they went out to become the nucleus of a new mission station in the center of a comparatively new and unworked field.

Naturally the first move was to make a more or less comprehensive study of the field itself, resulting in the formation of a threefold program. Of this program, the first feature was the establishment at the station center of a model church—a model in the sense that it was to be a pattern for the entire field. Into it likewise were centered all the interests of the field as a whole, and from it went out to all parts of the field ideas, suggestions and all the helpfulness possible. The second feature was the opening up at strategic centers throughout the field of evangelistic halls, preaching places or “chapels,” as they were usually called. There being few, if any Christians, these were necessarily opened at foreign expense. The third feature was the grouping and organizing of the membership

of the Chinese Church. In all of this program our aim was the establishment of a self-supporting, self-governing and self-extending Chinese Church.

Now let us retrace. First, however, let us note that in this paper, we shall limit ourselves to the evangelistic work. The educational and medical work furnish another story.

We have noted a program of three stages. Upon the first, we cannot dwell. In order to consider the second—the opening up of chapels at strategic centers—let us take a concrete case. Journeying from Canton to Ko Chow, you take a small Chinese steamer or junk, the latter a sort of over-grown tub, a veritable Noah's Ark in its variety of animal life. A two days' journey by water brings you to within thirty-six miles of Ko Chow. This thirty-six miles is a twelve hours' ride, as journeys go in China, and is broken mid-way by a market town, Kung Kun. This town in itself was a strategic center; and as it was midway on the road to and from Ko Chow, we were the more eager to find an entrance. We tried to rent or buy, but in vain. Just at this time one of our young preachers, familiarly known as the "Little Angel," became ambitious to add to his education at Canton. Between the close of his work and the beginning of his studies at the Canton Christian College lay a period of two months.

We seized the opportunity and took him into our confidence, telling him something like this: "The key to the situation, we believe, lies with the gentry. Are they favorably disposed, the people will come to us; otherwise, the people will hold aloof. Here is \$10.00 for incidental expenses. Spend a month in the town, get into touch any way you can with the gentry; do not attempt to preach as from a pulpit, for you probably cannot secure a pulpit for such a hearing; but in any way possible get into touch with the gentry and tell them why the missionary comes, what he stands for, and why he opens chapels and schools. Go in and do the best you can."

The young preacher went in and secured for himself living quarters in the corner of a temple. His next move was to call on all the Chinese gentry and leading citizens. According to Chinese etiquette, if I call upon you, you are in duty bound to return my call. The young preacher set out to make calls. Soon return calls led to feastings and return feastings. Due, no doubt, to his own suggestion, there arose a desire for the opening of a summer school, a sort of normal class. He planned a course of one month's teaching. He arranged a curriculum which included some mandarin dialect, a bit of Western mathematics, some English, and lectures upon the new educational system of China.

Opening day came bringing a few pupils. The rabble however made anything like school an impossibility. His pupils fled. But the very audacity of his next move enabled the young preacher to come out victor. He went to some of the leading gentry and said:

"You wanted us to open this school. We have done our part; but you see the result. I do not know what we can now do unless we set another date and you come and sit as pupils. The rabble seeing you will not dare molest or make us afraid." Strange to say, those leading men promised, came, and sat. The rabble seeing the quality of his pupils were overawed, and the school went on. The climax of his month lay in a visit on the part of two of us. For the evening of the first day he had arranged a special program to display the progress of the month. To our amazement there were assembled seventy pupils, every man of whom was of the school teacher grade or upper class. Many teachers had closed their schools for the month



COMMUNION SERVICE IN CHUN SHAN VILLAGE, WEST CHINA
(This work was begun by Bible women)

in order to enter the class. At the tap of the bell the school would stand up, at another tap sit down; the young preacher literally had the school under his thumb.

The next morning at seven o'clock, he had arranged a breakfast tea in our honor. All seventy were present. This was followed by formal calls upon us by the guests. The seventy were arranged into squads of tens. The first ten came and, being properly seated, inquired my honorable surname, my honorable country, my honorable age, then, after a brief chat, departed. So with each of the squads of ten, up to the seventh, some two or three o'clock in the afternoon. We were thoroughly surfeited with honorable questions!

For that evening, at my own suggestion he had arranged a quiz. That is to say they were to question me. I had a twofold purpose. On the one hand I wished to add to his instruction, on the other to

test his work and to see how much of the real Gospel he had talked during the month. For a full two hours those men literally fired questions at me as rapidly as I could make brief responses; and all their questions were pertinent. But here is the point—fully one-half of the questions asked bore directly upon the Gospel and the Church, showing that he had done excellent work. The event of the evening was a most eulogistic address delivered by the oldest grey-beard in the company, in which he tendered us the keys to the city, invited us to come in and open a chapel, a school or whatever we chose. Today in that town, we have a chapel with a membership of between twenty and thirty, and as many more adherents—all the outgrowth of this initial effort on the part of the young preacher.

The third stage of our program was the following up of the natural growth of the Chinese Church. When we took up residence in this field, we found one hundred and fifty Christians; but they were too scattered and too far away from any then existing chapel for anything like regular Sabbath attendance. They were the results of the work of our colporteurs, the pioneers or scouts. We adopted the slogan, "Every member at worship somewhere every Sabbath." Borrowing the idea of grouping by tens, we proceeded to group our Christians locally. Where there were not ten, two, three, or more were organized into a group. The group at once proceeded to elect from its own members one to be leader or deacon, later an elder. Such a group was encouraged to develop into a chapel, and subsequently into a full-fledged church.

Soon we had a number of such groups, some twenty in all. Confronted by this number of chapels and having but a limited force of preachers, each preacher was made a circuit rider with approximately four chapels to care for. He spent not only his Sabbath in a given chapel but the week following, during which he was expected to visit on an average of at least three neighboring villages. On such visits he took with him the deacon or members of the local group. Thus the preacher encouraged personal work and was himself introduced into the village. Having four chapels to cover in a month the preacher could spend but one week at each. For the remaining three weeks of the month the sole charge of the work fell upon the local deacon.

A record of this village visitation was made in the following way. Upon a wall of the central station church we made an outline map of the entire field. About each chapel indicated on the map, we drew circles representing certain distances. Each of our preachers, colporteurs, Bible women and school teachers submitted a monthly report showing his daily work and from these reports the names of towns or villages were inserted in the circles on the map. Thus at our annual workers' training conference, which one year had one hundred and eighty-five in attendance, for two weeks the workers of

the field may see graphically exhibited the villages, towns and cities which have had a hearing of the Gospel; or may have before them the great extent of country not yet covered for the Gospel.

Another problem soon confronted us. Over twenty groups had deacons and elders, men for the most part untrained. We sought to enable them to rise a bit above their fellow-workers. We made a four-year term deaconate and eldership. At our biennial election, each deacon or elder-elect was required to pledge himself to spend at least three days at the central station in Bible study and also to master the Westminster Shorter Catechism and the Presbyterian Book of Church Government and Discipline. The local congregation reasoned that if a man were unwilling to prepare himself for the office, he was not worthy of the office, and would, therefore, proceed to elect some one in his stead.

Our next slogan was, "Find men first, then places." An erroneous idea had grown up in the minds of our Chinese friends that it was impossible to meet for worship in any place other than a formally opened chapel—opened at mission expense. We sought to convince them that four walls and a roof were not essential to the preaching of the Gospel or the assembling of themselves for worship. They were urged to meet in their own homes or in shops. In several cases they met in temples. Subsequently when a group grew to any size and wished to secure for itself a building to be used as a chapel, the group was required to prove itself, to do something first. In every case where mission aid was granted an equivalent of some sort was required on the part of the local group. Initiative and responsibility were pressed upon the members and officers of the local group. At the end of the year the missionary came not to say: "Next year you will do so and so;" but to ask "What are your plans for the next year? Show us and we will see how the mission may supplement your effort." From all this you will readily see how, from the beginning, there was self-government on the part of the Chinese Christians.

There is a newer aspect of self-government which more intimately touches our foreign share. One of the most important problems of mission policy at the present time in China is to find a satisfactory form of cooperation between the Chinese Church and the missionary body. Don't misunderstand me; individual missionaries have at all times freely conferred with individual Chinese as to the direction of the work and the disposition of foreign funds; but the time has now come, in Shantung Province particularly and in a measure elsewhere, when it is a real problem how and to what extent the Chinese may be entrusted with the disposition of foreign contributions.

Some three years ago we were led to an experiment. Five representative elders were invited to spend three days at the central

station. To them was given the budget of the current year. They were told that there was \$1,500 (or \$3,000 Mexican) available for the field work of the ensuing year. They were asked completely to reorganize the budget within the limits of that sum. They were given power to increase or decrease salaries, even to recommend the dismissal of workers. To make their task a more real one, they had to make provision for fourteen new theological students, whom they, as elders, had already approved, who were to be sent to Canton to enter upon theological studies. That is to say from \$3,000.00 Mexican they were to take \$1,400.00 Mexican and yet have \$3,000.00 Mexican left; a genuine problem!

After wrestling, late the evening of the second day they came with a very satisfactory budget. In this experiment we observed several interesting things, one of which was this. One of the five elders was at the time a colporteur in the employ of the mission. In their effort to provide for the theological students, the elders were compelled to close a number of schools and dismiss several colporteurs, reducing the salaries of others. Much to our disappointment, we noticed that the salary and position of this elder-colporteur were left untouched. We felt our scheme, therefore, was in danger of collapse, our experiment a failure. The second day after, however, the elder-colporteur came to us saying:

"This thing does not look right. It is not a square deal."

"What is that?" we asked.

"The fact that we have dismissed other colporteurs and allowed my position to stand. To sit in judgment on my own work does not seem right."

"Granted," we replied, "but what do you propose to do about it?"

"I mean to resign as colporteur," he said. "I would rather be an elder anyhow than a colporteur."

From that day to this it has been an unwritten law in our field that no church officer shall at the same time be an employee of the mission or receive any compensation from mission funds. Out of this experiment has grown a simple but apparently satisfactory form of cooperation under which the Chinese Church has a large voice in the disposition of foreign funds as well as of its own contributions.

How to begin self-support was another of our problems. Ten years ago in the field we are discussing and in the adjacent field there were nine chapels. The total contributions of these chapels amounted to \$96.00 Mexican. The rent and most of the current expenses were paid by mission funds. How to transfer this burden to the Chinese was our problem. After some study we secured from a friend in Baltimore a sum to be used as a loan fund for the purchase of chapels. With this fund we went to each chapel group with a proposition something like this: "The outgo of rental annually is a great

waste. You should stop it. You should own this building and make it your own church home. If you will raise one-half the sum necessary for the purchase of this building we will lend you the other half, without interest, to be repaid by you in annual installments of approximately the rental. As you repay, the money will be again loaned to other groups. You will be helping them as you have been helped—doing unto others as you yourselves have been done by.” For the Chinese to secure something for nothing, the use of some money without exorbitant interest was irresistible; herein lay the incentive. We reckoned that, on an average, one chapel each year would be bought. Much to our surprise the very first year four chapels were bought. Our capital was swamped. We secured more capital and continued to buy. To summarize: in five years this fund was the direct or indirect means of purchasing in these two fields fourteen different buildings. The original capital has gone out and came back three times and is now on its fourth round. In other words one dollar has done the work of three, and is beginning to do the work of the fourth. But better still was the incitement to self-help. Had we at the outset asked any one of those groups to pay the rent of its building it would have had a score of reasons why such a proposition could not be considered. From one way of giving they were led on to others until at the end of five years from the beginning of the loan fund those original nine chapels were not only repaying their loans but were bearing all of their current expenses in addition—everything except the preacher’s salary.

Self-government and self-support are sought not as ends in themselves but as means to an end, self-propagation. For, until we have secured for the Chinese Church not alone the power itself to live but also such a life as will lead it naturally to propagate itself, ultimately taking possession of the land for Christ, China won to Christ through the Chinese, we have not secured the real thing. Let me emphasize the adjective, a *Chinese* Church. It is not an American, nor an Americanized Chinese Church, but a Chinese Church pure and simple. Were you to enter one of those church services you would see many things which would surprise, perhaps astound you, so different are they in outward form at least from the things to which you have been accustomed. But if the heart of it all be the heart of Christ, if the underlying principles be the principles of His gospel, what matter if the garb be Chinese? Your part at home is to give and to pray; ours yonder on the foreign field as your representatives to disburse as wisely as we are able the funds you contribute; ours to make beginnings, to counsel, to guide and direct the growing Chinese Church; ours, if you choose, to be its brains for the time, and, humanly speaking, to be its spiritual head; yet first and last that Church is to be a Chinese Church. We must decrease as the Chinese Church increases.

Training Bible Teachers for China

BY MARY F. PARMENTER, NANKING, CHINA

Nanking Bible Teachers Training School

TEN years ago a school for training women to become Bible teachers was opened in a borrowed building with only *two* students. Later a semi-Chinese house was rented and the school soon outgrew this. A foreign residence was rented and was outgrown. The Friends' Seminary was rented and outgrown. In September, 1921, the school moved into its own new building, which now contains seventy-eight students from fourteen provinces and representing twenty-two missions.

This Bible School, which is the only one of its grade in China, is seeking to train women *leaders* for the Church. It has a unique place in the Christian movement in China. Most Bible schools for women were opened for widows and other women of mature years who had to begin at the age of thirty or forty to learn to read and write. The graduates of these schools became China's first generation of Bible-women, their age making them the only women suitable for direct evangelistic work. They broke down prejudice, they opened homes, they won souls to Christ; but there was something almost pathetic in the limitations that grew out of their early lack of opportunity. They could become *helpers* but they rarely became *leaders*.

Happily we have fallen upon new times in China. The educational and social upheavals of the last decade have brought to the front the educated Chinese woman and to her has been given a larger liberty. She can earn her own living and enter many professions hitherto closed to her—such as nursing, medicine, stenography, and journalism. It is not strange, therefore, that in girls' boarding schools there are students who are looking forward to giving their lives to evangelistic work. For the first time in the history of China *young* women are free to take up such work, being loosed from shackles of custom which demanded their seclusion. There are no precedents, consequently the question uppermost in the minds of these student volunteers is *how* to do the work to which they feel themselves called. To meet the need for a place of training for these educated young women, the Bible Teachers Training School was opened. The Mission Boards participating in this work are: American Friends Mission; W. F. M. S. of the Methodist Episcopal Church; W. M. C. of the Southern Methodist Church; Foreign Christian Missionary Society; American Baptist Foreign Mission Society; Board of Missions of the Presbyterian Church, U. S. A.; Board of Missions, Southern Presbyterian Church.

This past year there have been twenty-one pupils in the Senior

Department and forty-five in the Junior Department. Our students come from all sections of China. This means long journeys and wearisome travel. Some brave the perils of the sea, others the danger of robbers and bandits, and the discomfort of travel in inland China. One traveled three and a half days by sedan chair, passing the nights in inns, in order to reach Chengtu, from which place she traveled by boat twenty-one days, and passed through the dangerous rapids of the upper Yangtze.

Coming from so many provinces involves great language difficulties. It is not uncommon for a student when she arrives to be



TRAINING SCHOOL STUDENTS STARTING OUT TO DO BIBLE TEACHING

One of these girls is the daughter of an official and has suffered much persecution for Christ's sake

unable to understand a word spoken by the teachers or the majority of the students. In fact one entered last fall who spoke a dialect that was not understood by one in the school. Imagine the loneliness! The tears would flow, but they soon gave place to smiles as she learned to speak mandarin. To obviate this difficulty we have a miniature "Language School" for three or four weeks before the opening of the fall semester.

Students are also from different walks in life. The poor and middle classes are represented and not a few come from the wealthy and official classes—yet the love of God rules in their hearts and they live and study together as one in Christ.

Some are married and have small children. This necessitates the mother's renting a near-by room or two, employing a servant to care for the little ones, and coming in as a day pupil. It is wonderful to see how difficulties can be overcome if there is a strong desire to take this training! One student is the daughter of a man who was one of the Empress Dowager's highest officials during the Boxer outbreak of 1900. The Empress ordered him to send a telegram in her name to the Yangtze Valley, saying "Kill the foreigners." He changed the word "Kill" to "Save," and thereby saved many of the lives of God's servants. He himself paid for this grave act by the loss of his life. His daughter is a most zealous Christian, a fine student, standing at the head of her classes, and is bravely overcoming many difficulties with her little family while she takes this training.

The spiritual atmosphere of the school is most precious. One cannot enter morning chapel or the twilight service without becoming conscious of the spirit of love, joy, praise and worship. Many faces are radiant with His joy. Another marked feature is the spirit of prayer and intercession. They are burdened in prayer for the salvation of their families, and of their own people. Besides four periods of prayer daily one often hears the voice of prayer as one alone, or two together, engage in prayer in the quiet chapel or elsewhere. They know how to pray. God answers their prayers. A recent instance of answered prayer was that of a student whose husband left her some six years ago and had not been heard from since. She prayed most earnestly for him the past year; the whole school joined her in this. A few days before the close of the term she received a letter which showed repentance on his part, and stating that he would come for her on a certain day, take her with him to spend the summer, and bring her back in the autumn to complete her studies.

Our textbook is the Bible. Our purpose is that the students shall really *know* the Book and *love* it; also to *obey* it and to *give* it out to others. Some students come with a sense of ignorance of the Word and a great longing to get deep down into its treasures. Others come feeling that they already know it—that a Bible course must of necessity be very easy. Last fall we heard one testify that when she found she was to study the Gospel of Mark she thought that there was little more that she could learn from Mark,—she had studied it and had repeated the whole book from memory,—but when she saw the assignments on the first chapter she changed her mind. However, *all* soon become earnest, eager, diligent students of the Word of God. The class work is a joy to both teacher and pupil. The Holy Spirit is present as Teacher revealing the things of Christ to receptive, responsive, yielded hearts. The teaching is all in Chinese.

Beside the study of the Bible they are trained in practical work

under the supervision of a missionary who brought to her new position a ripe experience in evangelistic work, out of which had grown the conviction that possibly the greatest need in China was the need for Bible-women that were *different*—so different that they could take the place of leadership and do the work which hitherto had been left to missionaries. Nanking with its four hundred thousand inhabitants, its forty non-Christian educational institutions, its fifteen organized churches, its important stratum of officialdom and its myriads of unevangelized people furnishes an ideal field in which to give the training. The practice work is done in connection with the regular organized work conducted by the various missions oper-



STUDENTS IN THE LIBRARY OF THE BIBLE TEACHERS TRAINING SCHOOL, NANKING

ating in Nanking, and its object is not to practice for the sake of practicing but to make Nanking *different*.

The assignments include services and personal work in hospitals; Bible classes in both boarding and day-schools; evangelistic work for women and children; work in Government Orphanage and Door of Hope. Altogether thirty-six places this past year with an average attendance of over one thousand. They report a number of women and children who have definitely given themselves to Christ; two cases of children suffering real persecution; gratifying progress in learning to pray, to read, to understand the Scriptures. One student has three women who were illiterate in the fall who are now studying Mark in phonetics. One young girl of seventeen who has been converted in one of their Sunday-schools is suffering much

persecution from her family who have commanded her to come to the Sunday-school no more. They have beaten her until badly bruised, have threatened that if she comes again they will hang her up and beat her, if she still persists they will sell her. Her faith keeps bright. She says that as she occupies the same room with her mother and little brothers she cannot pray morning and night but that she arises in the night while they are sleeping for her time of prayer. Seniors are also taken out on an evangelistic trip each year. Two years ago they went in three houseboats to country places where the Gospel was little known.

In one place they were begged to open a chapel. This last year they held a three days' Institute in two out-stations. Each senior received an appointment and was given time for preparation. Some



TEACHERS AND PUPILS IN A RURAL SUNDAY SCHOOL IN CHINA

taught phonetics, some gave temperance instruction, others taught songs, told stories, gave book studies, talks to outside women and visited in homes. The Institute was a great success. In this way light shines in dark places and often a new vision of service comes.

From the beginning to 1921 there were sixty-one graduates; two have died; four are married; the others are engaged as evangelistic workers (27), teachers in Bible schools (16), and teachers in girls' schools (12). Last June twelve more completed their course and entered the service. Twice as many more could have been assigned to places that are pleading for evangelistic workers and Bible teachers for immediate needs.

"The Lord giveth the word. The women that publish the tidings are a great host." We labor on with the hope of seeing this verse fulfilled in China.



MR. AND MRS. SATYAMS, TRAVELING EVANGELISTS OF THE MISSION TO
THE ARISTOCRACY OF INDIA

Mission to the Aristocracy of India

BY REBECCA J. PARKER, LONDON MISSION, TRAVANDRUM, TRAVANCORE

Author of the Life of "Sadhu Sundar Singh"

WITH the development of political aspirations during the last few years amongst the peoples of India are those religious aspirations which in the present day are seeking expression, and in some cases are more than justifying the character India bears of placing religion before all else. Perhaps because the methods adopted have been silent and productive only of good, little is known outside India with regard to the indigenous work of her best Christians, often being carried on in the face of opposition and even under suffering. Such Christians have already discovered that to win India for her Saviour, her own people must take up the work, and do it in those ways most acceptable in approach and method.

The work done during many years for the uplift of persecuted widows by that amazing Christian woman, Pandita Ramabai, is sufficiently known to need no more than a mention here. Indian in its character, it has succeeded as only an Indian could make it succeed; and this noble woman has left behind her a magnificently organized institution which will continue its beneficent work on the plan laid down by her, so long as there is a single tortured widow in India needing to be rescued.

Recently there has risen up a leader of men in the person of Sadhu Sundar Singh, a man now well known almost throughout Christendom as well as in India, China and Japan. He may prove to be the first of a line of Indian apostles specially raised up by God for the salvation of India. So entirely Indian is the Sadhu in person and method of life and work, that he wins the confidence of all and an enthusiastic following everywhere.

It has sometimes been urged that Christianity has as yet, scarcely touched the fringes of the Eastern (as opposed to Western) educated peoples of India. Because of its Western methods of propagation, and by reason of its being adopted by great masses of the depressed classes, it is said that Christianity finds little acceptance amongst the higher castes. Be that as it may, it certainly appears *outwardly* that up to the present there is little to encourage the belief that India is being Christianized.

In this time of crisis India is seeking amongst her own people men and ways of religious approach peculiar to herself, and entirely outside what is regarded as foreign missionary work. Every year sees some new development of this kind, some feeble and doomed to die, but others vigorous and full of life. One of the latter came under the observation of the writer a few years ago, which is perhaps in its way one of the boldest that has been attempted—bold not only because of the object it has in view and the sphere chosen, but because one man thought of it and proceeded to carry it out.

The man is John Chowdhuri the son of a converted Bengali Brahmin, and the sphere is among the aristocracy of India.

India is a continent of many peoples and languages, dotted over with more than 700 independent or semi-independent communities known as "Native States" (Native or Protected), varying in size and importance from the small holdings of a wealthy landowner to the better known States such as Mysore, Travancore, etc. These States are all tributary to the British Government in varying degrees in return for British protection: they have their own rulers who reign in their own right, and often have their own laws, postal systems, coinage, etc. Besides these actual Indian Kingdoms, there are many Indian princes often of great wealth, but no longer rulers of territories, scattered throughout the Empire. There is therefore a large and powerful aristocracy almost entirely non-Christian, which provides a sphere for Christian activity that for centuries has remained untouched.

John Chowdhuri is a man of literary tastes and is on the staff of a well-known Indian paper. For some years he had tried to influence several noblemen whom he knew, and this suggested to him the idea of a wider sphere. Perfectly understanding the people he desired to work amongst, and in nowise dismayed by their high status

or the immensity of the task before him, he no sooner conceived the idea than he began to make it a matter of persistent prayer.

In December, 1911, Mrs. Chowdhuri lay very ill and near death. On December 10th whilst King George was being acclaimed Emperor of India in Delhi, Mr. Chowdhuri, overcome with grief, retired to his room to pray. As he prayed for those he loved he suddenly became overwhelmed with the thought that at that very time such large numbers of Indian royal personages who knew not Christ were assembled together. In his own words: "I knelt long in prayer. I was impelled to pray for the crowned heads of India, many of whom were in Delhi at that moment."

Soon afterwards Mrs. Chowdhuri had a vision in which she beheld many rajahs and nobles being cast out from the presence of God. This vision caused her husband to think deeply on some plan for reaching the hitherto inaccessible aristocracy of India. A few days later Mrs. Chowdhuri died, and from that great personal sorrow was born the resolve to carry the Gospel at all costs into the palaces of the highest in the land. One day as he was praying he thought he heard a voice bidding him, "Take up this work yourself," and coming out of his room he called his motherless children around him and told them he



MR. JOHN CHOWDHURI

Founder of the Mission to the Aristocracy
of India

had received a call from God to work voluntarily amongst the aristocracy of India. It is interesting at this point to note that every one of these children, even to the youngest, is as keen on this work now as is Mr. Chowdhuri himself, and all render help wherever possible.

In 1913 with no funds except what he could spare himself Mr. Chowdhuri invited the sympathy and cooperation of a few friends, and made a start, realizing at the time that great delicacy was needed in carrying out his design. He made no mistake when he took the nobility on the line of their own lives, and made the events of state and family occasions for congratulations and expressions of sympathy. A royal birthday, sickness or death, flood or famine, the investiture of the Brahmin holy thread were all opportunities of presenting the claims of the Prince of Peace. With his own hand, and in the name of the friends who now formed the "Mission to the

Aristocracy" Mr. Chowdhuri wrote letters enclosing illuminated texts, Testaments and Christian literature to all the highborn of India wherever opportunity offered. The noble personages so approached are now too many to enumerate, but by the efforts of this one man during the past eight years, some thousands of letters have been written, and the Gospel has thus obtained entrance all over India into the palaces of the highest.

That these approaches have been regarded favorably is proved not only by the acceptance of the Christian literature sent and gracious replies always accorded, but also by voluntary donations given again and again in aid of the work. A few instances recorded by Mr. Chowdhuri may give some insight into the charming way in which he approaches these noble personages and wins from them gracious responses.

"Rajah Bhujangarow Bahadur of Ellore... translated the Gospel into Telugu. The Mission presented him with a gold locket containing the effigy of Christ as an acknowledgment. That day the Rajah sent a letter to the Mission testifying to his faith in Christ."

"When the Maharajah of Kolhapur lost his son by an accident two consoling texts were sent, for which he telegraphed his thanks."

"Letters of congratulation have been sent to many titled Indians who have received Government and Birthday honours. Two Scripture texts accompanied the letter to Lord Sinha when he was raised to the (British) peerage."

Early this year Mr. Chowdhuri was joined by Mr. Satyams, who with his wife had already done excellent work in the Godaveri District, where they made frequent evangelistic tours in their house boat along the canals and rivers to reach distant villages. Mr. Satyams was the son of a wealthy Brahmin landowner, and as a boy was often sent to play in the fields where his elder brothers directed agricultural operations. One day he discovered a stone shaped roughly like the symbol under which one of the Hindu gods is worshiped, and taking it home he prayed daily to it demanding of it many gifts, but chiefly that of a good life. Receiving no answer to his prayers, in disgust he threw away his newly-acquired god. The story of how he searched and found the Rock of Ages in place of his stone deity is a romance too long to relate. But with such rich experiences this high-caste and highly educated Christian has brought reinforcements of devotion and enthusiasm to this work amongst the aristocracy of India.

The Indian Bishop of Dornakal, himself a leader in the employment of an unpaid ministry in his own diocese, declares: "The Indian Church is truly awaking... there is a keen desire on the part of many of India's sons to undertake new tasks for the Master, and to attempt new enterprises for the spread of the Kingdom of God in this land."

Christianity in China—Present and Future

Extracts from Addresses and Reports at Shanghai

SELECTED BY MILTON T. STAUFFER, NEW YORK

Editor of "The Christian Occupation of China"; Educational Secretary of the Student Volunteer Movement, U. S. A.

THE CHINESE CHURCH AND THE MISSIONS

“FOR many years missionaries have been committed to the position that the Christian Church should become naturalized in every country in which it is found. The difficulty is that while there has been agreement in theory, too little has been actually done to put it into operation.”

DR. C. Y. CHENG, *Chairman of the Conference.*

* * *

“We can no longer regard the Church in China as though it were a kind of appendage to the Church in the West. The missionaries who really hold sway among Chinese Christians today are those who have given themselves most freely and fully in love and trust to their Chinese brethren and sisters. The measure of our Christian surrender as foreign missionaries will be the exact measure of the Chinese desire for foreign cooperation.”

R. K. EVANS, *Peking University.*

* * *

“The Chinese Christian Church must be a worthy teacher of the Bible—not for the purpose of propagating any particular school of theology or any denominationalism but with the sole purpose of helping the Chinese to understand and to live according to the will of God and to find the Eternal Life. She must herself have a genuine faith in the Bible as the Word of God. This faith must manifest itself with unmistakable clearness in perfect confidence in its impregnability. She shall not fear, but, on the contrary, welcome scientific investigation..... Not the Bible alone, but all the teachings of the Church, she shall gladly submit to true scientific tests and trials. She shall stand by the seeker of truth and bend over the reverent inquiring hearts as a divine pedagogue sent from God, with dauntless courage and divine patience to teach and guide as the Master used to do when he said to His disciples, ‘Come and see.’ ”

Commission on The Message of the Church.

* * *

“All currents of thought and feeling which are moving the Orient and the Occident are now pouring in confusion across the mind of the New China. It seems to be more than a mere intellectual awakening. It amounts almost to an intellectual revolution. It has created keen dissatisfaction with things as they are and has led to a

questioning of every source of authority and every dogma. It is more than a seeking for new knowledge: it represents in countless cases a changed point of view, a new mental attitude. New methods of research are being applied to all kinds of subjects. The traditions, practices and customs honored by time, if they do not meet the exigencies of the day, are cast aside. All this presents to the Christian movement in China and in other lands not only a real problem but likewise a marvelous opportunity." JOHN R. MOTT.

* * *

"Since Christian education was begun in China the realm of education has been entered on a large and rightful scale by the government. The function of the Christian Church at this stage is therefore defined as that of the duty of concentrating, through its educational system, on the development of a strong Christian community for the purpose of making China, so far as possible, a Christian nation. The study which your Commission has made, has brought them to the conviction that Christian principles may yet become the controlling force in China's life. But whether this shall be the case or not will depend in no small measure upon the wisdom and intelligence with which Christian education is carried on in the next few years, and the generosity with which it is supported by gifts from Christian lands.....If the present hour of opportunity is vigorously and wisely seized, if unimportant differences are forgotten and all our efforts are united to build up a system of education, sound, vigorous, progressive and fundamentally Christian, then we may hope to see the time when the religion of Jesus will be the religion of China."

Educational Commission.

* * *

MESSAGE OF THE CHINESE CHURCH*

The United Church. (a) We Chinese Christians who represent the various leading denominations express our regret that we are divided by the denominationalism which comes from the West.

(b) We are not unaware of the diverse gifts through the denominations that have been used by God for the enrichment of the Church.

(c) Yet we recognize fully that denominationalism is based upon differences, the historical significance of which, however real and vital to the missionaries from the West, is not shared by us Chinese. Therefore, denominationalism instead of being a source of inspiration, has been and is a source of confusion, bewilderment, and inefficiency.

(d) We recognize also most vividly the crying need of the Christian salvation for China today, and we firmly believe that it is only the united Church that can save China, for our task is great and enough strength can only be attained through solid unity.

(e) Therefore, in the name of the Lord, Who prayed that all may be one, we appeal to all those who love the same Lord to follow His command

* (The Commission on this subject was composed entirely of Chinese Christian church leaders, men and women. Their report constitutes a fearless and stirring challenge to us of the West.)

and be united into one Church, catholic and indivisible, for the salvation of China.

(f) We believe that there is an essential unity among all the Chinese Christians, and that we are voicing the sentiment of the whole Chinese Christian body in claiming that we have the desire and the possibility to effect a speedy realization of corporate unity, and in calling upon missionaries and representatives of the Churches in the West, through self-sacrificial devotion to our Lord, to remove all the obstacles in order that Christ's prayer for unity may be fulfilled in China.

(g) We confidently hope that the Church of China thus united will be able to stand as an impetus to the speedy healing of the broken body of Christ in the West.

The Indigenous Church. (a) We Chinese Christians do hereby acknowledge that the Church is the spiritual home of Christians where we receive a spiritual nurture which should not be alien to the racial inheritance and spiritual experience of our people.

(b) We register our appreciation and gratitude for the devoted and self-sacrificial service of the missionaries who have helped to build up the Christian Church in China, and for the Churches in the West which have made the service of these missionaries possible.

(c) But we wish to voice the sentiment of our people that the wholesale, uncritical acceptance of the traditions, forms and organizations of the West and the slavish imitation of these are not conducive to the building of a permanent genuine Christian Church in China.

(d) We notice, moreover, that the Chinese Church is becoming conscious of her own unique mission and duty today.

(e) The history of China, the characteristics of the people, the nature of the work, the results of our past experience, and the rapidly changing conditions of the country all demand an indigenous Church which will present an indigenous Christianity—a Christianity which does not sever its continuity with the historical Churches but at the same time takes cognizance of the spiritual inheritance of the Chinese race.

(f) Therefore, we appeal to all the followers of Jesus Christ in China, with united effort, through systematic giving, to reach the goal of self-support, through persistent practice, fearless of experiment and failures, to reach the goal of self-government, and through religious education, an adequately trained leadership, and devoted personal work, to attain the goal of self-propagation.

(g) We declare further that the time has come when Chinese Christians should make a careful study and with courageous experimentation find out what should be the forms and organizations and method that are the most practicable and helpful for the establishment of an indigenous Church.

(h) We call upon the missionary leaders of the Church to assist the Chinese in carrying out this great task by their useful advice and by giving unfettered freedom to the Chinese Christians in these experiments.

(i) We confidently hope that time will soon come when the Church of China will repay in part of that of which she has bountifully received from her mother Churches in the West, the loving tribute of the daughter—contributions in thought, life and achievement for the enrichment of the Church Catholic.

Study of the Word of God. (a) We Chinese Christians accept the Bible as the inspired Word of God and the supreme guide of faith and practice.

(b) We do hereby express our appreciation of the patient, persistent and diligent work of those servants of God who made the Bible known unto our people.

(c) We are fully conscious of the fact that the Chinese Church as a Church is yearning for a Bible for the Chinese which is the work of the Chinese. Just as the English Bible is the work of English scholars and the German Bible is the result of the labor of German men of God, so the Chinese need a version of the Scriptures which is a product of the reverent scholarship of the Chinese race.

From the experience of our work and the rapid advancement of learning and in view of the future task of the Church, we have come to the conclusion that we must have an indigenous version of the Holy Scriptures just as we need an indigenous Church.

(d) We, therefore, call upon all Christians in China to study more diligently the Word of God, first of all individually in an ever-increasing devotion for one's own spiritual life, for comfort, for hope, for faith and to gain strength for Christian service.

(e) And, secondly, we call upon the students in schools and colleges to see the glory of Biblical scholarship and to offer their lives to its thorough study, preparing themselves by the grace of God to be adequate interpreters and expositors of the Word of God, in our noble Chinese tongue, so that the people of China shall share in full measure with the people of the West the splendor and joy of the Truth.

Social Regeneration. (a) We take this occasion to state in most emphatic terms our realization of the tragic reality of Sin, its hideousness and its all-pervasiveness, and to testify to the saving grace of Jesus Christ, through whose death we are reconciled to the holy and righteous God.

(b) We also believe that sin is fundamentally an individual problem but it is also social. We believe that an unjust economic order, an unrighteous political regime, unfair treatment of any human being, or of any group, is unacceptable to the righteous and loving God.

We take this occasion to express our appreciation of the various forms of social service which have been rendered to our people through the earnest efforts of the servants of God and sustained by the generous support of the Faithful in the West.

We confess our failure to meet adequately the social needs of the Chinese people thus far.

We are further conscious of the ever increasing and crying need of the social regeneration in China today. We recognize that a thorough-going application of Christian social teachings is of primary importance.

We hereby call upon the whole Church to proclaim the justice as well as the love of God, and to apply Christ's teaching of justice as well as that of love in our social life.

We hereby call upon the Church to mobilize all her forces to work for the regeneration of the home, of economic conditions of political standards, of educational, industrial and commercial life, in thought and in practice, through the spiritualizing power of Christ, and to accomplish it at any cost and at whatever sacrifice the Church may suffer, so that we may hasten the speedy coming of God's Kingdom and the full realization of His will on earth as it is in heaven.

International Brotherhood. (a) We Chinese Christians believe that God has made of one blood all nations that may dwell on the face of the earth and that He is no respecter of persons or of nations, but the loving Father of all.

(b) We express our appreciation of the manifestation of international brotherhood through the missionary effort of the last century in China, but we at the same time express our deepest regret for the unfortunate circumstances through which Christian work has been introduced into China and that the history of the Church of China has been darkened by the association

with the repeated incidents of national humiliation which have been one of the greatest obstacles to the speedy evangelization of our race.

We as a Church, confess her failure to stay the hands of the so-called Christian governments of the West in their unchristian exploitation and aggression upon the sovereignty of China.

We firmly believe that the teaching and the life of Christ have taught us beyond any doubt the possibility and the necessity of international world-brotherhood. With Him nothing is impossible.

(c) We hereby call upon everyone who serves in the Christian Church in China to seize every opportunity of promoting international friendship and to fight together against any international injustice.

(d) We further believe that the starting point for genuine internationalism is afforded by the providence of God within the Church of China, in the development of which different nations have heretofore had a share.

(e) We express our appreciation of the good examples of international comity and cooperation among the missionaries of different nationalities and especially to the increasing effort for Union work in educational and medical service. We confess at the same time that the relationship between foreign missionaries and the Christian workers, partly due to almost unavoidable circumstances, and partly due to human weakness, has left much to be desired. We are voicing the sentiment of the loyal and devoted servants of the Church in all parts of China to ask for a more vigorous effort on the part of missionaries to improve the conditions, to emphasize Chinese leadership, to sacrifice individual preferences and such national and racial prejudices as have in many instances retarded the speedy formation of an indigenous church in China. We also call upon Chinese Christian workers to study the problem of cooperation and to be persistent and patient as to their faith in its practicability, for only through cooperation can the great task of the evangelization of China be accomplished.

(f) We as a Church believe that God has a special mission for each nation on this earth, that each nation has a definite contribution to make to the progress and enrichment of humanity; that China, which has been preserved by Him throughout these ages as an independent and sovereign nation has her distinct destiny and contribution to make to the world; that in the present world conflict and restlessness and under the yoke of accumulated national humiliation, we Chinese Christians feel as one with our fellow citizens that we must turn to somewhere for genuine love as the only solution for the present international situation. Therefore, we call upon the whole Church to exert her influence to demand from time to time adequate hearings from the nations of the world for our claim to the inalienable right of our nation to her sovereignty and to her unfettered opportunity for development and growth, and that the Church should work with untiring zeal through some definite program to promote such international service as will attain the end we seek.

(g) Furthermore, we call upon all Chinese Christian pastors and other teachers to Christianize the rapidly developing national consciousness that we as a nation may be a witness to the whole world of the wonderful gift of the peace-loving nature with which God has endowed our race.

Evangelism. (a) We Chinese Christians declared that we have the commission from the Head of the Church, Jesus Christ, to proclaim the Gospel to every creature.

(b) We express our appreciation for the work of the missionaries who through untold difficulties have blazed the way and laid down the foundation of a great structure for national evangelization and for the Christian Churches

in the West through whose faithful support the missionary work has been developed and attained its present growth.

(c) We confess with humiliation that we Chinese Christians have fallen short in thorough-going efforts to carry on the noble task which is ours.

(d) In view of the small percentage of Christians in proportion to the population, the vast extent of territory where darkness still prevails, and the lack of indigenous and vigorous presentation of the Gospel to the various classes of society, we sense the appalling need of a thorough-going evangelism.

(e) We hereby call upon all the followers of Jesus Christ to go forth with renewed zeal and consecrated hearts, with persistent efforts, and through united and definite programs to evangelize every part of China.

(f) We hereby declare that in our evangelistic efforts we stand solidly on the evangelical faith of the Christian Church, the faith which has given us our genuine religious experience and which has led us into intimate relationship with God our Father through Jesus Christ our Lord. We also emphasize that the evangelical faith which we proclaim is also the faith of an abundant life which actually manifests God's love as revealed through Jesus Christ and which is being continually revealed and witnessed in our hearts by the Holy Spirit.

(g) We take this opportunity to state our religious experience in our own tongue and in our own way as a summons to this evangelical faith from the Chinese Christians to their non-Christian fellow-citizens.

TO CHRISTIANS OF OTHER LANDS.

"An overpowering sense of the joy and strength of fellowship in Christ has come to us who are gathered in a national conference representing more than one hundred and thirty Christian bodies in China. It has been given to us to catch the vision of a wonderful united Chinese Church bound together in the service of the Master in this great land where the laborers are all too few and the harvest so plenteous. Yet we find that this great desire of our hearts—as always the work of our hands—is hindered by the tragedy of division among the Christians of the world. While standing for the principle of indigenous Christian Churches, we do not seek isolation and separation from the Mother Churches, but we ask that they shall strive for unity among themselves so that we in China may be able also to unite and bear undivided witness to the mighty works of God.

"Surely, the salvation of the human race calls for nothing less than a world program and is a task which in itself points to the danger and sin of longer perpetuating the spirit of division among the children of a common Lord. We ask therefore that our brethren in every land shall strive for that perfect unity for which Christ prayed when He said, 'that they all may be one as Thou Father art in me and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent me.'"

Closing Message of the Conference.



ASSEMBLING FOR ANNUAL MEETING IN WEST GARFIELD DISTRICT, MONTANA

Denominational Cooperation in Montana

BY REV. G. CLIFFORD CRESS, LEWISTOWN, MONTANA

Secretary of the Home Missions Council of Montana

THE beginnings of Christian work in Montana were not unlike those of other American states. With the discovery of gold in the 60's came a mad rush of miners, prospectors and the usual transport forces. The first preaching by a Protestant minister was in the gold camp at Virginia City. For about twenty years mining was the leading activity in the state and the major denominations were found at the principal camps, preaching, teaching and rendering such service as the times and conditions would permit.

Agriculture was slow in its development. In a few fertile valleys the pioneer farmer turned the sod and reaped good harvests. Streams were turned into irrigation ditches and scattered but permanent rural communities were developed in southern and western Montana. Most of the settlers were from Missouri, Kentucky and other central states. They brought their faith with them and established churches patterned after those they had left in the homeland "back East" or "down South." These straggling churches had no regular ministry but were visited occasionally by traveling missionaries and farmer preachers. By 1880 there were several denominational state-wide organizations.

Following the mining era came the period when the live-stock interests of the state dominated all other activities. The Federal Government by a series of military campaigns had broken the power of the Indians, thus making it possible to utilize the great prairies for grazing. Vast herds of cattle were trailed into the state from the plains of Kansas, Indian Territory and Texas. During the 80's and 90's, population increased but not rapidly. The cattle industry requires wide ranges and the people engaged in it shift about constantly. Consequently these two decades did not witness any great church program. Every denomination was making slow gains and strengthening its forces. There was very little over-lapping of mis-



A SOD SCHOOL HOUSE IN SHERIDAN COUNTY, MONTANA

Until the work was started by the Home Missions Council there was no Sunday-school here for children

sionary effort in the first forty years in the state and there were no conscious efforts at cooperation. This state which is as large as the combined areas of Vermont, New Hampshire, Massachusetts, Connecticut, Rhode Island, New York, Pennsylvania, New Jersey, Delaware and Maryland, had only a sprinkling of population. There were few railways, almost no graded roads, no telephones and the scattered and shifting population had small chance for mutual acquaintance and plans. Each denomination with whatever funds and men were available did what seemed best under the frontier conditions then prevailing.

Later when five great railway systems had entered the state, came a vast activity in agriculture. "Dry land farming" experiments that had been tried in Russia, South Africa and Australia,

were applied to Montana. Amazing crops were produced by this new method of tillage. The railroads were anxious for increased tonnage and began a nation-wide campaign of advertising for agricultural settlers. Several hundred thousand people, bitten by land hunger and thrilled by the glowing offer of free homesteads of three hundred and twenty to six hundred and forty acres each, rushed into this vast state between 1900 and 1915. It was one of the most spectacular colonizing schemes ever put on in America. New towns developed in a single year. Old counties were divided and subdivided. Schoolhouses, roads, bridges, fences, elevators appeared in bewildering numbers. Unheard of crops were harvested and money



THE FIRST MEETING AT TIMBER CREEK SCHOOL HOUSE

A Sunday-school was organized and religious work was started

was plentiful. Then the war broke out in Europe and prices rose. The Montana field was flowering in a mad profusion.

This intensive era of agriculture coincides with the era of denominational competition in the state. Glowing accounts reached the Home Mission boards in eastern cities and secretaries came in squads to look over this new promised land of magnificent distances and unequalled opportunities. The land was booming. Everywhere one turned he heard the voice of optimism and of fabulous possibilities that were about to make Montana the wonder of the world. Church leaders felt the contagion of this boom condition. The day for action had arrived. Every bishop, superintendent, or secretary, was eagerly buying up the opportunity to plant missions in every new town that gave promise of growth and importance. In those days each religious leader did that which was right in his own eyes. There was no coordination of effort.

By 1915 anyone traveling through this state could see on every side the evidences of unrelated denominational programs. Small communities with only a handful of people had anywhere from two to six different meeting houses. Missionaries traveled about in overlapping circuits. The frequent canvasses for funds to erect buildings seemed almost epidemic. Most of the missionary boards after a few years began to press these mission churches to undertake self-support. Local church finances in the smaller communities created much irritation and dissatisfaction.

In January, 1918, Dr. Lemuel Call Barnes, chairman of the Committee on Comity and Cooperation of the Home Missions Council, presented a working plan to the Council known as the Every Community Service Endeavor. The Council adopted it and about a year later offered it simultaneously to five different western states. It was a new conception of denominational cooperation. Certain helps were promised to that state in which five major denominations should first agree to try out this plan. Montana was the first state to qualify. The denominations were Methodist Episcopal, Disciples, Presbyterian, Congregational, and Baptist. Later the Methodist Episcopal South, Protestant Episcopal, Evangelical Association, United Evangelical, United Brethren and a few groups of Lutherans, joined in the movement.

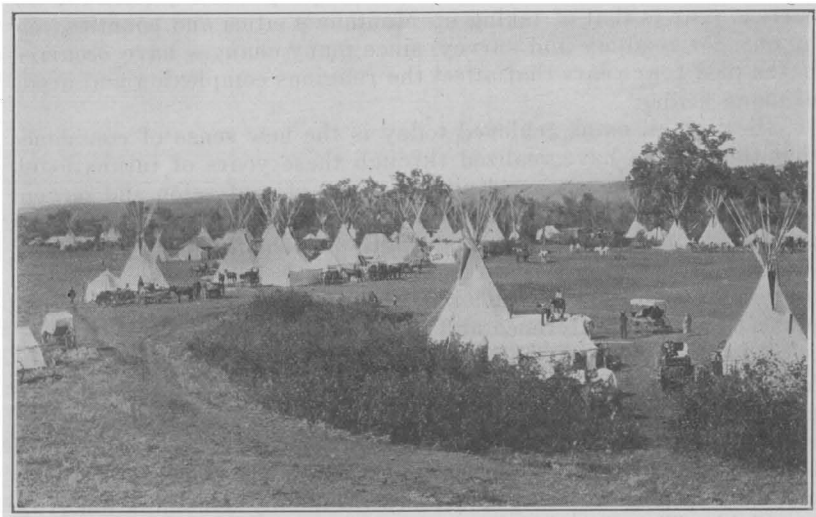
In July, 1919, the first meeting to study this proposal met at Miles City, with Dr. Barnes and Dr. Alfred Williams Anthony of the Home Missions Council, who undertook to interpret these proposals to the church administrators assembled. The plan proposed included action by all the cooperating bodies in such a manner as to conserve denominational ideals and organizations. There was to be no merging of denominations and none were to be eliminated. The object was to secure a competent ministry in every community in the state by such methods of adjustment as the denominations themselves might make. Union churches, undenominational community churches and federated churches, were not approved. Denominations were to be strengthened, not weakened.

The conference composed of over fifty delegates divided into three groups and for ten days toured the state to observe at first hand the concrete problems to be met. They re-assembled at Helena and were joined by other denominational representatives here. Practically every state executive, many district representatives and national secretaries, were present.

There was a unanimous agreement that the proposals were sane and workable. Then followed several tense days as the whole state was carefully passed under review by the entire body. Every area in the state fell under one of three heads: (1) Fields requested by but one denomination, thirty-nine were thus assigned and every denomination present gave approval to these allocations. (2) Fields

requested by more than one denomination, thirty-nine were adjusted satisfactorily or were assigned to two or more bodies. (3) Fields unasked for by any denomination. There were twenty-nine such areas, some of them as large as fifty miles square, which had inadequate religious privileges or none whatever. Each of these fields was assigned to some denomination for immediate care.

All of the denominations agreed to respect the allocations of the others. No denomination was to enter into competition with others or to enter new fields without due notice and approval. An organization known as the Home Missions Council of Montana was set up with officers and an executive committee to continue the work.



A TYPICAL CAMP OF CROW INDIANS, ASSEMBLED FOR A "JESUS MEETING" ON THEIR RESERVATION IN MONTANA

During the following year the executive committee met every three months. Adjustments were made. Surveys were put on. Allocations were modified and differences were composed by conferences. The Council is not an ecclesiastical organization and has no authority to enforce any decision and it is not a state-wide federation of churches. Neither is it a standing comity committee. Many attempts at cooperation in the past have been wrecked by standing comity organizations. The Montana Plan calls for a new committee for every case involved and after it has reported it automatically ceases to exist. During the three and one-half years that the plan has been working there has not been one case where harmony has not been secured.

Annual sessions have been held with as many called meetings as have been necessary to meet the needs of the state work. Reports

are made in writing and each denomination with the utmost candor outlines its plans, special features and forces of men and money. The men have learned to trust each other. It seems unthinkable that any official would take undue advantage of another. At the fourth annual meeting held in November all the original bodies were represented and there was not a single suggestion of giving up the experiment. It was a unanimous conviction that the Council should devote its fourth year to an intensive study of realignment of areas and circuits whereby the workers now under appointment could cover wider areas with less travel and expense. Denominations having similar faith and organization are planning mutual exchanges of many fields for added efficiency. Another proposed objective for the current year is that of taking up Montana's cities and counties, one by one, for re-study and survey, since many changes have occurred in the past four years that affect the religious complexion and needs of many fields.

Best of all gains achieved today is the new sense of confidence that the leaders have realized through these years of intimate fellowship. The frequent meetings are times of confession and fervent prayer for each other. We have discovered that the task is far greater than our combined strength is able to meet. We have demonstrated that in actual results more souls can be won to Christ, more Christian service rendered with less expense by the simple plans of mutual conference and agreements.

The evils so freely predicted of our efforts have not appeared. We are pledged to absolute fairness in dealing with the smallest group in the state. The right of the least denomination to expansion and unhindered self-determination is unchallenged. No one is estopped in programs of aggressive service. The Council has never made a decision involving a withdrawal of any denomination from any field. The state is large and the needs greater than all combined can meet. New work is launched with the knowledge and approval of all the cooperating bodies.

We do not feel that we have solved all our problems, but that a new and hitherto untried principle of "working together" has been discovered by Dr. Barnes and Montana is giving it an unprejudiced try-out. It gives us harmony without negative action or compromise of principle. It has shown the way for unity of action while developing new intensities of denominational loyalty. It achieves results not by mandatory methods enforced by authority but by purely spiritual forces. Its cohesive energy lies in the simplicity of its ideals, its spiritual quality and approved soundness from social and business viewpoints. It is built on the basis of a larger service and a fuller recognition of the higher unity of believers than that conceived of in plans involving organic union. It is purely a missionary program without legal elements and is genuinely fraternal.

The Educational Commission to China

A Review of the Report By T. H. P. Sailer, Ph.D., New York.

IN April, 1915, the China Christian Educational Association passed a resolution declaring that there should be "a careful study of the higher institutions of learning by a commission of experts." The China Continuation Committee approved this action. There were several reasons for this vote. Missionary education in China was begun by a number of different agencies, American, British and Continental. While there was no unworthy spirit of competition, yet the schools were placed according to denominational exigencies, very much like churches in America, rather than according to a single unified plan. As a result, just as sections in America are over-churched and others are under-churched, so relatively to the resources available, there were sections in China that were over-schooled and others that were under-schooled. The fraternal feeling among missionaries tended to mitigate some of these difficulties, but there was still an obvious danger of duplication that a commission from without might help to remove.

In the second place, many of the schools had been established by missionaries whose educational ideas would today be considered decidedly old-fashioned. It has been a commonplace for missions on the field to appoint as heads of schools men with college and theological training who had never studied educational theory nor done an hour of classroom teaching. Schools of this kind, especially when understaffed and scantily supplied with funds, are not apt to keep abreast of educational progress.

Time was when even these schools were better than any of their non-Christian competitors who taught only the Chinese classics by archaic methods. But since the Empress Dowager abolished the old-fashioned examinations in 1905, modern schools have been cropping up everywhere and steadily improving in quality. More recently, Chinese students have been returning from Japan, America, and Europe, in some cases with advanced degrees in education. Chinese educators have studied the best methods of other countries and their schools are in certain ways beginning to surpass even the best missionary institutions. This gives an entirely different slant to the whole problem. Many missionaries realize these difficulties, but few have time to study them in the large. Overloading tends to make conscientious workers narrow in their outlook, and the average educational missionary is heavily overloaded.

For all these reasons it was felt that a commission of sympathetic experts might be a great help in bringing to bear a detached judgment and presenting the situation in proper perspective. War con-

ditions contributed in delaying the response to this appeal, but in August, 1921, the Commission sailed from Vancouver.* As a whole it represented very varied and high-grade experience. The members reached Peking in the middle of September, began investigations at once, and on this basis outlined their plans. Having had the privilege of attending many of their sessions, the writer can testify that the Commission was absolutely open-doored to evidence of all kinds, and that it was indefatigable in visiting schools of every type, organizing conferences with educational workers, and discussing the resulting impressions. There was a happy combination of harmony in spirit and purpose with the freest and most uncompromising debate. Early in October the Commission divided into two groups which covered different sections of the country, and towards the end of November settled down in Shanghai for discussion of data and final conferences lasting two months. For such complex problems the time was unfortunately brief. On the other hand, there probably has never been a missionary investigation conducted so ably and thoroughly.

The result of all this is a report which was rated by Mr. J. H. Oldham as "the most notable contribution to missionary literature that has ever been made." Mr. Oldham is thinking, of course, of the literature of missionary policy.†

The introduction calls attention to some important facts. In the first place, the growth of government and private schools signifies that as far as missionary schools are concerned "there is no longer any possibility of successful competition on the basis of numbers. That contest is over and the schools established by the Chinese in the last fifteen years have won it. Henceforth the Christian schools must base their claims on quality alone." Elsewhere the striking statement is made that Protestant schools represent approximately one-twenty-seventh of the present educational effort in China, the Roman Catholic another one-twenty-seventh, schools under private Chinese auspices five-twenty-sevenths, and schools under government auspices twenty-twenty-sevenths. This will come as a shock to those who have been accustomed to think of the Chinese as largely dependent upon missionaries for Western education.

* The Chairman was Dr. Ernest D. Burton, of the University of Chicago, who had made a survey of missionary education in China ten or twelve years previous. The other foreign members were President Kenyon L. Butterfield, of Massachusetts Agricultural College; Dr. William F. Russell, Dean of the College of Education of Iowa State University; Prof. Percy M. Roxby, of the University of Liverpool; and President Mary E. Woolley, of Mt. Holyoke College. Bishop F. J. McConnell, of the Methodist Episcopal Church joined the Commission at the end of November, and was present at the final discussions. The following members represented the missionary body in China: Dr. E. W. Wallace, General Secretary of the West China Christian Educational Union; Mr. H. B. Graybill, Principal of the Middle School of Canton Christian College; Dr. J. Leighton Stuart, President of Peking Christian University; Miss Clara J. Lambert, Principal of the C. M. S. School for Girls in Foochow; and Mrs. J. Lawrence Thurston, President of Ginling College for Women. Dr. Frank D. Gamewell and Rev. E. C. Lobenstine were ex-officio members. In addition, there were three Chinese members: Dr. P. W. Kuo, President of the National South-eastern University; Dr. Chang Poling, President of Nan Kai College; and Miss Y. T. Law, of the True Light Middle School for Girls in Canton.

† The Report covers over four hundred pages and can be obtained from the Committee of Reference and Counsel, 25 Madison Avenue, New York City. It is intended for students of missionary education and is not a popular statement for laymen, but anyone interested in the enterprise ought to be interested also in its broad conceptions and conclusions.

Again, the rising spirit of nationalism has affected the situation. "It must be remembered that Chinese Christians are Chinese as well as Christian, and that the very patriotism which Christianity tends to produce will draw them away from the school whose atmosphere is foreign and to one that is Chinese. It is not wise to compel them to choose between these alternatives. The Christian school must become as rapidly as possible thoroughly Chinese as well as thoroughly Christian, if it is to attract students or win the financial support of the Chinese." The developments referred to by these quotations are recent, but they have come to stay and to grow.

The Commission states that the principal immediate objective of Christian education in China is the creation of "a Christian community characterized by physical health, financial strength, keen and broad intelligence, high character, and spiritual power; a community endowed with the power of self-development, but abounding also in good works to those that are without" (XV). The more commonly quoted objectives of education are means to this end. The contribution of Christian education is to be made in four ways: by bringing in significant personalities who can illustrate the application of the Christian message to personal and social life; by creating institutions and agencies by which the message may be perpetuated and applied; by demonstrating methods of service; by training those who shall ultimately make the Chinese social order Christian (p. 72).

The Commission is highly appreciative of the service that has been rendered by educational missionaries and institutions. Its function, however, was to indicate weaknesses and suggest improvements. The most characteristic weakness of missionary education it finds to be the lack of centralized organization for the discovery and execution of unified policies. Individuals are doing high-grade thinking, and the office of the China Christian Educational Association is active in diffusing these ideas, but there is no adequate general staff with time and ability to work out problems, direct effort to the weakest spots, such as teacher training, and help create a supervisory force, both to disseminate and collect ideas. The result of this lack is considerable duplication of functions, especially among the higher institutions, and, on the other hand, a neglect of certain obvious moves because there is no agency to mobilize the resources. The recognition of these needs by thoughtful missionaries has led to the formation of educational associations covering almost every province of China, a development which other mission fields would do well to imitate.

But all this has been far short of the ideal and there was need of an authoritative statement from an outside body commanding respect, to bring the matter home. The Commission recommends the creation of a national board of Christian education, with four departments: higher, elementary and secondary, religious, and extension and adult education, each with its own council and secretary, and

with coordination of effort as its main function. Boards of Christian education are urged for each province or small group of provinces, to secure minimum essentials, regular supervision, continuous study of problems, and adequate methods for testing results. These should have large power delegated to them by the missions and ecclesiastical bodies. The limited resources at the disposal of missionary schools must be employed with the view to the best missionary strategy. This is especially true in the field of higher education. The Commission finds sixteen missionary institutions claiming to do work of college grade, with enrollments in this grade of from less than twelve to about three hundred students. It concedes that for the immense population of China this number is not large, but holds that "in view of the total available resources, the maintenance of all these schools with their present variety of courses and consequent duplication of effort for a limited number of students, is unjustifiable economically. Some of these schools should be closed or their character changed." Later it makes some specific recommendations as to changes in missionary colleges.

The Report contains chapters on all the different types of missionary education. All are of consuming interest to the student of missionary policies. It is stimulating to have the judgment of such experts as Dean Russell on the training of teachers, and of President Butterfield on agricultural education. There is a chapter on education in the social application of Christianity, and discussions on the place of law, engineering, and journalism in the Christian curriculum. All is on a high plane of Christian and educational thought. Among the recommendations are those for an institute for educational research, a higher grade of theological training, an institute for social and economic research, that special efforts be made to attract younger Chinese of ability to the work of the Church, and that the qualifications of educational missionaries should be passed upon by a committee of experts before they are sent to the field. Many readers might pick out similar lists that would seem more striking. At the close there is a summary of all the recommendations, which are finally reclassified, first, according to expense, and finally, those involving large expense, according to urgency. At the head of this list stands the strengthening of the China Christian Educational Association. Other prominent items are the establishment of normal schools and the conclusion of the building programs of institutions having yet no permanent plants. The Commission estimates that in order to carry out this program of advance there would be needed a capital outlay of \$7,000,000 gold for land and buildings, and a subsequent annual expenditure for maintenance of \$1,000,000. The cost of an effective program of Christian education in China seems small compared with some of our other luxuries.

Judson's Missionary Message

A Translation from Dr. Judson's First Tract for the Burmans

Appendix 2 in Edward Judson's Life of Adoniram Judson

THERE is one Being who exists eternally; who is exempt from sickness, old age, and death; who was, and is, and will be, without beginning and without end. Besides this, the true God, there is no other God.

The true God is diverse from all other beings. Uniting three in one, God the Father, God the Son, and God the Holy Ghost, these three are one God. God is a spirit, without bodily form.

Although omnipresent, it is above the heavens that He clearly discloses His glory. His power and wisdom are infinite. He is pure and good, and possessed of everlasting felicity. Before this world was made, God remained happy, surrounded by the pure and incorporeal sons of Heaven.

In order to display His perfections, and make creatures happy, God created the heavens, the sun, moon, and all the stars, the earth, the various kinds of brute creatures, and man. The first man and woman, at their original creation, were not liable to sickness or death; they were exempt from every kind of evil, and their mind was upright and pure. Afterwards, because, by violating the command of God, they transgressed against their Benefactor, the sum of all perfections, beyond compare, the light of the divine countenance disappeared, and those two, together with all their posterity, became darkened, and unclean, and wicked; they became subject, in the present state, to sickness, death, and all other evils; and they became deserving of suffering, in the future state, the dreadful punishment of hell. Thousands of years after mankind was thus destroyed, God, being moved with compassion for man involved in misery, sent to the earth, the abode of man, God the Son.

The circumstances of His being sent were thus:—God the Son, uniting the divine and the human natures, without destroying or confounding them, in the land of Israel, and country of Judea, in the womb of a virgin, was conceived by the divine power, and was born. This God-man, who is named Jesus Christ, being man, endured in our stead severe sufferings and death, the punishment due to our sins; and being God, is able by virtue of having endured those sufferings, to deliver all His disciples from the punishment of hell, redeeming them with His own life, and to instate them in Heaven. On the third day after Jesus Christ suffered death, His soul reentered his body, and He lived again. For the space of forty days He remained, giving instruction to His disciples, after which He commissioned them thus—"Go ye into all countries on earth, and proclaim the glad news to all men. He that believeth in Me, and is baptized, shall be saved; he that believeth not shall be condemned." Then, in the presence of many of His disciples, He

ascended into Heaven, and took up His abode in the place where God displays His glory.

According to the final command of Jesus Christ, His disciples, beginning with Judea, traveled about through various countries and kingdoms, and proclaimed the glad news; and many believed, and became disciples of Jesus Christ. The true religion afterwards spread into the countries of the west; and now to this country of Burmah, among the countries of the east, a teacher of religion, from the country of America, has arrived, and is beginning to proclaim the glad news....

A disciple of Jesus Christ is one that is born again; the meaning of which is, that the old nature, which is successively inherited from the first man and woman, begins to be destroyed, and the new nature, which is implanted by the Holy Spirit, is obtained. The unrenewed man loves himself supremely, and seeks his own private interest. The renewed man loves the true God supremely, and desires, that the divine glory may be promoted. He loves all others, also, as himself, and seeks their interest as his own.

The desire of the unrenewed man is to enjoy sensual pleasure, worldly wealth, fame, and power. The renewed man's desire is to be pure in mind, to be replete with grace, to be useful to others, to promote the glory of God, and to enjoy the pure and perpetual happiness of Heaven.

The unrenewed man, influenced by pride, hates the humbling religion of Jesus Christ. When seized with alarm, he endeavors to perform meritorious deeds in order to make atonement for his sins, and obtain salvation. The renewed man, knowing surely that man, having sinned against God, and contracted great guilt, cannot perform meritorious deeds, firmly fixes in his mind that it is on account of the God-man, Jesus Christ alone, that sin can be expiated, and the happiness of Heaven obtained; and therefore, through supreme love to Jesus Christ, and a desire to do his will, endeavors to avoid evil deeds, and to perform good deeds only, according to the divine commands.... He who is renewed and becomes a disciple of Jesus Christ, in the present life, is acquainted with true wisdom, and attains the state of a Thautahpan (one that has acquired a new and excellent nature, which will issue in final salvation). And when he changes worlds, his soul having obtained the pardon of sin through the death of Christ, will, through the grace of God, enter into the divine presence....

On becoming a disciple of Jesus Christ, receive baptism in water. Afterwards, in memory of His flesh and blood, which He gave for the sake of His disciples, reverently, from time to time, eat bread and drink the fruit of the vine. Use all diligence that your relations, and neighbors and countrymen, who are not disciples of Christ, may be converted. With a compassionate mind, use all diligence that the inhabitants of towns, and countries, and kingdoms, that are in darkness, not having obtained the light of the knowledge of the true God, may become disciples of Christ. The above are commands of Jesus Christ.

The Moslems and Anti-Christ

ARTHUR T. UPSON, CAIRO, EGYPT

THE following is a rough translation of a pamphlet by a sincere but uneducated Moslem at Medina, Arabia, now being printed and distributed in Cairo:—

“In the name of God the Compassionate and Merciful!

“This is the command of the Apostle of God (Upon Him be prayers and peace).

“Sheikh Ahmed, a guardian of the Holy Apostle’s tomb, says: ‘One night I was awake reciting the verses of the Holy Quran, and then I recited the 99 Names of God. After that, I prepared to sleep. Then, I saw the face of God’s Apostle, and he said to me: “Sheikh Ahmed, I am ashamed of the wicked actions of men, and I cannot meet either God or the angels. I stand on one foot (for shame), because there die, of the people of the earth, from one Friday to the next, 1,000,000 without the religion of Islam and only one dies a true believer. True, they *say* they are Moslems, but I take refuge in God from all that, for their rich have no mercy on their poor, and I am so ashamed of their evil deeds that I cannot meet my Lord, or the angels, on account of the disaster that has befallen the faith. Their faces have become darkened, and every one looks after himself and cares not for his brother, the son of his mother, and their sins increase all the time. Now this command is out of mercy to them, for I am utterly tired of all the evils caused by them. Warn them, Sheikh Ahmed, warn them that before the punishment falls upon them, from Almighty God, and before the gates of mercy are closed in their faces, that they are unbelievers, not walking in the straight path. We take refuge in God from the evils of such a wicked generation, who will not hear, nor will they speak of their Lord. Now the ‘hour’ (*i. e.*, Judgment) has drawn nigh, for, in 1340 A. H., women rebel against their husbands and will go out into the streets without permission. Then, in 1350, there will appear signs in the heaven, like a hen’s egg. These are the signs of resurrection. In 1370, the sun will fail to give its light and, after that, it will rise in the west and set in the east. Then, the gates of repentance will be closed. In 1390 the Holy Koran (*i. e.*, religion) will be taken away from the hearts of Moslems, and then Anti-Christ will appear. Then Islam will go back to ruin. Warn them, Sheikh Ahmed, warn them of this commandment, and tell them that it is taken from the ‘Preserved Tablet.’ ” Every one who writes or sends this from place to place shall have a mansion in heaven, which eye hath not seen, nor ear heard of it.’ ”

NOTES UPON THE ABOVE

1. It is not at all important from the point of view of “authority,” but it is from the point of view of sincerity.

2. Never mind the dates (1340 A. H. ended in August, 1922), nor the fact that what disturbed the writer’s parochial mind was the public political demonstrations by Moslem women.

3. The point is that it more or less represents the unhappy, unformed half-conviction of many simple, sincere Moslems that the days of the Great Apostasy are near at hand, and that there is no *religious* Islam left!

4. Every Moslem holds that after Anti-Christ has appeared, Jesus the Messiah will come back, and they have located the place of His descent.

5. When distributing tracts in an Upper Egypt railway train, two Moslem Sheikhs were interested in my Gospel Purity Movement, but said: “We cannot rebuke men for their sins, and preach to them, because our Islam has no power in it.”

The Indian Outcastes' Appeal

We are poor, benighted people, but with glimpses of the light,
We are sunk in superstition, but we wish to learn the right;
We are seeking, we are turning, we are drawing very nigh,
But we need so many teachers—will the Christians hear our cry?

Men have called us only outcasts, but we hear the words of love,
And they tell us there's a welcome in the heavenly courts above;
We would gladly join the ransomed, but we do not know the way;
It will be too late tomorrow—will the Christians come today?

Will you tell us news of Jesus, who has done so much for you?
Is the message really for us? are the tidings really true?
We are coming by the hundreds; there are thousands on the track;
We are ready for the Gospel—are the Christians holding back?

—ANNA STEVENS REED.

Highland, Ulster Co., N. Y.

UNITED STEWARDSHIP COUNCIL—1922 STATISTICS

COMPARATIVE STATEMENT OF MISSION AND CONGREGATIONAL CONTRIBUTIONS

COMMUNION.	Per Capita Gifts.		*Total Amount Missions and Benevolences.	Total Amount Congregational Expenses.	Memberships.	End of Year.
	Missions and Benevolences.	Congregational Expenses.				
Seventh-day Adventists	\$32.42	\$100.24	\$3,200,518	\$9,895,645	98,715	Dec. 31, 1921
United Presbyterian	15.56	23.56	2,532,569	3,834,638	162,780	Mar. 31, 1922
Moravian, North	11.67	13.38	202,142	231,601	17,320	Dec. 31, 1921
Presbyterian, U. S. (South)	10.41	18.11	4,235,665	7,457,000	411,854	Mar. 31, 1922
Baptist, Ontario and Quebec	10.16	16.85	623,334	1,034,135	61,862	Sept. 30, 1921
Evangelical Association	8.50	17.56	1,073,388	2,217,101	126,346	Aug. 31, 1922
Presbyterian Church, Canada	7.75	18.21	2,785,480	6,514,562	357,211	Dec. 31, 1921
Northern Baptist Convention	7.16	15.43	9,073,197	19,620,451	1,267,721	Apr. 30, 1922
Congregational	6.36	19.13	5,334,892	16,035,396	885,271	Dec. 31, 1921
United Evangelical	6.32	15.79	576,000	1,437,641	91,061	Mar. 31, 1922
Methodist Episcopal (North)	6.23	15.74	25,517,106	59,402,909	3,773,160	Oct. 31, 1921
Reformed in America	6.04	20.43	852,278	2,895,581	141,222	Apr. 30, 1922
Methodist Church, Canada	5.75	11.36	2,340,020	4,022,946	406,963	Apr. 30, 1922
Protestant Episcopal	5.62	26.11	6,066,939	25,322,782	1,104,029	Dec. 31, 1920
Presbyterian, U. S. A. (North)	5.46	19.07	9,337,457	32,742,633	1,717,846	Mar. 31, 1922
Reformed in United States	5.06	9.91	1,691,044	3,316,641	334,526	May 31, 1922
Christian	4.60	6.35	455,855	616,624	97,084	Sept. 30, 1921
Lutheran (not listed below)	4.28	10.48	4,450,980	10,906,319	1,041,061	1921
United Brethren	4.24	12.72	1,508,204	4,528,906	855,900	Oct. 1, 1921
United Lutheran	4.17	13.05	3,341,792	10,456,406	801,250	1921
Evangelical Synod of North America	4.06	14.34	923,576	2,220,342	225,713	Jan. 31, 1922
Lutheran-Missouri Synod	3.77	10.35	2,557,147	7,362,312	673,321	1921
Southern Baptist Convention	3.48	6.94	11,416,961	22,470,021	3,234,634	Dec. 31, 1921
Methodist Episcopal (South)	3.09	11.09	7,010,294	25,506,217	2,301,844	Dec. 21, 1921
Disciples of Christ	2.95	8.24	3,874,159	10,306,629	1,519,280	June 30, 1922
Friends	2.76	11.72	122,045	318,491	69,836	Mar. 31, 1922
Church of Brethren	2.35	9.10	236,094	691,627	108,970	Feb. 28, 1922
27 Communions	\$5.17	\$14.12	\$109,500,506	\$299,222,112	21,133,272	

Y. M. C. A. { Home Division \$350,069 } 1921 Y. W. C. A. { Home Division \$1,392,161 } 1922
 { Foreign Division \$1,298,738 } { Foreign Division \$397,650 }

*From living givers through the permanent boards and agencies constituted by the national body—exclusive of contributions made to educational institutions directly, i. e., not through an agency of the national body.

December, 1922.

HARRY S. MYERS, Secretary,
276 Fifth Avenue, New York City.

BEST METHODS

EDITED BY MRS. E. C. CRONK, 844 DREXEL BUILDING, PHILADELPHIA, PA.

THE SHAME OF EMPTY ARMS

"IS THE BOX YOURS?"

There was undisguised scorn in the tones of the dignified porter as he surveyed the stack of eminently respectable bags which added yet more dignity to him and to his car. Alongside was a plebeian box of unwrapped, undisguised corrugated pasteboard.

With Pinkertonian insight the porter swept the little group of passengers until he met a pair of contrite blue eyes.

"Yes," admitted Ida Scudder, "the box is mine."

Gingerly taking the string which seemed inadequate for its heavy responsibility, the porter sighed with professional resignation and put the box under his arm.

There were four of us in the party. Our baggage consisted of a suit-case marked "I. S.," which was the property of Dr. Ida Scudder, President of Vellore Medical School, India. A second case bore the initials "G. D.," indicating that Gertrude Dodd, the Treasurer of the school, was with Dr. Scudder on this trip as she has been with her in so much of her work. A third suit-case was marked "E. F. P." It belonged to President Ellen Pendleton of Wellesley, whose clear insight and outlook had estimated the importance of the seven union colleges of the Orient in the world's future, and whose great heart had made room for the campaign of these colleges at a time when Wellesley was also issuing its own call. Lastly came my old black bag, and then—the box.

We were starting on a trip to some mid-Western cities for a series of luncheons and dinners and mass meetings in the interest of the Women's Union Colleges of the Orient.

"Is the box yours?" queried the next porter, in chilling tones.

"Yes," again confessed Dr. Scudder, "the box is mine."

The box might have contained any of a number of things. It looked as



DR. IDA SCUDDER (right) AND MISS GERTRUDE DODD (left) WITH THEIR CHRISTMAS BUNDLES FOR INDIA

if it were originally designed to carry about four dozen bottles of malted milk. Or it might easily have housed several kittens, or perchance have packed away a small wardrobe.

In Milwaukee we again faced a porter's reproachful eyes and the solemnity of his interrogatory indictment—"Is the box yours?" Again Dr. Scudder confessed guilty ownership.

Then she told us apologetically

about the box. She'd been traveling constantly every day for months and speaking for the colleges. There had been no time to send off Christmas presents to India. Unless they were mailed in November, Christmas would come with no presents for the foreign and native workers at Vellore. She had slipped out to the stores and had bought numerous gifts, hoping to wrap and mail them, but there had been no time, so they had been hastily thrown into the big box to be packed at the next stop.

"I hate to bother all of you with this poor old box," she said, "but I just can't let Christmas come to those dear tired workers over there with no messages from America."

At Milwaukee there was a luncheon, then a tea at the College Club, a dinner and a mass meeting, then a dash for the train. A courtly host put the baggage in his large car.

"Oh, is the box yours?" he inquired, as Dr. Scudder came forward with it in her arms.

At St. Paul and Minneapolis the next day there was scarcely an extra minute between luncheon at the University Club, an afternoon mass meeting, the College Club dinner, and the evening's broadcasting, but at night as we boarded the train Dr. Scudder's weary arms still held the box.

Past the Mayo brothers at Rochester, Minnesota, where she longed to stop to observe new methods in surgery, we went. In the cold dawn at Madison, we stood outside the gate, waiting for a porter. Our baggage was heavy, and there was also—the box.

There was only one meeting at Madison and by evening the packages were all wrapped and on their way to India, and at night we boarded the train in boxless respectability, but we knew that Ida Scudder had emptied her arms only to fill them again with another load. We knew that if one responsibility had been met it simply made room for another to be assumed. To us Christmas in India had been a matter of good wishes. To her it had meant burdened arms.

Oh, the shame of our unburdened arms! The disgrace of our empty hands! How many there are who are without Christ and Christmas because responsibility rests so lightly upon us. How many brave hearts there are that are fainting under unshared burdens. How easy it is to work on a task instead of working under it.

DIVIDING RESPONSIBILITY

The congregation was assembled in annual meeting. The hour set had arrived, but the pastor had not. Questioning looks were directed toward the door and a growing impatience was evidenced. One of the elders took charge and called for a hymn. As the hymn was finished the door opened and the pastor appeared staggering beneath a load of boxes and envelopes. A dozen men sprang forward to help him with his burden. Together they managed to get all the load to the platform.

Then the pastor began his annual address. It was different from the annual addresses of other years.

"My people," he began, "it is very evident that your pastor has a heavier load than he can carry. It is also evident that all of you are eager to divide the weight of the burden between you. For the coming year we want not only these men who sprang forward so spontaneously to help, but every member to take some part of it. I have made the mistake of trying to carry too much alone." All over the room members were opening envelopes and reading the assignments for service!

"You are asked to assume special responsibility for the college boys and girls of the congregation. See that all announcements of interest and invitations are mailed to them. Plan special affairs for them during vacations and enlist their interest and activities in every way possible. Call on any other members you need to form a committee to assist you."

* * *

"Will you arrange a service for every first Sunday afternoon of the year at the County Alms House? This Sunday has been assigned to our church. We count on you to get your own orchestra, automobiles and helpers."

"There is a great unused opportunity in the careful distribution of worn clothing among the poor and needy. Will you, in consultation with the men and women listed below, take charge of this and make and carry out plans for the collection and distribution of clothing?"

* * *

"The pastor has been staggering along under the load of editing and circulating our parish paper. As an experienced newspaper man you can do an exceptionally fine piece of work as managing editor of this paper, while you make it possible for the pastor to speak his weekly messages through it."

* * *

"Will you be one of the fifty girls and boys who are going to read to the shut-ins, carry flowers and cheery messages, and do everything possible to make sunshine under the direction of Mrs. _____?"

* * *

"Will you work and pray especially that the following men may be led to the Saviour?"

* * *

No one except a pastor with a strong committee that had for many days studied a congregation of three hundred members and considered the work to be done and the capabilities of each member could have outlined such a plan and program of service as was presented in the various assignments.

Leadership of mission study classes, circulation of missionary literature—a full program of church and community and world-wide missionary service was provided. Absent members also received their assignments.

Of course, not everyone did the work, but there were enough who did to transform that congregation into an active aggressive community and world force.

A LAYMAN TRANSFORMED

He was used to doing things of telescopic proportions in his business and things of microscopic proportions in his church. The pastor watched him swing, with a masterful hand, the affairs of his company. He saw him take over another corporation that had failed and turn failure into success when he got under the load.

"What wonders he could accomplish in the church if he could only see that his church calls for the same quality of ability!" thought the pastor.

One day he called on him.

"Mr. B, I want you to get under a big business proposition. Our congregation has been offered a wonderful opportunity of taking in an entire mission station in India. There are three hundred thousand people between it and the next station. Ten thousand dollars is all that is asked for this year. I'm sure the man who put the ——— corporation over can put this proposition over, too."

There were various arguments and protests.

"I'm going to leave this thing on your shoulders," insisted the pastor. "It seems rather hard for me to come in and unload on you three hundred thousand souls, but, I know you can carry it if you'll get under it fairly."

The result? The load transformed the layman. The man who had been content to ease his conscience by dropping a few small coins in the collection basket faced squarely his responsibility. He called together half a dozen men of large affairs he knew in the church. "If we'll get together with a thousand apiece that will start it off so we can get the balance in smaller amounts," he told them. He prepared splendid publicity about "Our Parish in India." As he talked to others, his own conviction deepened. He became intensely interested and active.

Thus did a load transform a layman.

BEGINNING AT THE BEGINNING

Putting Young People to Work.

A certain congregation had enjoyed for years an annual missionary program prepared by an elderly woman. She announced one year that she simply could not take the responsibility for training the children. Consternation reigned. Dire and doleful forecasts were made. Suddenly some one said, "There's a girl here who is

studying expression at college. She gets up fine things for the club and she's never done a thing in the church because nobody's ever asked her to do anything. Let's turn it over to her."

A cautious voice suggested, "She's very young. She might not know how to go about it."

Since there was no one else who appeared to be even a possibility, the girl was asked to take charge of the missionary program. She was used to doing things with her whole heart so she went about it with a vim that enlisted the eager interest of all the children.

The program was successful. Another worker was enlisted and a pair of over-burdened arms relieved to the lasting advantage of a pair of arms that had heretofore been empty.

The Responsibility Which Trains Children: "We used to have ready-to-wear meetings made for our children," said a worker. All the children did was to attend. Now, the entire responsibility is placed on the children and I simply superintend the work. Our pianists are ten, eleven, and fourteen. All three of them play at every meeting. One plays quiet music before the meeting, and accompaniments. Another plays hymns, and the third plays for the flag salute and the march. Our little president is only twelve, but she knows parliamentary practice better than half the presidents of adult societies in our state.

The treasurer has his bank account and check book and is learning to handle finances correctly. It has been an absolute amazement to me to see how the children are carrying the responsibility and work since it was definitely assigned to them.

Two Ways of Working and the Results: They were both good women, intensely interested in missions and in the children, but their methods were different. One woman prepared programs for the children's society most carefully. She worked for many hours on her Bible lessons. She went early before each meeting and set the

room in order, arranged flowers and chairs and books. She played the piano, and gave the Bible lessons and told the stories. She received the offerings and deposited them in the bank. When she had to give the work up, there was no one to go on with it. Her friends said, "What a wonderful woman she is! No one can ever take her place. When she dropped out, the children all stopped coming. They were so devoted to her." They thought they were complimenting her and she received their words with tired satisfaction.

The other woman selected a half dozen older girls to assist her and assigned various responsibilities to them. Instead of making ready the place of meeting herself she announced that boys and girls who were born in January would be January hosts and hostesses and so on thro' the year. She played beautifully herself, but she was never pianist at the meetings except in an emergency. She interested a young music teacher who secured an orchestra of half a dozen pieces. She prepared her Bible lessons so a dozen or more children took part. When she gave a dramatization, she called a group of mothers together and explained what was needed and had each one assume responsibility for the costume of her own child.

The older girls learned to tell the lesson stories. The treasurer received the offerings and deposited them in the bank.

When the leader had to give up the work, the responsibility was so divided and so many workers had been interested and trained that there was no break in the activities.

A Discipleship Test—The Taken-Up Cross. One day as the Lord walked and talked with His disciples He gave them a discipleship test. "If any man would come after me let him deny himself and take up his cross and follow me." Most of us carry only the inescapable burdens. The Lord calls for volunteers to take up loads and responsibilities and we go on our way with unburdened arms.

Woman's Foreign Mission Bulletin

EDITED BY SARAH POLHEMUS, 25 MADISON AVE., NEW YORK

Executive Secretary of the Federation of Woman's Boards of Foreign Missions

NEWS NOTES FROM INDIAN COLLEGES

The Building Campaign for the Woman's Christian Colleges is over, but the Colleges, their work and their desires are still of great interest. Messages from members of the faculties who have just come to America will aid to keep them in our minds and add color to the study of India.

Miss Thillyampalam, an Indian lecturer at Isabella Thoburn, the oldest of the India Colleges, is studying at Columbia, and gives this message:

"The enrollment is unusually large this year. Only four members of the staff are able to live in the main building; with all the dormitories filled with entering students, and the Deaconess Home overflowing with second year students, and a few of the older students, there was nothing for the rest of the staff to do but hoist a roof somewhere else. The Lahue Bakhsh (part of an old palace) friends took compassion on them and between showers carted their possessions into place. All the rooms had to be wired for lights and fans, and bathrooms had to be built in several instances.

The music room has been appropriated as a dining-room for teachers between class and practice hours. The whole of the main floor in the study is filled with study tables, and the platform is used for Chapel.

We have eight Mohammedans in the boarding department and two as day students, and four Hindus, of whom two are boarding pupils. One Mohammedan student is taking her M. A. in history."

* * *

From Madras Christian College, Miss Coon and Miss Brockway write:

"A new chapel is being built to replace our over-crowded bare little

'upper-room' which we have used until now. This was originally part of the stables, (but Christianity after all began in a stable) and is dear by its association, but the new one will be more beautiful and spacious. Given by an American, designed by an English Quaker, and built under the direction of an Indian Episcopalian, it will, we trust, be yet another sign of the intercontinental unity which has made our College possible.

"Plans are made and in general approved of—the great new Science building which we so urgently need and the ground is marked out for it. Our Science Staff is American, (Miss Edith Coon, Mt. Holyoke, now studying at Toronto, and Miss Eleanor Mason, Wellesley) and they are longing for the funds from America for this new building. Why do we need it? Because India is realizing its need for Science. Every year the number of our Science students increases but we have to turn them away after the first two years (except those specializing in Botany) as we have no laboratory equipment for advanced work. Every year we lose some of our best students. The University of Madras to which we are affiliated only recognized our Science Courses on the understanding that better accommodations would soon be provided. Most classes now have to be divided and the instruction repeated on account of limited space.

Successes of the Women's Christian College, Madras

1. In examinations the students of the college far excel the men. This year, 25 out of 27 students passed the A. B. examination, and the average from Madras University is not more than 30 per cent. Two students ob-

tained a First Class in English, and one a gold medal.

2. There is a new enthusiasm for social service:

- (a) A little school for the children of the servants which means the sacrifice of leisure time.
- (b) Visiting outcaste villages, washing the babies, tending those with sore eyes, distributing simple medicines, playing games, etc.
- (c) Establishing cooperative banks to break the curse of debt, the power of the money lender.

3. The old students are breaking through prejudice and living lives of service. One is working amongst outcastes in Travancore, one is teaching at Mukti, the home founded by the great Indian woman, Pandita Ramabai, and one is helping at the National Missionary Society Hospital.

Recreations and Out-of-School Activities

1. Lectures and debates are much more interesting than in previous years as political, social and educational questions are discussed.

2. In August, 1922, at the time of the University Convocation, the College gave an entertainment in honor of the women who received degrees this year at the convocation, the majority of whom were from the Woman's Christian College and the Government College for women. To this entertainment were invited all the women in Madras, Indian and foreign, who were university or college graduates. The College Dramatic Society gave "Julius Cæsar" and the performance was described by one of the faculty as "an immense success and a real pleasure to remember."

From Vellore Medical School, Doctor Ida Scudder, the founder, and Miss Gertrude Dodd tell us:

"Our first class finished their four year course in April, last. The class started in 1918 with seventeen members, and fourteen held out and went up for the senior examinations, Ten

out of the fourteen passed fully, three did so well that they were reexamined in October.

In the seven medical schools of the Madras Presidency (six men's and one women's, Vellore), 400 students went up for their senior examination. There was a great slaughter and only 85 passed and ten of them were our Vellore girls, and our tenth girl passed fortieth on the list, so our girls were all in the first half. One of them stood at the head of the Presidency in Obstetrics.

There were so many applicants from the Mission Hospitals for our graduates that there were not enough to go around.

One of our graduates asks that after she has finished her time in the hospital where she is to get practical experience under the guidance of a missionary doctor, she may be sent to some village dispensary where she may reach those who are far from hospitals; so she is going to be placed with a Bible woman who will act as chaperon in a village with 72 villages around and a population of 80,000 where there is no medical help at all. Pray for this student.

One of our graduates who was on her way to the hospital to which she had been assigned, broke the journey at a place where there was a government hospital in charge of an English woman, who said she was greatly in need of help and begged our student to stay, offering her twice the salary she would get in the Mission Hospital as well as full fees of any private patients she might have (as is not allowed in Mission Hospitals) free quarters, a bandy or cart to go to any out-calls. Our student refused the tempting offer saying she had received all her education in mission institutions and she was glad to go to serve in a Mission Hospital.

At class day exercises last March we copied Vassar, but had not a daisy chain but a Jasmine chain or rope which the Freshmen carried on their shoulders.

There are 88 students now in the Medical School.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVE., NEW YORK

From the report of the committee on Hebrews of the Home Missions Council and the Council of Women for Home Missions presented at the Annual Meeting in 1922.

HEBREWS

The Jewish problem has lately been up for open discussion in America. The popular magazines, as well as the daily and weekly press have given consideration to various aspects of the ever-varying subject. Your Committee is convinced that the time has come, indeed is long overdue, when the Christian Church must face earnestly and courageously the situation that confronts us in our country today.

America, within the past few years, has become the largest Jewry in the world. According to the latest estimate there are now 3,750,000 Jews in the United States. If the probable Jewish population of the world is 15,000,000, then one-quarter of the entire number is in America. In Metropolitan New York there are 1,750,000 Jews. This constitutes an extraordinary community, the life of which has never been seen in the world before. Warsaw, the largest center of Jewish population in Europe, has but 300,000 of this race. All of the countries of Western Europe, together with the countries of South America, Canada and Palestine combined, have not as many Jews. There are, moreover, in the United States 160 other cities having a Jewish population of 1,000 to 300,000.

The Hebrews are not only here in large numbers, they are becoming increasingly influential. America to the Jew spells "opportunity," and he responds with resolution and eagerness to its challenge. He is the foremost exponent in the land of the American spirit of "getting on." In the realms of law, medicine, education, journalism, finance, commerce and politics his influence grows apace.

Side by side with this enlarging Jewish prosperity and influence, there

has been slowly developing a considerable anti-Semitic spirit. This spirit, so foreign to American ideals, is not to be accounted for wholly as the reflection of a European state of mind, nor by racial antipathy, or possible religious animosity. Certain racial characteristics, both natural and acquired, must also be recognized. The Jew is by nature aggressive and masterful. His aim, wherever he goes, is to reach the top; and he is not always scrupulous as to the methods he employs. Shrewd, clever, and industrious, he may be also cunning, selfish and unprincipled. It is only fair to recognize, however, that these traits have very largely been developed by the ill-treatment which he has received at the hands of nominally Christian people. A race like the Jews, denied ordinary human rights and oppressed and persecuted at every turn, inevitably resorts to craft and guile in self-defense. These are their chief weapons against injustice and force. The Jews, therefore, along with many noble qualities, have brought from the lands of their oppression characteristics which call forth resentment and opposition. The resultant anti-Semitism we must not only deplore, but resist and condemn as alien not only to the Christian spirit, but the spirit of America.

From the standpoint of his religion, the influence of America upon the Jew has been disastrous. Liberty is not conducive to the maintenance of arbitrary restraints. Having found freedom to participate in social and political affairs, and in industrial and commercial activities, he has rebelled against the distinctive restraints and customs of his communal life. Judaism, which by the repressive and cruel measures of Eastern Europe was

driven in upon itself and intensified, is now threatened in America by the greatest peril it has ever faced—liberal toleration. The effect of American education and the contacts of social and business life has been to make the requirements of the ancient faith irksome and unendurable. The great mass of the people have abandoned the synagogue and are religiously adrift. In their search for some religious equivalent many have adopted socialism, with its doctrine of human brotherhood, as their religion, while others have gone to worship at such strange shrines as Christian Science, Theosophy and Spiritualism. A very large number are frankly materialistic and give themselves unre-servedly to the pursuit of pleasure and the acquisition of wealth.

Among those who hold to Judaism, great changes have taken place. The old type of orthodoxy that seeks by a multitude of legal requirements to regulate the life of the Jew in all its details from the cradle to the grave is now lightly esteemed. Only recent immigrants and the very old are strictly observant Jews. The Reformed Jew, in his mode of life and thought, has departed far from recognized Jewish standards. The customs of worship have been changed almost beyond recognition. The prayer shawl and phylacteries have disappeared; Hebrew has been discarded for the vernacular; organs and choirs, though expressly forbidden, are regularly used; the men worship with uncovered head, and the women's gallery has given place to the family pew. Perhaps most significant of all is a changed attitude toward Jesus. Jews of liberal tendencies no longer deride His name, but acclaim Him as one of their own prophets. The New Testament is no longer a forbidden book. This opening of the mind in some measure to the person and words of Jesus cannot but have its spiritual effect and open the way for a fuller appreciation of His life and work.

In view of the present condition of our American Jewry your committee

would earnestly urge upon the various boards a careful consideration of the need and opportunity for a Christian ministry to our Jewish neighbors. A service so Christlike and vital to the future welfare of the Church and the nation can no longer be left to the haphazard efforts of independent and irresponsible agencies; it must be made a part of the church enterprise.

The primary need is the cultivation of a Christian attitude. We must set ourselves against every form of anti-Semitic propaganda. No nation that calls itself Christian can deny its own ethic and successfully preach its faith. We must seek to interpret to this people the spirit of genuine Christianity. When the sympathy of the Church is reaching out to all other races in our land, it is surely time that we should give some consideration to the race of Jesus. They have a claim upon us that no other people can advance. To exclude them from our missionary program is unthinkable. Perhaps more than any other people are the Jews responsive to sympathy and kindness. When the Church purges her own heart of all prejudice and bitterness and presents Christ to the Jews not only with her lips but her life, it may well be found that they are the most responsive people that can be found in all the world.

There is also needed by the Church, if we are to accomplish anything worth while, a policy—not at the present time detailed plans, but a policy—generous, far-reaching, imperial and worthy of our American Christianity. The Jewish problem is in its essence a religious one, and the responsibility for its solution rests upon the Church. But it must be considered in a large way. Spasmodic, timid and half-hearted endeavors will not avail. A lonely missionary here and there, laboring with inadequate equipment, having behind him an apathetic Church, not at all sure as to the worth of the work, is certainly not an adequate way to meet the greatest task that has ever challenged American Christianity. Yet, only

seven of the denominations represented in the Home Missions Council have attempted even this. What is needed is a policy, outlined in the Church's name by men of clear vision and large sympathies, and carried out by those specially prepared for the task, supported with adequate resources and invincible faith.

We must also recognize that the time for a thoroughgoing ministry to the Jews is now. The need and the opportunity add urgency to the duty of the Church. Never before have the Jews listened so sympathetically to Christian teachers. Many minds are now open to the impress of Christian truth. We cannot afford to miss the tide. What will it profit if we minister to the needs of all other unevangelized peoples and pass this people by—the most virile, the most tenacious, the most persistent, intellectual and self-willed—to add to the materialistic and irreligious forces with which we already have to deal? By further neglect we but multiply our existing difficulties. In this time of change and of new beginnings for Israel, God is providentially calling to the Churches of America to do for this people, so highly favored in the past, what has not been attempted since the days of the Apostles—bring them into contact with a vital, conquering Christian faith.

SCHOOLS OF MISSIONS*

The Schools of Missions affiliated with the Council of Women for Home Missions report, for the year 1922, increasing interest and extended influence. The total registration at the seventeen schools was over 7,100. Boulder, Colorado, held a session this year with a registration of 475, fifteen states being represented, and 112 textbooks were sold. Following an intermission of two years this record is encouraging. Eight of the schools report last year somewhat of a decrease in the total registrations com-

pared with last year, while in six others there was a marked increase.

In the School at St. Petersburg, Florida, with an enrollment of 496, twenty-two states were represented. In De Land, Florida, and East Northfield, Massachusetts, with an enrollment respectively of 297 and 503, twenty states were represented.

There is a general increase in the number of cooperating denominations and in addition to those cooperating the number represented in attendance is of great interest, as, for example, in Boulder, Colorado, where six denominations cooperated and fifteen were represented, and De Land, Florida, where three denominations cooperated and fifteen were represented. This extended participation, though not in full cooperation, presents an encouraging field for cultivation. The leaders in several of the Schools have expressed a very earnest desire that the Council through the women's boards, urge the affiliation of denominations represented but not cooperating.

Two Schools—De Land, Florida, and Wilson College, Chambersburg, Pennsylvania, each report six countries other than the United States represented in their registration.

At the sessions of the Schools of Missions women are frequently brought face to face, for the first time, with the Nation's problems in their Home Mission implication. Through the discussion and conferences leadership is developed, incentive to service is furnished, and a realization created that effective contact of the individual must begin in her immediate surroundings.

We believe that it is a true interpretation of the reports of the Schools to say that interest in Home Missions is increasing. Thousands of women impelled by this interest, coming together each year, giving and receiving inspiration, and going home to fields of service the country over, can but help in the solution of the Church's problems, which are also the problems of the Nation.

* From the report of the committee on Schools of Missions of the Council of Women for Home Missions, Mrs. John Ferguson, chairman, presented at the Annual Meeting in 1923.

NEWS FROM MANY LANDS

CHINA

Aims of Chinese Church

MR. T. T. LEW, in his address at the Shanghai National Christian Conference set forth the aims and aspirations of the Chinese Church as follows, says the *Chinese Recorder*:

- (1) Be a fearless fighter against sin.
- (2) Be a faithful interpreter of Jesus.
- (3) Stand as the flaming prophet of God.
- (4) Be an obedient disciple of the Holy Spirit.
- (5) Be a worthy teacher of the Bible.
- (6) Be a genuine servant to the Chinese people, thus making her own contribution to the world, in such a way as to free her of being stigmatized as a foreign institution.
- (7) Be a defender of Christian unity and comprehensiveness.
- (8) Be a courageous experimenter in co-operation.

"Such is the Church," says *The Life of Faith*, "which the Chinese Christians need, which the Chinese Christians are praying for, and for such a Church many will be willing to lay down their lives."

Unconscious Evangelism

SEVERAL small groups of men, numbering some twenty in all, came recently to the chapel at Chi-Tsun Chen, in the Fenchow field, Shansi Province, and asked to be taught the doctrines of the Jesus religion. They were all found to have come from a village twelve miles away, and when the native pastor asked where they first heard about the new religion, they replied that six months before, during the famine, they had been at work on the road. All their work and measurements had been reckoned and their pay checks for famine relief issued by Dr. Watson, a representative of the Christian faith and the Christian Church. They had seen him day after day and month after month besieged by mobs of hungry men, working under conditions where no man could have kept patient and restrained his temper un-

less there was something of which they knew nothing which could help him. If Christianity could do this for a man, they wanted to know something about it. A strong Christian community of earnest men is now growing up in this region, and its beginnings all lie in the quiet, patient, consistent example of a man who kept his self-possession under such exasperating conditions.

The Gospel in Industry

DR. SHERWOOD EDDY, accompanied by his brother, Rev. Brewer Eddy, a secretary of the American Board, and Rev. Stanley Jones, a missionary from India, toured China from the first of October to the middle of December, conducting meetings sometimes simultaneously in one city, and sometimes in different cities. Their message was mainly evangelistic, though in industrial centers emphasis was laid on the application of Christian principles to industrial problems. *The Chinese Recorder* reports that at Chefoo as a result of the campaign the Chinese Chamber of Commerce decided to adopt the minimum industrial standards adopted and recommended by the National Christian Conference. There is a growing feeling that the Church must take the lead in making these standards effective.

A Chinese Woman's Work

THE CONGREGATIONALIST reports that Miss Janet Nguk Leng Ho, of Foochow, China, who graduated from the Boston University School of Religious Education and Social Service last June, with the degree of Bachelor of Religious Education, has assumed direction of a Chinese parish consisting of thirty villages. The missionary work in this parish is under the general direction

of Hua Nan College, which is the Methodist women's college of South China. A big temple in the center of the valley is the community center for the thirty villages included in the parish. A Sunday-school has been organized in each village. Miss Ho is the general superintendent of the educational work of this large parish. She also directs through-the-week activities, consisting of health lectures, stereopticon demonstrations, etc., designed for both children and adults.

A Chinese Governor's Gift

GENERAL LU YUNG-HSIANG, Military Governor of the Province of Chekiang, recently gave \$1,750 (gold) for an outdoor gymnasium for the Hangchow Union Girls' High School, to be known as the Lu Yung-hsiang Gymnasium. The name was consented to by the donor only at the earnest request of the alumnae association of the school. He is the first Chinese official in Hangchow to give as large an amount as this to missionary work in China. This gift was made as a result of the influence of Mr. K. T. Yüan, the head teacher of the school, and shows that Chinese are able and willing, on the one hand, to give, and on the other to solicit funds for missionary work. "We hope," says the Chinese Christian who writes in *Missions* of the occurrence, "that friends in America will realize that Chinese have arrived at the time when they can appreciate missionary effort. Continued financial support from America will undoubtedly stimulate even more generous giving in China."

The Return of Opium

WRITING in *The Chinese Recorder*, W. H. G. Aspland issues a stirring appeal to the missionary body to resume the methods by which the first fight against opium was won. He says: "Since 1918 the gradual recrudescence of poppy cultivation has resulted in China's producing under circumstances far harder to control not less than twenty-five per

cent of the amount grown in 1907—in other words, not less than 7,000 tons of opium yearly. The fight must be again fought. The battlefield is not quite the same, for we are not now dealing with the India Government and its millions of revenue derived from the trade, but solely with the Chinese people.... Opium in China today is almost exclusively a domestic product, the amount smuggled into China being almost negligible except in Manchuria and a few East Coast provinces. Without opium some of the fighting of the last few years would have been impossible and at this moment poppy taxes are maintaining troops in several provinces. In fact the narcotic habit is slowly but surely forcing its way into almost universal use. The other part of the truth is the cultivated desire on the part of the Chinese for narcotics which is the product of several centuries, and only by education and enlightenment can the mind be taught to recognize the physical and moral evils resulting."

Use of Phonetic Script

MISS ROEMCKE, of the C. I. M., writing from Chaocheng, Shensi, says: "During 1921 we have been able to have five classes for women, teaching the Phonetic Script as well as Scripture, each class lasting three to four weeks. Eighty-seven women have received instruction, and thirteen of these attended two to three classes. We have been encouraged to see the increasing hunger for the Word of God, and rejoice in having the whole New Testament in Script for our women."

Another worker, Mrs. Mason, of Kwangchow, Honan, reports in *China's Millions*: "We are steadily making progress with the use of the Phonetic Script, and the people are understanding the benefit of it through seeing illiterates reading fluently. Very many women and girls have learned or are learning to read—some quickly and others more slowly, and you will like to know that many men

throughout our whole district are interested and taking it up. This is largely the result of the Bible posters."

Benefits of Opposition

THE *Review* has referred to the Anti-Christian Movement in China, of which President A. J. Bowen, of Nanking University, says in his annual report: "This agitation would hardly have secured the notoriety it did had it not been headed by the Hon. Tsai Yüan-pei, President of the National University, Peking. The movement carried on for a time a rather widespread propaganda against Christianity in certain magazines and papers, but the criticisms of Christianity were in general so sweeping and contrary to the facts, and the leaders were, apparently, so lacking in constructive plans or policies, that it has had relatively little influence, and seems to be dying out. It has by no means been a harmful thing for Christianity or the Church. It has brought Christianity to the attention of multitudes who otherwise would have given it no attention, and it has stimulated the leaders of the Church to greater zeal."

Catholic Missions in China

THE organ of the Catholic Students' Mission Crusade, called *The Shield*, devotes ten pages of its October issue to China, presenting a large amount of varied and interesting information. We learn that there are today in China about 3,000 Sisters, of whom 1,928 are natives. There are more than 17 distinct native sisterhoods in China, with 1,201 members. There are two orders of native Brothers with about 45 members. There are about 2,400 priests and also 1,000 native priests. In 1918, there were 48 major seminaries and 41 preparatory seminaries, with an enrollment of 576 and 1,872 candidates, respectively. In 12 years there has been an increase of 25 seminaries.

JAPAN—CHOSEN

Japanese Police Attitude

THE Japanese police authorities are taking a new attitude toward various questions of religion and superstition. For instance, a police bulletin recently issued states that Shintoism throughout Japan is becoming very corrupt, that there are many religious propagandists working in many districts and that any of them coming to the notice of the police will be arrested. There are now thirteen minor religions, according to the notice, which are being urged by their followers, and the police ask that the general public be not deceived by the statements of the propagandists. The banishing of an old superstition was shown by the Tokyo police, who failed to recognize damage done to the home of a Mr. Saisuke Katayama by a *mikoshi* as the "vengeance of the gods" and arrested the perpetrators. The old belief was that the *mikoshi*, or shrine carried through the streets by a surging and noisy crowd of youths, if it struck against a house showed that the gods were angry with the occupant. If there happened to be a person in the neighborhood who was especially unpopular for some recent act or failure to do what was expected of him, the *mikoshi* was very likely to strike his house, and in some communities this indication of the wrath of the gods was followed by violent acts by the gods' human representatives. "This doesn't go with the Tokyo police any more," says the *Japan Advertiser*.

Christian Progress in Japan

THE outstanding Christian fact in Japan is the organization in May of the National Christian Council which is uniting the labors of missionaries and Japanese churches in one national movement. An interesting sidelight on the growing influence of Christians is the report that Christian leaders in Tokyo appealed to the Japanese government to remove the Mimizuka monument which was erected in Kyoto "on the spot where

the ears of Koreans were buried at the time of the conquest of Korea by Hideyoshi Toyotomi in 1597." This reminder of cruelty, the Christians claim, should be removed. Growing out of this appeal "the officials at Tokyo took opportunity to consider whether all the war trophies in different shrines and temples cannot be disposed of in some way." Christian education is enjoying a period of unprecedented prosperity. With the exception of theological schools, all kinds of Christian schools from kindergarten to university, are nearly all full to overflowing. Some of the more popular boys' and girls' schools of high school grade have five or six times as many applicants as they can accommodate. An editorial in one of the prominent papers suggested that to relieve the scarcity of dwelling houses the hundreds of temples which on one street extend for more than ten blocks, might be used for dwellings. —*The Christian Century.*

The Woman Movement

MANY recent news items from Japan show the development of "the new woman" there. For instance, Mrs. Hideko Tamamoto has been appointed secretary to the Osaka municipal education department. This is the first municipal position to be occupied by a woman in Japan. In Osaka also a Woman's International Association has been organized "for the promotion of friendly intercourse between foreigners and Japanese" and membership is open to those who speak some English and who desire to promote good international relations. The first women's political meeting was held in Kobe, May 10th. This was the day on which the police regulations prohibiting women's attending political meetings were revised. The leading speakers at this meeting were: Mrs. Nobu Jo, one of the great Christian social workers of Kobe; Mrs. Kagawa, wife of the well-known Christian leader, and Miss Utako Hayashi, now in this country, who for years through the Women's Christian

Temperance Union, has been fighting the cause of women of the under-world. *Christian Century.*

A New Korea

IN October last Sherwood Eddy wrote from Korea, where he was addressing night after night audiences of from three to seven thousand people:

"Two forces are today shaping Korea under the providence of God. There is the inner, silent, spiritual leaven of Christianity working through churches, schools, hospitals, and institutions, permeating the life of the leaders of the nation. And there is the outward, iron framework of the stern, efficient militaristic rule of Japan under the fine Governor General Baron Saito. Both of these forces are playing their part in the reshaping of the nation, and as a result we are witnessing in the pangs of travail and suffering, the birth of a new Korea. . . . Everywhere you can see rising the modern schools, hospitals, churches, and institutions, for the training of the new leaders. Stand in Pyeng Yang and you will see before you some fourteen churches attended by 10,000 Christians, and a score of modern institutions for the training of the spiritual leaders of the new day. In Songdo the modern mission college stands beside the old temple of the God of War. In Syen Chyun where I am writing, my classmate, Norman Whittemore, entered in 1896. Twenty-five years ago he found 60 Christians here. Today there are 60,000 Christians in the district, with churches, schools, hospitals, and institutions for training the rising generation. The 300,000 Christians of Korea are not only self-supporting, they are also conducting their own missions successfully in China among the Chinese, and among their own people in Siberia and Manchuria. Nowhere in the world does one see more clearly the contrast of modern missions against the dark background of a backward and degenerate heathenism of the past."

Figures of Korean Progress

THE three-year campaign carried on by the Presbyterian Church in Korea, with Rev. W. N. Blair, D.D., as its secretary, was referred to in the December REVIEW. Dr. Blair has since forwarded the following statistics of the Korean Presbyterian Church for the three Forward Movement years.

	1920	1921	1922
Korean Ministers	180	208	240
Helpers	353	362	464
Total Churches ..	1,921	2,090	2,307
Baptized during the year	5,603	8,461	10,535
Total Baptized ..	62,748	65,984	70,188
Catechumens received	8,002	12,349	15,640
Total Adherents ..	153,915	179,158	187,271
Children in Sunday School ...	40,929	56,790	67,955
Teachers in Sunday Schools ...	9,783	10,453	14,522
Children in Primary Schools ..	17,208	29,115	39,362
Academy Students	982	2,752	5,809
College Students	56	135	295
Total Contributions	\$287,998	\$355,355	\$532,619

As all Korean Christians attend Sunday-school the total Sunday-school attendance is about the same as the total adherents.

Korean Testimonies

COLPORTEUR KIM, of Chung Ju, was preaching on the market-place. A Christian in the crowd heard an unbeliever say: "Look at that man's face! He used to be one of the worst drunkards, gamblers and fighters on the market-place here. Now his face is full of joy. I wonder what made the change."

Grandmother Yu was being examined for baptism. "What benefits have you received from faith in Jesus?" "Many. I will tell you of one; though you may not think it important, I do. Before I was a Christian I never slept through a night without starting up and lying awake, sweating with fear lest the evil spirits were bringing some disaster on our family or property. Now when the sun sets I commit family and pos-

sessions all to God, lie down and sleep clear through till morning."

Korea Mission Field.

INDIA**All India Would Be Christian**

REV. A. G. COWIE, of Rawalpindi, India, writes in *The Mission Field*: "I go down to the municipal library as much as I can. Many disaffected (Hindus, Mohammedans, Sikhs, etc.) congregate there to read the papers. A member of St. Andrew's is honorary librarian. He tells me that it is most difficult to keep the peace between the excited disputants. One day the talk was about hindrances to social union caused by the caste system, and it was acknowledged that all the caste rules were not as beneficial as they were in the old days.... However, it was suggested that caste could be removed with advantage to the country. 'Oh! no,' said a Hindu. 'Impossible! If we do away with caste the whole country will become Christian.'"

A Complaint from Lucknow

"BABU ENGLISH" has provided many an entertaining hour for American readers, and the latest specimen is a letter of complaint from an importer in Lucknow, which the Department of Commerce has made public, for the benefit of American manufacturers of toys. Readers are left to guess what "lits" is supposed to mean. It reads:

"Honored Lits and Clients. Hoping all's well, we apologize for undue procrastination in furnishing necessary reply to your last esteemed of bygone date. Peradventure, we are at fault, be ours the blame and burden, also contrition.

"Honored Lits. The elephants is gone off instanter and ditto the tigers. The leopards is too much deficient in spots for our climate, so pray be watchful and we will watch over you. The sample wax dolls is all running away, owing to equatorial heat of Indian summer. So noses per doll and nine cats is come with only seven

tails. For which our values will make some necessary deductions on fundamental basis of one nose per biped and one tail per animal. Admonishments of your honors packing department is our good advice to you that the same may not come to pass again."

Quoted by the *Outlook of Missions* from the Phila. *Public Ledger*.

Gandhi and His Wife

MRS. SAM HIGGINBOTTOM wrote from Allahabad in November: "Last week-end Sadhu Sundar Singh was in the city for two days of special meetings which were held in a school courtyard four miles from here. Every one of our students was there and some of the non-Christians have had serious talks with the Professors about Christianity since. The meetings were the best attended ever held in Allahabad and nearly a hundred people raised their hands for prayer the last service....Owing to the changed attitude of the people since non-cooperation broke down I am most cordially welcomed in the homes and the little girls are sent gladly to the two schools. The two untainted girls of lepers who were married last year teach one school. I have recently started a night school for boys and men who work. Many are taking advantage of it, some walking four miles after their work is over in order to attend. Just tonight my husband has received a letter from Gandhi from the prison where he is confined and which he calls his 'place of sacred retirement.' He thanks my husband for a copy of "The Gospel and the Plow" and while he disagrees with him on much in it, 'there are, however, things about which, thank God, I can heartily agree with you, the chapter about lepers I hold to be the best.' Since he went to prison the people are very much more friendly to us than ever before and certainly the interest in Christianity was never before so great in India."

In this connection it may be of interest to note the picture of Gandhi's wife, which recently appeared in *The*

Christian Advocate, with the statement that now that Gandhi is in custody, "some of the reverence with which he was regarded attaches to his wife"—surely a new point of view for India!

Scotch Centenary in India

THE year 1923, according to Rev. Dr. Mackichan of Bombay, marks the close of the first century of Scottish missionary effort in India. The members of the Scottish Churches have been wont to date Scottish missionary enterprise in India from the year 1830, which saw the arrival at Calcutta of Alexander Duff; but the real beginning took place when Donald Mitchell, ordained by the Presbytery of Nairn and sent out by the Scottish Missionary Society to Western India, landed in Bombay on January 2, 1823. From this small beginning have sprung all the Scotch missions in Western India—those in Bombay and the surrounding district, in Poona and the Deccan, and in the Nizam's Dominions. In these fields 63 European missionaries, men and women, are now at work; in all India the Scottish Churches have nearly 600; today there is a Christian community in Western India numbering between four and five thousand, with six organized congregations, and a large band of Indian Christian workers, both voluntary workers and agents in the service of the Mission. The educational work has advanced from the simple village school to the college, through all the stages, vernacular, Anglo-vernacular, and high school, leading to Wilson College, which has sometimes had more than 1,000 students, undergraduates of the Bombay University.

Converts by Force Return

DURING the Moplah rebellion on the west coast of India many Hindus were forcibly converted to Mohammedanism. Their position is one of extreme difficulty. Their forcible conversion has excluded them from the caste to which they formerly

belonged. The way of return is hedged with obstacles. Numerous efforts have been made to secure the return of these persons to the caste and religion to which they were formerly attached. If they return, they place themselves in great danger, for it is the creed of many a Moslem that death is the only penalty for an apostate. A meeting has been held in Calicut, and resolutions agreed to after a heated discussion, showing what penance must be performed by the person who wishes to return to Hinduism. Apparently there are various stages of conversion manifested in outward signs, and therefore the penance varies. In the case of men who have simply had the tuft of hair cut off and repeated the *kalima*, or Mohammedan confession of faith, and of women who have had their ears bored and wear Moplah jackets, the victims must take *panchagavya*, or the five products of the cow (a most disagreeable combination), for three days at any temple, make whatever offerings they can, and repeat the names of Nārāyana or Siva 3,000 times every day.

Bishop Azariah's Success

THE appointment a few years ago of the first native Indian bishop, Azariah, was widely commented on because of its significance for the future of the Church in India. Recently word has come that before his retirement the Bishop of Madras gave to Bishop Azariah, of Dornakal, the full episcopal jurisdiction over the four districts in which the two great missionary societies of the Church of England, the C. M. S. and the S. P. G., are working. By this act Dornakal becomes numerically the second largest diocese in India (Tinnevely has the largest Anglican population). Under Bishop Azariah are some sixty Telugu clergy working among 1,000,000 Christians. A new cathedral, for which the money has been subscribed by Indian Christians, is to be built in Indian style to replace the small one of wood and mud which has served the diocese hitherto.

The New Caliph for Islam

ISLAM has been struck down by members of its own household, in the words of an Indian follower of Mahomet. The Turkish Sultan, who was also spiritual ruler over all the Moslem millions, has been forced to renounce his throne, and is a refugee in Malta under British protection, and Abdul Medjid Effendi, a cousin, has been elected Caliph by the Turkish Parliament sitting at Angora, though they denied him the Prophet's sword, the insignia of temporal power, when they clothed him with the Prophet's mantle. But like the imperial exile at Doorn, the refugee at Malta, we are told, still lays claim to his throne, contending that as he has not abdicated and was not deposed from the Caliphate, he is still Caliph, the spiritual ruler of the Moslem world. . . . It remains to be seen whether the 200,000,000 Mohammedans outside Turkey will like the idea of having their spiritual head appointed by a few Ottoman Turks.

The Literary Digest.

American Interests in Turkey

COMMENTING in December on the Lausanne Conference, the *Outlook* said: "All this discussion has brought out the fact that there are important American interests in Turkey about which we have a right to be heard. For instance, Dr. Gates, for many years the President of Robert College, in Constantinople, which is the largest educational institution in the Near East, declares that the Kemalist Turks for the future will not tolerate any minority population, and that the Christian minorities have already practically been driven out, so that the twenty-five thousand pupils who were in American-managed schools have disappeared and the schools are closed. Naturally, Dr. Gates, Dr. J. L. Barton, of the American Board, who is also in Lausanne, and others interested in American institutions think that those institutions, as well as the Christian minorities

and the extraterritorial rights, should be protected in so far as they are American by separate treaty with the United States." The American Board estimates its money loss at \$2,880,000.

A Factory for Men

WHEN a Persian nobleman, a Mohammedan, appeals to the American Legation to compel the missionaries to admit his son into the American High School—when the principal of the aforesaid high school is kept almost as busy refusing pupils because of lack of room as he was accepting them the first few weeks—when boys travel nine hundred miles by caravan, a sixty-day journey, in order to enter this school, remaining for years without returning home, thus necessitating a Boy Scout camp for the summer—when the son of the Prime Minister is kept on the waiting list till a vacancy occurs—when a list of the parents of these boys reads like a 'Who's Who' of Persia;—then we realize that there is a flood taking place in Teheran in which all live Americans ought to be interested." So runs a station letter from the Presbyterian Mission in Teheran, Persia, concerning a school of which the Persians say, "The Americans have a factory in Teheran where they manufacture men."

The young men trained in this school are exerting an influence out of all proportion to their number. They are found throughout the length and breadth of the Empire in positions of honor and trust. It is the earnest desire of the mission to develop the school now into a full-grade college, and Dr. Robert E. Speer says of the plan: "I believe that no greater need or opportunity for a Christian college can be found than the need and opportunity in Teheran."

A Consul from Afghanistan

MRS. R. E. HOFFMAN, medical missionary of the Presbyterian Board in Meshed, Persia, writes: "The coming of an Afghan consul to Meshed is an event that demands men-

tion; the Afghan consul to Teheran passed through here last year, but now we have here an Afghan consul of our own. It seems to us a sign of the opening of the Hermit Kingdom that is coming so fast; and we think more and more of that little trip across the border to Herat, that has been our dream for so long! Recently three old men from Kabul arrived. They said they had been six months on the road, traveling on foot, to reach our hospital, for they had heard of it there."

An Advance Step in Mesopotamia

AMONG the many consequences of the World War is the enlarged opportunity for missionary work in Mesopotamia, the land between the Tigris and the Euphrates. The Church Missionary Society, for years at work in Mesopotamia, has withdrawn with the expectation that the Boards in territory adjacent—Arabia to the South, Persia to the east, and Syria to the west—will carry on the work. As this territory is now under the British mandate, active mission work is far more possible. The Reformed Church in America and the Presbyterian Church North sent deputations in 1920 and 1922, respectively, to visit this field. Both deputations joined in a recommendation to the five boards of the Presbyterian-Reformed family to occupy Mesopotamia jointly; providing five stations with a married man and a single woman missionary at each one of the five. The stations proposed are at Bagdad, Mosul (old Nineveh), Hillah (old Babylon), Kerbala, Bakuba. The Reformed Board and the Presbyterian Board North have approved of this joint occupancy, the work to be administered by a Committee of representatives of all the cooperating boards; and negotiations are proceeding with the Boards of the United Presbyterian and the Reformed Church in the U. S. Already the Reformed Church in America has a representative in Bagdad, and the Presbyterian Church, North, has one in Mosul.

AFRICA

Marvels of Progress

THE Cameroun region in West Africa, where American Presbyterian missionaries are at work, has proved one of the most responsive mission fields in the world. Within twenty years the Church in Cameroun has grown from small beginnings to over 700 congregations, with more than 100,000 adherents, 30,811 church members, and thousands in training for membership. In 595 Christian schools, where the Bible is a chief textbook, nearly 25,000 pupils are getting a practical education. Before the missionaries came, there was no written language, and in the spoken language there were "no words for home, heaven, hope or thanks," for the people had no such ideas. Missionaries supplied both the ideas and the words. Last year the Cameroun Church contributed for Christian work in its own country and in other lands \$18,899 out of incomes averaging not over three dollars per month. It supported its own churches and paid the salaries of hundreds of African men and women employed as pastors, teachers, colporteurs and evangelists. Not one cent of American money was used for the support of the churches.

The Church in Egypt

IN a recent article in the C. M. S. Review on "The Policy of the Christian Church in Egypt," Rev. G. T. Manley, after discussing the Coptic Church, which he says has "large numbers, great traditions and a living patriotism," continues:

"Recent efforts to reach Moslems on a large scale have shown that the best results accrue when men are approached, not as Moslems or Copts, but as sinful men needing a Saviour. Where Christians as well as Moslems are being addressed, the latter will listen with patience and toleration even to the story of the Cross, which would arouse bitter opposition if they alone constituted the audience.... The recently formed 'Alliance of

Honor'—a young men's purity movement making no religious distinction in its appeal—and the paper *Orient and Occident*, issued first of all to reach educated Moslems, but soon finding a wide constituency among Copts and Protestants, have owed their success in part to the generality of their appeal. The experience of the American evangelistic work teaches the same lesson, the Moslems proving to be most accessible in villages where there are Copts and Protestants, and coming more freely to a meeting with Christian friends and neighbors, than to one more exclusively for Moslems. So the Moslems get accustomed to attendance at Christian meetings, and the Copts to evangelistic effort; and when any Moslem begins to be an inquirer there are Christians able to give him a helping hand."

A Former Persecutor Baptized

FOR the past eighteen months the Christians in the interior of Iboland, Southern Nigeria, have been subjected to fierce persecution by the heathen members of the Okonko club, whose ringleader was an old chief, Wogu. Some months ago he, his son, and another chief became convinced that they were wrong, and asked to be enrolled as inquirers. The son has since died, but on May 21st Wogu was baptized. He has severed himself from his wives, from the Okonko club, and from the superstitious customs of his country, and desires to be known as a follower of the Lord Jesus Christ.

New Words Needed

A MEDICAL mission among the Moru people of the Anglo-Egyptian Sudan has recently been opened by the Church Missionary Society, with prospects of much success. The Moru language hitherto has not been reduced to writing, and the doctor's first work was of necessity to find a means of understanding his patients. Through the medium of Arabic he has gradually gathered a number of words, but naturally found nothing to

express a motorcycle. The Morus, however, soon coined a word: "dub-dub," basing it on the noise made by the machine when heard from a distance. A camera became the "shadow box," and it was found that apart from "shadow" there is no word for "spirit." How to explain the Spirit of God is a difficulty awaiting solution.

Slavery Yet in Africa

THE League of Nations, according to the *Evangelical Christian*, has had under consideration the reports of slavery in Abyssinia, and it is clear from the discussions that a *prima facie* case has been established. Not only in Abyssinia but in other parts of Africa is there well-founded suspicion that slavery in one form or another exists. The fullest investigation is necessary, and the remarks of some of the Continental nations that have interests in Africa naturally lead to a feeling that all is not well. No colonial power ought to be afraid of frank inquiry. The interests of humanity are at stake and humane administration can fear no effort to discover inhumanity.

Campaign for Cameroun

BECAUSE Rev. W. H. Hudnut, chairman of Ohio Synod's Committee on Foreign Missions was sent in 1921 as one of a commission to visit the Cameroun Country, West Africa, the Synod of Ohio voted to conduct from Nov. 12th to Dec. 18th a campaign in the interest of the West Africa Mission of the Presbyterian Board. A letter sent to all Presbyterian pastors in Ohio, reads in part as follows:

"After visiting all of the stations, traveling over fifteen hundred miles, carefully examining the present equipment, and considering the imperative needs for enlargement and extension, the Commission, in council with the Mission representatives, recommended to the Board an additional minimum expenditure of fifty thousand dollars for property. The Board has included these items in its approved property

list to be presented to the Church this year. It is our confident hope and expectation that when the marvelous story of accomplishment and opportunity for Africa has been told in our churches, this amount of money will gladly be given by the Presbyterians of Ohio."

EUROPE

The Break in the C. M. S.

REFERENCE was made in the January REVIEW to the existing friction between different elements in that greatest of missionary bodies, the Church Missionary Society—the chief question at issue being the authority of the Scriptures. The latest report is that the conservative theologians have formed a new organization, "The Bible Churchmen's Missionary Society," of which its supporters say that it is "the real C. M. S."

British Student Volunteers

THE report of the Student Christian Movement in the British Isles for 1921-22 states that during that year 150 students joined the Student Volunteer Missionary Union, and continues: "The prevailing diffidence throughout the country on the whole question of the universality of Christ, due not only to a wider knowledge of the religions of the East and their good qualities, but also to the growing refusal on the part of the best students to accept any conventional presentation of Christianity, is partly responsible for this shortage. The number of foreign students in this country who are rightly presenting the good things in their civilizations and their religions, and showing us what contributions their countries are going to make to the thought and progress of the world, coupled with the failure of our civilization in the war, has created in the minds of thinking members of the student body as well as of the general public a considerable doubt as to the superiority of Christianity which has been allowed in the past to go unquestioned. This attitude is all to the good. There

is now very little danger of any student joining the Student Volunteer Movement without knowing exactly what it means to be a missionary in these days."

Church Army Evangelism

THE Church Army in England possesses a great variety of agencies, probably the best known being its evangelistic tours. Practically every diocesan bishop is patron of the Church Army, and every diocese has its mission van, in charge of one of the Church Army officers. Through every part of the diocese this van makes its way, and at the stopping places the officer in charge preaches the Gospel, visits the people and carries on a special mission agency. He never sojourns in a village or small town without the approval and encouragement of the parish clergyman. Last summer the Church Army conducted a series of Crusade Marches. Commencing about the second week in June and continuing until the end of July these pilgrims visited 375 parishes and gave their witness at nearly 1,200 outdoor gatherings and at 560 indoor services. It is estimated that 30,000 visits were paid to homes *en route*, and a rough calculation by the officers shows that no fewer than 435,000 people listened to the Crusaders' witness in the open air and about 90,000 in buildings.

A Students' Crusade

THERE is evidence of a moral awakening in Germany, says the *British Bible Advocate*. Professor Konig, of Bonn, has been telling of a crusade for social purity. The crusade is being conducted in several large towns by young men who are high-school and university students. In Dresden the police were unable to stop the sale of indecent postcards in several shops. Months of endeavor on the part of civil authorities had brought no result. The demand was there, and the sale went on. But the sale in the whole of Dresden was stamped out in a very short time by the students. Their method of work-

ing was for a single student to enter a certain shop to make a purchase, and to observe that he would gladly have made such a purchase, but for the fact that the shop-keeper sold indecent post-cards. This was followed by a second student, and so on throughout the day. Very soon the offence was removed from every shop in Dresden.

Gospel Hunger in Belgium

THE Belgian Gospel Mission, whose American headquarters are at 1031 Walnut St., Philadelphia, reports an unprecedented opportunity for spreading the Gospel. Mr. Ralph C. Norton writes: "The other day we received a petition from the City of Braine le Comte, signed by seventy-four people, earnestly beseeching us to open a hall. We have been told that there were 300 people who would have signed the petition. These Christians are being visited in their homes and they give gratifying evidence of a new life in Christ; and yet, three months have passed and they have no place of worship! A building in this place would cost about \$3,000. One student with a wife and three children offered to mortgage his salary for twenty years to buy a building there, but of course we could not permit this. So far this year over 300,000 pieces of religious literature, of which some 100,000 were Scriptures, have been distributed and what results have followed! There is a young man in the Bible School now, studying for Christian work, who was led to Christ by a gospel given him by one of our colporteurs. This is only one case. There are many others. Our workers report hundreds of people in the land who are reading the Scriptures who have never read them before. An old lady, sixty-eight years old, told one of our workers the other day that she had not heard the Gospel until this summer, nor ever heard of anyone in her village who had *ever heard* of it, or *ever seen* a Bible! This distribution continues and increases and we are seeking means to purchase a million gospels at a cost of about \$7,500."

The Bible in Germany

FOLLOWING a visit from the founder of the World Pocket Testament League, Mrs. C. M. Alexander of London, there was organized in the town of Gevelsberg the first Pocket Testament League in Germany. Pastor Schloemann of Gevelsberg writes of this: "If our hard-struggling German nation is to arise and blossom once more in our days, the help will not come from any Conference of the Entente, any stabilization of the falling Mark, any transformation of the government. That which alone can truly help us is a return to the faith of our fathers, the use of the precious Word of God, which still has the power to make men happy and joyful and blessed. We believe that the Pocket Testament League in its unassuming method really has a great mission." Early in November more than 10,000 evangelical Christians in Hamburg, old and young, men and women from all ranks of life held a procession and assembly on what they called "Bible Sunday," taking as their slogan, "Our Most Sacred Treasure—the Bible."

Bigotry in Rumania

THE Government of Rumania has been receiving from various elements of the population protests against religious persecution. The Baptist Congress, which brought together in the city of Buteni 325 delegates from all parts of Rumania, devoted one session to accounts of the persecutions which had been endured, and a vote of protest to the King was taken. In December the news despatches from Bucharest stated that a deputation of representatives of the leading Jewish organizations waited on King Ferdinand to complain of continued acts of violence against Jews, perpetrated by students of the higher schools, who, it is alleged, are incited by their teachers. The Government has prohibited mass meetings in all parts of Rumania and announced that inspectors of schools will be held personally responsible for

the maintenance of order in the higher schools.

Methodist Work in Siberia

BISHOP BOAZ, of the M. E. Church, South, reports from Vladivostok: "The sessions of the mission meeting were full of interest. The preachers made most excellent reports and manifested profound concern in the work of the Kingdom. Work was started in this field in February, 1921. The Mission was formally organized on August first, 1921, Bishop Walter R. Lambuth presiding. At the opening of the Mission there were two missionaries and two ordained native preachers. Three other preachers were licensed, and fourteen appointments were made, some of them being supplied by exhorters. There were two hundred and twenty-four church members in the Mission. During the session just closed, seven men were licensed to preach, three were ordained deacons, and two other deacons were received from other churches. Twenty-three preachers were appointed to as many charges, with a total membership of 1,212. One year ago there were thirty congregations, and now we have one hundred and twenty-nine, with 6,911 adherents. Last year 652 yen had been collected, this year 11,123 yen. This may seem a small sum, but it manifests a remarkable growth. The preachers are going to their appointments filled with enthusiasm and determined to make this year better than the last.

LATIN AMERICA

New Life in Mexico

W• REGINALD WHEELER, an assistant secretary of the Presbyterian Board of Foreign Missions, writes of a recent visit to Mexico: "A final impression, in addition to that of the visible attempts to maintain political and military stability, of the racial diversity of the people, and of the beauty of the natural scenery, was that of the currents of new life, largely American and Prot-

estant in origin, that are running to-day in channels formed long ago by Spaniard and Roman Catholic. Ford cars traverse the ancient streets, advertisements for votes for this or that representative of the Republic adorn the monastery walls; the spire of a Protestant church rises in the very shadow of the great cathedral. Trenches newly-made and occupied in the last revolution zigzag along the hillcrest on which stands the Bishop's palace built nearly three hundred years ago, a symbol of the violent reaction of the people against unfair and unscrupulous privilege and power whether military or ecclesiastical."

Union Evangelical Training

ONE of the mightiest forces for the evangelization of Mexico is the Evangelical Seminary, in Mexico City. Rev. O. W. E. Cook, writing in *The Missionary Voice*, says of the faculty: "We believe they have laid in the lives of the students a firm foundation upon which will some day be erected a united and efficient Evangelical Church in Mexico. None other can finally win the day here, and none other can truly meet the desires of those who are laboring on the field at the present time. This year's class is the third that has graduated, and in some respects the 'best yet.' There were four members, representing three denominations—two Methodists, a Presbyterian, South, and a Friend—who now go into places of activity in their respective churches."

Holy Week in Salvador

A WRITER in *The Latin American Evangelist* describes as follows a Holy Week procession in Cojutepeque, Salvador: "Up the stony street the procession came, lighted by candles in the hands of barefooted women. Shoulder high in the middle of the street were borne the images, five in number. First came the image of Christ from whom they had now removed the heavy cross which he had been carrying earlier in the day. The figure was bowed with grief and weariness, and bunches of coarse,

tangled hair fell over the shoulders on the gaudy brocaded robe he wore. The dirty cloth with its torn lace, covering the board on which he was carried was not shabbier than the mean little figure with its tawdry robe which was supposed to represent the One who is the effulgence of God's glory and the express image of His person. After him came the Virgin, always the most resplendent figure in any procession or collection of images. Two others followed, the Apostle Peter bringing up the rear with a large rooster spreading his wings on a pole which he carried. Climbing the hilly street they came, to the strains of slow, weird music, and as one scanned the faces endeavoring to read the thoughts, expecting to see some signs of the devotion which is supposed to accompany these religious acts, the impression one received was of absolute indifference on the majority of faces. Nevertheless, here and there one saw a face full of unsatisfied longing, a pitiful, child-like, questioning expression, that surely denoted the heart-hunger within."

Gives His Home to God

REV. H. I. LEHMAN, of Uruguayana, Brazil, writes in *The Missionary Voice*: "I want to tell you briefly what God has done in the heart and home of a dissipated bricklayer who began to learn the truth through the reading of the Word and who was converted about a year before we came to Uruguayana. Before his conversion he had learned of the tithe and began giving his tenth shortly after his conversion. But he soon decided that a tenth was not enough and asked the pastor to help him deed over his entire home, humble though it be, to the Lord. He is not married, but supports his old mother, who also consented that they should give everything to the Lord."

NORTH AMERICA

Interracial Results

THE Commission on Interracial Cooperation has issued a report of "typical achievements" in the South

during 1922. This includes activities to "curb mob violence and injustice" in Alabama, Georgia, South Carolina, Kentucky, Tennessee, Oklahoma, Arkansas and Virginia. Legislation to secure increased public support for Negro schools was promoted in Kentucky and Oklahoma. In the latter state a law was secured providing support for Negro schools equal to that for white schools. Similar educational activities have been fostered in Tennessee, Louisiana, Arkansas, Georgia, South Carolina and Florida. A press service and platform publicity have been widely influential in creating better understanding between the races.

Southern Baptist Centenary

THE exhibit, parade and pageant, staged by the Baptists of Mississippi at the annual state fair at Jackson on the occasion of the first centennial anniversary of the founding of Baptist work in that state, provided an informing and inspiring publicity program. This included a parade containing floats and representatives of every Baptist institution and activity in the state, which moved through the principal business thoroughfare of Jackson on the morning of Friday, October 20th, which had been officially designated as Baptist Day at the fair; well assorted and displayed exhibits of every institution and interest among Mississippi Baptists in a large space in the main exhibit hall at the fair, which had been rented for this purpose; and an historical pageant in front of the grandstand on the fair grounds in the evening, the tableaux in the pageant being interspersed with stereopticon slides, some of which were pictorial in their nature, but the larger number carried brief, pointed and informing statistics upon Baptist work and growth in Mississippi, the South, America and the world.

Forty Year's Progress

THE Disciples of Christ are a wide-awake, growing part of the Church and are conducting a large and ef-

fective missionary work at home and abroad. The following figures indicate their expansion in non-Christian lands during the past forty years.

	1882	1922
Foreign missionaries	8	331
Converts from Paganism	0	25,000
Conversions in one year	0	3,131
Mission schools	0	233
Mission school pupils	0	10,933
Hospitals, dispensaries	0	36
Patients treated	0	277,515
Native helpers	0	1,574
Printing presses	0	4
Sunday-schools	0	275
Sunday-school pupils	0	24,661
Property value abroad	0	\$1,384,787
Home Churches contributing .	?	5,000

What fruitage will the next forty years show?

Vacation Bible Schools

AT the annual meeting of the International Association of Daily Vacation Bible Schools, which was held in New York late in November, there was reported an increase of at least thirty per cent over last year, with a total estimated number of 5,000 schools, 50,000 teachers and 500,000 children. The International Association is a clearing house for the promotion of the Vacation Bible School Movement, which is fast taking its place as a part of the three-fold Religious Education Program of the Church, including the Sunday, the week-day and the vacation sessions. According to the most careful estimates, 2,362 schools were conducted, 1,000 schools under Baptist auspices, 1,000 under Presbyterian, 700 under Methodist, 150 under Christian, 300 under United Brethren and 600 under other denominations, while 1,000 were conducted under union or community supervision. The average cost of the schools reporting this figure to the central office was \$1.12 for each child in attendance.

Work Among the Indians

A REPORT of the Presbyterian Board of Home Missions says that 133,000 Indians can speak English, 91,300 can read and write and 83,462 are citizens. About 100,000 Indians

are registered as attendants at the services of some church. Farming is the principal occupation of the Indians. For example, there are approximately 1,500 Choctaw Indians within the borders of Mississippi, remnants of the tribe that once resided in the state, and that removed to Indian Territory (now Oklahoma) in 1832-33. Practically all of these Indians are farmers and land for them is the key to the situation. The American Baptist Home Mission Society is carrying on considerable work in Nevada, Arizona, and Northern California, but sees many openings which it cannot enter for lack of funds. Of the Indian population in Canada, the Roman Catholics are looking after 44,000, the Anglicans 22,000, the Methodist between 15,000 and 18,000, the Presbyterians between 2,000 and 2,500, the Baptists about 1,300.

"I Want That Spirit"

NOGALES, Arizona, is on the international line running between the United States of America and the United States of Mexico. Immediately opposite is Nogales, Sonora. The combined population of these cities is about 19,000, and with only an imaginary line running between them in the center of International Street, their problems and interests are much the same. Rev. O. A. Smith, Congregational minister on the Arizona side, writes in *The American Missionary*: "Last week a man came into our office, somewhat emaciated, and addressing the secretary through the interpreter said: 'I want some of your religion.' We asked why he addressed us thus. He replied: 'Last winter I was ill; so was my family. We were nearly starved to death as well. Had it not been for your immediate response with food, shelter, clothing, physician and medicine, we would have died. You did not know us; we are aliens; but you saved us. It certainly could be nothing but your religion that would cause you to be so kind to strangers and foreigners. I want that spirit.'"

An Alaska Brotherhood

THE natives of southeastern Alaska have combined in forming The Alaska Native Brotherhood which, according to Mr. William L. Paul, who is Secretary of the "Grand Camp" of this Brotherhood, "embraces practically every native in southeastern Alaska with the exception of the Tsimshians and Metlakala, who were originally under the Canadian government, who speak a totally different language, and being the only reservation Indians in Alaska, are separate and apart in thinking and problems." The Brotherhood's program calls for advancement in moral and mental development, in commerce, and in politics. Most of the leaders of this movement are graduates of the Sitka Training School, which was the forerunner of the Sheldon-Jackson School. An annual convention is held when subjects like the following are discussed: the future of the natives of Alaska; better schools; fisheries, their depletion and the remedy; better politics, why every Indian should vote; and the place of religion in the Brotherhood. An open forum is conducted on these subjects.

Cooperation in Canada

REPORTS of the Home and Foreign Departments of the Methodist Church of Canada were presented by their respective secretaries to the General Conference at its recent meeting. Rev. C. E. Manning, D.D., Secretary for Home Missions, said that the most outstanding development has been in the matter of cooperation among Presbyterians, Congregationalists and Methodists, a movement which had its inception in 1908. This movement is not to be confused with the local union church movement, which is a different thing. Before the coming into effect of this cooperative movement the situation on some of the circuits, particularly in the West, was often very embarrassing. The service which cooperation has made possible does not mean that the people are left without the

preaching of the Gospel, but simply that where Methodist and Presbyterian churches were both holding services, usually at the same time on the same day, only one service is now being held and two congregations are worshipping together. It has effected a saving of thousands of dollars each year and made possible the carrying on of work elsewhere. The three denominations are also cooperating very effectively in work for immigrants at the various points of entry.

ISLANDS OF THE SEA

Loyalty in Loyalty Islands

ON the recent transfer to the Paris Missionary Society of its work in the Loyalty Islands, and the retirement of Rev. J. Hadfield after forty-two years of service, the London Missionary Society received from native pastors in Lifou and Uvea a letter, part of which is translated as follows: "Oh, our first fathers! It is with weeping that we, the churches of Lifou, and pastors of the same, pen these lines of farewell to you our first fathers in the religious life of Lifou, because we know now that you have really handed us over to the Paris Missionary Society; it is well that we should accept joyfully the arrangement you have made with the church of France.... Thanks greatly for the missionary you gave us, that is Mr. Hadfield, to plant the seeds on every side. He has planted and watered what he has sown, so we all rejoice and give thanks for the work Mr. Hadfield has done at Lifou. Thanks! Thanks! to the L. M. S. and farewell until we meet, with Jesus, in our country and His, and where we shall meet again our father, Mr. Hadfield, and our grandfather, the church at London." *L. M. S. Chronicle.*

Missions in Java

THE population of Java numbers 35,000,000, or 700 people to the square mile. Only about 30,000 of these have been gathered into the Christian Church as the fruit of missionary effort. Islam is not strong, for the people are largely animists, but the Moslem press is active, and

over 20,000 pilgrims go to Mecca each year. Dr. Samuel M. Zwemer has recently visited the islands and has addressed nine public meetings in Dutch, and three in Arabic. He was especially impressed by the need for vigorous effort for young men in the great cities, Semarang, Soerabaya, Batavia and Bandoeng. There is no organized Y. M. C. A., although the Salvation Army is doing a magnificent work. The Dutch missions have done thorough work and have organized self-supporting churches of Moslem converts, but they lack cooperation. There is a pitiful meagerness of Christian literature in any of the three great languages, Javanese, Sndanese, and Malay. Everywhere the Moslems were eager to hear the Christian message. Dr. Zwemer says: "In Sumatra I saw the wonderful results of fifty years' work among the Bat-taks, of whom there are now 200,000 Christians. There is great need for missionary reinforcements. The Government is somewhat patriarchal, but offers every facility and in some cases liberal aid to missions."

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OBITUARY

JOHN WANAMAKER died in Philadelphia on December 12, 1922, at the age of eighty-four. Mr. Wanamaker was for years president of the World's Sunday School Association, and maintained a life-long interest in Y. M. C. A. and Sunday-school work, as well as in various Presbyterian activities.

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BISHOP JAMES W. THOBURN, the well-known and highly honored bishop of the Methodist Episcopal Church in India, died in Meadville, Pa., on November 28th at the age of 86. A sketch of his life will appear later in the Review.

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REV. GEO. C. DOOLITTLE, D.D., for nearly thirty years a missionary of the Presbyterian Church in Syria, died on September 16th largely as a result of overstrain brought on during his strenuous service during the war. He had recently returned to America with Mrs. Doolittle hoping to regain his health. One daughter is now a missionary in Syria. Dr. Doolittle was a very effective worker and had recently opened a new station for Arabic-speaking Moslems in Aleppo. He was always full of good cheer and in many ways manifested his wholehearted devotion to the people among whom he labored.

THE MISSIONARY LIBRARY

The Religion of the Primitives. By Most Rev. Alexander Le Roy, translated by Rev. Newton Thompson. Pages xi, 334. New York. The Macmillan Company. \$2.50. 1922.

With several very competent predecessors in the field, and prefaced by the *non obstat* of a Roman Catholic censor and the *imprimatur* of the Archbishop of New York, one might wonder if this volume were not a work of supererogation and dubious as a scientific production.

A careful reading of the book will remove all doubts. Its author has been almost continuously in Africa since 1877, and during these years he has been domiciled or traveling throughout both eastern and western Africa. He is open-eyed and a careful recorder of what he has observed and investigated. He likewise has read much on his theme. Consequently the discussion is at once scholarly and informing. It could not fail to abound in specimen cases as he presents data and argument. It is most nearly like Junod's "Life of a South African Tribe," though it confines itself to religion alone and is much more readable.

Chapters ii-vii discuss the primitive in the presence of nature, the primitive and the family, belief, morality, worship, magic. Then comes the broader view when Africa is momentarily left to itself while the Bishop compares the religion of various primitive races, concluding with the assertion that religion is everywhere, the family is always the mainstay of religion and magic always its corruption. Of these chapters the one discussing magic will be most familiar, as the average reader thinks of Negro religion as fetishism, with little knowledge of the higher views of a hazy deity akin to God. Of magic the Bishop writes: "Magical morality, if one may use the term, is purely and

often brutally utilitarian. That is good which is serviceable and pleasant. Everything is sacrificed to personal interest; in that contaminated atmosphere, egoism reigns supreme, as a tyrannical master. *Vae victis!* The vanquished are the weak, the slaves, the women, the children. This is the barbarous morality which too often conceals and stifles true morality in the black country." God, as seen by the African as distinct from totems, fetiches and ancestral worship, is interestingly pictured in pages 113-131. His worship is described on pages 193-198 which proves, the author asserts, that the God thus addressed is more real than A. Réville and his school believe.

It is in the opening chapter, which is well documented, that the author shows his orthodoxy as opposed to most evolutionary views and the generalizations of certain writers upon the science of religion. He claims that they are prevailingly *a priori* in their discussions, while he follows the inductive method. Mr. Bryan would delight in much of this chapter. In his final pages one sees why Roman authorities should approve a volume which contains so much that is modern. In these "Conclusions," filling almost fifty pages, our "Superior General of the Fathers of the Holy Ghost" includes much that our best writers on the subject believe; but he likewise reaffirms what some of them disbelieve, and sets forth the Roman Catholic Church in a light which will cause Protestants to dissent in the claims of Rome's exclusive possession. But on the whole, the volume is another source book upon Negro religion which ranks with the writings of Nassau, Roscoe, Junod, Willoughby and E. W. Smith—a goodly company of devoted missionaries who, like our author, have spent long years in the patient search for the glimmering

adumbrations of God which He has granted the benighted African.

The Measure of a Man. The Life of William Ambrose Shedd, Missionary to Persia. By Mary Lewis Shedd, with an Introduction by Robert E. Speer. Illus., maps, 280 pp. New York. George H. Doran Company. 1922. \$2 net.

This son of a Persian missionary appears what the title of the biography suggests until chapter viii is reached, when the Great War in its inception and progress evolves before the reader's eyes a super-man of a type of which Nietzsche had not dreamed. How to explain Dr. Shedd's ability to plan, devise, decide, direct, persuade, and win as he did without believing that God was veritably present with him, is most difficult. What his famous predecessor in the same city and in a similar relation to the Persian people and Government, Dr. Joseph Cochran, accomplished is here repeated without a physician's handicaps and advantages, and with a vastly greater load of responsibility resting upon him as a missionary and as an Honorary Vice-Consul of our Government.

The "Man" is pictured in ancestry, in his student days at Marietta College and Princeton Seminary, and in that Khoi-Salmas experience which was to him what Damascus was to St. Paul, though rather in the way of a true vision of self not wholly devoted to his work and his God. With this final experience of preparation, he was able to enter upon a work which he had known from boyhood, which he had begun under his father's guidance, and which a rich training had prepared him to develop. Then the Urumia plain and the city itself began to feel his impact. In the College he was principal and teacher of theology, often making his own textbooks; after those duties were over, the Syriac newspaper and other literary work awaited him; or he was working on a proposed dictionary, studying Old Syriac manuscripts, helping in the College museum, and acting as trustee of an orphanage; and always when opportunity offered, he was filling in

the chinks with such a program as this of 1899: "He had preached ninety sermons, given fifteen other addresses and lectures at conferences, attended twelve preachers' meetings and seventy-five other meetings. He had visited forty-seven villages, seven for a stay of two days or more. There were two extended trips to Tergawar, and he had spent a week of prayer in the City Church and Fisk Seminary." Separate chapters portray him as preacher and scholar, in his home life, in his legal and political work, and as an educationist and as missionary to Moslems—a difficult type of work for which he felt a special call and in which he secured excellent results.

Then came the War! Because of his legal relation to the Mission and the Persian Government, and later to our own Government, days and nights are filled with most difficult negotiations and with attempts to maintain peace among quarreling Kurds and Nestorian Christians, between hostile Turks and wily Persians, and working with Russian and British official representatives as they sought to maintain order and prevent massacres. As if this were not enough, these troubles brought to his doors and almost to his bed scores, and later thousands, of refugees and poverty-stricken natives. Of course he was aided by his colleagues and by the Christians; yet his is the directing mind, and he the bearer of the heaviest burdens. But finally the situation was too difficult even for our Super-man, and he regretfully flees. In that perilous retreat he did not lose his steady nerve and unflinching trust in God; but insidious cholera germs finally attacked him, and in a few hours he was in Heaven, while his sorrowing widow was left to see his body interred in a shallow wayside grave made with the aid of a small adze and feeble hands—later found to be too shallow and so it enabled beasts of prey to devour the body which had been so unstintingly given for years to Persia and its needy thousands. Well may Dr. Speer say: "For nearly thirty years

as intimately as a brother I knew him, his pure heart, his peaceableness, his courage, his quiet power, his tenderness, his prudence, his freedom, his loyalty. He was one 'who never turned his back but marched breast forward,' trusting God." This is the sort of material one finds here—and one thanks God and takes courage.

Neue Christoterpe, 1923. Holle, C. Ed. Mueller, Pub. Paper 280 marks; gift binding 320 marks. 240 pp.

This favorite German Christian year book, now in its 44th year, contains general reading matter in prose and poetry. The present volume contains a valuable article on the Reformation in Sweden, and one by the veteran authority on missions, Julius Richter, on Christian Missions in the Ferment of the Non-Christian World. An interesting contribution on the hymn "Dayspring of Eternity" traces the history of this beautiful hymn from its inception to its use on the mission field, ending with translation specimens in Nias and Sulu. There is an article on Steiner's Anthroposophy and its relations to Theosophy and one by Erich Stange on Work among Young Folks during the present crisis in Germany.

Demonism Verified and Analyzed. By Hugh W. White. Illus. 12mo. 155 pp. \$1.25 net. Mission Book Co. Shanghai. Presbyterian Committee of Publication, Richmond, Va. 1922.

Twenty-five years ago, Dr. John L. Nevius of China wrote a book on "Demon Possession and Allied Themes" in which he presented a careful study of the evidence and a discussion of the various explanations offered. He did not, however, sum up the evidence or present his own final conclusions. Dr. Hugh White of the Southern Presbyterian Mission in China presents similar evidence and draws his conclusion that "demon possession" in China is clearly similar to that in Palestine at the time of Christ. The testimony of Scripture and of Christian missionaries seem to be clearly in favor of the fact of

demon possession. Objections to this view are chiefly due to unbelief in evil spirits and to the lack of personal experience with such manifestations. Dr. White carefully presents many well authenticated cases and distinguishes between them and insanity. He defines demonism, gives his view of its origin and describes the methods of treatment and prevention that have proved successful. The book is of special value to Bible students and to missionaries in non-Christian lands.

The Firebrand of the Indies. By E. K. Seth-Smith. 12mo. 149 pp. 4s. 6d. Society for the Promotion of Christian Knowledge, London. Macmillan Co. New York. 1922.

This historical romance is an inspiring but very incomplete story of the sacrificial service of Francis Xavier, the famous Roman Catholic missionary of the middle ages, who early carried the Gospel into India and Japan. The story graphically pictures Ignatius Loyola, founder of the Jesuits and the early life and missionary experiences of Xavier. It describes the motives, the methods, the difficulties and the results of their work but does not tell of the weaknesses and failures of their mission. Like Don Raimon, the author's story of Raymund Lull, this book is especially intended for young people and will inspire them to service.

Hampton Institute Publications. The following pamphlets will be helpful to those studying the "Negro in America" this year:

True Religion in Negro Hymns	\$0.10
Education for Life (Educational Ideals of General Armstrong)10
Fifty-Six Years of Negro Progress ..	.10
Building a Rural Civilization10
Inter-Racial Cooperation in Georgia ..	.10
Contemporary Poetry of the Negro ..	.10
Lynching	Free
Race Riots	Free
Negro Farmers of Virginia	Free
Set of Hampton Pictures (27)25

These may be ordered from Hampton Institute, Hampton, Virginia.