

THE MISSIONARY REVIEW *of the* WORLD

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SEVEN YEAR OLD TEACHING NEW SCRIPT
TO WIDOW OF PASTOR HSI

VOLUME XLVII
NUMBER 10

OCTOBER 1924

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THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, *Editor*

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THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLVII

OCTOBER, 1924

NUMBER
TEN

NEW INTEREST IN CHINA

THE subject for the Foreign Mission study this year in the churches of North America is "China and Christian Progress"—an immense field with a wide range of interest: political, commercial, social, intellectual and religious.

Last year as mission study classes began the study of Japan, the great earthquake shook the Tokyo-Yokohama district, destroyed thousands of lives and millions of dollars worth of property. The result was a widespread sympathy and still deeper interest in the study of Japan and the Christian message for the Japanese. This year, as the study of China begins in American churches, a renewal of war between the northern and southern factions is centered around Shanghai, the great commercial metropolis. This makes China a headline topic for the daily press despatches and increases interest in the study.

The cause of this recent outbreak seems to be nothing new but rather the reopening of the question as to which faction shall be in control. The military governor of the province of Kiangsu, Chi Hsieh-yuan, is fighting against Lu Yung-hsiang, the governor of Chekiang, the province south of Kiangsu. General Lu has control of Shanghai, the great port of Kiangsu province, and is morally supported by Sun Yat Sen of the South and Chang Tso-lin, dictator of Manchuria. Governor Chi is fighting to gain control of Shanghai and is supported by the Peking Government and the able general, Wu Pei-fu. The Christian General Feng Yu-shiang, with his splendidly drilled and effective army of 10,000 soldiers, is also ready to support the authority of the central Peking Government. The accompanying map shows the scene of the present conflict, with the location of the Protestant mission stations in the district. The missionaries have remained at their posts to help care for the wounded and to encourage the Chinese Christians who are in danger of forcible conscription into the armies of the opposing forces. The country

is full of armed troops and of frightened refugees. Human convulsions are even more far-reaching and prolonged and more damaging to human welfare than are the convulsions of nature. The latter awaken friendly sympathy, unite human sufferers and stir men to greater effort for progress, while the former increase animosity, divide nations and tend to discourage those who are unselfishly working for the advancement of their countrymen.

No country or people could offer a more fascinating subject for study than China and the Chinese. This ancient people, comprising one fourth of the population of the globe, is potentially a tremendous force for human weal or woe. Their stolid conservatism, their indus-



PROTESTANT MISSION STATIONS IN WAR AREA
(Stations Underlined)

Kiangsu Province

- Changchow Ku—Meth. Episc. South.
- Changshu—Am. Prot. Episc.; Meth. Episc. So.
- Kiangyin—Am. Prot. Episc.
- Shanghai—Fifty societies and missions.
- Soochow—Prot. Episc.; Presby. No.; Presby. So.; M. E. So.; Bapt. So.; Y. M. C. A.
- Sunkiang fu—Meth. Episc. So.
- Tungchow—United Christian M. S.
- Wosung—Assemblies of God.
- Wusih—Prot. Episc.; Bapt. So.

Chekiang Province

- Hangchow—Am. Bapt.; Apostolic Faith M.; Presby. No.; Presby. So.; C. I. M.; Church M. S.; Y. M. C. A.; Y. W. C. A.
- Huchow fu—Am. Bapt.; Meth. Episc. So.
- Kashan—Presby. So.
- Tangsi—Grace Mission.

try, their mental ability, their ancient civilization and traditions, their general honesty and family loyalty, and their regard for parental and governmental authority are all qualities which may help to make strong characters. The immense population (nearly six times that of Japan), the size of the territory, its strategic location and natural resources give clear promise of future greatness. All these resources may, however, be turned into dangerous weapons destructive of civilization if the Chinese are misguided and follow a materialistic and atheistic philosophy. Under such tutelage, for instance, as that of Soviet Russia, the huge population and great resources of China, in the hands of ungodly leaders, may be a great menace to civilization. If America can raise an army of four million men to fight against oppression, China, in the same proportion, could raise an army of sixteen million soldiers for destructive warfare.

On the other hand, if America and England by friendly example and cooperation can help to strengthen China and to establish a high type of government; if Christians will help to train leaders and to give Christian education and ideals to the people, then materialism,

militarism and atheism may be defeated and China may become a power in the world for all that is good. The quality of such men as Chang Po-ling, C. Y. Cheng, David Yui and General Feng shows what China can produce in the way of Christian leadership.

The mission study books this year offer a great opportunity for all to become acquainted with the progress that is being made and the forces that are working for and against the Christianization of China. The articles in this number of the REVIEW throw many valuable and interesting sidelights on the subject. While we have been disappointed in not receiving some of the articles promised for this issue, others of equal importance appear and many others are to come later, including the following:

The Gospel That Brings Results—Dr. Frank Keller,
How One Missionary Works in China—Dr. Charles E. Scott,
Results of Confucianism in China—R. C. Forsyth,
Home Missions of the Chinese Church—Mrs. Mary Ninde Gamewell,
Work for Chinese Children—Miss A. M. Johannsen,
Pastor Sang—a Concrete Example—W. B. Cole,
Influence of Peking Union Medical College—Dr. John H. Korn,
A Remarkable Work in Southwest China—Samuel R. Clarke,
A Community Church in China—A. R. Kepler,
Journeys Among the Mongols—G. W. Hunter,
Attempts to Change China's Ideas—Prof. C. H. Robertson,
Some Hindrances in China—J. L. Stewart,
Etc., Etc.

It is hoped that not only will large numbers of Christians in America and England be studying China this year but that a great volume of earnest prayer will go up to God for the Chinese and the missionaries there. Thus the whole course of Chinese history may be changed as has been that of other nations.

EDUCATION AND EVANGELISM IN CHINA

IN CHINA, the great bulk of the people are farmers, living in villages and small country towns; the flow of population is from the villages to the cities so that the life of the cities is fed and sustained by the new blood which constantly pours in from the country. Missionary work, however, has generally been regarded from the point of view of the cities which contain only about a fifth of the population, and the majority of missionaries live and work in the cities.

Rev. W. F. Rowland of Siao-chang, North China, writes: "It is time that missions were regarded from a new angle. *The village is the key to the evangelization of China, and what captures the village will in due time capture the city also.* To build up the Church in the country districts, to plant the banner of Christ firmly in the villages and market towns, would seem, therefore, the quickest and surest way of winning the whole nation to Christ.

"This is especially true because the village folk are ready for the Gospel as never before. There is a new cordiality in the relationships between the country people and the representatives of Christianity; there is a willingness almost everywhere to hear the Christian message, and, in many districts, there is a real eagerness to receive the truth and appreciate the blessings of Christianity. While we can scarcely say that there is a 'mass movement' among these people, yet we can truly say that there is a strong tide flowing towards Christianity, which is sweeping along an ever larger number, and the Church in the country fields is expanding with unprecedented rapidity.

"The opportunity for winning the country people to Christ is marvellous, and we ought to take fullest advantage of it. There is an urgent call today for a bold policy of evangelism, and funds are greatly needed for an evangelistic forward movement in all great rural areas in China. We are convinced that as soon as the sickle is put in a great harvest will be gathered."

On the basis of experimental work done in North China during the last ten years, Mr. Rowland suggests *three* outstanding principles which should be kept constantly in view for a work at once broad and deep. "(1) The first principle is that of *widespread evangelism*. All have a right to hear this message, and we must not be content with anything short of covering the whole field. (2) The second principle is that of *mobility*. The staff of evangelistic workers should be movable, and should keep ever moving onwards and outwards. Only by constant expansion can the field be covered and the places already won be securely held. (3) The third principle is that of *self-support*. Each church as formed must stand on its own feet and carry on its own work both financially and spiritually, and take its part in spreading the Gospel.

"While the responsibility for such an evangelistic campaign will largely rest, for the present, on the missionaries, yet much of the burden of the actual work will fall on the Chinese, especially on the leaders of the Church. Now there are two kinds of native workers who are essential to the success of this plan, and who are, in different ways, the pivots on which the whole scheme turns."

In view of these facts and of the spiritual purpose and ideals of Christian missionary work, secular education should not be allowed to absorb too large a proportion of the men, money and energy available. In some educational institutions such large sums are demanded that evangelistic work suffers. The only valid reason for the use of consecrated missionary money for the support of education in China, India, Egypt, Japan or Turkey, is that these institutions are used as training schools for evangelists and are an actual force for winning the people to accept Jesus Christ as their Lord and Saviour.

SOME RELIGIOUS IDEALS OF CHINA*

Teaching of Confucius

If you have faults, do not fear to abandon them.
Sorrow not that men do not know you, but sorrow that you do not know men.

The princely man thinks of virtue; the mean man of gain.

Do not unto others what you do not like done unto yourself.

Rotten wood cannot be carved, and a dung wall ought not to be whitewashed.

He who knows not the will of Heaven can not be a princely man.

Those who know are free from doubt.

Self-denial and piety—these are virtue.

Who takes no thought for the future has sorrow at the door.

Buddhist Ethics

Ten Commandments

Thou shalt not kill.

Thou shalt not steal.

Thou shalt not commit adultery.

Thou shalt not lie.

Thou shalt not drink intoxicating drink.

Thou shalt not defame.

Thou shalt not boast.

Thou shalt not be stingy.

Thou shalt not be angry.

Thou shalt not revile the three precious ones.

Precepts from the Dhammapada

If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of the ox that draws the carriage.

The thoughtless man, even if he can recite a large portion of the law, but is not a doer of it, has no share in the priesthood, but is like a cowherd counting the cows of others.

If one conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors.

Let a man overcome anger by love; let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth.

From Taoism's Ethical Code

Sentiments from the Kang Yin P'ien

The recompense of good and evil follow as naturally as the shadow follows the substance.

Be compassionate towards all creatures.

First correct yourself, and then convert others.

Have pity upon the orphaned; assist the widow; respect the aged; be kind to children.

Do not publish the faults of others nor praise your own goodness.

Bear insult without hatred; accept kindness as unexpected; bestow charity without seeking reward; give to men without regret.

*From "China: Yesterday and Today," by E. T. Williams. Published by Thomas Y. Crowell, New York.

SOME IMPORTANT FACTS ABOUT CHINA

Area—4,277,000 square miles (Equal to U. S. A. with Alaska and Mexico.)

China Proper—1,532,420 (Equal to Europe, excluding Russia.)

The outer territories include Manchuria, Mongolia, Sinkiang and Tibet.

Population—China and other territories—441,000,000 (Four times U. S. A.)

China Proper—411,640,300 (Larger than all Europe.)

There are 358 cities of over 100,000 inhabitants.

Languages—Mandarin, (various dialects) spoken by three-fourths of the people.

Coast dialects by twenty-seven million.

Fukien dialects, spoken by twenty-three million.

Kwangtung dialects (including Cantonese) spoken by twenty-three million.

Non-Chinese languages and dialects (fourteen) spoken by fifteen million.

Religions—Many Chinese are Confucianists, Buddhists, Taoists and Ancestor worshipers at the same time.

Confucianism, formerly the state religion, a code of morals and a system of government.

Buddhism, with about 80,000,000 Chinese followers.

Taoism now a religion of evil spirits, with 120 sects and with no belief in a personal God.

Ancestor worship, the universal religion of China.

Mohammedanism, with from eight million to fifteen million followers.

Animism, the worship of evil spirits, followed by many aboriginal tribes.

Christian Missions

Nestorians entered in 635 A. D.

Roman Catholics entered about 1300 A. D.; now claim 2,000,000 adherents.

Russian Orthodox missionaries entered in 1716; now report 5,587 communicant members.

Protestants entered in 1807, now have 366,524 communicant members and a Christian constituency of 806,926.

Protestant Progress

	<i>Missionaries</i>	<i>Chinese Christian workers</i>	<i>Communicants</i>	<i>Pupils</i>
1807	Robert Morrison.			
1814	1	?	1	?
1833	?	?	3	?
1853	?	?	351	?
1876	473	73	13,035	4,909
1906	3,833	345	178,251	57,683
1916	5,740	761	293,139	148,646
1920	6,204	28,396	366,524	239,309

Chinese History

- Up to 2205 B. C. Legendary period (Age of the Five Rulers.)
 (Before Abraham, the Hebrew Patriarch.)
 2205 to 249 B. C. Hsia, Shang and Chow Dynasties.)
 (From Abraham to Persecution of Jews under Ptolemy.)
 Confucius lived 551 to 479 B. C.
 249 B. C. to 1644 A. D. Han, Tang, Sung, Ming and other Dynasties.
 (From Rome's First Punic War to Oliver Cromwell.)
 1644 to 1911 A. D. Manchu Dynasty.
 Tai Ping Rebellion, 1851 to 1864;
 Boxer Uprising, 1899 and 1900.
 1911 A. D. Chinese Republic established.

General Information

- One fifth of the arable land is still uncultivated.
 Contains, next to Africa, the greatest undeveloped natural resources in the world.
 Over one million men are now under arms.
 Less than five per cent of the people can read and write.
 Ninety-eight percent of the women are illiterate.
 Less than ten per cent of youth is in school.
 China has about 8,000 miles of railways.

PROTESTANT MISSIONARY STATISTICS FOR CHINA, 1920

From "The Christian Occupation of China"

DENOMINATIONS.	Foreign Missionaries.	Chinese Workers.	Churches and Chapels.	Communicant Members.	Christian Constituency.	Under Christian Instruction.	Mission Hospitals.	In-Patients Treated.
Anglican	588	3,010	792	20,606	47,852	22,491	49	20,335
Baptist	569	2,990	964	47,015	61,211	32,591	36	8,819
Congregational	335	1,809	668	27,316	56,929	17,518	45	14,539
Lutheran	508	2,276	987	34,188	55,104	18,544	23	7,445
Methodist	839	7,416	1,917	76,761	199,081	56,340	49	33,586
Presbyterian	1,031	5,484	1,962	87,262	186,378	51,601	92	47,280
C. Inland Mission	990	1,931	1,824	53,162	110,356	11,006	23	4,770
Others	1,354	3,480	425	20,214	90,015	29,309	17	4,742
Total, 1920	6,204	28,396	9,549	366,524	806,926	239,309	339	131,416
Total, 1915	5,338	20,460	6,466	268,652	526,108	169,797	330	104,418

Typical of many miracles of missions in China is the experience of a Chinese scholar named Deng who some years ago, though not a Christian, became a teacher in the school of the Hingwa orphanage. Later he became so zealous a Christian that he persuaded the Deng clan of his village to set apart its Buddhist temple as a Christian church.

A CHRISTIAN BASIS FOR WORLD RELATIONS

EVERY Christian eagerly desires to help bring in the time when righteousness, peace and good will shall prevail throughout the earth. It was the time heralded at the coming of Jesus Christ to earth and has been one great aim of the missionaries of Christ ever since. When such a condition will be attained and how it may be brought about is a question on which men differ. The Christian basis is, however, very clear—it is first, love to God, shown by loyal obedience to His laws; and second, love to our fellowmen, as shown by sympathy, higher dealing, and self-sacrificing service.

An "Institute for a Christian Basis of World Relations" was held at Vassar College last June, and is reported in the Woman's Home and Foreign Mission Bulletins in the September number.

The Missionary Group at the Institute registered its convictions on the subject as follows:

1. Faith that our Lord's Prayer will be fulfilled and God's Kingdom be realized on this earth as His truth, His insight, His love flow increasingly through Christian folk, leading them to greater open mindedness and deeper yearning for beauty and righteousness in human relations.
2. Belief in and desire for world cooperation and world disarmament in order that world peace may be attained.
3. Belief and desire that America should take her full share of responsibility in all efforts toward such achievement.
4. Belief in the essential oneness of humanity.
5. Belief that the Christian basis of justice, good will and cooperation must be adopted by all people in matters of race relations,—since the individual contribution and participation of each race is essential to the world's civilization and best development.
6. Belief and desire that the economic resources of the world should be considered in their bearing upon world cooperation and world peace.
7. Belief that the distribution and use of opium and other narcotics, except for medicinal and scientific purposes, is destructive of moral principles and progress, and conviction that Christian peoples should cooperate fully with all agencies charged with their suppression.
8. Belief that the potency of the moving picture in this and other lands imposes a responsibility upon all Christian leaders and people to utilize resources of influence and helpfulness to forward the attempt of educators to improve the character of films produced and exported.
9. Belief that all Christians must diligently seek to bring about allegiance to the laws of our country and use their utmost influence to promote respect for and obedience to the law.
10. Belief that all Christian people should help to create public opinion on these matters and should express themselves, not only through church life and church organizations, but also through civic and political responsibilities.

To this end *Be It Resolved*: That the Missionary Group in attendance at the Institute recommend that all missionary organizations bring to their constituencies and to the general public the convictions above expressed with a view to securing personal commitment to these principles and thus to achieve a more effective functioning of our national life in the larger problems of humanity.

Missionary organizations are asked to give publicity to the conclusions reached at the Institute: spreading information and an appropriate bibliography on these questions through missionary channels, such as existing public and club libraries, and popularizing mission study books and placing them in libraries and book stores. All groups should launch a study along broad constructive lines of international relations, emphasizing the inherent connection of missions to these relations; and one or more meetings should be devoted to such a program and to special prayer that a new consciousness and a new conscience toward world relations may be evoked throughout the Christian Church and the nation. The children should be taught in all our churches and homes to show love to neighbors in politics and business. Articles and news should be printed in the leading literary and popular periodicals and daily and weekly press, presenting Christian internationalism showing the contribution of Christian missions to the improvement of international relations. Visits to the fields of missionary service should be encouraged so that many individuals may see mission work at first hand and meet Christian leaders of other nations.

The committee on Women's Church and Missionary Federations and the committee on Day of Prayer for Missions of the Women's Foreign Mission Societies and the Federation of Council of Women for Home Missions should embody these ideals in their programs.

One outcome of the discussions of the Institute is a fresh realization of the fact that the solution of the world's troubles lies in national as well as individual practice of the Golden Rule: "Only the Golden Rule of Christ can bring the Golden Age of Man." Through reading, study, conference, personal acquaintance, there may be constantly enlarging vision and comprehension of the relation of racial and national problems to those of humanity as a whole, that these problems may be met in sympathetic and intelligent mutual understanding of differing history, customs, viewpoints, economic and social conditions. There is, however, no solid basis of hope for any worldwide peace, righteousness, and brotherly love unless human nature is changed and the power and love of God are introduced into human relationships through an individual and complete surrender to Jesus Christ as Lord.

A CHINESE CONFESSION OF FAITH

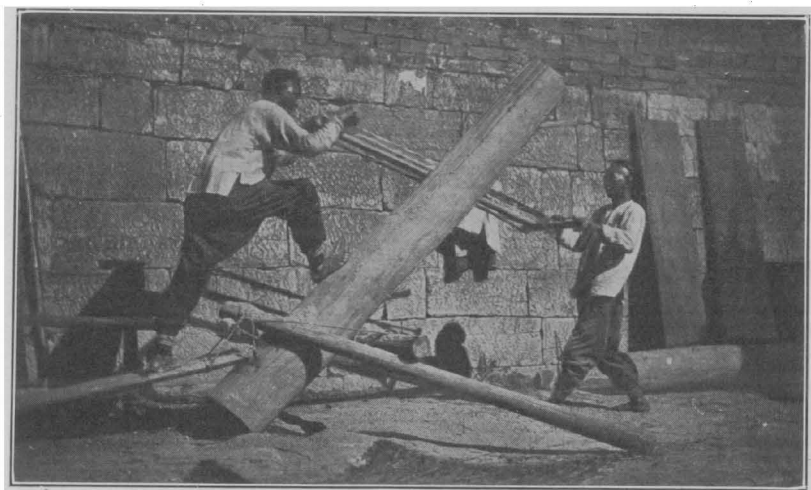
AN INTERDENOMINATIONAL church in Chicago, for the Chinese Christians of that city, has adopted the following short Confession of Faith:

"This church is founded upon the fundamental truths of the Gospel of Jesus Christ.

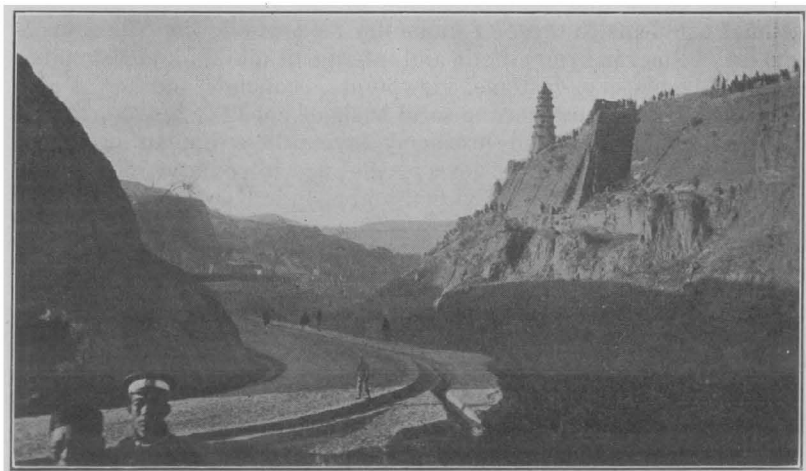
"This church shall instruct its members from the Bible with regard to the fatherhood of God, the deity and saving grace of Jesus

Christ, the work of the Holy Spirit, the inspiration and authority of the Holy Scriptures, the sanctity of the Lord's Day, baptism and the Lord's Supper, and the fundamental necessity of living daily, with God's help, in harmony with the teachings of Jesus Christ.

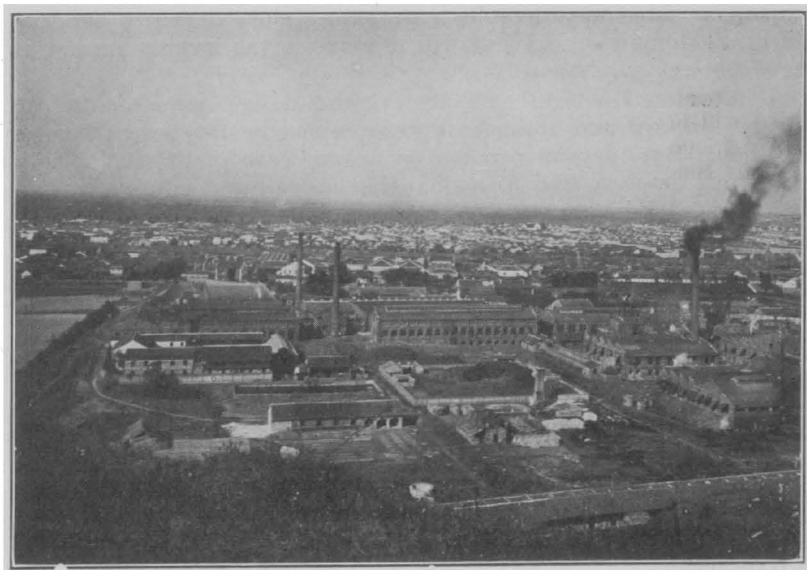
"Members shall be publicly received into the fellowship of the church upon the following confession of faith in Jesus Christ: 'I believe that Jesus is the Christ, the Son of God and I accept Him as my Saviour and Guide.'"



THE OLD TIME METHOD OF LOG SAWING IN CHINA



THE NEW TYPE OF ROAD IN CHINA—BUILT BY LABOR EMPLOYED IN FAMINE RELIEF



NEW INDUSTRIAL CHINA—FAMOUS IRON WORKS AT HANYANG

Half a Century of Changes in China*

BY REV. ARTHUR H. SMITH, D.D., TUNG HSIEN, CHIHLI, CHINA

A Missionary of the American Board for over fifty years in China

Author of "Chinese Characteristics," "China in Convulsion," etc.

LET us suppose a traveller returned to China after an absence of fifty years. He comes up the broad Yang-tze into the Huangpu, and at once perceives that he is in a new world. The river is lined on each side with great buildings, "go-downs," factories, huge mills with towering smoke-stacks, frequent wharves, private and public, and outstanding colleges with numerous buildings, countless bungalows, and at last the imposing consulates of the foreign settlements, the great modern structures of the Hongkong Bank, the *Daily News*, and the many storied hotels filling in the foreground. The city, now one of the greatest in Asia, has a population of more than a million and a half, with crowded districts adjoining. In spite of civil war and trampling armies, trade, which the Chinese consider to be the Divinity of the Occident, has increased

*An adequate survey of the changes which have been witnessed in China during the past fifty years, accompanied by the necessary explanations, would require the entire space of the largest issue of the *Review* ever made. In the few pages at our disposal it is possible to mention only a few of the more salient innovations, without venturing into the political area. All these changes are intimately related to the progress of missions in China, a theme upon which it is impossible to enter in this connection.—A. H. S.

by leaps and bounds, annually aggregating more than five hundred million customs taels. What will it be when the largest market in the world is *really opened*?

"Above is Heaven, below are Su, and Hang," says the ancient adage. Suchow and Hangchow were ruined by the fierce Taiping rebellion. But they have taken on a new lease of life in the new era. Each is connected with Shanghai by railway with convenient trains, and each is studded with new buildings and tingling with new life. In the old time it was the work of a day and a night (more or less) to reach either of them by boat, dependent on winds, tides, and the caprices of the boatmen. Now these cities are close at hand. The mails, local and foreign, which used to be tossed on the deck of any steamer that happened to be leaving, are now handled in the great central post office, the new buildings of which have mosaic floors, marble and teak counters for parcels; they are more than 500 feet in length, and the whole is capped by a clock-tower 200 feet high.

Let us look at the interior of China. One goes to the agency, Cook, or to the American Express Co., to buy tickets with sleeping-car reservations. The luggage is checked through to Peking, with no interference from customs officials after leaving Shanghai. At Nanking (193 miles away), instead of the ancient scow that took half a day for crossing the broad Yang-tze, there is a commodious steam ferry-boat, with spacious landing places on each side. There stands the Blue Express (American cars decorated in blue and gold), a long train going through to the Ch'ien Men station, Peking, without change, in about thirty hours from Nanking. At every station of the four provinces traversed uniformed railway police are lined up in military order. At the more important towns one may see great piles of freight awaiting shipment (often not to be achieved however without bribing the station-master); much of it is bulky stuff which formerly could not be transported to a distance.

On the morning of the second day we reach Tsinanfu, capital of the "sacred province" of Shantung in which Confucius and Mencius were born, lived, died, and were buried. Their tombs are places of pilgrimage for more than two thousand years, and that of Confucius having a branch line to accommodate tourists! Tsinanfu was once very hostile to foreigners, a former governor of Honan leading in antagonism. It is now revolutionized. Where were once only ancient graves, now stands a provincial university; not far away is the Shantung Christian University, and the Tsinanfu "Institute," with its three acres and numerous buildings crowded with exhibits to teach hygiene, and something about almost everything. It is the most wonderful museum in China—perhaps in all Asia. A few miles beyond the city the trains cross the Yellow River on a bridge which, when it was built twenty years ago, was the wonder of the

age. It absolutely defied the ancient Chinese Wind-water (Feng-shui, or geomancy) and stirred the Earth dragon by digging deep into his bones, but he never stirred again! The Institute has a model of this bridge made by the Germans who built the road, which is gazed at by every one of the half a million people who yearly visit it.

Peking, the capital of China, once so inaccessible is now three hours from Tientsin. It formerly took two days or more by cart, and perhaps a week by boat, and owing to the closing of the gates at dusk in the language of Uncle Remus: "Ef youse aint monstrous keerful yer aint got dar den." Peking is now an important railway center, distant by the Hankow line 755 miles from that central city of China. Another road, built entirely by a Chinese foreign educated engineer runs to Kalgan and now some 200 miles beyond, touching the Yellow River. It is a great and growing center for trade with Mongolia and Siberia; a new line is about to be built to Urga on the Russian border. Modern Peking has all its main thoroughfares macadamized, as well as some of its alleys. A round-the-city rail line connects the Chien Men (the great south gate) with the Hsichih Men, the outlet to the far-away provinces of the remote west. This road will eventually make connections with an across-China line from the Yellow Sea, through Kaifengfu, to Singanfu (an ancient capital of China) to Lanchowfu, the capital of Kansu, into Central Asia, one of the greatest trade routes of the future.

A system of tramways is soon to be opened in Peking, despite the ineffectual protests of multitudes of people. It will more or less put out of business many of the fifteen thousand ricksha men, and be an added danger to life and limb. At present the all-pervading motor-cars register in Peking more than 1,200. Broad highways have been built for their use, to T'ungchou, 13 miles, now continued on to Tientsin, to various points in the "Hills" west of Peking, to the Ching Hua ("Indemnity") College, to some hot springs, and other places. The new style famine relief does not give doles of money, but pays famine sufferers for constructive work on good roads. Some of them are washed away by the heavy summer rains, but others—especially in hilly regions—are more durable. The progressive governor of Shansi allows none but broad-tired carts to travel on these roads, which are already important arteries of trade. China is more and more penetrated by the English bicycle and the American motor car, the latter even in rocky Mongolia where it runs races with the wild ass and beats it, and leaves horses and camels leagues behind.

Peking has many ducal or semi-imperial palaces, some of them belonging to the "Iron-cap princes" of the Manchu Dynasty. One of these near the British Legation (Su Wang fu) was crowded by Christian refugees during the siege of 1900. Another (Yü Wang fu) was occupied by Americans after the siege, until permanent

quarters could be found. This commodious enclosure was bought by the Rockefeller Foundation to be remade as the site of the Union Medical College and Hospital which was opened in 1921.

The medical and hospital buildings, which are fire-proof, embody characteristic features of Chinese architecture. "The roofs are covered with glazed green tiles made in one of the factories which once supplied tiles for the imperial palaces. Eaves and porticos are embellished with conventional Chinese decorations in red, blue, green, and gold, painted by native artizans."

The Board of Trustees is chosen by the Foundation, and by six cooperating missionary societies. The land, buildings, and equip-

ment of the medical college were stated in the Report for 1922 as having cost \$8,513,882 (gold). The annual expenditures according to the present policy are limited to about \$700,000 gold, or about \$1,200,000 silver. This immense establishment has probably the largest medical staff and the most complete equipment of every kind to be found in Asia. It stresses pre-medical education as indispensable in present conditions, and extends liberal aid to mission hospitals in widely separated parts of the country.



MODERN IDEAS OF SERVICE
Graduate Men Nurses; Judson Smith Hospital,
Shansi

China has now a considerable number of Western educated physicians and surgeons, some of them of international reputation. Among these is Dr. Wu Lien-tê, educated at Cambridge, the holder of many honors and the president of the Chinese National Medical Association. He is one of the highest authorities on the deadly bubonic plague, and likewise on the 100% fatal pneumonic plague, which in 1910-11 cost 60,000 lives. In 1921, the most recent outbreak of the epidemic, thanks to proper organization under Dr. Wu and other Chinese physicians, ably supported by foreign experts, the infected area was limited, and only 9,000 lives were lost. In each case every Chinese physician who treated the disease in the old way, without the precaution of wearing masks, etc., died of it. It was this imminent peril in the time of the late Manchu dynasty which compelled the recognition by the Government of Western preventive measures. Dissection of the cadaver, long refused, has at last been legalized, a most essential forward step in medical education. The China Medical Society (of foreign physicians) cooperates cordially with the Chinese National Medical



OLD STYLE RELIGIOUS LEADER IN CHINA—A BUDDHIST PRIEST AND HELPER

Association, and at times meet in the same city with occasional joint sessions.

With the new medicine comes modern nursing, which it was formerly supposed could never be naturalized in China, on account of the general prejudice against this form of service. But the reverse has proved true. There are schools for nurses in many parts of China with high standards, a curriculum carefully standardized, severe examinations, and a considerable and growing output of graduates, considerably less than the growing demand. In all departments of medicine the old ways will go on for a long time to come, but sanitation, science, and prophylaxis will eventually carry the day.

"The wave may be defeated, but the tide is sure to win."

China has adopted the Western calendar, and also the reckoning by weeks, but except officially and in the fringes along the coast etc., the old and more convenient lunar month will hold on (as in Japan) for centuries to come.

The Chinese queue, a badge of subservience to the Manchus who



OLD STYLE MISSION STATION CLASS FOR MARRIED WOMEN—30 TO 60 YEARS OLD

no longer govern China, is yet dear to large parts of rural China, though forbidden by the rulers of today. The same is true of the footbinding of girls, officially banned in girls' schools and by some energetic governors, but still the practice of a large part of China.

Despite the treaties of more than twenty years ago explicitly promising "reform," the currency of China has steadily deteriorated. There are a dozen different kinds of "dollars," no two of them except by accident of the same intrinsic value. The old brass cash has largely disappeared, bought up by Japanese and shipped out of China, the vacant place being taken by light-weight copper coins issued by a great number of private mints and for more than twenty years progressively debased.

Aviation long since appeared in China, but except as a new and untried weapon for militarists, chiefly as a toy. For example summer trips are made on stated days between Peking, Tientsin, and a sea-beach resort.

There is also a new education on which volumes have been written, but much has never been told. Compulsory education for both boys and girls has been accepted "in principle." As the Government is chronically out of funds it naturally cannot keep up its schools to any standard. Neither can it pay its armies, which are perhaps the largest, and generally speaking the most futile in the world. The salaries of its judges, foreign ministers, consuls, and government students abroad are not paid, nor are those of its administrative officers at home, nor even its police. Each of these classes steadily clamors for funds, often in vain, so that payments are frequently several months in arrears.



NEW STYLE MISSION STATION CLASS FOR MARRIED WOMEN—16 to 25 YEARS OLD

There is a new Chinese Language. New objects to describe mean new terms by the ten thousand. Many cities are renamed, many new official posts have been given unfamiliar titles. There is what the Chinese term a "Flood-tide of New Ideas," which are incessantly talked about, but are not popularly understood.

Public oratory, heretofore unknown and taboo in China, has come with a rush, and is practiced by both young men and women.

New customs in betrothals, in weddings, and in all social intercourse, are matched by new costumes, especially for young girls, who in the golden days of the past never appeared in public unattended. Now a young woman can go from Peking to Shanghai alone, everywhere treated with due respect, and no comments made.

There is a new Chinese Literature in which the new Language is embodied, hundreds of daily papers, weeklies, magazines, reviews, quarterlies, and books, in immense profusion. Every "vogue" has its organ, and many perish with the celerity of Jonah's gourd.

The greatest and most far-reaching change in China, however, is the (in part actual and in part potential) liberation and enfranchisement of the Chinese Woman, the greatest intellectual, moral, and sociological revolution in the history of mankind, the remoter consequences of which it is impossible to predict.

Any one whose knowledge of China is such as to make his criticism of value, will pronounce an article like this to be inadequate, unbalanced, disproportioned, misleading and generally absurd. Of this no one can be more aware than the writer. It is a rash attempt to take a snap-shot of the swiftly moving people of China, on a surface so limited as the cover of a lady's wrist-watch.

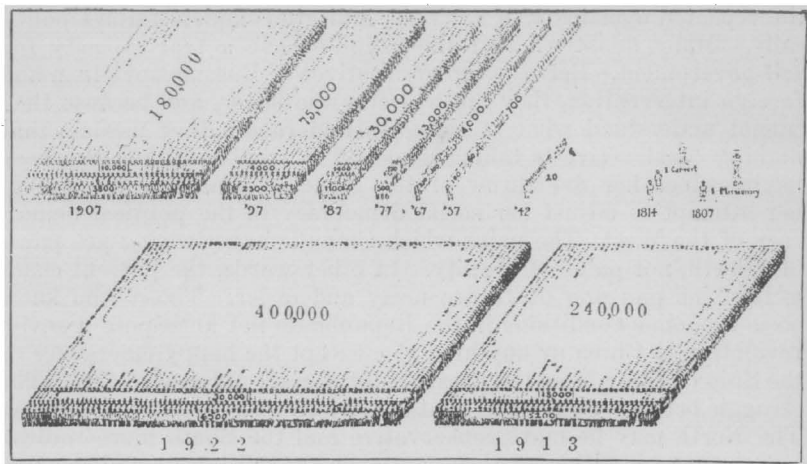


CONFUCIAN TEMPLE WHICH HAS BEEN TURNED INTO MODERN CHINESE SCHOOL



EVANGELISTIC SERVICE IN A HEATHEN TEMPLE, SOUTH CHINA

SIGNS OF RELIGIOUS CHANGES IN CHINA



NUMERICAL GROWTH OF THE EVANGELICAL CHRISTIAN CHURCH IN CHINA

China and the Chinese Church

BY MILTON STAUFFER, NEW YORK CITY

Missionary in China 1916 to 1922; Editor of "The Christian Occupation of China";
Educational Secretary of the Student Volunteer Movement.

WHETHER one seeks to understand the Christian movement in China must study it against a rapidly shifting background. Time was when conditions Chinese were more or less static, but not now. This rapidly shifting background accounts largely for our ignorance of present-day China. We cannot keep pace with a nation and race of China's dimensions, condensing into one or two generations the intellectual, scientific, industrial and political progress for which the Western world has taken several centuries. A Chinese student when asked recently to speak on the present situation in his country replied, "How can I say? I have been out of it three months." If this is the attitude of Chinese themselves, we need not doubt that something stupendous is happening across the Pacific. One marvels, however, at the relatively small degree of confusion attending such baffling changes in a "civilization as crowded with traditions and superstitions as with human beings."

PROGRESS IN SPITE OF CHAOS

To most Western observers the lack of a strong central government, the continued separation of North and South, the presence of military tuchuns in every province, each with his own standing army, supported by revenue illegally withheld from the central government, the almost universal lawlessness, brigandage and official corruption, the financial embarrassment of the Peking government and

the repeated overthrow of cabinets, indicate complete failure politically. Many doubt whether the Chinese have a real capacity for self-government. Between the alternatives of Russian sovietism and foreign intervention, they much prefer the latter, and because they cannot understand what is going on underneath they assume that nothing constructive is taking place. The troubles China has been having since her overthrow of the Manchu monarchy are due to her attempt to adjust her social democracy to the political democracy of the West. The pains which China is experiencing are pains of growth, not pains of senility. In other words, the present chaos is the *sine qua non* of future unity and order. Those who know socio-economic conditions in the Republic do not anticipate a soviet revolution in China or anything else except the happy emergence of the Ship of State from the present storm in the fullness of time. The struggle between North and South is strictly speaking not territorial. The North may be more conservative and the South more radical, but no party in either of them, not even the militarists and the constitutionists, has ever attempted to separate one from the other or divide the country as a whole. On fundamental questions such as economic and industrial developments they are one. They merely differ in their methods of attaining the same end.

In politics, as in everything else, one can distinguish two generations: the older men who have fought their way with great difficulty and almost in solitude out of the traditional conservatism and prejudices of the past, and the younger men who have found Western education waiting for them and have had no internal revolution to experience in their own minds. Having had less of a struggle and having fewer entanglements of the past with no social inhibitions, they naturally possess more energy and self-confidence. They easily adapt themselves to Western ideas and are not handicapped by traditional reverence for the past.

As Professor McElroy of Princeton University has so well pointed out, "We forget when we read of political conditions in China that in 1783, seven years after our Declaration of Independence, eight drunken soldiers drove our Congress out of Philadelphia while the people of that city, then numbering thirty-two thousand, looked on in silence or in open mockery. We forget that a French agent, after searching for the American Congress vainly, reported to his government, 'There is in America no general government, neither Congress nor president, nor head of any administrative department.' We forget that the finger of scorn was pointed at us and a disheartening cry was heard 'you cannot succeed.'"

"China proper" embraces eighteen provinces of most varied country approximately two thirds the size of the United States. The country divides itself naturally into three great sections, each with characteristic differences in people, physical features, and agri-

cultural products: the Yellow River Valley in the north, the home of the original Chinese Empire, the great Yangtze River Valley further south, one of the most populous and fertile river basins of the world supporting one half of China's four hundred millions, and the West River basin in the extreme south, abounding in mineral wealth and populated by a mixture of races, some of which give evidence of little affinity with the original Chinese stock.

CHINA AND GREATER CHINA

But "China proper" is not China. To these eighteen provinces we must add the three provinces of Manchuria in the northeast, Inner and Outer Mongolia to the north embracing almost a million and a half square miles in area and almost as large as the more populous eighteen provinces; Sinkiang and Kanpien in the extreme northwest, only recently constituted as provinces; and toward the west, Greater Tibet, that unsheltered, sparsely populated tableland of the world, consisting of Kokonor, Chwanpien and Tibet Proper. We must not think of China without including these great stretches of surrounding country encircling the better known provinces and extending from the extreme northeast to the extreme southwest, populated with strange races and bristling with difficult international problems. Especially in Manchuria and Inner Mongolia one finds great fertile areas resembling our own middle states in productive possibilities into which the Chinese have been migrating during recent years in ever larger numbers.

At present six sevenths of China's inhabitants live in one third of its total area. The first recorded count of population was made in the twenty-third century, B. C., and while counts have been taken ever since at irregular intervals, no exact scientific census has ever been attempted. It is safe to say that China's present population is around three hundred and fifty million. The areas most densely populated are the Maritime Provinces, sections of the Yangtze and Yellow River basins and the Chengtu Plain. In Kiangsu, the province in which Shanghai is located, the density of population reaches eight hundred and seventy-five per square mile. This area is perhaps the densest large geographical unit in the world.

RACES AND LANGUAGES

Mandarin is the chief language of China, being spoken with slight variations by more than three fourths of the people. South of Soochow and extending along the coast to the extreme southwest of China one encounters over a score of varying dialects, some extensively used, like the Wu dialects of Central-eastern China, or the Cantonese dialect in Southern China. Southwest China is the home of at least ten million so-called aboriginal tribes, some without a written language, and in physical appearance and customs resembling

more the tribes of Indo-China and Burma than the Chinese who lord it over them. In addition China numbers approximately five million Tibetans, three million Mongolians and ten million Mohammedans. The latter closely resemble the Chinese, are widely distributed over China, and with few exceptions speak Mandarin. As a race the Manchus are rapidly being absorbed into Chinese stock.

SOME ECONOMIC POSSIBILITIES

With a total territory larger than that of the United States and a population almost four times as great, what may we not expect from China in the way of economic developments during the next fifty years? The old primitive hand-driven methods are rapidly being replaced by factory methods of the West. In spite of little encouragement from the government and in the face of excessive taxation, modern factories, backed by Chinese capital and under Chinese management, have been springing up like mushrooms over night both in port cities, and far back in the interior. There are few foreign type articles of domestic use that are not now being manufactured in China by factories operating on modern lines, the majority without foreign assistance. We are told that there are markets potentially comparable to France and Canada tucked away in the vast depths of China awaiting the awakening voice of the locomotive. There are resources which the whole world needs still hidden in inaccessible valleys and hills.

China's greatest resource is her people, industrious, with mental and physical potentialities equal to any on earth, with a rich culture which has filtered down for years through the entire mass, gifted with mechanical instinct and with physical stamina, the marvel of the scientific world. South America is a great undeveloped country commercially, yet the entire man-power of South America is less than one seventh that of China.

When Shanghai became a treaty port in 1842 it was not a city of much importance; land which now has an assessed value of over two hundred millions of dollars was then in mud flats and rice fields. Today Shanghai ranks sixth among the great ports of the world. At the beginning of the Great War only forty-eight American firms were doing business in China; today the number exceeds five hundred. In the production of cotton China ranks third, being out-ranked only by the United States and India. Twenty years ago there were two cotton mills in China; in 1922 there were eighty-three; some with Chinese capital, and Chinese management, and Chinese labor working on domestically produced raw material and disposing of products in Chinese markets are now paying upwards of fifty per cent per annum. Dr. Wu Ting-fang once said, "If one could succeed in adding one inch to the shirt tail of every Chinese he would keep the cotton mills of the world busy for years in supplying this in-

creased demand." The phenomenal sale of Palm Olive soap, stockings, shoes, underwear, and evaporated milk, just to mention a few "new sellers," is indicative of future trade possibilities. Although the foreign trade of China today amounts to only a billion dollars a year it is estimated by the American Bureau of Commerce that when China's per capita foreign trade is equivalent to that of Australia the total will exceed sixty-five billions.

FACTORY CONDITIONS AND LAWS

Some understanding of conditions within many of the factories will be gained from Miss Margaret Burton's report after her last visit in the winter of 1921-22: "With no industrial legislation whatever, every factory in China is a law unto itself. It decides for itself what wages it will pay, what hours of work it will demand, with what conditions it will surround its juvenile as well as adult workers, what rest day it will offer them, what protection from machinery it will provide and at what age it will employ them."

"My first visit to a cotton mill," writes Agatha Harrison in her review of the industrial work of the Y. W. C. A. 1921-24, "is burnt in on my memory. A large place, working two shifts of twelve hours, seven days a week, equipped with modern English machinery, with none of the modern ameliorating conditions. Primitive sanitary arrangements—an open space in the middle of the yard—was the only convenience as far as I could see. The workroom was crowded with people ranging from a few months to seventy years of age. Some of the women at the machines had bound feet that only measured about five inches. And everywhere children. In odd corners babies lay in baskets or on boxes asleep, or women sat feeding them, and you could scarcely walk for the tiny tots that swarmed the rooms. Some were working hard, others seemed to be running round—such attractive little people with deft hands who rightly should be playing. Instead they spend twelve hours daily, seven days a week in the mills. The dust was appalling."

Is it any wonder that labor has begun to organize all over the country? During six months of last year over sixty local labor unions were formed in a single city of the Yangtze Valley. One association in Shanghai, called the "Union for the Improvement of Chinese Labor," included carpenters, masons, mechanics, and others who desired to unite for purposes of mutual benefit and protection. Recently the Ministry of Commerce and Agriculture has issued a proclamation, quite progressive in character, covering hours of work, age of employees, accident prevention and compensation, etc. No one doubts the interest of the Chinese people in labor legislation much less the urgent need for it. One question, however, how effectively any laws that may be passed can be enforced, due chiefly to an ineffective central government, the opposition of "intrenched inter-

ests" and the natural working out of the law of supply and demand in a country where the struggle for mere existence is so real and universal.

GROWING INTEREST IN SCIENTIFIC FARMING

Alongside this tremendous industrial expansion one witnesses revived interest in agriculture. Approximately eighty per cent of China's millions still gain their living directly from cultivation of the soil. Improved methods of agriculture, irrigation, forestation, and of coping with plant and animal diseases are eagerly sought after even in the remotest districts. The restoration of order, improved transportation facilities and a new system of rural credits would admirably supplement this desire for scientific methods and the purchase of modern farm implements on the part of agriculturists and would do much to raise the whole economic structure of Chinese society.

WIDENING INTELLECTUAL AWAKENING

Concomitantly with industrial expansion one witnesses the gradual disintegration of the old economic and social order and an ever widening intellectual ferment in the form of a baffling and universal rising tide of new thought. Ancient moulds of thought and custom are breaking up. A vast expansion of knowledge has come and the younger Chinese are now looking forward to the discovery of a new civilization, the product of the most thorough scientific analysis and synthesis of whatever is best in the civilizations of both East and West. Everything once revered and gained by centuries of costly experience is being almost irreverently re-examined and evaluated. "The idols of the temple and of the mind, shaken and undermined by the new tide, are tottering to their fall." Superstitions are vanishing under the powerful light of science. Old customs are being smashed. Nor is this process of scientific inquiry likely to stop until every doctrine, convention and institution of East and West has been duly appraised. The religions of China along with Christianity are being subjected to an ordeal of fire.

This frenzy of interrogation and discovery for one's self of what is pure grain in the civilizations of the East as well as of the West had its origin five years ago among Chinese university students. Years of close observation of Western civilization and of so-called Christianity, coupled with the revelations of the Great War, have convinced the younger Chinese that if their country is ever to take its place of leadership in the world it must be as the possessor of a new civilization. The whole movement is nothing less than a critical examination of the cultural inheritance and institutions of the past, and the re-evaluation and reconstruction from the same of a new philosophy and order of society. This widespread Renaissance Movement is enlisting an increasingly large constituency of the in-

tellectual classes all over the nation and cannot be understood apart from the strong national and racial consciousness of the Chinese.

One important product of this rising intellectual tide is the revolution effected in the written language of China. The substitution of the vernacular for the old classical style of writing may in itself prove to be more significant for the future of the world than the Great War. Writing which was formerly regarded as "vulgar in taste and usage," "inferior in quality and honor," now has become one of the chief cornerstones of China's new civilization. Whereas five years ago most of the newspapers and books of China were printed in the old classical style, today practically every newspaper prints its news in the vernacular. No one can estimate the tremendous effect of this revolution on education and the rapid creation of intelligent public opinion.

GROWTH OF THE CHRISTIAN CHURCH

"May he be the first fruits of a great harvest." This prayer of Robert Morrison entered in his diary in 1814 on the occasion of the first baptism of a Chinese convert to the Protestant faith is being abundantly answered today. After the first fifty years of Protestant missionary effort in China the visible harvest numbered less than five hundred communicants. From that small company of believers residing chiefly in a few port cities, the numerical strength of the Chinese Church grew with amazing rapidity during the second half century of missionary effort until in 1907—the centenary of Morrison's arrival, the number of church communicants exceeded one hundred and seventy-five thousand. Today it exceeds three hundred and seventy-five thousand. The churches of China have approximately doubled their number of communicants during the last twelve years. This numerical growth has been paralleled by equally rapid growth in the economic and intellectual well-being of the Christian constituency. We have had, in other words, increase in quality as well as in quantity. Since the close of the Great War the annual net gain of the churches has approximated thirty thousand and in the judgment of not a few this ingathering represents only a small part of the harvest which stands ready for the reapers. The annual increase in the Protestant churches of the United States during recent years hardly equals one per cent, whereas in China the annual increase has averaged six per cent. The supreme challenge now before the Chinese Church is to increase the momentum of evangelism. In a few sections of the country, as in Fukien among the fisher folk, in Southwest China among the tribes and in Southeast Honan among the general populace we witness characteristics of mass movements towards Christianity which are indications of what might sweep over the whole country.

As late as 1860 missionaries resided in only fourteen cities of

China. The great expansion into the interior did not begin until 1880, reaching its highest mark in the decades just preceding and following the Boxer Uprising. Since 1900 over three hundred and fifty new residential centers have been added to those previously opened. During the last two years a score or more of cities located in relatively large unoccupied areas have been opened for the first time as missionary residential centers. The China Inland Mission and the Christian and Missionary Alliance lead among missionary societies in these pioneer efforts. Today Protestant missionaries reside in more than seven hundred cities and villages throughout China. In number they exceed six thousand and five hundred, although approximately no more than four thousand of them are active full-time workers at any given time. Allowance must always be made for those on furlough and in language schools as well as for married women, many of whom are able to devote only part time to missionary activities.

MISSIONARY SOCIETIES AND MISSIONARY DESTITUTION

Of these six thousand and five hundred and more missionaries, approximately half are Americans. They represent more than one hundred and thirty separate sending societies. This latter fact accounts for the great variety in the personnel of the missionary force, in denominational and theological emphasis, interpretation of Christian truth, methods of missionary work and attitude toward life generally. The fact that more than one hundred and thirty societies have definitely delimited the areas of their evangelistic responsibility where their respective church and missionaries exercise priority rights in ecclesiastical affairs, undoubtedly has hastened the evangelization of China. On the other hand it has exaggerated denominational differences. It has projected into China and made even more complicated than here the many problems of church unity. It has encouraged individualism in many missions, and today when Christian Chinese move from one section of China to another, frequently leads to serious embarrassment on such matters as baptism and communion.

In large cities like Canton where missionary work is of long standing and where its institutional features are strongly emphasized, the number of missionaries is found to be surprisingly high. Twenty-six per cent of the entire missionary body in China reside in eight cities. On the other hand let us not forget how much of the finest and most significant, not to mention most difficult missionary work, frequently goes on in hundreds of smaller residential centers whence many of the finest students and church leaders of the future will come. The majority of the seven hundred residential centers in China still number less than five missionaries. In these widely scattered mission compounds missionaries are experiencing the real

decreasing, the present annual average cannot be much under three hundred.

THE EMPHASIS ON EVANGELISM

Occasionally one hears the remark that evangelism is no longer primary in the objective of missionaries. Reference is made to the large proportion of educational and medical missionaries, to the increasing demand for specialization in the preparation of missionaries, to the tendency on the part of many missionaries to give themselves to institutional and administrative work and leave street and chapel preaching and personal evangelistic work to Chinese co-workers.

From all this, some would seem to imply that the machinery of missions is drawing missionaries aside from the central aim of missions, and that the varied "means" of evangelization threaten to become more important than the end itself, namely, winning Chinese to personal allegiance to Christ. The Christian Church in China no less than the missionaries is duly apprehensive of this danger. Over fifty per cent of the missionaries still devote the major part of their time to direct evangelistic work. Those in hospitals and schools, while exerting every effort to raise the standard of their professional work, are nevertheless in China for one supreme purpose which is to win the Chinese to Christ.

The work of agricultural missionaries has had a profound influence in arresting the attention of people in rural districts to a knowledge of the "Jesus doctrine." The widespread interest and courageous stand of the Christian Church in the matter of industrial reform during recent years has won a high respect for the little company of Jesus' followers from non-Christians generally. Some of the most effective evangelistic work today is being done by educational missionaries who have never preached a sermon or taken a theological course but who in personal interviews and by the strength and beauty of their own Christian characters are introducing men to Jesus and personifying Him in their lives. "There goes 'all the same Jesus,' " said a non-Christian Chinese of a certain educational missionary recently. China cannot have too many missionaries of this quality, the strange thing is that this type of missionary has never seemed like a foreigner to Chinese.

Of the students of collegiate grade now enrolled in Christian educational institutions, approximately sixty-seven per cent are professing Christians. Three years ago the percentage of net increase of student church members from one hundred thirty-three Y. M. C. A. schools, widely distributed over China, was more than double the percentage of net increase reported within the churches themselves. It can hardly be said therefore that the schools are not equally successful as evangelizing agencies with the church.

THE NEED FOR NATIVE CHRISTIAN LEADERS

No greater problem is before the Chinese Church today than that of securing, training, and maintaining an adequate and efficient Christian leadership. While it is true that in some parts of China, particularly in the older mission fields along the coast or in the lower Yangtze Valley, small groups of consecrated and able Chinese Christians have risen above their equally consecrated but less highly endowed brothers, the great rank and file of the church leadership today is not only woefully inadequate in number, but pathetically inadequate in intellectual training. The New Thought Movement, to which reference has already been made, is rapidly affecting every class of society. To paraphrase from the Report of Commission III to the Shanghai Conference, this New Thought Movement will condition profoundly the whole task of presenting Christianity especially to the more educated and younger Chinese. If the ordained representatives of the Church from now on fail to receive the best training possible one wonders how they will be able to command the respect of the intellectual leaders. When science and philosophy are so widely taught and when conditions are changing so rapidly the leaders of the Christian Church cannot afford to be less thoroughly equipped educationally than those whom they serve.

Of the total number of employed Chinese religious workers only one in every twenty-five is ordained, and 78% of these ordained workers reside in the Maritime Provinces where incidentally one finds over 70% of China's communicant church membership. The total number of employed evangelists and Bible women hardly exceeds ten thousand for all China. It is estimated that more than this number enter some form of Christian life service in the United States each year. In all West China, comprising four huge provinces with a combined population exceeding eighty million, the churches and missions report less than eighty ordained pastors. If we take the seven provinces of Central and West China we find an average in each province of less than a score of native workers regularly empowered to baptize and administer the Sacraments. One may ask why so few, and the answer is quickly given. Pastors are not easily or quickly ordained on the mission field. In at least ninety per cent of the area of these four provinces missionary work is still more or less in its pioneer stages. The majority of the Christian communicants are still first generation Christians. In areas where Christians of the third or fourth generation predominate conditions and prospects are quite different. Self-support is relatively well advanced. Christian schools and hospitals are within easy reach of the Christian constituency. The children receive a certain amount of Christian instruction and culture from earliest years. Able indigenous leadership is visibly, not merely potentially, present.

It is one thing to look at China from a classroom in Peking or from the fourth floor of a Y. M. C. A. building in Shanghai and it is quite a different thing to look at China from the banks of the Kan in Central Kiangsi or from the populous plains of Honan where, after a quarter of century of missions there are scarcely thirteen thousand Christians among thirty-two million people, or from the green hills of Kansu, forty days distant from Shanghai, where among ten million people there are still only two Christian hospitals, one of which is built of strong mats, and only one Christian middle school only recently organized with a handful of students.

CHRISTIAN EDUCATION FOR FUTURE CHURCH MEMBERS

The education of the Christian constituency, approximating a million in number, is intimately related to this question of better church leadership. Over two hundred thousand children are attending Christian primary schools in China today, while approximately sixteen thousand are receiving education in more than two hundred and fifty Christian middle or high schools. Not all missions, unfortunately, place equal emphasis on the education of their Christian constituency, with the result that many existing Christian schools are of inferior quality, and large areas with considerable scattering of communicants are still without adequate or even any Christian educational facilities. The extremes of Christian occupation in an educational way will be seen in the following contrast: more Christian middle schools are located in the two coast provinces of Shantung and Kiangsu than in all twelve interior provinces. The proportion of girls to boys in mission schools is approximately three to seven. This is considerably better than in government institutions.

Until a few years ago Christian colleges had the field of higher education largely to themselves. Today government and private colleges and universities are being established in all parts of the country. The enrollment of students in these institutions is ten times greater than in the sixteen Christian colleges and universities. Were one to hear that approximately twenty-five hundred young Chinese, of whom only eight per cent are girls, are doing full college work in Christian institutions in China, the figure in itself might not be very impressive and one might fail utterly to comprehend the tremendous contribution which these institutions are making through their graduates to the whole life of China and particularly to indigenous Christianity.

A statement commonly heard in China is that less than ten men in every hundred and less than one woman in every thousand are able to read and write. Against this background we have the statement that approximately 60% of the male communicants and 40% of the female communicants within Protestant churches are able to read their New Testaments in character, Romanized, or phonetics.

These figures are even more significant when we recall that 76% of the entire Protestant Church membership is found in small cities and rural communities. May it not be that this relatively high degree of literacy coupled with the unique educational facilities offered to the Christian constituency constitute adequate cause for that influential position in society which Chinese Christians are increasingly enjoying? Nothing is more promising for indigenous Christianity than the rapidity with which members of the Christian constituency are being educated. While China has about one in every seventy-five of her total population in school, the Christian constituency reports about one out of every three now in school.

SELF-SUPPORT IN THE CHINESE CHURCH

In most of the larger and older mission fields one may find a number of churches which have attained complete financial independence. They support their own minister, pay for all running expenses, conduct elementary schools and not infrequently contribute to home missionary enterprises in their immediate locality. In some younger evangelistic fields, notably where work among aborigines is now so successfully carried on, self-support has been a characteristic feature of the work from the beginning. Except for the salaries of its foreign secretaries and in part initial expenditures for buildings, the work of the Y. M. C. A. is wholly dependent upon local finances. A missionary of a large society recently stated that over sixty per cent of the total expenses for evangelistic work in his mission last year had been contributed by Chinese Christians. Approximately forty per cent of the Christian hospitals are now practically self-supporting except for the salaries of the foreign staff.

THREE SINGULAR DEVELOPMENTS

Three very singular developments are taking place within the Church of China. They may be suggested by the phrases, the development of indigenous Christianity, the interest of the Church in every department of social and national life, and the deepening and enriching of the spiritual life of Christians. Let us consider each of these briefly. From a study of the various Commission Reports submitted to the National Christian Conference in Shanghai, May, 1922, we find the following points mentioned as essential to a truly indigenous Church. The Church, "must, in organization, government and interpretation of the Christian message preserve the spiritual inheritance and express the peculiar genius of the Chinese people." "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." In order to be truly indigenous the Church must become fully self-supporting, self-governing and self-propagating. The present versions of the Bible are felt to be too foreign in char-

acter and a desire has been expressed that a new version "which is to be the product of reverent scholarship of the Chinese race" be eagerly sought after. The Chinese churches have as yet few hymns which express the religious experiences of their lives, few written prayers which adequately express their own yearnings and intensify the feeling of unity in their heart.

There is a growing interest among Chinese in every department of community life. Chinese Christian leaders want their churches to be more than places for occasional prayer, sermons and songs. "The church ought to be," and here we quote from the Report of Commission II to the National Christian Conference in 1922, "the busiest place in the whole village. It should minister, through its whole membership, to the spiritual, moral and physical needs of every section of its own community whether Christian or non-Christian."

Because of this conviction the institutional church has become exceedingly popular in many of the larger Chinese cities. One Chinese, after attending such a church, confessed that no longer did the Christian religion seem foreign to him. In addition to the regular religious services, such community activities as kindergartens, free schools, special classes in English and commercial subjects, cinema and stereopticon exhibitions, reading room and libraries, playground activities, medical clinics, health campaigns and social welfare programs constitute the more common forms of community service. Other evidences of this pronounced interest on the part of the Chinese Church in community life and frequently of its courageous stand on social and industrial questions appear in the minimum standards for labor as unanimously adopted by the National Christian Conference, 1922, in the magnificent work of the committees, national and local, on "Church and Industry," "The Christian Home," "International Relations," "Opium Menace," etc.

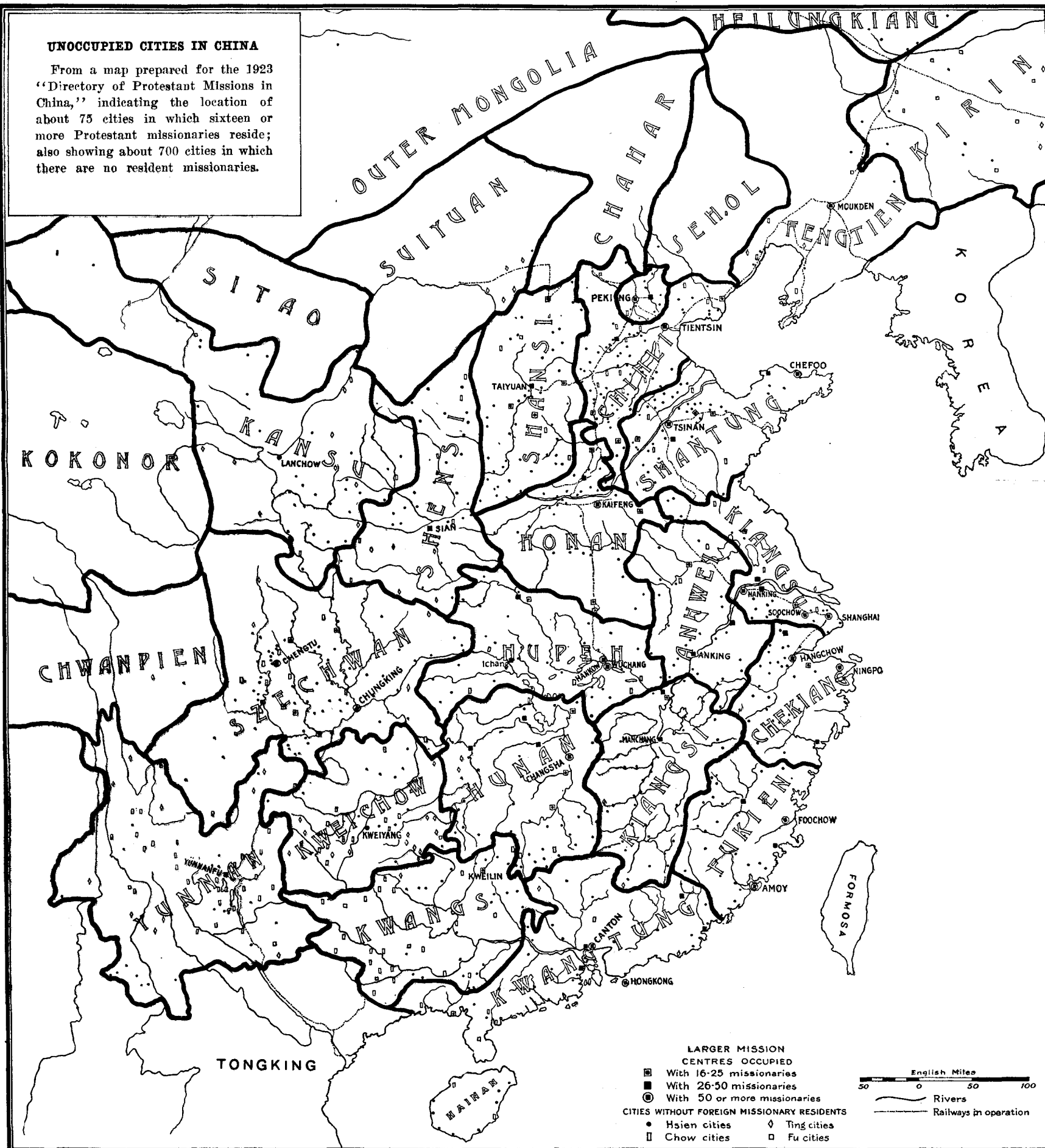
Throughout China during the last two years missionaries and Chinese Christian leaders have been meeting in retreats the objects of which have been the deepening of the religious life of individual Christians, "consecutive thinking on the deeper issues of our common task in China," inspiration and fellowship.

UNOCCUPIED FIELDS

Almost one fourth of China Proper including Manchuria still remains unclaimed by any Protestant missionary or Chinese home missionary society. In addition, an area exceeding in extent the whole of China Proper and embracing almost all of Inner Mongolia, Outer Mongolia, Sinkiang, Kokonor, Chwanpien and Tibet remains unclaimed and practically unentered. To these great stretches of unclaimed territory we must add cities of Indo-China, Formosa, the East Indies and other places where Chinese estimated at over 8,-

UNOCCUPIED CITIES IN CHINA

From a map prepared for the 1923 "Directory of Protestant Missions in China," indicating the location of about 75 cities in which sixteen or more Protestant missionaries reside; also showing about 700 cities in which there are no resident missionaries.



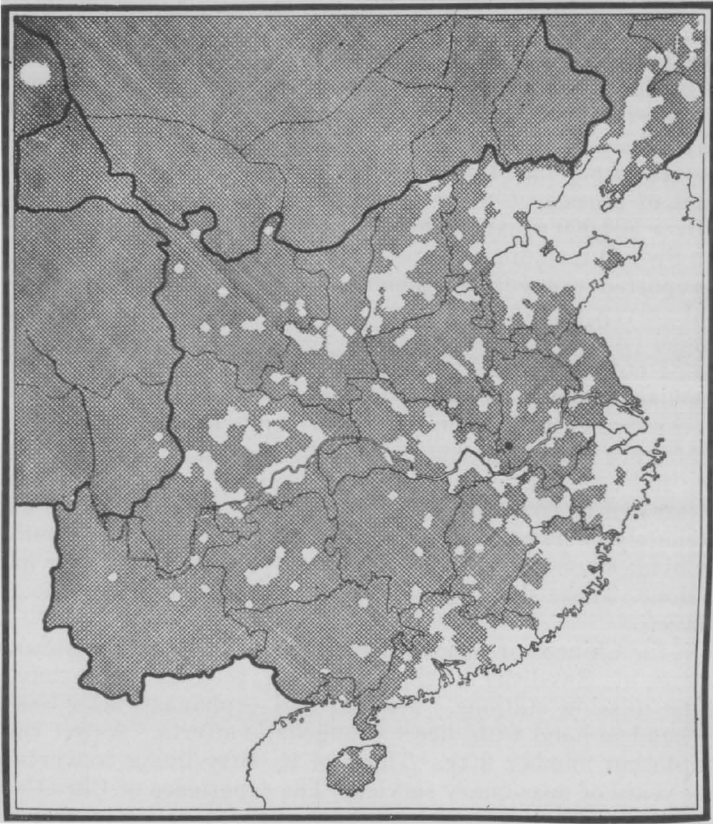
000,000 in total number reside, and where as yet comparatively little work is done among these relatively influential countrymen.

Within China Proper, including Manchuria, the provinces of Heilungkiang, Yunnan, Kansu, Kwangsi, and Kweichow report the greatest extent of territory still outside the accepted responsibility of any missionary society. Generally speaking, most of these areas are sparsely populated, mountainous, or arid in character, and very difficult of access.

Over 800,000 square miles or approximately 46% of the area of China Proper, including Manchuria, still lies more than ten miles from any reported evangelistic center. Eighty-six per cent of Kansu, seventy-seven per cent of Manchuria, and seventy-five per cent of Kwangsi (if greater definiteness be needed to press the point home) are still outside the acknowledged responsibility of any Christian evangelizing agency. Two thirds of all the counties of China average less than five Christian communicants per ten thousand inhabitants. One fifth are without a single evangelistic center. The missionaries giving full time service to the evangelization of China's ten million Moslems can be counted on the fingers of one hand. There are approximately twelve million tribes-people in Western and Southwestern China, among whom and for whom practically nothing has yet been done. These simple people are open and waiting for the gospel message.

In the Chinese provinces of Sinkiang (Eastern Turkistan), over a score of Swedish missionaries have been at work since 1892 in four mission stations. Medical and orphanage activities have gone hand in hand with direct evangelistic efforts. As yet the converts do not number fifty. Think of it—fifty living converts after thirty years of missionary service. The experience of Christ's early disciples is not unknown to these patient Swedes: "Master, we have toiled all night and caught nothing." Yet these are not the kind of men to say, "Let us go home and let the Chinese Church do it." They emphasize and encourage native leadership. These missionaries maintain two Bible schools in different parts of their great field with four and two students respectively. They *are* the kind of men who look need straight in the face, and know that all the workers they can muster, be they native or foreign, will not be too many. These Swedish missionaries, believing that they might be able to state the needs of Central Asia through the recent Survey of China, passed a resolution in their Eastern Turkistan Conference, held at Kashgar, October 18-28, 1919, in which they called attention to the unentered areas of Chinese Turkistan, declaring that "here is so big a field, there is room for a number of other societies in addition to our own."

From Mongolia, one of the hardest and most neglected fields in the Far East, came this postal card appeal to the Survey Committee,

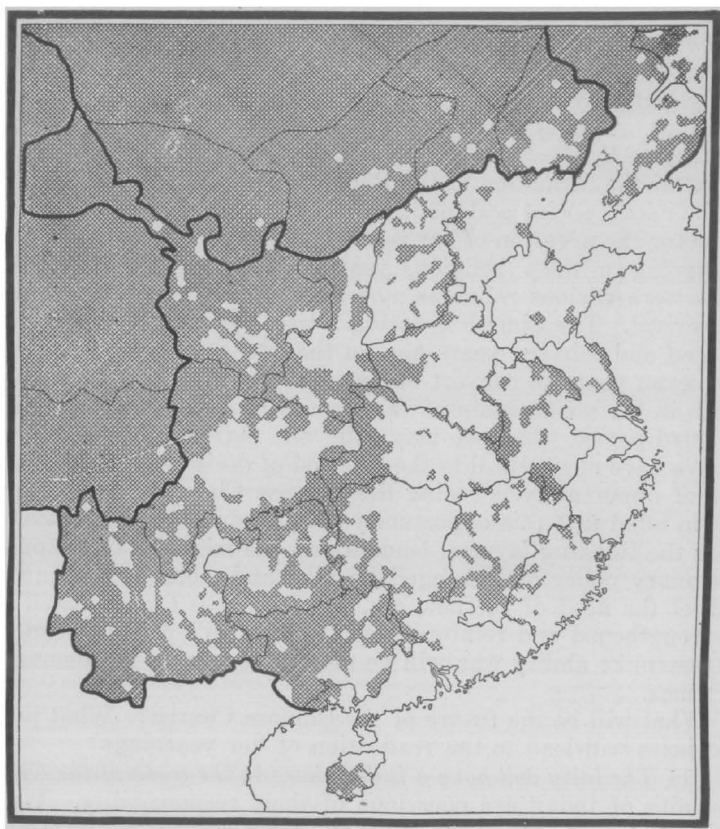


PROTESTANT MISSIONARY OCCUPATION OF CHINA IN 1900

White indicates territory within ten miles of a mission station

written by a continental missionary in a lonely station: "The Christian Churches and mission societies have left the whole of Mongolia to us. We cannot get even one missionary to relieve us for furlough. If you can do anything for Mongolia, please do it and do it at once."

From Kansu, that distant Moslem stronghold in Northwest China, a young English worker (now deceased) wrote as follows: "Every missionary is conscious of unoccupied areas. They extend from our very front doors, nay from our private rooms through innumerable districts and towns out into the desert silence of Sinkiang and Tibet. It is no sudden, spasmodic, individual business that will solve the problem; only a prayerful united effort, in which we all share heartily and to the full."



PROTESTANT MISSIONARY OCCUPATION OF CHINA IN 1920
White indicates territory within ten miles of a mission station

A Chinese View of the Chinese Church

BY REV. K. T. CHUNG, D.D., SHANGHAI
Resident Secretary of the National Christian Council of China

THE present is the fruit of the past and the future is the result of the seed sown in the present. Although it is rather venturesome to contemplate the future of the Chinese Church, we can at least feel the pulse of the trend of the present which is to determine her development tomorrow.

The present Church of China is not like the Church of the past. In 1925, we are to remember the 2,000 missionary and Chinese martyrs who glorified the name of Christ during the Boxer uprising

which closed the first period of the history of the Church in China—"the period of persecution."

After 1900, the Chinese were no longer antagonistic to Christianity, yet they were not friendly. They stood in the position of neutrality. This is the second period which we call "the period of indifference."

After the formation of the Republic, the nation suffered a crisis—economical, social and political. She felt the need of dynamic power for the program of her reconstruction. The whole nation was undergoing a deep religious yearning for truth, light and hope. There were various religious movements which were the results of this revival. The Church is facing a tremendous opportunity. One hundred and thirteen years ago, in the late Dr. Morrison's time, it took seven years to convert one man and now there is a yearly increase in the membership of the Church of at least 25,000. This is the third period which we may call "the period of welcome."

We have now passed to the "period of decision." What a great door of opportunity is facing the Chinese Church! Yet we are to bear in mind that this opportunity is not going to exist forever. It is for the thinking laymen, leaders and the missions to adapt their missionary policy and evangelistic plan and mobilize all the forces to meet the need of the new era. The Chinese Church itself must be strengthened and reinforced so that she will produce leaders of statesmanlike ability who will be able to cope with the demands of the times.

What will be the future of the Chinese Church? What present tendencies will lead to the realization of her yearnings?

(1) *The laity will have a fuller share in the work of the Church:* The laity of today are conscious of their responsibility. We find the laymen very eager to lead Bible classes and prayer-meetings, to exercise the rights of the pulpit and do personal evangelistic work. In some instances, where a church has no stationed minister, they are able to carry on the work. There is also a good deal of friendly dissatisfaction over the present type of minister. It is time for the Church to train, nurture and carefully guide its members, giving them enough opportunity to develop themselves so that the future of the Chinese Church need not be dependent upon the paid ministry, but, with the leadership of pastors, the whole congregation will be in aggressive evangelistic service.

(2) *The Church is going to take the place of the patriarchal family:* In China the old family system is rapidly disintegrating and the small family is being formed. The minister of the church, looking over the congregation from the pulpit, thinks of them not in terms of individual Christians but in terms of the home. The Church is going to be the home of God's children no matter from what part of China she or he comes; no matter in what type of

work she or he is engaged. Each child is to be baptized by the Church, instructed during childhood by the Church, confirmed by the Church, visited when sick by the Church, married by the Church and finally buried by the Church. The Church is to be the new ancestral temple (which is not founded by families of one surname but by families of different surnames) in which we, as brethren, join in common worship of our Heavenly Father.

(3) *The Church is trying daring experiments in the problems of daily living:* She has caught a vision of the Kingdom preached by the Man of Galilee when He began His ministry of world reconstruction. She has to give society guiding principles for its betterment. She will Christianize modern industry. In every line of modern movement such as good roads, good citizenship, people's education, vocational guidance, thrift week, public hygiene, anti-narcotic and famine relief, we find Christian men and women taking the lead in supporting and fostering them. The Church is not only to save China, she must be international in her outlook. She is to cooperate with Christian men and women of other lands in quickening the coming of the new social order.

(4) *The Chinese Church is to be a deeply mystical Church:* Owing to the craving of our own countrymen for the life and light, and owing to the bewildering controversy of "modernist" and "fundamentalist" in the West, the Church of China is coming back to Christ and to the Bible. In silence, in meditation, in prayer and in exchange of spiritual experience, the Church is coming to feel His loving presence and to see Christ. We thank God who sent the Western churches to build the bridge to help us across to meet Him. We are now kneeling before Him saying "My Lord and My God." In the coming generation, China will produce expounders of the Bible and her religious leaders will base their message upon their own spiritual experience.

(5) *The Church is to be the center of community life:* In the past, churches were more or less mission-centric; therefore, even in big cities, where there are from five to ten strong churches, each works out its own program without planning on a city-wide scale, and working quite apart from the community in which they live. The Church of China has no place in any city if she is not to be recognized as a Church of the people, by the people and for the people. We find the organization of City Church Federation, Union Evangelistic Committee; we find the provincial Church federation and the councils are expressing this new consciousness in the Church to be the center of the community life.

(6) *The Chinese Church will be developed in the country places rather than in the cities:* The building up of the huge plants, medical, educational, evangelistic, etc., in big cities is facing a great crisis. If the capitalized forces of the cities are not to be released for ag-

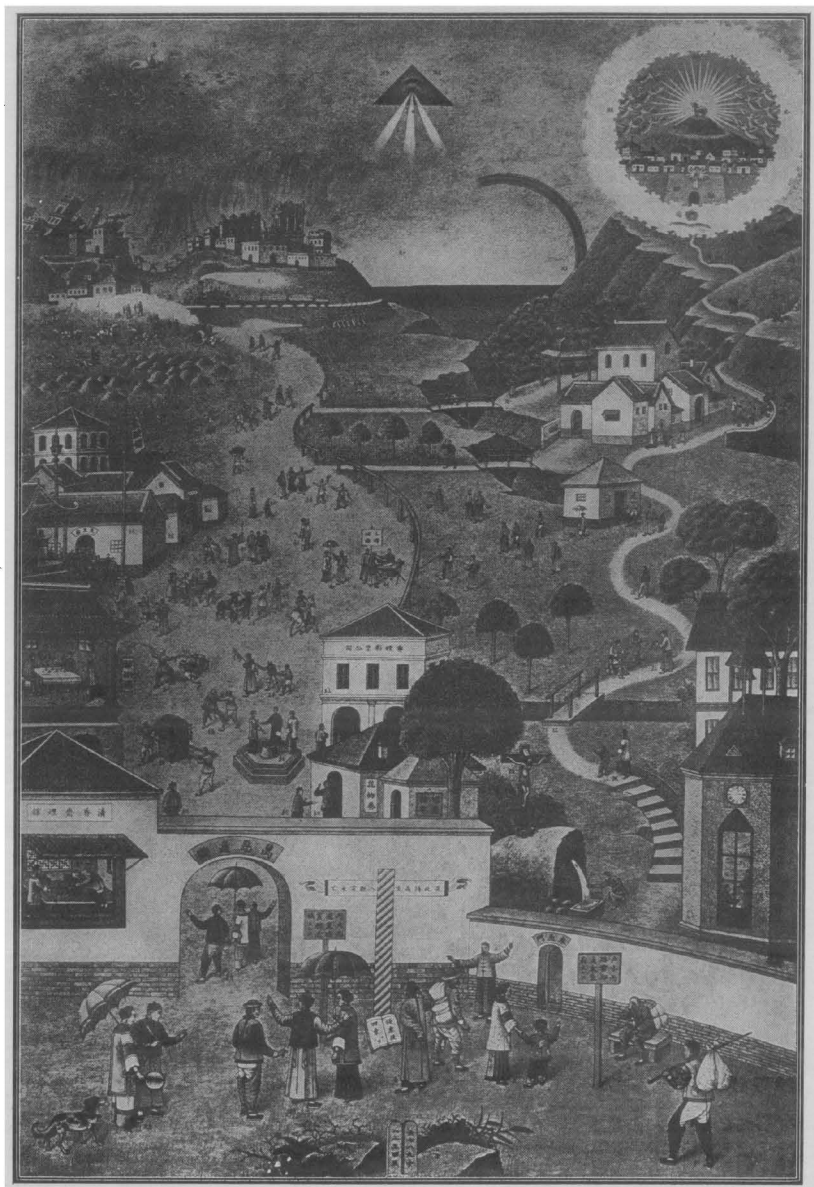
gressive work in the country, the Church will reach the stage of stagnant progress. There are 300,000,000 farmers, 1,000,000 hamlets and 100,000 counties in China. The Church is beginning to face this immense unfinished task. The coming to China of seventy agricultural missionaries to tackle this big problem of rural church and country life needs all the help the missions can give. The Chinese Church will not be indigenous if the Church is not widely planted in the rural districts.

(7) *The Chinese Church is to be united in Christ:* We have a right to predict that the Chinese Church will become one united Church; we have enough evidence in actual experiment to show that the various branches of the churches here are one in spirit. The very fact of the organization of the National Christian Council, which represents the work of every line—medical, educational, literary, social, evangelistic—and of 136 missionary societies shows that she is one in Christ in her outward expression. She will create, through Christian strategy, the power to evangelize and occupy China. She will be the dynamic force in building China. China for Christ is to be realized because of this great spirit of cooperation between foreign and Chinese; ministers and laity; men and women; old and young. It is not impossible for the Chinese churches to become united into one great Church.

(8) *The Chinese Church will have a recognized position in the Church Universal:* She is no longer in a position of mission control, she is now in the period of mutual control with missions and churches. She will soon come to the time when she is self-supporting, self-governing and self-propagating. She will not be satisfied to be classified by churches in the West in the category of the mission field of America or Europe; she ought to be given a chance for direct expression among the brethren in the West, not only in connection with the problems which she is facing now both in and outside of the Church, but also in connection with international problems which the whole Church of Christ is praying over and studying.

* * *

As we look back over the development of the missions and churches during the past one hundred years, we realize the wonderful providence of God in planting His Church far and wide in this great land during her national crisis. It is the economy of God that China has been politically weak so that the new doctrine was able to come in and become rooted. God has kept China isolated from the world and she has survived to receive the Gospel. His will for the Chinese Church is to be unfolded more and more so that the Chinese Church will become His vessel, consecrated to carry out the mission which He planned before the creation of the world.



A CHINESE INTERPRETATION OF THE "BROAD AND THE NARROW WAY"

This is a drawing by a Chinese Christian, Liu Meh Lin. Above is the eye of God. Numbers and Bible references explain the various features of the chart. On the left is the "broad way," leading to destruction, beginning with the broad gate and easy road, the opium den, gambling house, brothel, the theatre, the graveyard, war and punishment. On the right is the narrow door, over which is an inscription, "Eternal Life." Then come the fountain for cleansing beneath the cross, a church, school, home, a rainbow of promise and the city of God. The gulf widens between the two, but there are a few narrow passages by which men may go from one road to the other.

SOME HINDRANCES AND HELPS TO CHRISTIANITY IN CHINA

BY REV. FRANK G. RAWLINSON, D.D.

HINDRANCES

Apparent sympathy of Western imperialism and Christian propaganda.

Confusing so-called "Christian" civilization with Christ's Way of Life.

Vagueness of Western Christian position as to war and economic justice.

Unwise and un-Christian denominational politics and propaganda.

Conflict between the "fundamentalists" and "modernists" in mission circles.

Conflict of economic standards of Chinese and Western Christians.

Pressure of non-Christian community on Chinese Christian life.

The burden of Westernized institutions on Chinese Christian economic strength.

Dependence of Chinese Christians on Western Church for finances and leaders.

Grinding urge of material needs that conflicts with calls of spiritual life.

Claims of Chinese patriarchal system *vs.* Christian family ideals.

Articulate intellectual opposition to Christianity.

Comparative inarticulateness of Christians in meeting intellectual opposition.

Fear of Western and Chinese militarism.

Inadequate supply of trained native Christian leaders.

Inadequate presentation of the Christian message.

HELPS

Every Sunday 1,000,000 Chinese hear the Christian message at about 8,000 centers.

The population grows about one per cent a year and the Church about six per cent a year.

The Christian Movement is a recognized part of China's life.

Successful attempts at mutual interpretation of East and West to each other.

Chinese Christian search for Christian ideals in nationalism and internationalism.

The cooperation of over 130 Christian groups in National Christian Council.

Growing support of better industrial standards adopted by National Christian Conference (1922): (1) No child labor below 12; (2) Every seventh day for rest; (3) Safeguarding of worker's health.

Growing Chinese consciousness of responsibility for live home missionary movement.

Chinese Christian Literature Association newly organized.

Live interest in the ministry in Christian schools.

Improvements in religious education in China.

Increase of number of Chinese Christians in leading positions.

Movements to promote literacy, and to decrease poverty.

Religious revivals that show a desire for vital religious experience.

THE HELPS ARE OUTSTRIPPING THE HINDRANCES



A CHINESE POSTER USED IN FIGHTING THE GROWING USE OF CIGARETTES.
Showing the waste of money, burned in smoke, but greatly needed for food and education

The New Christian Struggle in China

BY REV. FRANK RAWLINSON, D.D., SHANGHAI, CHINA

Editor-in-chief of *The Chinese Recorder*

THE Christian Church, anywhere and at any time, has to struggle. Do the obstacles to Christian progress in China arise only or mainly from conditions within the country and the people or are there equally great stumbling blocks found in the way Christianity is presented to the Chinese?

That Chinese sinfulness, because of its special virulence, is the chief obstacle to Christian progress is often assumed by some swivel chair critics of China. "China has *many unique* social ills." "Chinese civilization and nature contain an inherent and racial antipathy to what is good." But human nature in China looks very familiar when viewed through the untarnished lens of Christian fairness. Chinese hesitancy in accepting Christianity is *not* due to racial rottenness.

Obstacles to Christian progress in the individual and social life of China have three sources: (1) Human nature; (2) Social and religious conditions in China; (3) Conditions in the impact of the Christian Movement on China.

What are the most significant aspects of the present Christian

struggle in China? Hints at the answer are found in prevalent queries: "What is the *real* aim of the Church in China?" "Can it or does it do what it demands?" The Chinese are used to their own religious leaders *practising* religion, not preaching it. "Why is a preacher needed at all?" was a query once put to me. "Why not let the doctrine do its own work?" Christians claim to know something more important and to know it better than the Chinese. Wang Yang Ming said, "To begin to do is to achieve knowledge." Here is found the explanation of the stiffening opponent standing within China's wide open door. "Christian" nations do not do what the Christian preacher in China says. This is one of the explanations of the disturbing fact that many Christian students who go to the United States return less Christian than when they went.

Just now Christians find themselves in a curious predicament. In 1925 occurs the twenty-fifth anniversary of the Christian martyrs sacrificed in the Boxer uprising. The question of commemorating this sacrifice fittingly has naturally arisen. And here looms up the perplexity. The Boxer uprising was a mixture of superstition and resentment against Western plans to divide up China. We have gotten past the superstition. But the Chinese memory is long. Now how can we commemorate the sacrificial death of these Christian martyrs without at the same time bringing into sharp recollection the imperialistic inroads of the West upon China?

Now a word about Chinese nature. The Chinese are neither less nor more eager to accept Christ, when He is understood, than are Westerners. All China's religious systems teach moral living. The Christian appeal to a good life is welcomed.

The old attitude of superstitious prejudice, for many decades a barrier of adamant rigidity, is hardly a serious factor today. Foreigners formerly being looked on as barbarians, anything they advocated was beneath serious consideration. But the Westerner is no longer looked upon as a barbarian. To many he is even a possible friend. He holds a place in China to be reckoned with. But there is smouldering opposition on the part of some who are not touched at all by hoary superstitions. A prominent Chinese government educator wrote to me recently and said with bitterness, tempered, I thought, with pathos, "I disbelieve categorically in the truth of revelation and am appalled by the disastrous effects, ethically, socially, politically, internationally—from the standpoint of the Chinese—wrought by Christian missions and missionaries." Later he said "Since the Gospel, endowed with high prestige and protected by great powers, is being spread in China the private views concerning it of a heathen like myself would hardly affect it."

How many have this attitude I do not know. It is the metamorphosis of the old superstitious prejudice against Christianity into something deeper and even more difficult to remove. One effect

of this attitude is that Christian educators who come to China find that they have to soft pedal Christian teaching if they wish to enter government institutions.

In general Christian workers in China enjoy much popular goodwill. The altruistic efforts of Christians in schools, hospitals and social service are appreciated. Nevertheless, there is an increasing tendency to accept these altruistic benefits without accepting the Christian religion. And there are aspects of Western civilization that counteract some of the effects of this altruistic effort.

CHINESE SOCIAL CONDITIONS

There are, of course, social conditions in Chinese life which obstruct Christianity. The pressure of the non-Christian community on the members of the Christian community is great. Those who must work outside the Christian community have far from an easy position. But this non-Christian community pressure is not due to any originality in sinfulness. Social vices exist in China. But similar vices match them in the West. China's social ills are world diseases. Whether such vices in China exist in greater degree than in the West must be left undecided. Against these ills the organized Christian forces work to some extent. The National Christian Council is fostering a campaign against opium and other Christian groups are moving against the social vice in various places. But a weak community consciousness increases public apathy toward these social sores.

Illiteracy and poverty are terribly prevalent. But these are not hindrances so much as they are opportunities. The "Popular Education Movement," which is being pushed by the Y. M. C. A., is rapidly gaining headway in popularity and effectiveness against illiteracy. In so far as ignorance is an hindrance to true Christian living, it is more evident in China than in the West. Grinding poverty is China's heaviest social load; it numbs the spirit. "The average Chinese is numb with need." It is *terribly easy* in China to think in terms of material need. The problem of poverty has as yet received very little attention though Christians are moving on industrial conditions and the home needs through special commissions of the National Christian Council. Interest is awakening. Agricultural workers are seeking to combat the rural grind. In all these poverty and ignorance are involved. Hunger and ignorance work against not for Christianity. There is, moreover, a real difficulty here that is often overlooked. The economic status according to which Christian work is done and to which many workers—particularly Western—adhere, creates a conflict in standards of living that, unless strenuous effort is put forth to correct it, may give the impression to the Chinese that Christians are indifferent to injustice.

Ignorance of the true Christian message is a greater difficulty than either illiteracy or poverty. In this ignorance both the literate and the illiterate share. A large proportion of Christians cannot read their Bibles and their knowledge of Christianity must perforce be vague. Probably only a very small proportion of Church members have really grasped the Christian message.

This misunderstanding is accentuated by the silence of Christians on many of the deep problems of life now confronting thoughtful Chinese. During the last year leading non-Christian Chinese thinkers debated publicly as to which conception of life China should adopt. Should science, economics, or metaphysics separately or together be the basis of this conception? No debater suggested that religion was involved; and Christians did not contribute anything to the discussion. One prominent Chinese writer recently suggested that Christian literature need not be seriously considered. As a matter of fact the Christian forces have not yet been able to agree on any program of literature adapted to the present situation. This silence is an hindrance of no small moment!

Strangely enough the chief obstacle in Chinese social life is something not wrong in itself. Christianity seems to require at the start a break in family relationships. The struggle between loyalty to the family and to Christ is becoming more keen. One of the objections to Buddhism was that it undermined family life, because it took people out of the family into a life apart. Christianity retains the family life but the Western mode is different from that of China. The question that most frequently rises when a Chinese considers becoming a Christian is, "What must I do about my parents?" The struggle is over ways of being filial, not over its necessity, and is caused more by the advent of Western family customs, that have become somewhat Christianized, than by any difference in essential family obligations. Polygamy does not create nearly as much difficulty (though it is far from a dead issue) as do conceptions of filial piety.

Chinese ideals are against social evils. What was done against opium can be repeated against any other social evil when opposition is organized. But the Chinese do not see just what Christianity means to do with regard to family relationships.

CONFLICT WITH RELIGIOUS FORCES

In this struggle conflict with Chinese religious forces is prominent. This is not due to the opposing of Christianity by Chinese superstitious elements only. On the contrary there is widespread criticism of all forms of superstition. The conflict is essentially one between two parties adhering to ideals of the good, but differing as to methods of achieving it.

The Christian struggle with the religious life of China heads up

in the revival of the best and strongest elements in Buddhism. That this revival has a bearing upon Christianity is seen in the recent public defection of a prominent Christian, a member of the National Christian Council. He decided to become a Buddhist. Why is not altogether clear. For this defection and the revival of interest in Buddhism two explanations are attempted. (1) Christianity seems to some to consist mainly in putting singing, public prayer, and preaching in the place of petitions, incense burning and masses. (2) Christianity lays too much emphasis on the social application of its principles and so does not give sufficient time for attention to the release of the soul from the entanglement of desire. This may point to a weakened emphasis on spirituality in Christianity. There is good ground for thinking that recent drives for funds for Christian work in Shanghai have been affected adversely by this revival of Buddhism. Christianity is not yet fully understood by Buddhists. Such a situation calls for an apologetic that will clarify the relation of the good advocated by these opposing religionists. The Christian Mission to Buddhists in Nanking, in addition to having to face the disinclination of Buddhists to become Christians, also faces the disinclination of many Christians—foreign mainly—to consider any friendly approach and cooperation with Buddhists as fully Christian. The Buddhist heart will not be won to Christ by a refusal to recognize the good for which it is already striving.

The same struggle is evident in connection with Confucianism. Confucius was never looked on as divine. He is dead but the noble truths he upheld are still vital and are bursting through the shell of crippling formalism. Christian and Chinese religionists suffer from a common malady—ignorance of each other. To give the fuller message of God in Christ does not necessitate refusal to recognize the good that God has already given to China.

But there are other hindrances to the spread of Christianity in China. Denominationalism is a hindrance. Our coat of a hundred colors with its bizarre blend and strange pattern arouses curiosity. Sectarian exclusionism, an element in Christianity, is something that the Chinese have long ago discarded. The divergent claims of different Christian groups puzzle them. One hears not infrequently the question "What brand of Christianity must we accept?" Happily open competition between denominations in China is not prominent at present. The Chinese are also not wasting any energy trying to unravel the mystery of Western denominationalism. They can see through it. A man may be spiritual for all that. Furthermore the presence of secret sects and divisions in Buddhism makes them tolerant towards this Christian idiosyncrasy.

POLITICAL HINDRANCES AND PROBLEMS

One early difficulty the Church in China met rose out of the fact that it was foreign. Its present greatest difficulty is in the uncertainty of its relation to politics, imperialism and militarism. We are sometimes asked, "What is the effect of the non-Christian acts of irreligious Westerners in China?" They are a hindrance of course. But the Chinese can see through them as quickly as we can. A rascal—Western or Chinese—does not fool them. Christianity is not directly blamed.

Without attempting to debate the issues involved, I give a few incidents showing how little understood is the attitude of Christianity to these bristly problems.

I was recently interviewed by about sixty Chinese: they were educated, but not in the West. They represented a fair cross-section of the average intelligent Chinese. To my astonishment, I was seriously asked, "Will you please tell us truly whether you are sent by your Government or by a missionary society?" In a day of so much political irritation and nationalistic sensitiveness that question gives us pause, for popular irritation against present international relationships between China and the world is growing. There is confusion of thought among both Westerners and Chinese as to how far the missionary is a representative of his Government or a representative of the Kingdom of God. Many missionaries claim that their relative immunity from interference or attack is due to the diplomatic protection granted them through treaty arrangements. Does that mean that the Chinese see them not only as ambassadors of the King of kings but as projections of the power of another government into China's life? Are missionaries trying to make a Christian contribution to China or are they assisting the imperialist aims (where such exist) of their nations? A stiffening backbone against foreign political influence and desires is very evident. In so far as the Western Christian worker in China tends to be confused with this political influence and desire he feels the effect of this stiffening backbone.

The Christian Church is uncertain as to whether or not war can or should be finally eliminated. This uncertainty is slowly but surely seeping through all the messages delivered in the 8,000 preaching places, schools and hospitals we maintain in China. There is an impression abroad that while war is wrong, "Christian" nations are as helpless as any others to get rid of it. At the close of a meeting, in which Western Christians had discussed the problem of war and had exhibited wide differences of opinion thereon, a Chinese auditor remarked, "I should think you Christians would have *settled* this question before coming to convert China."

Theoretically, the Western Christian stands for spiritual forces. Practically he is so related to the war cult and the possibility of

protection by material forces through treaty arrangements that his attitude is often misunderstood. Recently a Western Christian asked a prominent Chinese diplomat "When do you think extra-territoriality will be given up?" The reply was "When China is sufficiently strong to defeat a Western nation." The sting in that remark is that it is assumed that "Christian" nations are in the last analysis amenable only to superior material force. This seems a denial of the claim of the Christian to reliance on spiritual forces only. "Is the Gospel a gospel of love or of force?" That is the question.

In the last meeting of the China National Christian Council Mr. S. T. Wen, Commissioner of Foreign Affairs, Nanking, a member of the National Christian Council, said "The Chinese attitude is against aggression, and is summed up in courtesy towards others and yielding to their wishes. The Chinese prefer to submit to injustice rather than to force their own wishes." That statement is significant. Chinese experience can test Christianity in its own terms. What is the effect on the Chinese mind when it is realized that in contrast to this the impact of "Christian" nations on China is based on aggression? We have convinced the Chinese that missionaries do not gouge out children's eyes. But it is much harder to convince them that Christianity is essentially a philosophy of love and of reliance on spiritual forces. Can we hope to win China unless we do this?

China has idealism. But she needs proof that Christian idealism can be worked. The Chinese have never tried to make society ideal. Can the Christian do it? A friend pertinently said recently, "China has seen how individual Christians can practice Christian principles. What China now needs to see is a "Christian" nation practice the ideals that their representatives in China are urging upon her." The Christian life is a way of doing things as well as a way of talking. Can nations walk as well as talk this way? Thus far the "Christian" West has not proved it. This lack of proof is one of our greatest hindrances.

Christians also are influenced by these problems. Prof. T. C. Chao, a member of the National Christian Council and Chairman of its Committee on International Relations, recently publicly urged Chinese Christians not to call for foreign protection or to seek indemnities when they have suffered loss through persecution. Non-Christian Chinese have no such source of protection and such apparent favoritism does not help the Christian cause. Other Chinese Christians say something like this (it was actually said to me), "The Western brother comes to China to help us. He knows what conditions are. He ought to be willing to accept the risks and to suffer on the same basis as the Chinese Christians." Of course, not all Chinese Christians think that the backing up of Christianity with

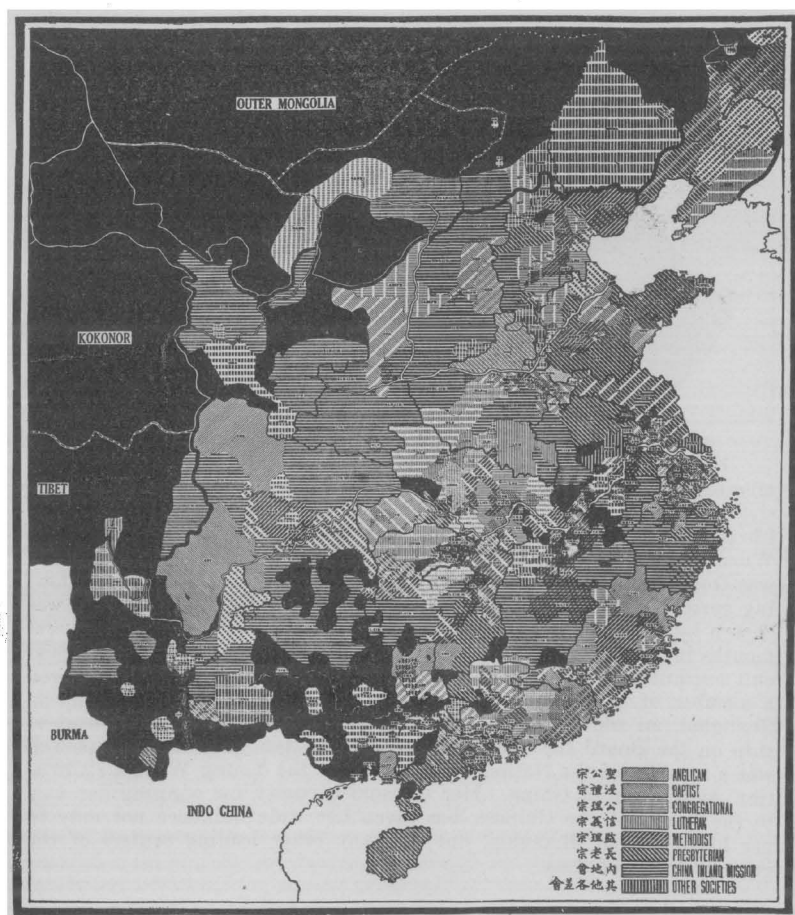
guns is any hindrance. They look on it as a necessary restriction on the operation of evil men. No doubt they may find it easier to rely on treaty protection than to enter into the full Christian Adventure. But the main point is that the situation is creating uncertainty as to the Christian message. This intellectual uncertainty is harder to combat than superstition.

Diplomatic pressure in national affairs is paralleled in the Christian Movement by the Western dominance of the Chinese Church. Many Chinese Christians do not feel free. For instance a prominent Chinese leader recently said, "This is not my church because I am now under the thumb of the foreigner. I know many of our strongest men and women who are seriously contemplating leaving the Methodist Church to unite with the Independent Chinese Church." Other churches also are involved. This unnecessary lack of Christian freedom is a hindrance to Christian progress. It is at this point that sensitive Chinese nationalism stands in the way of the development of the Kingdom of God. With it goes the feeling that the methods and policies of missions in China tend towards the denationalising of the Chinese. A plank in the platform of the Young China Association formulates this feeling. At its meeting in October, 1923, among other things, this group definitely condemned the policy of British and American educational institutions on the ground that the education given kills the national and racial spirit of the student.

The projection of un-Christian industrial methods from Western nations into the life of China, also increases the misunderstanding about Christianity. It is true that the problems of domestic industry in China are great and numerous. Nevertheless, as the recent "Copec" conference in England said in a resolution, a grave situation has resulted from the introduction into the East of anti-social industrial methods from the West. It is not enough to say that they do not represent Christian ideals. The Christian Church in the West has not yet made its position clear.

Chinese, like their Western brothers, do not readily accept the responsibilities of the Christian life. But their difficulties are increased by the bitterness of their struggle for life and their limited opportunity to learn what others think. Eagerly they grasp at the help that Christianity offers to relieve these difficulties. Where the Christian witness is free from suggestions of entanglement with undesirable elements in the "Christian" impact on China—true of most of China's hinterland—their chance to understand is greater. But where they can study history, ancient and modern, and see with some clearness the ring of nations around China and can sense the pressure they have put and are putting upon China for their own selfish ends, there misunderstanding arises. The leading "Christian" nations are the leading militaristic nations. Christian and

non-Christian Chinese do not know whether to follow the Christian idealist who comes from the West or the militaristic model. The drug traffic is also unhappily exploited by people in these same "Christian" nations. Misunderstanding of the Christian Message is the greatest difficulty in the way of the Christian Movement in China. The Western Christian now enjoys no heightened prestige as a foreigner; indeed foreign prestige in China is decreasing. His prestige depends on his character alone. The message of the Western Christian worker in China is obscured by the uncertain attitude of the Church behind him on imperialistic expansion, war and industrial exploitation. A message that does not seem to ring true cannot win China. To make that Message ring true is the great need.



PROTESTANT DENOMINATIONS IN THE CHINESE MELTING POT
The Principal Fields of Various Protestant Christian Missionary Societies in China

MARY NINDE GAMEWELL, AN INTERPRETER OF CHINA

"MING KWONG, City of the Morning Light" is the new textbook on China issued by the Central Committee on the United Study of Foreign Missions. The author, Mrs. Mary Ninde Gamewell, has been a missionary in China for the past fifteen years. She was born in New York State and her earlier life was spent in Cincinnati, Detroit, Topeka and Evanston, Illinois. Her father, William Xavier Ninde, was, for a time, president of Garrett Biblical Institute and later Bishop of the Methodist Episcopal Church.



After her graduation from college, Miss Ninde spent several years in Europe, which led to the writing of her first book, "We Two Alone in Europe." This passed through nine editions. Her second book was a biography of her father. Three books on China have come from Mrs. Gamewell's pen, the first being entitled, "The Gateway to China," now in the third edition and listed by the *China Weekly Review*, Shanghai, as one of the best books on China; her "New Life Currents in China," published in 1919, and widely used by mission study classes; and her latest volume, "Ming Kwong, City of the Morning Light," a book of graphic pictures, thrilling incidents and rich in information.

From earliest years, Mrs. Gamewell has been deeply interested in missions. Since she went to the field in 1909 she has traveled extensively with her husband whose work as General Secretary of the China Christian Educational Association takes him to every part of the country. When the China Home Missionary Society, an indigenous organization, was formed in 1918, and six Chinese missionaries were sent the following spring to the inaccessible province of Yunnan, Mrs. Gamewell was chosen by this group to accompany them as adviser. She spent several months in Yunnan, seeking to help in all possible ways during the difficult beginnings of a difficult work. For a number of years she has been a member of the Board of Directors of the Cantonese Union Church, Shanghai, an independent Chinese Church. This makes her membership on the Board the more significant. For ten years, Mrs. Gamewell was a member of the National Committee of the Young Women's Christian Association of China. Her unusual capacity for winning her way to the hearts of the Chinese, has given her wide influence not only in her home city of Shanghai, but in many other leading centers of the great republic of Asia.

A Missionary Hero of Hainan

The Murder of the Rev. George D. Byers of Kachek on June 24th

BY REV. DAVID S. TAPPAN, KIUNGCHOW, HAINAN

Missionary of the Presbyterian Board of Foreign Missions, 1906 to 1924

ABOUT midnight on June 24th a telephone message was received in Hoihow (the port about 60 miles away) saying that the Rev. George D. Byers had been killed that evening at nine o'clock. The telephone line had only recently been constructed and this was the first time we had ever used it. The Executive Committee of the mission had been meeting in Hoihow but Mr. Byers did not think it best to leave his family in Kachek so that he and his wife and four small children were the only foreigners in the station. As soon as we heard the news the Rev. Mr. Steiner and I got ready to leave on horseback at daylight, with a guard of five soldiers. We reached the market town of Uidick at noon the second day. Here we found two autos, and in an hour reached Kachek.

Here we learned that Mr. Byers had gone to the hospital for evening prayers at seven o'clock leaving Mrs. Byers and the four children at home. The Chinese have always been so friendly that we have never been afraid but the country has been lawless lately and people are being seized for ransom all the time. The holding up of the train in Shantung last fall when money was paid for the ransom of foreigners and official positions were given the bandits has acted as an incentive to bandits, who have said: Why not capture a foreigner, get a big ransom and an official position?

Four armed bandits prepared a bamboo pole about four feet long having a rope so arranged that it could easily be thrown over a man's head and drawn tight around his neck. These men waited in the shadow of Mr. Byers' home and as he was about to walk up the steps threw the rope over his head and made it impossible for him to make a loud cry. His Bible, hymn-book and lantern were dropped and he was dragged down the road. His son Robert's big dog barked and Mrs. Byers heard some one call but thought it was a Chinese afraid of the dog. As the noise continued Mrs. Byers and Robert, her ten-year-old son, took the lamp and went out to investigate. Outside they heard someone call in English "Robert" and knew that Mr. Byers was in trouble. They soon saw the bandits and then remembered having heard a shot as they came out of the house. Other shots were fired and when they reached Mr. Byers and the bandits they were about 250 feet from the front steps where he had been captured. Mr. Byers asked them to loosen the rope about his neck and Robert quickly cut the rope. They found that he had been seriously wounded and Mrs. Byers sent to the hospital by Robert

for not a Chinese was to be found. The servants were scared and very few other people were on the compound. Robert spread the news and some Chinese brought boards on which to carry Mr. Byers into the dining room but he had already died. The new telephone was working to Hoihow and Mrs. Byers immediately wrote out a message and asked the hospital assistant to have it telephoned to Dr. McCandliss in Hoihow.

It is a wonder that Mrs. Byers and Robert escaped for the bandits fired directly at them and a bullet scratched Robert's leg. The Chinese were very much impressed with the bravery of Mrs. Byers but especially of the ten-year-old boy for, as they said, no Chinese boy would ever do what he did. The Chinese said it would have been wiser not to have resisted but to have gone with the bandits and made the officials ransom him. But it is hard for a Scotchman to surrender to bandits even with a rope around his neck and four armed ruffians dragging him over the ground.

It was the custom of Mr. Byers to write at Christmas time a brief history of the way God had led him during the past year. I came across this record as I was packing his books, and he had showed it to me several years ago. He began to keep the record in 1891 when he was only seventeen years old. In the first chapter he wrote, "We do not know how long we may live or what we shall meet with in life." Later he wrote, "I now belong body and soul to my glorious and beloved Saviour. Time, strength and money, heart and life are all His own. My chief desire is to do always those things that please Him." In 1895 he again entered school after an absence from study of eight years. He rented a small building intended for a barn and fixed it up with a floor, window and door; a stove was loaned him and he was "enabled to do my own cooking and live very cheap." He acted as monitor in the school to pay his tuition. "The purpose of my heart is that I may serve and live for Christ in whatever way He may lead." In 1897 he was taken under the care of presbytery and he adds, "Oh, may I be a faithful minister of Jesus Christ is my prayer."

Working his way through high school, he went to Albany College, Oregon, and continued to support himself. After graduating from this college, he entered San Anselmo Seminary and finished in 1906, coming to China that fall. After keeping his record for twenty years he wrote, "The most unsatisfactory thing in the past twenty years is the fact that I have won so few souls for my Lord and Master. My Lord help me to win souls for Thee. Amen." During the next twelve years he had his prayer answered in the hundreds whom he was permitted to baptize in Kachek. The love of the people for their pastor has been shown so often as the Chinese and Miaos have come to inquire if it could be true that their pastor had been killed. Tears fill their eyes as they tell of his kind deeds.

In the Hands of Bolsheviks

Extracts from letters from Miss Jenny de Mayer of Russia and her sister, Mrs. S. E. Howe, of Switzerland

The foolish and domineering policies of Russian Soviet rulers are illustrated by their hard and unreasoning treatment of that gentle Christian lady, Miss Jenny de Mayer, who has devoted her life to giving the Gospel to Moslems. She is now in Russia under surveillance. The following letters from her sister (in Switzerland) will lead to prayer in Miss de Mayer's behalf.

MY sister's foreign correspondence has had to be completely cut off, even to us. We send her news and she sends to us through two old ladies, cousins, who live in Petrograd.

One long, explanatory letter came through by courtesy of the International Red Cross and in it my sister told us the reason for her trials (such as the refusal of a passport to come to us, etc.). It appears that she is suspected of being the paid agent of Great Britain because she receives money from abroad (from me); her simple life, yet helping many others, is clear proof of propaganda; her return to Russia when everybody else wants to leave it; her Bibles; her large foreign (English) correspondence; her loyalty to the Lord Jesus (which is said to be typically British); her free independent manner—also supposed to be “British.”

My sister's last letters prove that she is gradually developing the attitude of all Russians within Russia who are not Bolshevik—an attitude of utter hopelessness, of resignation, and weary patience. They are being ground down by a lawless legality (arbitrary although called “legal”). My sister is now living in a comfortable room in a beautiful, renowned palace—Tsarskoe Selo—where the Tsars used to reside. My cousins see her and at least with them she can now have the exchange of thoughts and impressions she hoped to enjoy with us. Money she receives now through an accredited agent of the International Red Cross to whom I sent a large sum and who lets her have what she requires. This saves the monthly sending and receiving of sums—so dangerous to her. She is not at all well—heart and lungs being affected—but my cousin writes that since her stay in Tsarskoe my sister has improved.

Her hope is now that her precious “children” (as she calls her Christian Sart books) may finally enter Russia. As it was apparently hopeless to get them in as *her* goods, she has made a present of them to the Evangelical Christians of Russia and their leader will try and get them in via Finland, since he has the right to bring in Scriptures. Her soul is that of a hero, her body that of a martyr. Her faith in God is firm and her assurance that she returned to Russia in the will and purpose of God is absolute.

S. E. Howe, Lausanne, Switzerland.

As the Church made intercession for the Apostle Peter while he was in prison and the prayer was heard, so please pray for my beloved sister's deliverance. True, she is not sitting within actual prison walls, yet, nevertheless she is virtually a prisoner, for the Soviet authorities have forbidden her to leave the country.

My two nephews are in prison and apparently both for having been and acting honorably. The Bolsheviks keep people in prison in order to coerce them to denounce some one suspected of not loving the Bolshevik rule. It is terrible in that poor country! A Russian lady in Serbia said to me, "Read Psalms LXXIX and LXXX, the Refugees' psalms, and see what is in the hearts of those who love Russia." Yet this same lady has found the Lord as her Saviour when in need and distress.

SONIA E. HOWE.

* * *

MISS DE MAYER'S LETTER FROM THE CRIMEA

This is a way to be passed in silence. The assurance of having the prayers and affectionate interest in my work and even in myself of my friends in America is a great help and joy to me. I lived in continual tension and expectation last year, hoping to secure permission to bring my books into Turkestan and then to enter Afghanistan. As soon as I had loaded my books on camels and sent them off back to Meshed, I left Askhabad for Tashkent and there presented my request for a passport to Kabul—for investigation as to medical help given to the Moslem women. For four months I was tossed to and fro between promise and refusal and only the help of the Lord gave me the necessary patience and steadfastness.

The Soviet authorities have tried to squeeze out of me something that might explain to them the strange creature I seem to them—and they ultimately refused permission to go into Afghanistan. When I applied for a passport to Switzerland this was also refused and I cannot leave the country. Under the circumstances I thought it wiser to let them forget about me somewhat and come to Crimea for the winter. Perhaps later the Lord will open the door for me to return to Tashkent. It is not a question of what I desire, but of what is His will for me.

No literature does reach me, which is an immense privation. You must not think that I suffer any hardships. No, I have all I need and to spare! I would leave it all and suffer hardships of any kind, if the Lord would only call me to work!

"Strengthened with all might... unto patience!"

JENNY DE MAYER.

LATER, a note from Mrs. Howe, written August 12, 1924, gives the news of a new trial of faith. Miss de Mayer's 2,400 Bart books, supposed to be in Constantinople, cannot be traced so that she may now try to go in search of them. She writes that she rejoices "in the power of the mind to be elsewhere—by intercession—and to be above limitations of body and other limitations of movement."

BEST METHODS

EDITED BY MRS. E. C. CRONK, 721 MUHLENBERG BLDG., PHILADELPHIA, PA.

HOW TO KNOW AND TO HELP CHINA

THEN AND NOW

MARY C. PEACOCK

We were reminiscing about our first mission study experience. It was in the long-ago college days—before special texts had been issued, and we used a rather large volume, “The Autobiography of John Paton.” Then came the Ecumenical Conference in New York City where that historic group of women declared they had *talked* enough about missions and determined to *study* about the great enterprise at home and abroad. A series of textbooks, with ambitious titles in Latin, was the result, published by the American pioneers in the intensive study of missions—the “Central Committee for United Study.” Later the Council of Women for Home Missions, the Missionary Education Movement, and various denominational agencies entered the field, so that today, individually or cooperatively, they are providing a graded series of missionary texts, adaptable to all ages and degrees of willingness to study missions intensively.

Even more apparently evolutionary has been the method of study. In the early days we confined ourselves rather rigidly to the text, with a more or less formal recitation of facts a necessary outcome. We wrote and read long papers on related subjects and we spent much time in the preparation of elaborate charts. Then we realized that the text might be used as a point of departure. The dramatic method crept in. Impersonations became popular. Debates were frequently indulged in.

Thought-provoking questions demanding outside reading were used in the more advanced groups. From a single group meeting around the inevitable “dining room table,” the idea of a church school developed, resulting in a unity of missionary thinking and activity in a local church that has had far-reaching influence.

This did not happen in quite so chronological a manner as the recording would seem to indicate. Many of the methods are used today and are new to groups young in mission study experience. As a result of it all, however, there are in many churches numbers of people who are equipped to follow the group discussion idea, enriching the thinking of the larger church group of which they are a part and making it a more congenial stopping place for the students returning each year from the great educational institutions of the country. The experience of “Indianapolis” must find an echo in our churches.

You will find M. P. Follett’s “The New State” and Alfred Dwight Sheffield’s “Joining in Public Discussion,” the latter a volume in The Workers’ Bookshelf series, valuable for background material and for your personal preparation as a leader. You will be making an inseparable companion of a small fifty-page “preliminary outline,” “The Why and How of Group Discussion,” by Harrison Sacket Elliott, published by The Association Press. Accompanied by it you will not fear to venture forth, even though you may not recently have been a student in a teachers col-

lege. Just a word of caution, however. Mr. Dooley has suggested that the group discussion method is used by those who need to conceal the fact that they have not the necessary information demanded by the class. With apologies to his discerning self, it demands more adequate preparation, since the leader cannot know in advance what of his predetermined material will be needed. On the other hand, it makes possible a maximum contribution on the part of the class members, so that the wise leader becomes less and less a person apart.

Mr. Elliott says of it:

It stimulates individual thinking. It introduces the opinion of experts. It gives an opportunity for a person to know what his neighbor is thinking about. It considers the custom and common practice of the community. It takes into consideration whatever light experience both of the present and the past have to throw upon the question. But it adds a very important element: namely, group thinking and decision.

Miss Follett says:

We do not come together to register and compare the results of individual thought in order to make selections therefrom. In a real group something new is actually created. The object of group life is not to find the best individual thought, but the collective thought.

Can't you see the tremendous stimulus to the thought life of the Church that it makes possible? Inseparable from that is a release of greater spiritual power.

Several questions selected at random from the "Why and How" will show its adaptability for use in either the home or foreign mission classes during the coming year. "Should human relations be governed by the principle of racial equality? What adjustments are necessary in the world if all persons and races have a chance to be at their best? What immediate steps would be necessary to bring this about? Ought missions to give attention to the more capable races and to the more capable in a country? Why or why not?"

Do you realize that perhaps no group of people will be left out of our

thinking if we follow the prescribed courses of study this year? More specially, in our foreign classes, we shall be studying the most numerous people in the world. Surely geography will become more and more a detail, as we realize in greater significance that in Christ all may be made one.

ROCKING THE CRADLE OF CHINA'S LEADERSHIP

PAUL C. MENG

General Secretary of the Chinese Students' Christian Association of North America

"She who rocks the cradle rules the world." What a responsibility it is to rock a cradle and to rule a world.

But America has been and still is rocking the cradle of China's leadership. The young and intellectual China was awakened by Occidental invasion in the eighteenth century. He started out to seek after the "Magic Wand" that had made the Western world powerful and wealthy. After his journey to Europe he found America.

America has helped to make a number of China's leaders. The young China has never been a good imitator. But America has been an inspiration by her daring experiment in democracy which has always been the character of China's social life. America furnished to young China technical training. Above all her sympathy and friendship imparted faith and courage to this youthful patriot and adventurer who was baffled on all sides by inertia and reactionary forces of centuries.

It would be most interesting to make a complete study of how America has, either directly or indirectly, helped to make China's leaders. It suffices to say here that students educated in America are making the educational history of China. They are equally active in the Christian Church. The father of China's renaissance in literature studied in America for more than five years. Recently this same American-trained young China is gradually taking over

the reins of government and at the same time assuming an important rôle in fields of industry and business.

America had a great responsibility in helping China to produce a few leaders. China needs many more leaders of the same calibre to man her tremendous "ship of state."

America is still rocking the cradle of China's leadership. At present there are about twenty-eight hundred boys and girls from China, studying in colleges and higher educational institutions of the United States. They are part of China's intellectual aristocracy. When they return home most of them will be leaders in various fields of activity by virtue of their superior intelligence and education.

dents as well as on the American public. They see the astounding discrepancy between the teaching of Christ and the conduct of the so-called Christian people.

With these introductory remarks the problems of the Chinese students may be better understood. In a word education without character is sometimes more destructive than ignorance. To help these young people to build their character the following suggestions are made:

1. The American home has much to teach young China. The spirit of it can only be caught and not taught. There is nothing so educational and profitable as an intimate contact with a happy family which exemplifies



NATIONAL CONVENTION OF THE CHINESE STUDENTS CHRISTIAN ASSOCIATION IN NORTH AMERICA, ASSEMBLED IN INDIANAPOLIS, 1923-24.

These young people are spending their character-forming period in this country. What sort of leaders they will become depends largely upon their education, contact, and life in America.

As young people their problems in school are not different from those of American students. But as Chinese students they have problems which are peculiar to them as a group.

First of all they are in a different racial group which has an entirely different cultural background. They are judged according to Occidental and not Oriental standards. It is so easy to construe misunderstanding as ridicule which usually results in bad feeling.

Politically China is treated as an inferior nation. This fact has a psychological effect upon the Chinese stu-

dent relationships, intelligent upbringing of children, and the science of dietetics and domestic economy.

2. These young students come from a country where social intercourse between young men and young women has been restricted. Their first impression of American social life is usually received from the pictures they see of the modern "flapperism." The sublimation of the sex-impulse is very essential to character-building, and there are good reasons that make one believe that the so-called Oriental attitude of passivism, inaction, imaginative idealism are symptoms of an unsatisfied sex-life. America will render these students a true service if she succeeds in showing them the normal and best aspects of the social relationships of her young people.

3. Effective education is not merely

to receive but also to give and participate. The Chinese students are only too eager to tell about their country, their life and culture. Besides, there is so much for America to learn from the representatives of the most ancient civilization. The benefit is mutual, and the result is better understanding.

4. College education is still far remote from actual life. This is true for American college students. It is doubly true for Chinese students studying in America. As a remedy various conferences have been organized to go more intimately into current social, political, and religious problems. These vital and direct attacks on life problems are of immense value to young China.

5. The Christian Church is solving personal and social problems in China. Before they came to America these young people saw a busy body of earnest Christians going about to do good. They were specially impressed by the missionaries who forsook country and enjoyment to help others. When they come to the homeland of these admirable people they find that Christianity is not taken quite as seriously as it is in China. Theological disputes baffle their beliefs; denominationalism adds more difficulties. They expected Christian people to understand them and to befriend them though they are misunderstood by the general public. They do not find such a marked difference between these two groups.

6. The problems of the Chinese students in America—home life, social contact, participation in exchanging views and culture, and closer cooperation of Christian churches—can never be solved unless certain definite and concentrated efforts are made. America possesses unnumbered resources and potentialities for character building. But these young people do not know where to look for them. In modern society "the evil that men do" lives with and after them, while the good is often buried and unnoticed among the hurly-

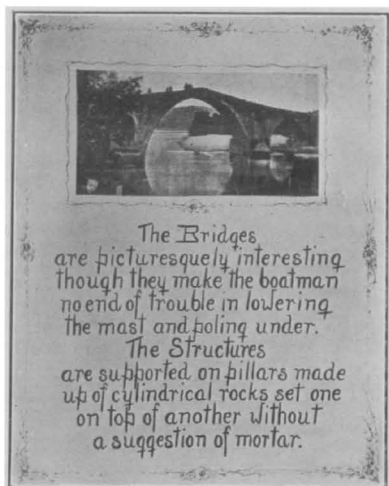
burly of rushing business. The good forces are not doing enough advertising and selling.

At least the Christian people have not yet made any definite and concentrated effort to take care of the spiritual side of these youthful Chinese students. Mr. Fletcher Brockman of the International Committee of the Young Men's Christian Association believes that "one educated Chinese Christian leader is worth a whole foreign mission station."

America is still rocking the cradle of China's leadership. There are a large number of young Chinese intellectuals in America who are destined to be leaders. Is America going to give them merely academic and technical training? Will America hide her spiritual personality from these young people? Will Americans let the newspapers, theatres, city mobs, and "Coney Islands" be the representations of their true social life?

The Chinese students themselves are not unaware of their own problems. Some of them who saw the true America and who realized the importance of character building started a movement seventeen years ago to introduce to their fellow students the Christian America. This movement crystallizes into an organization which is called the Chinese Students' Christian Association in North America. Through this association local groups have been formed in different college centers to interest Chinese students in the study of the Christian religion and to bring them into contact with the good influences in American life. It has produced a number of Christian leaders during its short history, and its influence and effectiveness are steadily spreading.

The Chinese Student Christian Association is supported by voluntary contributions. The Christian churches as such have not helped either by financial aid or by other means. Consequently it has not been of service to Chinese students to the fullest extent because it has no adequate funds to



POSTERS FOR USE IN THE STUDY OF CHINA

Four of the posters painted by Mrs. Horace M. Hill, of Minneapolis, and displayed at a number of Summer Conferences. Mrs. Hill is the originator of the Mary Hill Missionary Boxes which have been so widely used. She devotes her studio and her talent to missions.

count on to carry on its work more extensively.

Practically speaking there are denominational differences which may be in the way of a concerted endeavor on the part of the churches to help to care for the spiritual life of these students. But here is an organization formed by the Chinese students themselves and which has proved to be of service and effectiveness during the last seventeen years.

Rocking the cradle of a child is a tremendous responsibility; rocking the cradle of a nation's leadership is an overwhelming privilege. Christian people who think of leadership in terms of character and service ought not let this opportunity of moulding a nation's destiny go by lightly.

MAKING FRIENDS WITH YOUR CHINESE NEIGHBORS

ANDREW C. Y. CHENG

Lecturer in Chinese in Columbia University

Do you realize that there are about 60,000 Chinese in America today and that ten per cent of them are studying in your schools and colleges? Have you ever stopped to think of their needs and problems and the ways in which you can help? It is a very curious fact that sometimes people talk a good deal about international brotherhood and love of humanity but they often carelessly neglect their next-door neighbors. This state of affairs exists unfortunately even among some of our well-wishers of China. For this reason it is not at all surprising to find that a large number of the Chinese students in this country have lost their faith in religion and expressed their bitter feelings against the missionary propaganda. The cause of the trouble lies in the fact that these foreign students have not seen enough of the best of American life, especially that in the Christian homes, and their experiences in this land are often confined to the college campus or to some business corporations. It is therefore imperative for the American people to think from the Christian point of

view as to what measures they may take towards the solution of this problem.

Let us dismiss from our minds the false impression of the Chinese as pictured on the screen or exhibited in the amusement halls. There is nothing more hurtful and disgusting to the feelings of any people than misrepresentations of their own race, and remarks made consciously or unconsciously, or even carelessly, put them in an embarrassing position. There is nothing mysterious or strange about the Chinese people as some Westerners used to think. Human nature is much the same the world over.

The Chinese in America are composed of various elements and have a short history back of them. The early Chinese immigrants came to this country about 1850 and were mostly from the laboring class. They settled in California and helped in developing the riches of the Golden State. Following the Chinese Exclusion Act of 1880 the merchant class contributed to the bulk of Chinese immigration. With the remission of the surplus Boxer indemnity to China by the United States in 1908 there began the flooding in of both Chinese students and merchants. There are about 6,000 Chinese (American and foreign born) students of various ages in the United States today. Two thirds of them, practically all American born, are attending high schools and public schools. The other 2,000, mostly from China, are pursuing advanced courses in the colleges and universities. There are two notable organizations among the Chinese students, namely, the Chinese Students Alliance representing all the Chinese student clubs in this country, and the Chinese Students Christian Association which has its local units in practically all the college centers.

Perhaps it is sometimes difficult for the American public to realize what these Chinese students will mean to their country when they go back. Unlike most of the American boys, these young Chinese are thoughtful

and serious-minded. They are not so much interested in baseball, jazz or dance as in their class-room work and discussion of home affairs. While far away from their homeland they still keep an eye on the rapid developments of their country in various realms of life. Among those who have already returned to China, a large number are occupying positions of high order. Some of them have filled offices in the central government; others take positions in firms and banks; and still others become doctors, lawyers, engineers, college professors, and so on. The general position of students in China is, comparatively speaking, much higher than that in any other land. This is true especially at the present time when China needs reorganization practically on every point. The students are moulders of public opinion and leaders of the various reform movements. The salvation of China depends largely upon those now being educated both at home and abroad.

The question of making friends with the Chinese residents in America is therefore a practical one and calls for our immediate attention. Nothing exact and definite can be said here as to what our American friends shall do in this regard, for any prescription of rules and methods would simply make the matter mechanical and artificial. Friendship is purely a matter of spirit and attitude of mind of one person towards another, and it grows fundamentally out of love, sympathy and understanding. But experience tells us, however, that a few practical things can be done and have been done to bring about our desired end.

1. Quite a few American homes are open to Chinese students for week-end parties or celebrations on festival days such as Christmas, Thanksgiving, and the Chinese National Holiday (October 10th). These gatherings, according to our students' report, are very helpful and enjoyable, especially to those of our students who feel lonely and lack friendship.

2. Special church services devoted to China, or the so-called "China Night," are another interesting feature that may be put on your program. On these occasions some Chinese speakers may be asked to come and lecture on their own country which may be followed by a general discussion. It is advisable to have some well-selected lantern slides on China which often help to draw a large audience.

3. In large cities such as Boston, New York, Chicago and San Francisco, Chinese Sunday-schools have been established by missionaries with the cooperation of Chinese teachers. These schools mean a great deal educationally to the Chinese boys and girls and even to those adults who had less opportunity for studies in their childhood. Alongside of the Sunday-schools are the clubs for boys and girls such as those found in New York City under the auspices of the Chinese department of the Church of All Nations.

4. Contributions to the local units of the Chinese Students Christian Association (popularly known as C. S. C. A.) either by donations or by opening your homes and churches for their regular and special meetings. Experience shows that these meetings are the most successful and profitable student gatherings for both social and religious purposes.

5. A large number of the Chinese private students in this country are self-supporting and have to work their way through college. Owing to language difficulties and sometimes race prejudice, these students often have a hard time in making their way in a foreign country. Evidently they need employment, especially for the summer vacations when they may be able to earn a bit for the coming school year.

The friendship between China and America has been so long and unbroken that there is no need to urge it any further. What we need today is to bring this friendship closer, deeper and in more practical terms.

Woman's Home and Foreign Bulletins

COUNCIL OF WOMEN FOR HOME MISSIONS AND THE FEDERATION OF
WOMAN'S BOARDS OF FOREIGN MISSIONS

SUGGESTIVE PROGRAM AND ACTIVITIES FOR A WOMEN'S CHURCH AND MISSIONARY FEDERATION

A Suggestive Constitution for federations has been prepared by the Federation of Woman's Boards of Foreign Missions of North America and the Council of Women for Home Missions which can be adapted to meet local conditions.

In an effort to set forth the best possibilities for such church and missionary federations, a Joint Committee of the Federation and the Council has been constituted, and these two organizations now offer a general program of suggestions:

I. A Day of Prayer for Missions is annually set apart. A program for its observance by local federations is prepared each year, and can be obtained from the headquarters of the women's boards, Home and Foreign, and from the Council of Women for Home Missions, 156 Fifth Avenue, New York, N. Y.

II. An annual popular meeting is advisable, when all the missionary societies of a community should come together in a mass meeting with a speaker who can bring out the needs and opportunities of the hour. For this meeting, plans should be carefully made long in advance. A large choir of well-drilled girls may be enlisted; a representative reception committee and ushers may be selected; the auditorium may be divided into sections for churches; a spirited roll call may be held with original responses; a rapid-fire report number may be arranged on the program when each church or denomination may present a dispatch brief of best things accomplished.

Special program features should be:

1. Winter and Summer Schools of Missions.
2. Christian Literature for Women and Children in Mission Fields.
3. Women's Union Christian Colleges of the Orient.
4. Work among Farm and Cannery Migrants.
5. How to Make Americans out of Foreigners.
6. Teaching English to Immigrants.
7. Daily Vacation Bible Schools.
8. The Claims of Christian Stewardship.
9. The Joys of Mission Study.
10. Opportunities for Helpfulness to Students, Foreign and American.

At this popular meeting, missionary books and other literature should be conspicuous, both for sale and for display.

III. A workers' or leaders' meeting held once a year is a great help in missionary federation. The leaders and officers can meet all day and discuss such topics as:

1. Problems of the Treasurer.
2. Methods of Circulating Literature.
3. How to Procure Magazine Subscriptions.
4. Enlisting New Members.
5. Development of the Prayer Life.
6. Programs That Attract.
7. How to Get the Girls—Enlisting the Girls.
8. Music and Missions.
9. How to Convert Study into Service.

An Efficiency Institute for training officers of local societies, held one day for six weeks or for three consecutive or alternate days in one week, is found effective.

IV. An annual Mission Study and Bible Institute when the study books of the year are reviewed, should be a leading feature of the federation. A small enrollment fee of \$1.00 from each student guarantees the services of a good mission study leader.

A Normal Training Institute may be held, lasting five consecutive days or one day a week for six weeks, to prepare leaders to teach the mission

study classes in the local missionary societies.

V. Other meetings might be:

1. A Book Review and Literature Round Table.
2. A Children's Rally.
3. A Student Meeting.

Local federations are asked to affiliate with the Federation of Wom-

an's Boards of Foreign Missions of North America and the Council of Women for Home Missions and to send the annual membership fee to these organizations. These fees enable the national organizations to keep close touch with local federations and to furnish literature, announcements, and information of general interest.

FOREIGN MISSION BULLETIN

CHINA STUDY

In your China study this year, you will want to vary your methods, using all the material available. There are so many good books on China that you will have little difficulty in being all things to all men so that by some means you may interest every one in your church.

1. CHARTS AND POSTERS

Visualize the study of China through pictures, charts and posters. Chinese prints make attractive posters and with a striking sentence printed below will help to drive the message home. Use them to advertise the meetings, to emphasize facts and figures from the text, to make the subject real.

2. MAPS

Use maps constantly but be sure they are large and clear. You can secure from your Board or from Miss M. H. Leavis, West Medford, Massachusetts, the new large paper map of China (60c) showing all mission stations. Make a large outline map of China and on it locate your own mission stations. Take an outline map of the world and on it color China yellow. Then color Africa, South America and North America blue. The population of the blue section equals the population of the yellow section.

3. SOCIAL EVENTS

At the beginning or the close of your study course, arrange for an *Afternoon in China*. Send out the invitations on Chinese lanterns. Ar-

range the room with Chinese lanterns, pictures and curios. Have girls in costume to receive, to explain the curios and to serve the Chinese refreshments. Secure a pioneer missionary and have her tell briefly the story of her early years in China or have some one tell of the first years of Dr. Fulton in China (see "Inasmuch") and of the Chinese women she met. In contrast, have two or three girls in costume tell of the triumphs of Christianity as shown in the lives of individual Christian Chinese women of today (see "Notable Women of China," by Margaret E. Burton, and "Chinese Lanterns," by Grace Thompson Seton). While the refreshments are being served have a good reader give extracts from "The Shadow on the Water," by Jean Kenyon Mackenzie.

A *Chinese Banquet* can be planned along the same general lines as the above, which will include the men. Have a Chinese meal served, and afterwards have a man speaker—either missionary, Board secretary, Chinese student or a business or professional man who has been in close and sympathetic touch with Chinese affairs.

If you have a group of young people studying China one of the best ways to impress the results of their study on their minds is to have the class *dramatize* sections of the book and give the scenes or plays. Your denominational Board can supply you with plays but the ideal plan is for the group to write, direct and act its own plays.

4. SPECIAL TOPICS

If the members of your study class have time for special work, different individuals may be able to make special studies of particular problems. For instance: The Effect of the Opium War on Christian Missions; The Influence of Medical Work in Opening New Fields to Missionaries; The Problem of Women's Education; Results on International Relations and on Christian Missions of the Boxer Uprising; Helps and Hindrances to the Formation of the Chinese Republic; Effect of the Revolution on the Life of Chinese Women; The Foreigners' Part in the Evangelization of China and Their Relations with the Chinese Christian Workers; China's Gifts to the World in Science, Invention, Art, Literature, Ethics, Industry, Interpretation of Christianity. The results of these special studies should be given in vivid talk and discussion. Formal or informal debates on these and other questions would be helpful.

5. FEDERATION LECTURE CLASS

Perhaps after you have had your intensive study course you can arrange for a Federation Lecture Class for men and women, asking the pastors of the different churches in your town to lead each a chapter. The Federation Class and the publicity attending it should aim to reach just as many people as possible.

6. PERSONAL CONTACTS

The results of your China study will be intensified if you are fortunate enough to have Chinese students in your town—or Chinese residents. Personal contact of individuals of one race with individuals of another race is one of the chief ways of promoting international good-will. Students in a foreign country may be very lonely and will greatly appreciate an opportunity for fellowship with Americans who have an intelligent appreciation of China's present greatness and future possibilities. As for the Chinese laundrymen in your town—do you know whether

they attend any church, or indeed want to attend any; do you know whether they have adequate opportunities for pleasure and amusement; do you know whether they have any chance for American education?

China is today a great nation facing, under handicaps we in America have never known, immeasurable possibilities. If in the solution of her problems and the meeting of her opportunities she is to have the support of a vital Chinese Christian Church we of the West must meet her challenge today.

China's Challenge to Christianity

Mr. Lucius C. Porter's training and temperament, boyhood residence in China, and personal acquaintance with leading Chinese have prepared him to write a textbook of a rather unusual type. He takes the Chinese point of view and helps us to see ourselves as they see us. He treats with enthusiasm the fine qualities and possibilities of the Chinese people and enlarges on the recent intellectual and spiritual stirrings. This leaves little space for the more customary descriptions of need and of missionary policies and methods. If at times he seems very optimistic concerning the Chinese on the one hand, or overcritical of the West, on the other, he only represents the attitude of a body of educated Chinese leaders.

Such a book evidently has its uses and limitations. Some groups will welcome the less conventional viewpoint; others will regret the omission of many matters of real importance. But perhaps those who would most prefer the more traditional approach are just the ones who most need to see things from the new angle. It is certain that from now on we shall have to give much more attention than formerly to what the Oriental thinks and how he feels. This book should help us in this respect.

T. H. P. SAILER.

"Ming Kwong," the City of the Morning Light, by Mary Ninde Gamewell, is the story of the evolution of a mission station, going back

fifty years to beginnings of work in China, and leading up by decades to the present time. There is a distinct advantage in taking this cross section of mission work rather than the overwhelmingly great views which we have attempted in some of our study books. This view of mission work in a composite station includes the work of pioneers, the development of the evangelistic, educational and medical work and the training of Chinese Christians who are now ready, at the close of the book, to assume a large share in the direction of the work of their own field. The book is especially adapted for women, groups of girls and young women who are taking up the study of missions.

"China's Real Revolution," by Paul Hutchinson, is a vivid picture of the changes taking place in China. The book is full of anecdotes and personal experiences and is extremely thoughtful and suggestive.

The book is very valuable for use in classes, particularly for those conducted by discussion. The text is so suggestive that even the lecturer who attempts to give a resumé of the book is bound to provoke discussion in spite of himself. Classes should discuss in the light of what Mr. Hutchinson says and of what they know of the work of the Mission Boards of their own denominations, what kind of help China needs, how Christianity is helping her new learning, her new home conditions, her new social conditions, her religions, and her relations with the world, and then discuss seriously and thoughtfully what the Christian Church can do to make this help more effective.

Laura F. Boyer.

"Torchbearers in China," by Basil Mathews and Arthur E. Southon, is intended for general reading, especially for 'teen age boys and girls.

In the first chapter, a series of short, vivid stories of the early heroes of the Christian enterprise in China give a swift survey of the history of the Church in that land that early challenged the missionary pioneers.

Succeeding chapters tell the stories of Samuel Pollard whose adventurous career led him among the interesting non-Chinese tribes in the wild mountains of Yunnan; of Dr. Shelton, of Tibet, whose helpful life and martyr's death for the people he loved out on the trails on "the roof of the world" appeal to young hearts of whatever age. Dr. Hu King Eng, the little Chinese girl with the courage of a pioneer who became one of the first women physicians in China and gave her ministry of healing in her Master's name to her people for many years; General Feng, the great Christian general whose well-known story is here retold in thrilling form; and Watts O. Pye.

A closing chapter tells of the Church in China now and introduces some of the young Chinese leaders,—Miss Zung Wei Tsung, Dr. Ch'eng Ching-yi, and others who are bravely carrying the Torch today.

To quote Mr. Mathews, these are "true narratives of men and women who have believed and do believe so fully in China, and who have loved and do love her so much, and who are so sure that they know how she can be saved, that they have laid down their very lives to carry the Torch of new light to her and to help her to break the fresh trail to a future that shall be so glorious that it will dim even the splendors of her long and wonderful past."

"Chinese Lanterns," the junior book by Miss Minnie McEuen Meyers, may be introduced to the children as follows: Child in Chinese costume carrying an unlighted lantern enters. From the opposite side carrying a lighted lantern enter an American child and Christianity, an older girl in white, carrying the Christian flag and a lighted candle. Leader should show picture "The Light of the World" and discuss John 8:12, Matthew 5:14. Explain that because America is a Christian country, the lantern of the American child is lighted. In China, however, many

lanterns are dark for Christ is known to only a few of the Chinese people. Christ loves all the people of the world, all the children of the world and it is His wish that we take the light to them. "Missionaries are the great light bearers of the world."

American child clasping the hand of Christianity walks over to Chinese

child whose lantern Christianity now lights. All sing "Jesus Loves the Little Children."

Denominational work may be linked up with the text by notebook work. Each child may make a lantern-shaped notebook and entitle it "Our Chinese Lanterns."

J. MARION JONES.

HOME MISSION BULLETIN

CHRISTIAN APPROACH TO THE HEBREWS

BY JOHN STUART CONNING

From the report of the Committee on Hebrews of the Home Missions Council and Council of Women for Home Missions.

The coming of 4,000,000 Jews to America has shifted the center of Jewish world influence and culture from Eastern Europe to this country. The eyes of the Jews everywhere are now turned to America as a new land of promise where the destiny of their people will be very largely determined. But their coming in such large numbers has created for America itself problems of the most perplexing kind—social, political, national, financial, humanitarian, and religious. With some of these the Christian Church may feel no immediate concern, but no one who knows the Jewish situation will deny that the task of making America a Christian nation will be harder and more protracted because of the multitude of Jews who are here, or that their coming has created a missionary problem of urgent importance. Whether we will or no, our program is bound up with the winning of the Jews. Until we find some way to break down their prejudices and turn the talents and energies of this most virile of peoples into Christian channels, the evangelization of America will proceed with faltering steps.

Of particular concern to the Church is the religious condition of the Jews. The breaking down of their Ghetto walls and their entrance into the full current of American life has been disastrous to their faith. There are today few orthodox Jews. The dreary

round of ritual observances has failed to hold free men or yield spiritual satisfaction. They have abandoned the synagogue. Those who still desire to preserve some contact with the old ways are content with keeping the high Holy Days of Passover, New Year and Atonement. In order to stem the tide, Reformed Jews have established their own synagogues with their services patterned after those of the Christian Church and in which an exalted morality is proclaimed. But ethical monotheism has not proved any more effective than ritual regulations in winning a general response or in luring the multitude from their wanderings. Much dependence has been placed upon Zionism to stay the drift and hold the people to their ancient moorings. Ruppin declares that Zionism is "the last desperate stand of the Jews against annihilation." But Jewish Nationalism cannot take the place of faith. Mere racial appeals can never satisfy the hunger of men's hearts for God. Jewish leaders express frankly and openly their fears for the whole future of Judaism.

Loss to the Synagogue, however, has not meant gain for the Church. The abandonment of the religion of their fathers has been attended by serious consequences to the Jews. There has been a rapid development of their materialistic instinct; rationalism and irreligion have increased, and there has been a distinct lowering of their ethical standards. The Jews are fast losing their preeminence as a moral and law-abiding people. Referring to the large number of Jews who have become detached from

the Jewish religion, Professor Wolfson, of Harvard, recently declared: "Broken loose from all bonds of tradition, these Yiddishized masses are gradually becoming a new distinct people—the godless Yiddish people."

The significance of these facts for the churches of America is very plain. There is a call of God to do something really worthwhile for this remarkable people. On the bare ground of self-defense far more effort must be put into the task of winning the Jews for Christ. May not the present time of change prove to be, if the Church is really awake, the most fruitful period in all history for their evangelization? From whatever angle we view the Jewish situation it constitutes a direct challenge to the Church.

The prevailing anti-semitism in many European countries, and the evidences of the same spirit here and there in America, make it incumbent upon the churches to oppose all propaganda directed against Jews as un-American and alien to the spirit of Christ. We are, moreover, called upon actively and sympathetically to inculcate the spirit of friendliness and good will, and thus redeem the name of "Christian" in the eyes of Jews from association with prejudice, injustice and oppression.

In establishing work in Jewish communities every effort should be made to prevent overlapping. No work should be undertaken in any field occupied by another denomination without direct consultation and in agreement with such denomination. Moreover, in Jewish work, Christian strategy suggests that two or more evangelical denominations could very profitably unite in the establishment and maintenance of centers of evangelism in the larger cities.

As the majority of Jews in America live in residential neighborhoods, and in proximity to Christian churches, an inescapable responsibility rests

upon these churches to include Jewish neighbors in their ministry. This is a fruitful field that only recently has begun to be cultivated and which is already yielding rewarding results. Every church which has Jews in its community—even though it be but one family—should enlist in this enterprise and seek to bring the Jews into fellowship with the living Christ. The aggregate of such service would vastly exceed anything that has hitherto been attempted.

Much larger provision should be made for the publication and circulation of literature specially suited to Jewish people. The old literature prepared for orthodox Jews has ceased to be widely effective. A new type of literature of high quality prepared for American Jews is urgently needed. Some combined effort by the churches to meet this need would seem advisable.

Any adequate program of Christian approach to Jews will depend for its success upon the interest and support of the membership of the churches. Every effort should be put forth to have the need of a Christian ministry to the Jews presented in every church. Educational literature should be circulated, setting forth facts concerning the Jews and the obligation of Christians to seek their evangelization.

IN THE MEADOW

Flowers and grasses associate!
Down in the yard by the friendly gate
I saw them bending and nodding today,
Loving each other in lightsome play,
With never a hint of scorn or hate.

But human beings, of separate classes,
Never mingle, as flowers and grasses;
Never gather the joy they might,
Passing from each to each God's light.
There are the *few*, and there are the *masses*;
Which do you think shows the higher sight?
The town or the meadow—which is right?

—Angela Morgan.

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"The power of cooperation is man's highest manifestation of intelligence and wisdom."—*Selected*.

NEWS FROM MANY LANDS

CHINA

Promising Signs in China

THE following points are summarized in the *Chinese Recorder*, as the most hopeful signs which several Chinese Christians see in the life of their country today:

(1) A growing national consciousness and inter-provincial solidarity.

(2) A strengthening of public opinion against militarism and corruption in public office.

(3) A spreading desire for knowledge, as seen in the welcome given to Western public lecturers, the growing number of study societies and the translation of Western literature.

(4) A deepening realization of fundamental needs. A rising appreciation of the necessity of character as essential to the life of individuals, families and society.

(5) The realization by the thinking class of religion as a force tremendously needed by China in the present juncture. This includes a rising appreciation of Christianity among non-Christian Chinese which expresses itself not only in less opposition but also in actual sympathy.

(6) Growing promotion of education.

(7) More trained young people taking up education as a profession.

(8) Greater individual and public interest in social conditions and problems.

(9) Increase in the number of intelligent, progressive young men taking up business as a profession.

(10) A tendency toward harmony and co-operation among public organizations when confronting important national or community issues.

(11) The growing articulation of the Chinese Church. Workers of different denominations are more willing to cooperate and are more conscious of their interdependence in making the work of the Church a success.

National Christian Council

THE remarkable progress made toward unity in the work of Protestant Christian churches in China was demonstrated, according to an observer quoted in *The Continent*, in the third annual conference of the National Christian Council of China May 20th. The reports of the stand-

ing committees illustrated how completely the Protestant Christian Church is entering into China's national life. The Council is studying how it can lead the rural churches to make the village church and the village school social centers. Reports also came to the Council on work among the blind, among the Buddhists, and the movements to check the growing of opium and to cut down the illiteracy. Report was made that there are 3,000,000 blind persons in China. Throughout the sessions, the emphasis was upon the necessity of making the Chinese Church more indigenous—a genuine native church, rooted in the Chinese social tradition.

An Institute of Self-Government

“UNDER the leadership of the Governor of the province of Kiangsu,” says *The Missionary Herald*, “there is to be established in Shanghai a school to teach Chinese the principles and methods of self-government, to be known as the National Institute of Self-Government. It is to be a national institute for political education, supported from the treasury of the province. Already a building has been rented as temporary quarters, to accommodate classes for the spring semester, and land has been purchased for a permanent site. Courses are to be given, covering provincial, municipal, and rural governments, and social work, each covering four years, with a common freshman curriculum. It is the earnest desire to train men and women who will devote themselves to the work of social reform, which is the fundamental requisite to facilitate and stabilize political reform, and for which pioneer workers are, at present, so lamentably lacking. It is planned to have scholars from America and

Europe as members of the faculty, in addition to the native staff."

Overcoming Chinese Illiteracy

THE National Christian Council of China is making plans for the Church to teach the people to read and write. More than fifty per cent of native Christians are illiterate and about eighty per cent of the entire population. Report was made at the recent annual meeting of the Council that there has been a reaction against the use of the government phonetic script, which appeared to be so popular three years ago. The system recommended now is the so-called "thousand character system." James Yen, of the Y. M. C. A. National Committee, has selected carefully 1,000 characters of greatest use, and says that by one hour's instruction a day for three or four months, a Chinese can be taught to read and write his own language.

Growth in Forty Years

REV. G. E. TALMADGE, of the Reformed Church in America, revisiting Amoy, China, after an absence of forty years, writes thus graphically of what he saw: "Half a century ago there was one small girls' school in our mission. Today there are five hundred girls residing in the one mission compound, to say nothing of the many other schools in various parts of the Amoy field. Almost across the way are as many boys and men, from the earlier grades up to the graduating class of Talmage College. On the Island of Kulangsu, the first church built for the Chinese has been abandoned because it was too small, and a larger building has been erected, seating one thousand people. In this church it is necessary to have two morning services to accommodate the crowds. There is a regular afternoon service, and it was the writer's privilege to address an additional evening gathering that filled the church, with many persons standing throughout the service. Over the harbor in the City of Amoy, there are

four native churches with their own pastors, managing their own affairs and no longer needing the tutelage of the missionaries. It is a revelation to meet these men and their wives, and by their faces and speech to judge what upstanding men they are. Speaking to three of these congregations, one could not help being impressed by their size, intelligence, reverence and influence. The Church may well be proud of the men and women whom she has sent to this field through all the years, and of the noble band which is now 'carrying on.'"

Peking—New and Old

A missionary of the "Church of Nazarene" in China writes of the changes noted in Peking after an absence of only two years: "The streets of this old city present a rather strange appearance in its effort to put on a modern dress and still retain the old. The modern ball-bearing, rubber-tired rickshaw is everywhere, but the age-old wheelbarrow still creaks on its way, just as it did a thousand years ago. The Western automobile contends for the right of way with two-wheeled carts that are probably identical with those that might have been seen in the days of the T'ang Dynasty, long centuries gone. The steam cars, too, find an ancient counterpart in the caravans of the ungainly camel. These beasts are a common sight in Peking and bring in a great quantity of freight, even coal. One might continue the comparison in monotonous detail, mentioning building styles, methods of business customs, and laws."

A Modern Chinese Town

CHANG CH'EN, a former Minister of Commerce and Agriculture, was voted one of the "twelve greatest living Chinese" in the newspaper contest already referred to. He is not a member of any Christian church, but, although a prominent representative of the old scholarship of China, he takes interest in applying Christian principles to modern indus-

trial and other conditions. He is responsible for the establishment of the "model township" near Nanking, with 150,000 inhabitants, which boasts of 334 separate schools with 20,000 students, two modern cotton mills with 60,000 spindles, 500 looms, and 3,000 operatives, five modern banks, one match factory, one flour mill, one silk filature, one iron foundry, one electric light plant, and a modern cottonseed-oil mill. It would be of interest to learn how far these factories are carrying out the labor standards adopted by the National Christian Conference in Shanghai a year ago.

Books for Blind in China

THE condition of the two or three million blind in China can be better imagined than described for they are without interests and occupations offered to the blind in Christian countries, and without literature or education to enable them to read. Some make a precarious living by begging or fortune-telling.

Missionaries have opened about twenty-six schools for the blind in which about a thousand boys and girls are under instruction. Some missionaries also teach adults to read and write. The Chinese Government is beginning to understand the need of more general education for the blind and is trying to start schools in various parts of the country.

The greatest need is for textbooks and literature, especially portions of the Bible and primers. A committee formed "for the promotion of work for Chinese blind," and affiliated with the National Christian Council, has started to prepare textbooks in Braille. Stereotyping machines are needed with which to emboss these books. The cost of such machines is a little over one thousand dollars gold. Contributions may be sent to Rev. George B. Fryer, chairman, 4 Edinburgh Road, Shanghai.

Work of College Graduates

AN interesting study of the vocations of graduates of secular and

mission colleges appears in the New China Mission Year Book. Government university students are primarily interested in preparing for governmental and political position; how far this interest is determined by patriotic motives for political reform and betterment, one cannot say, but judging by the general spirit of university students, one would think that this was a dominant motive. Patriotic motives stir the interests of students in engineering to develop the natural resources and to increase the prosperity and prestige of their country. Specific school training for business and commerce is also a new interest of growing volume; scientific or Western medicine does not interest government students as much as one would expect. Of the mission colleges eighty-two per cent of the graduates enter teaching, business, the ministry, or medicine, in that order. It is significant that so large a percentage of the graduates become teachers, and this, together with the fine Christian character of the majority of these graduates, helps to account for the strong and favorable standing of mission colleges.

The Modern Girl in China

"EXTRAORDINARY things are happening in China," says *The Missionary Herald*, "in the deliverance of women from the thralldom of the immemorial past. The patriarchs of the Chinese are fairly bewildered by the rapidity of the social changes, especially the emancipation of their wives and their daughters. A few years ago, the Chinese girl lived in the seclusion of her home, in bondage to rigid etiquette. Here she received her scanty education. At a tender age, she was betrothed. The choice of her future husband was made for her by her parents. Now all is changed. The girls have almost as much freedom as those of Western nations. Undoubtedly grave dangers are incidental to the rapidity of this change. It is reported that parental authority among the Chinese is disappearing so

rapidly as to presage a period of domestic anarchy. China's danger just now is not so much that she will fail to make progress, as that she will attempt to go 'full steam ahead.' None are more concerned in helping China to make the necessary adjustments than the missionaries engaged in the education of young women and girls."

Anti-Cigarette Campaign

THE way in which a Mrs. Liu, who is called "the Frances Willard of China," quoted the notorious slogan of the American Tobacco Company, "A cigarette in the mouth of every man, woman and child in China," roused an American missionary in Ningpo, who writes: "As one American I made up my mind to do all in my power to blot out the disgrace in our own city. We visited all the mission schools and the students rallied loyally around the temperance banner. One of our seniors gave a very peppery speech against the cigarette as an enemy of the country, and cigarettes were thrown away on every side. This day's activities were followed by threats from one of the tobacco companies if we should continue to teach the evils of cigarette smoking. I saw our highest official, and explained that we did not wish to fight any company, but to teach the people the harm of cigarette smoking. He was greatly pleased and had five hundred booklets prepared for our use. Nothing could have given us more 'face' than the cooperation of this official. The head of the Chamber of Commerce gave us figures to show that Ningpo last year had spent \$4,000,000 for cigarettes. The first day of the campaign we had a parade of 500 students. On the second day, Mrs. Liu spoke in government schools while boys from our school spoke on street corners and placarded the town with posters as attractive as any of the cigarette posters. The girls led by teachers went into homes with tracts. On Sunday, sermons on temperance were given in all the

churches, and a temperance rally was held."

Community House in China

JUST outside the Shanghai College, supported by the American Baptists, stands a plain building with white-washed mud walls and rice straw thatched roof. It is dignified with the name of "Community House" and does a very important work in carrying out a "Village Improvement" program outlined by members of the faculty and the students of the college. Here night school is held for the village men; meetings for women to teach them the new phonetic script; a primary school for boys is conducted in a building opposite. The Gate School has five regular girl students and twenty-five boys. Other girls, some only six and seven years old, would be in the school but are kept at work twelve hours a day in the cotton mills.

The Community House has the only playground in any of the villages around. It boasts of a slide, a swing and two basket ball nets, and draws men and little children out of the smoke-filled, unmoral atmosphere of the tea houses into the fresh air of God's out-of-doors.

The Village Improvement program is backed by the foreign missionaries, but most of the work is done by the students of the college—a bit of laboratory work to fit them for service after they leave. They carry out the educational and recreation programs, health campaigns, Boy Scout work, a Rainbow Club for the little girls, women's meetings and religious services.

Back of the Community House is a small model Chinese village house which would be practicable for the poor villagers around to copy. There are mud floors but this house has boards in front of the beds. The "model" house consists not so much in radical changes in structure as in the neatness with which the rooms are kept. This is only a beginning.

Last Report from Mr. Byers

PECULIAR interest attaches to the last report received by the Board of Foreign Missions of the Presbyterian Church from Rev. George D. Byers in Kachek, Island of Hainan, because of his tragic death at the hands of bandits, referred to in the *Review* in both August and September. In this report Mr. Byers wrote:

"The Gospel is spreading from the Miao people to the Loi people near the Five Finger mountains." He tells of the marriage of a young man there whose grandfather, after four years of blindness, had his sight restored by the removal of cataracts from his eyes at the Kachek Hospital. This old gentleman rejoiced so to have his sight that he immediately acknowledged Jesus as his Saviour. He invited the doctor and pastor to his home one day, but when the pastor was about to pray the grandson became greatly excited and shouted, "No, no." Lately this young man was married by a Christian marriage service in that same room where he had vigorously protested against Christian prayer. Christianity is slowly winning its way into this home. There have been ten communion seasons in Kachek since the last mission meeting. At these seasons 408 applicants for baptism were examined by the session and 236 were taken into the Church.—*The Continent*.

Missionaries Wounded

REV. G. R. SNYDER and Professor Beck, missionaries of the Reformed Church in the U. S. in Shenchow, Hunan Province, the former since 1919 and the latter since 1914, were wounded during some Chinese fighting in August. Two opposing armies, with Generals Chang and Tien in command, were exchanging shots. A magistrate asked the foreigners for aid to stop the shooting. The Rev. Mr. Snyder and Professor Beck volunteered. Accompanied by a police officer, they were making arrangements to restore peace when they were shot. One bullet wounded both

Americans, according to the information received in Hagerstown, Md., the home of Mr. Snyder. The extent of their injuries was not reported.

Missionaries for Batang

THE United Christian Missionary Society (Disciples) has sent out a considerable party of missionaries to Batang, on the Tibetan border, the station always associated with the memory of the martyred Dr. Shelton. The party, which reached its destination on May 14th, consisted of Rev. J. C. Ogden, a coworker of Dr. Shelton's, who for the past two years has been on the faculty of the College of Missions at Indianapolis, Ind., Mrs. Ogden and their two children, and six missionaries, who are entering their first term of service.

Annamese Bible Conference

REV. R. A. JAFFRAY, of the Christian and Missionary Alliance in Wuchow, South China, reports the first conference of the Annamese workers of the Alliance's Indo-China Mission, held at Tourane for two weeks, from March 16th to 30th. "Annamese workers from the northern state of Tonkin and from the southern state of Cochinchina, as well as those from Annam, were present. There were two delegates from Cambodia also. In all there were sixty-five delegates. A goodly number of the members of the Tourane Church also availed themselves of the opportunity to learn more of the Word of God, by daily attending the meetings. In a comparatively short time since the work in French Indo-China commenced, over one thousand members have been enrolled, and more than fifty Annamese workers and students are in preparation for the ministry."

Expelled from Mongolia

WORD has been received, says the *Chinese Recorder*, that the Swedish missionaries have been expelled from Urga. The officials now in power in Urga are young Mongols said to be

inspired by Russian Soviet sympathies and therefore anti-Christian. About two months ago all the missionaries' books and correspondence were seized and confiscated. Among the books were 3,000 copies of the gospels belonging to the British and Foreign Bible Society. Now comes the news that the six missionaries themselves have been compelled to leave. Missionary work among the Mongols has always been enormously difficult and only in very recent years have there been signs of response from the people to the Christian message. It is therefore greatly regretted that the work in Urga has thus been interrupted.

JAPAN AND CHOSEN

Nation-Wide Evangelism in Japan

THE Commission on Evangelism of the National Christian Council of Japan recommended to the Executive of the Council at its May meeting the following plans:

(1) A great nationwide evangelistic campaign centering around the ten largest cities of Japan; Japanese pastors, laymen and missionaries of all denominations to preach and lecture.

(2) Itinerating evangelistic bands composed of two or three workers each; bands to spend about a week in each place, visiting nearly fifty places a year. If four bands can be provided, over 200 places will be reached in this intensive way.

(3) Some well-known foreign Christian leaders to assist in the work in the larger cities.

(4) Preparatory conferences cooperating under the National Christian Council along the same general lines organized in strategic centers.

(5) Campaign to be opened in Oct., 1924, and continue for two full years.

"God's Beautiful Village"

THESE words are the English translation of the Japanese name for a refugee settlement in Tokyo, "whose beauty," as *The Continent* says, "is not to be seen by the natural eye." Since the earthquake days, some 125 refugees have been living in the fire-gutted shell of the old Y. M. C. A. gymnasium in Tokyo. Some

months ago they organized themselves into a municipality and elected their own mayor and treasurer, but decided that they would need no policeman. With some lumber donated by the Government the citizens of the village built forty small booths, each of which has since sheltered one entire family. And it is the gratitude of these people to the Y. M. C. A. for the hospitality they enjoy which induced them to name their village as they have. They recognize that they are really guests of the "beautiful God." The fame of this settlement has gone abroad widely in Tokyo, and it has been visited by Prince and Princess Fushimi and Prince Tokugawa, and many other government officials who give the Y. M. C. A. unstinted praise for what it has done not only there but for many similar groups sheltered in the headquarters building of the Japanese Y. M. C. A. in Yokohama's main city building and other havens of rest and centers for relief. Libraries and playrooms have been opened for the children; free food is served to all who need it, dispensaries provide necessary drugs and 2,000 babies and many sick are furnished daily from the Y. M. C. A. milk supply. Religious services and Sunday schools are held in all these little settlements, and so far 5,000 Japanese under these influences have professed conversion.

Churches Needed in Korea

THE annual Bible class conducted by the M. E. Church, South, for men from the country churches of the two Songdo districts brought nearly ninety men together this year. Rev. L. P. Anderson writes in the *Missionary Voice*:

Some of our new congregations, which came into existence since the Centenary started, are yet without suitable places of worship. Often the largest room available is the home of a member, not larger than 8x8 or 8x16 feet, with no room for all the Christians or their non-Christian friends. Unless a suitable place is provided for worship many will fall away and no advance programs for evangelizing other villages can be carried forward.

Encouragement from Pyeng Yang

IN evangelistic services, conducted by college boys in the Suh Syung New Church, over 130 new believers were brought into the church in two weeks. A Bible woman working in the country districts during the last four months, founded a church with over sixty new believers, who subscribed 137 yen toward a church building. There were twenty men in the graduating class of the Union Christian College this year. Hundreds of country women attended the annual spring Bible class. The Presbyterian theological seminary opened with an attendance of ninety-three. Of these, thirty-one were in the entering class. Money for about half of the badly needed new Science Building, for the Union Christian College, has been subscribed. About \$15,000 more is needed. Dr. Baird reports that the Bible Revision Committee has finished the revision of Exodus, and that it will be printed soon. In the first agricultural institute in Korea, fifty-three Christian farmers learned to control black rot canker, killing apple trees everywhere. Success prevents great financial loss to Christian constituency.—*The Presbyterian*.

ISLANDS OF THE SEA

Bible in the Philippines

HON. TEODORO R. YANGCO, a leading Filipino Christian, said at the World's Sunday-school Convention in Glasgow: "Before America came to the Philippines, the Bible was a closed book. We had certain forms of Christianity, but we knew little of its reality as power in life. Our people were under the yoke of ecclesiastical bondage and tyranny. Religious freedom was unknown. Every act was carefully watched by paid emissaries of the Roman Church. To incur the enmity or even suspicion of the friars meant cruel persecution and often death. But today, how different! The Bible is open. Sunday-schools are everywhere. Conscience has been liberated. People are free to think. The old days of religious

oppression are gone forever. We are living in a new era." Mr. Yangco told how, when he was six years old, his mother, at the command of the priest had burned a Bible which had come into her hands, and he went on: "I grew up to believe that it was unsafe, and my dear mother died believing that it was unsafe to read the Bible. I am sorry for those many years of wasted opportunity, but I am glad that now I am not afraid to read and study the greatest book in the world."

A Tribute from Papua

HON. J. H. P. MURRAY, Lieutenant-Governor of Papua, has written a book, "The Population Problem in Papua," in which he speaks of the influence of missions as being "so extremely valuable as to be absolutely indispensable." "I am speaking, of course," he says in the *Australian Missionary Review*, "as an administrator and not as an adherent of any particular religion," and he continues: "Twelve years ago I wrote a book on Papua, and in the preface, after calling attention to the inevitable disappearance of old customs and beliefs, I went on to say 'unless the missionary is there to help him, the native is left like a ship without a rudder, and will run a great risk of being wrecked in the sea of an alien civilization.' I was comparatively new to native administration then, but further experience has only confirmed me in my views. It seems to me that many people, in their objection to theological dogma, allow themselves to underrate the enormous moral and social force of Christianity, and consequently underestimate the effect of Christian missions among native races."

New Zealand "Backblocks"

NEW ZEALAND is, in parts, very thinly populated. Men are still needed to burn down the bush, clean out the stumps and prepare the land for pastoral and agricultural purposes. In the north of New Zealand

the once thriving industry of hauri gum-digging has left the countryside almost like a battle-field and it is only in recent years that attempts have been made to farm this land. There are therefore, in addition to the numerous small settlements, a large number of more or less isolated homesteads, often some miles from a railway station and deprived of many of the social and public advantages enjoyed by the town dweller. Some of these places receive regular visits from Christian ministers and may have a service once per month or once per quarter according to the distance from the nearest town. But some, owing to their isolation, are in danger of being neglected. The children may grow up entirely ignorant of the Christian faith, with no knowledge of the Bible or its message. To help these families and the smaller settlements of New Zealand, of which there are many, the Backblocks Mission was formed. The Auckland Sunday-school Union has for many years employed a Sunday-school missionary whose whole time is given to visiting these sparsely populated districts.

NORTH AMERICA

New York City Evangelism

THE Marble Collegiate Church (Dutch Reformed) and the National Bible Institute of New York City, have been doing effective evangelistic work by outdoor summer services on its Fifth Avenue corner, at Twenty-ninth Street. Rev. D. A. Poling, one of the ministers, describes another line of work carried on by this church:

For five years it has been our custom at the close of the Sunday evening service to extend the invitation to accept Christ and with one exception there have been definite responses varying in number from three to above thirty. Following the sermon a member of the choir sings a Gospel hymn and the audience is requested to bow in prayer, and the announcement is made that if there are those present who have burdens of any sort for which they would seek Christ's strength, or sin from which they would ask His release, they may make themselves

known by standing or by lifting their hands. All such are assured that they will be specially mentioned in the closing prayer.

Forty personal workers, made up generally of Christian Endeavorers, meet for consultation and prayer following the midweek service and on Sunday evenings greet those who stand or raise their hands and invite them to meet one of the ministers.

New York's "Broadway Temple"

WIDE publicity has been given to the plans for "the Broadway Temple," a combination of church and apartment house in the Washington Heights section of New York City. The leader of the enterprise is Rev. Dr. Christian F. Reisner, pastor of the Chelsea Methodist Episcopal Church, whose resourcefulness has stood him in good stead in earlier undertakings. He was the moving spirit of the 68,000 Methodist Minute Men, one of the prime factors in giving the Centenary message to the rank and file of the denomination. The first million dollars of the \$4,000,000 necessary to complete the Broadway Temple has been pledged and the enterprise has the support of many business and professional men who have caught his vision of a church which shall be a Protestant landmark for all New York, a self-supporting cathedral, a beneficent social center, a perpetual witness to the enduring quality and the supreme worth of Christian ideals of living, and who propose to see this thing through to victory.

Tithing Increases Funds

SOME indication of the effect of tithing upon the financial resources of a church is given by the reports of the Seventh Day Adventists as to recent income. The home and foreign missionary work of this communion is supported by gifts made in addition to the regular tithe paid by members into the local treasuries. Statistics just made public show that this church, with 104,000 members in the United States and Canada, during the first three months of this year gave a total of \$1,451,750 or about \$14 per member. The tithe amounted to

\$898,000, while \$350,000 was given to missions. There are now 210,319 Seventh Day Adventists in all the world, and the denomination holds property valued at more than \$34,000,000.—*Christian Century*.

Cooperation in Publication

A NEW instance of interdenominational cooperation is to be found in the publication of Sunday-school quarterlies in different languages, which are used by practically all of the major denominations. Lessons in the Life of Christ have been put into the Italian, Spanish, Polish, Magyar, Czech, Bohemian and Russian, and are published by various denominations for the use of all. Here is an instance of the United Religious Press serving all denominations, with its headquarters in the separate publication offices of seven denominations.

Jubilee of The Disciples

THE Women's Missionary Societies of the Disciples of Christ are putting on a program to celebrate their Golden Jubilee year. The chief aim is the raising of \$1,000,000 to construct fifty buildings in America and on foreign fields. The women have distributed this great aim among the states, the states have divided the responsibility among the districts, and churches in the districts have taken their apportionments. The women will meet at the International Convention of the Disciples at Cleveland, Ohio, in October. Their motto is "Remembering the past, we build for the future." This Cleveland convention will be outstanding because it is the Golden Jubilee one, and because it is the Diamond Jubilee of the founding of the American Christian Missionary Society, which is the home society of the Disciples of Christ.

Southern Presbyterian Gifts

THE Southern Presbyterian Church, like that in the North, achieved a greater record of generosity toward foreign missions between the Assemblies of 1923 and 1924 than

in any previous year of its history. The total was \$1,360,116. The Presbyterians of the South do not make a large showing for home missions through their denominational board—only \$688,400. But the local congregations of the Church are unusually busy and liberal with mission enterprises in needy parts of their own communities, and for the entire denomination the total of such expenditures mounts up to a separate item of \$1,111,281. The giving of the whole Church for all purposes fell just short of \$14,000,000, which figures out the per capita of \$36.55—divided roughly in the proportion of two fifths for benevolence and three fifths for congregational running expenses.

Chapels Wrecked by Tornado

THE Protestant Episcopal Church reports that "never, since Bishop Hare began the work, has the South Dakota Indian mission field suffered such a blow as that caused by a tornado early in June which completely wrecked six of the ten chapels on two reservations, took two others from their foundations, with corresponding serious wreckage, and left only two intact with minor damage. The Bishop's chair in one church took wings, flew a mile through the air and sat down in a cornfield. The actual loss may reach \$15,000, which, of course, cannot be met by the faithful little Indian congregations without generous aid from outside. 'We are going forward,' says the report from South Dakota, 'facing the task with good courage.'"

Hungarian Churches

THE Board of Home Missions of the Reformed Church in the United States reports among its various activities that "the outstanding work among the immigrants is that among the Hungarians. We have fifty-two Hungarian churches which should gradually come to take their place in our Church life and make corresponding contributions to the various agencies and activities of our

denomination. A number of these Hungarian congregations here have signified their willingness to become foster sisters to some of the struggling churches in Europe."

The Test of the Rural Church

C. LUTHER FRY in his recent book, "Diagnosing the Rural Church," says that the amount of time an individual devotes to his church is more significant of his interest than is the mere fact of membership. Judged by this test the rural church is not playing so large a part in the life of rural communities as it once did. While up to a certain point economic prosperity increases the per capita giving, beyond that point increases in wealth are not reflected in the giving. The rural church program shows slight variation as compared with variations in economic prosperity. Other factors which affect the rural church are a resident or non-resident pastorate, the density of population, its racial make-up, the growth or decline in the population, the region served, and the occupations in which the population is engaged.

Training Jewish Missionaries

THE Moody Bible Institute of Chicago has the distinction of being the only educational institution in the world to include a Jewish course in its curriculum. For years there has been no school where men could get actual training for Jewish missions, and much of the work, of necessity, has been carried on without adequate preparation or understanding of this peculiar field. Many unsuccessful attempts have been made to provide such a course in the European schools, the failure in most instances being due to an erroneous theory that preparation in academic Hebrew would meet the requirements of conversing with Jewish people. One of the fundamental features of the course recently inaugurated in the Moody Bible Institute, under the direction of Rev. Solomon Birnbau, is to provide instruction in Yiddish, the

modern Jewish dialect. In addition to the study of Yiddish, there will be instruction in the Hebrew Bible similar to that provided in theological seminaries. A course in rabbinics will be included in which select portions from the Talmud and rabbinical commentaries will be taken up. Jewish feasts and customs and Jewish history from the time of the Maccabees to the present day will also be presented, as well as the study of Messianic prophecy.

Negro Migration Northward

DURING the last seven or eight years, tremendous changes have come in the relations of the white and Negro people in America, due largely to the migration of the Negroes from the South to the North. The Negro population in urban cities has increased greatly until today forty per cent of the Negroes, or about 5,000,000, live in towns or cities. They have largely given up the farm for the factory, and rural service for city service. The Negro as a class is becoming more ambitious and is discovering in the North that he has industrial and political power.

If the Negro is not educated in Christian principles and habits, he will be a menace. He is naturally emotionally religious and needs well-trained pastors and leaders to make him practically Christian. Then he will be an asset rather than a liability in any community. For this he needs churches, schools, Christian community centers, good housing facilities and fair, courteous treatment by his white neighbors.

Seaman's Christian Association

A COMPARATIVELY little known but very useful work is being conducted by this Association for the thousands of merchant seamen who come to New York every month. The work is under the management of such well known Christian men as Rev. George S. Avery, George Gordon Battle and Orion H. Cheney. Stafford Wright has been superintendent for

over twenty-five years. Last year the total attendance of seamen at all their meetings was 81,903 and at Gospel meetings over 6,000. Lodgings were supplied to 541 and meals to 2,070. The results of the work included visits to ships and hospitals, employment found for seamen, New Testaments distributed, temperance pledges signed, thousands of letters written, many entertainments given and a reading and game room, etc. The total cost for the year was \$45,153.

At present an effort is being made to build a merchant marine memorial which it is estimated will cost \$600,000 and for which \$151,732 is already in hand.

Mormons Still Polygamists

THE strenuous effort lately made by Mormonism to create the impression that its standards and practice regarding marriage have been changed to conform to those of Christianity and civilization is commented on by Rev. John D. Nutting, Secretary of the Utah Gospel Mission, who says:

"The Brisbane articles, stated by an editor publishing them in the Hearst issues, to have appeared in thirty-six papers, and the *Chicago Tribune* item from the Smoot Press Bureau to the effect that there has been no polygamy since 1890, are in point. . . . The year 1890 is the date of the so-called 'manifesto' of President Woodruff, himself a polygamist, which reads: 'My advice is to refrain from contracting any marriage forbidden by the law of the land.' Plainly this is not mandatory, nor does its wording apply to the continuance of polygamous relations already contracted. And anyone who lived through that era in Utah, as we did, knows well that in neither sense was it obeyed; old cases being indulged openly, and many new ones being contracted."

After giving many specific cases of plural marriage among Mormon leaders, Mr. Nutting concludes:

"Of course, we do not mean to imply in the foregoing that there is as much polygamy as formerly. Economic reasons as well as others would prevent that. But the facts that the old cases still continue without any concealment; that there have been many new cases, known and unknown, and that the unquestionable teaching is that polygamy is the ideal family state for both worlds,

preclude any truthful statement that either the doctrine or its practice has been abandoned."

Indians Condemn Rites

THE Department of the Interior announced late in June that support of the Government's campaign to end ancient rites and practices of the older Pueblo Indians in New Mexico has been given by the All-Pueblo Progressive Indians. Readers of the *REVIEW* in 1923 will recall the letter addressed to the Indians of the United States by Commissioner Burke of the Indian Bureau on the evils of their ceremonial dances, and also the protest against "governmental interference" which it called forth from certain artists and archeologists. Friends of the Indian replied that these objectors did not understand the indecent character of the dances in question, and the present action shows which side was in the right. The Progressive Pueblos charge in resolutions adopted that the ritualistic customs are cruel and unjust, resulting in tyranny, oppression and persecution, and declare that some of the Pueblo officials are "cruel" and try to make "slaves" of the progressives because of their refusal to take part in "secret and unchristian dances."

LATIN AMERICA

Haiti's Sky Pilot

BISHOP CARSON, of the Protestant Episcopal Church, has received permission from naval authorities to make use of government aeroplanes in his visits to various parts of the Island of Haiti which are otherwise almost wholly inaccessible. This will enable him to reach great numbers of Haitians who have never been touched by any religious work. There is a Romanist missionary somewhere in the South Seas who has for some time used a seaplane to fly from one to another of his storm-bound islands, but so far as is known, Bishop Carson is the first Protestant missionary to take to the air.

Understanding Mexico

MEXICO, "the nation which is physically nearest us, is psychologically one of the most remote," says the editor of *The Christian Advocate*.

The two peoples and the two governments are prone to misunderstand each other. That condescension with which Europeans formerly treated Americans too often marks our attitude toward those who live below the Rio Grande. Hundreds of thousands of Mexicans have crossed the border in the past ten years in search of work or safety, but not one in a thousand among them has become an American citizen. Bitter prejudice forbids. In the Mexican quarter of some cities in the Southwest it would be as much as a man's life was worth if he should take out his first papers—and it would not be an American who fired the gun. Mexico and America must come to know each other better. Only so can the Latin and the Saxon learn to live together and appreciate each other's superiorities.

To this end the *Advocate* calls attention to the May issue of the *Survey Graphic*, entitled "Mexico: A Promise," which it says will be "an immense help to the American whose mind is open to any other view of Mexico than as a country of oil, ore and revolution." American investigators, Mexican leaders, representatives of Protestantism and Roman Catholicism, fill sixty pages with first-hand material on the Mexico of today—"a people come to life."

Sao Paulo and the Revolution

THE recent brief revolution in Brazil was caused by the dissatisfaction of the military party with those in power. Sao Paulo, the chief scene of conflict, was founded in 1554, but in 1890 it was only a city of 65,000 people. Now it has 700,000, and industry hums within its boundaries. It is the center of Brazil's coffee trade, and 60% of the world's supply of the berry comes from State of Sao Paulo. Today, it is said, that half of the 4,600,000 people of the state of Sao Paulo are of European birth. But Brazil, with all its industry, prosperity and possibilities along material lines, needs the Gospel. There is only one Protestant missionary to 120,000

people, the majority of these being stationed in the larger cities.

The Gospel in Newspapers

A BRAZILIAN daily paper was recently approached to see whether they would carry a weekly "Gospel Talk" in their columns. To the surprise of the missionary, the editor wrote saying that he would carry a series free for the first month, but that, after that, they would have to charge unless their circulation was increased thereby. The bargain was carried out for the month, and then an arrangement was made for the weekly articles to appear at half the commercial rate.

Witch Doctors Kill Babies

THAT savage customs prevail among some of the Indian tribes in South America is shown by Rev. Daniel Thomas, of the Inland South American Mission, who reports that among the Bororo tribe large numbers of children are killed by their witch doctor, under instructions from an evil spirit called the *mbope*. If the latter says a child is to die there is no hope for it. Mr. Thomas, after speaking of an Indian couple who had told him their experiences, continues: "One evening after our Bible Class, when these two Bororo Indians were present, one of our believers, of her own accord, began speaking about the *mbope* and how the children were killed. She spoke their own language so they felt more freedom in repeating their story. They told us the manner in which the little babies were done away with when the *mbope* said they must die. If the child is allowed to be born naturally the witch-doctor puts the palm of his hand on the little mouth, and with the thumb and first finger he presses the nose until life is extinct. But if he decides to do away with the child before he is born, the mother will be fortunate if her life is spared. The witch-doctor uses all his force until the child is born an unnatural birth. It was so sad to listen to the woman who has lost five of her

six children by the hands of the witch-doctor."

EUROPE

Need for the Gospel

THE financial plight in which the Protestant churches on the Continent have found themselves since the World War, and the efforts which have been made for their relief through our own Federal Council of Churches and the Bureau in Europe of which Dr. Adolf Keller is secretary, have been reported from time to time in the REVIEW. A statement in *Christian Work* points out their even more urgent spiritual need. "In Europe there has been a revival of pagan rites. In Budapest can be found weird fire dances and forms of worship designed for use in conflagrations, with dances, and tortuous evolutions around flaring braziers, with the intoning of incantations to the souls in purgatory. Vienna has taken up astrology and Serbia has been visited by a succession of religious fanatics prophesying that the end of the world is at hand. All Transylvania flocks to obtain the blessing of a new Rasputin. The only escape from the bad effects of these vagaries is the simple teaching of the Gospel of Christ." The prevailing irreligion even in Luther's Germany, as well as in Russia, has also been noted in the REVIEW.

"The plea of the work in Europe," continues the editor, "is therefore not only for money, but for men adequately trained to shepherd these multitudes of believers and train them in the way of Christ. The American mission boards have become financially responsible for several such workers and are training others who will later follow them."

Britain and Race Relations

THE race problem vitally touches Great Britain, not in the home country, but in the colonies. East Indians, Africans, Chinese, Malays and Arabs are demanding recognition without regard to differences of race

or color. Shall East Indians who migrate to South Africa be given citizenship? Shall educated leaders in India be counted the social equals or political superiors of the English in India? How shall the question of empire citizenship be decided? Can peoples of different races be harmoniously united in a common citizenship? If so, upon what terms?

The labor and wage problem is vitally linked to the race problem. Must a black man always be a menial when associated with whites in business? Where shall the color line be drawn in schools and churches? What is the standard by which to compare races? Surely it must be God's standard of morals and ability to lead to high achievement.

Premier MacDonald on Missionaries

IN support of the cause of foreign missions Prime Minister MacDonald wrote a letter to the missionary societies of Great Britain, in which he says: "Theirs is a great adventure. Their task is not an easy one, and the results accruing from their labors cannot be calculated by the commercial method of profit and loss account. So long as they may cause one home to be brighter, one human heart to be unburdened, and one child to be educated in a higher faith, that is a profit to the human race which cannot figure in any balance sheet. Theirs is a spiritual crusade. Work for the spirit of things that are noble is more essential now than ever. The world requires the crusaders once again. I hope they will be encouraged in this grand crusade by those at home who cannot, in the very nature of the case, see exactly how much is being done by our missionaries."—*Christian Century*.

Waldensian Schools in Sicily

THE Waldensian Church of Italy, pioneer and martyr of early days, is doing what amounts to missionary work in Sicily. The schools especially are flourishing.

In five centers, beginning with the city of Palermo and including the villages Riesi, Vittorio, Pachino and Grotte, the Waldensian missionaries have 1,000 children in their day schools. The great majority of these come from Roman Catholic homes and are sent to the Protestant schools by their parents because it is generally recognized that the Waldensian schools are vastly more effective than the schools of the Catholic Church. The civic educational authorities, in fact, recognize this officially. Yet the Waldensian teachers do not hesitate to give an emphatic prominence in their day-by-day program to evangelical religious teaching, which all are obliged to attend. In fact, the day school children know that they are expected to come to Sunday-school and most of them do. Many children of the public schools attend Sunday-school also.

An especially encouraging report of this work has recently come to Fred S. Goodman, the former Y. M. C. A. secretary who is now secretary of the American Waldensian Aid Society.

Russian Christians Persecuted

"THE hatred of Christ among the Russian revolutionaries," says the *Sunday School Times*, "is finding fresh expression in persecution of Russian Baptists. Shiloff, former pastor of the Dom Evangelia, the largest Baptist church in Petrograd, has been exiled for two years to Tashkent. Mr. Fetler's brother-in-law, an electro-chemist, working in a Petrograd factory, has been dismissed from his position until he shall become 'anti-religious,' and this is becoming the prevailing practice in Petrograd. If any are laid off, believers are always first to suffer. In Vladivostok the free Socialist republic drove the Baptists out of the hall which they used for meetings, and refused permission to hire another place of meeting. After repeated applications the Baptists finally were allowed, for fifty gold rubles a month, to rent a dirty fire-department stable which the

authorities thought surely too offensive to draw any people. But the church, with its pastor at its head, went to work, took out several carloads of rubbish and manure, cleaned it, and set it in order, much to Bolshevik dissatisfaction. Inquisitorial proceedings are the order of the day."

Revival in Russian Poland

REV. R. BOYD MORRISON reports that a spiritual movement is making rapid progress in much of the territory which since the World War has belonged to Poland, but is still Russian in language and characteristics. He writes: "At Old Cholnica a gracious work has been going on during the past three years. News of salvation has spread, and today, without even a proper sanctuary in which to meet, there are 115 believers and the Gospel is being preached in twenty different villages under this one station. On both sides of the ancient city of Cholm, with its magnificent Russian church standing on the hill remarkable revival has taken place. We visited last month two of these centers. There is no difficulty in preaching to these people, for the Spirit of God is so manifestly among them."

Paganism in Russia

IN an address in Toronto, Canada, Rev. Wm. Fetler, speaking of the large proportion of university students who had become agnostics, said that, though nominally Russia is Christian, paganism is really rampant. In another sense an article quoted in *The Friend of Russia* speaks of the paganism of Russia today:

The old pagan religion is a secret institution. The forests, lakes, plains, and morasses are, according to the simple peasants, all frequented by spirits. The wrath of the water-god Vodjanka has to be appeased by all kinds of presents and petty sacrifices. Cocks, hens, and other domestic animals are generally chosen. When these do not appear to satisfy the water-god, even children have been secretly sacrificed. The cult of the wood-sprite obtains mostly in the forest region, which practically

embraces almost half the entire country; while the worship of water-sprites prevails among the thousands of fishermen, raftsmen, boatmen, and sailors of the mighty rivers and lakes, which are so numerous in Russia. The belief in other spirits, such as the Tsar of the winds, who is accredited with all kinds of tricks and spiteful practices, is also very common.

AFRICA

In Moorish Tangier

THE North Africa Mission, an English society, is conducting various types of work in the Moorish city of Tangier. Dr. James Liley writes in *The Life of Faith*: "There are now two government hospitals in Tangier, but for some years the Tulloch Memorial was the only hospital in Morocco. The number of in-patients is continually increasing each year and all receive gospel teaching. As they come largely from mountainous districts unreached by Europeans, there is urgent need. A free boarding-school is carried on by Mr. Elson, an independent Canadian worker, at the Raymond Lull Home, where some twenty or thirty boys, mostly orphans, are accommodated."

Baptisms in Congo Land

REV. W. H. FORD, an English Baptist missionary in the Congo, after enumerating the many things that are required of a candidate for baptism, writes of a certain service: "In spite of this high standard, hundreds presented themselves, some still children, some men and women, but the large majority youths, and we were happy to find one hundred and seventy-seven fit for church membership. Towards the end of the journey we had arranged for a large baptismal service in which candidates from two districts should meet. The waters of baptism and the communion table were the meeting places of those who were formerly divided by quarrels."

Need in French Sudan

A Lutheran missionary, Ralph D. Hult, after exploring for five months in the Shari-Chad country of the French Sudan, reports one of the

largest unoccupied mission territories still existing. In the whole Shari-Chad basin Mr. Hult states that there is not a single mission, Protestant or Catholic. Mohammedanism is waging a strong campaign here against paganism, and is showing yearly advance. In his journey Mr. Hult passed through the territory of no less than twenty pagan tribes and distinguished seventy vocabularies representing about fifty more or less distinctive languages with about twenty more important dialects.—*The Christian Century*.

Abyssinian Prince and the Bible

PRINCE TAFARI MAKONNEN, of Abyssinia, and his suite, on a recent visit to London, spent a morning in the Bible House, where they were shown the treasures of the library. The party were specially interested in a fourth century Coptic manuscript of St. John's Gospel. A few days later the Prince sent to the British and Foreign Bible Society a check for £100 in support of its work. He also gave it a medal with an inscription in Ethiopic, "The Lion of the tribe of Judah hath prevailed," and promised on his return to send copies of the gospels which he had had printed in his own private press.

Islam and the Caliphate

SOME of the after-effects of the abolition of the caliphate noted by a qualified observer in Egypt are the following: "After the first bewilderment resulting from the deposition of Abdul Mejid from the Caliphate, the Moslem world of the Near East gave itself over to intrigue as to the law of succession. King Hussein of the Hejaz quickly executed a *coup* and had himself nominated and elected Caliph by the Moslems of Syria and Arabia. In Egypt this election was declared illegal, null and void. It was agreed that a new Caliph could only be elected by a conference, ecumenical in character, representing all Moslem lands, and steps have been taken to call such a conference in

1925. An amusing phase of the situation was the concern expressed in public print for the safety of the sacred articles belonging to Mohammed, which were in the custody of the Caliph. These articles included: (1). One tooth of the Prophet. (2). The pair of shoes of the Prophet. (3). The long coat of the Prophet. (4). The carpet (prayer mat) of the Prophet. (5). A stone bearing the mark of the Prophet's foot. (6). A hilt of one of the Prophet's swords. (7). One of the Prophet's arrows. (8). The Prophet's flag. In addition other sacred articles were named, as Noah's cooking pot, Abraham's cooking pot, David's sword, and Joseph's shirt."

NEAR EAST

The Reopening of Tyre

MEMBERS of the British Syrian Mission are rejoicing over the resumption of their work in Tyre. Miss Sophie Paludan writes of the educational work: "The school has been growing gradually and now numbers fifty-four. We are glad not only that the number of the children has increased, but that many Moslem and Metwali children have come. These are, as a whole, very sweet and attractive children, and clever too; we cannot appreciate enough that we have them here under Christian influence every day." The people of Tyre have received the missionaries with much friendliness. The nurse who at present has charge of the medical work, writes of the class which the Syrian Bible woman holds for the women who come to the clinic, and continues: "Sitt Latifi has a wonderful opportunity. While she gives her address I start with the school children who want my help, some with bad eyes, ears and other things, and when Latifi has finished her class, I help the women."

Upheaval in Moslem World

RETURNING from a five-months' visit to the Near East, Prof. Paul Monroe, head of the International In-

stitute of Teachers College, New York City, said, as quoted in *The Christian Century*: "An intellectual upheaval is at its height in the Near East. Coming as a result of the war it has intellectual, political and economic implications, and we cannot very well overlook it. This movement has found intellectual expression in a desire for education, a development of literature and a dissemination of information by means of the establishment of newspapers. In Turkey it aspired to and accomplished a separation of church and state, and the significance of that is comparable to and as great as the Protestant Reformation. It has reached down to the unit of society, the family, and there is developing a complete rearrangement of family life not alone in Turkey but in the Arab states as well."

In a Persian Orphanage

MRS. H. P. PACKARD writes of what large portions of the Bible the orphan children in Kermanshah have committed to memory, and she continues: "They conduct a Junior Christian Endeavor society with some help and oversight from Miss Benz, and each child in turn takes charge of evening prayers. The girls, taking weekly turns, do the bread-baking and cooking, besides other housework and sewing. Each little girl has a 'big sister' among the older ones, who looks after her, bathes her and makes and mends her clothes. The girls do the boys' mending besides, and of course make their own clothes. The boys work in the garden, orchard and vineyard, carry water, etc. Every day when it is warm enough they all have a swim, the boys in the morning, the girls in the afternoon, and they play on the swings, seesaws, slide and parallel bars that Miss Benz has had made for the playground. Some of the orphanage boys go with me to the hospital Sunday afternoons carrying the baby organ from room to room; they sing Persian hymns and read from the Scripture and lead in prayer."

INDIA**Gandhi and the Government**

THE main points of Gandhi's program were given in the July REVIEW. Of his present position the *Dnyanodaya* says: "That it should not be impossible for Mr. Gandhi and the British Government to settle their long quarrel becomes very apparent when we put side by side the former's self-dedication to the cause of sixty million untouchables and the latter's solemn and worthy resolve never to hand over those sixty millions to the power of the Brahmans. . . . As we view his present position he has concluded he may achieve more by means of a greatly reduced 'Gideon's band' than by means of multitudes who while acclaiming him are not able to assimilate his high teaching. That many of his present-day utterances are making him exceedingly unpopular in many quarters, both political and religious, is on this view all in accord with his reckonings, for as we read his attitude he has counted the cost and is determined to stick to his guns. If therefore he will stick to his untouchability campaign, however India's Brahmans may snort and below, there is surely no sufficient reason why Government and Mr. Gandhi may not yet unite in the task of helping India's millions of outcastes. A hearty acceptance, by Government, of the Christian point of view on two of India's curses, the drink trade and the opium drug traffic, would do a great deal towards ensuring the co-operation with Government of Mr. Gandhi and his followers."

Progress Among the Telugus

THE Christian population of the Telugu Mission of the Church Missionary Society in South India has doubled in the last five years, the adherents having increased from 34,000 to 68,000. The growing rate of progress is remarkable when it is remembered that what previously took seventy-eight years to reap has been

accomplished now in the last five. What may not happen in the next five years? There are now Christian congregations in 238 hamlets that were entirely heathen half a decade ago, and the number of these village congregations, which five years ago was 626, is now 864. Village schools have increased during the same period from 386 to 699. The number of baptisms is rapidly increasing, the figures for the last five years being 2,820, 3,000, 4,370, 6,400, and 6,000; while the number of those under instruction for baptism has increased from 8,574 to 23,504.

Changes in Haidarabad

REV. F. COLYER SACKETT writes, after about twenty years of service in India under the Wesleyan Methodist Missionary Society: "When I went to India there were sixty-five evangelists at work in Haidarabad, and most of them were borrowed from other districts. To-day there are 421, and 400 of them are home-grown. We have watched them grow, and we are proud of every one of them. They are not learned or clever; they are winning their way because of their devotion and character. They stand for Jesus Christ, and the villagers know it. We are proud to call them colleagues. To-day their work is better than it has ever been. Behind the evangelists are over 200 young men in the Training Institution; and behind these again there are 9,000 boys and girls in the schools. Behind these is a great company of 50,000 village Christians, and every man a potential warrior for Jesus Christ. When I went out the total number of our Christian community was 7,000. At my first furlough there were 12,000. Last time I came home there were 25,000. To-day there are over 50,000. And not an unwieldy mass, but a well-organized army. Christ Himself has touched these 'untouchables' into life."

THE MISSIONARY LIBRARY

THIRTY-FIVE BOOKS ON CHINA

By PROF. KENNETH SCOTT LATOURETTE,
Ph.D., NEW HAVEN, CONN.

D. Willis James, Professor of Missions in
Yale University

GENERAL.

1. *China, an Interpretation.* J. W. Bashford. The Abingdon Press. New York, 1916.

This is the result of extensive reading, observation, and reflection by the great Methodist bishop. Parts of it are now a little out of date.

2. *Encyclopaedia Sinica.* S. Couling. Oxford University Press. 1917.

The standard reference book on things Chinese. It is devoted to facts rather than interpretations.

3. *China Yesterday and Today.* E. T. Williams. T. Y. Crowell. New York, 1923.

This is by a man who has spent many years in China as a missionary and diplomat and is of value particularly for the illustrations drawn from the author's own observations. It is not well-rounded and has some serious mistakes.

4. *The Middle Kingdom.* S. Wells Williams. 2 vols. Scribners, New York, 1899. (The last revision was in 1882.)

This was for many years the standard general book in English on China. It is now somewhat out of date but no other single book has done as well for the present generation what was done by this fifty years ago.

HISTORY.

5. *The Development of China.* K. S. Latourette. Third edition. Houghton Mifflin, Boston, 1924.

A brief summary for those who wish a general introduction to the subject. It brings the story down to date and includes social, economic, intellectual

and religious developments as well as political history.

DESCRIPTION.

6. *China in the Family of Nations.* H. T. Hodgkin. George Allen and Unwin, London, 1923.

An extremely fair summary of the recent international relations of China and of the new economic and intellectual movements in the country.

7. *The Changing Chinese.* E. A. Ross. New York, 1911.

This gives an account of China as it was fifteen years ago, but still makes fascinating and informing reading.

8. *Intimate China.* Mrs. A. Little. London, 1899.

UNITED STATES AND CHINA.

9. *Americans in Eastern Asia.* Tyler Dennett. Macmillan, New York, 1922.

The standard book on American diplomatic relations with China, Japan and Korea. It carries the narrative through 1901.

SOCIAL LIFE.

10. *Peking, A Social Survey.* S. D. Gamble. Doran, New York, 1921.

An interesting description of the social conditions in the capital of China.

11. *Village Life in China.* A. H. Smith. Revell, 1894.

A rather pessimistic but standard description of life in North China.

AGRICULTURE.

12. *Farmers of Forty Centuries.* F. H. King. Madison, 1911.

Observations by an agricultural expert.

POLITICAL AND ECONOMIC.

13. *The Trade and Administration of the Chinese Empire.* H. B.

Morse. Revised edition. Longmans Green & Co., London, 1913.

This is standard in its field.

LANGUAGE, LITERATURE AND ART.

14. *Chinese Art*. S. W. Bushell. 2 vols. London, 1910.

A little old, but still the best summary of the subject.

15. *The Chinese Classics*. James Legge. 1861-1872.

This is still the standard translation into English.

PHILOSOPHY AND RELIGION.

16. *A Brief History of Early Chinese Philosophy*. T. J. Suzuki. Probsthain and Co., London, 1914.

A semi-popular account of the subject.

17. *Chu Hsi and His Masters*. J. P. Bruce. London, 1923.

This is a scholarly account of the Chinese philosophers who more than any others of the past millennium influenced the thought of their countrymen.

18. *The Religion of the Chinese*. J. J. M. de Groot. Macmillan, New York, 1910.

This is a good short account emphasizing the place of animism in the religious life of the country.

19. *The Three Religions of China*. W. E. Soothill. Hodder and Stoughton, London, 1913.

An excellent brief summary emphasizing the more formal cults—Confucianism, Buddhism, and Taoism.

CHINA THROUGH CHINESE EYES.

20. *China Awakened*. M. C. T. Z. T'au. Macmillan, New York, 1912.

A rather too favorable and optimistic picture, but interesting and informing.

CHRISTIAN MISSIONS.

21. *The Christian Occupation of China*. Milton T. Stauffer, (Editor). Shanghai, 1922.

This mammoth volume is a mine of information on recent conditions. It is out of print and hard to get.

22. *China Mission Year Book*.

This is published annually in Shanghai and is invaluable as a yearly summary of events and tendencies in Protestant work.

23. *Christian Education in China*. Shanghai and New York, 1922.

This is the report of the China Educational Commission of 1921-1922 and is an enlightening summary and discussion.

24. *The Jubilee Story of the China Inland Mission*. Marshall Broomhall. Morgan and Scott, London, 1915.

An inspiring narrative of the history of the Society which has more missionaries in China than has any other.

25. *Forty-Five Years in China*. Timothy Richard. Stokes, New York, 1916.

An autobiography of one of the greatest missionaries of the past generation.

MORE POPULAR BOOKS ON MISSIONS IN CHINA AND FORMOSA.

26. *The Saints of Formosa*. Campbell N. Moody. Life and Worship in a Chinese Church. Anderson and Ferrier, Edinburgh and London, 1912.

A well-written and graphic account of some first generation Christians.

27. *Notable Women of Modern China*. Margaret Burton. Revell, New York, 1912.

Accounts of certain outstanding women who are largely the fruits of missions.

28. *Foreign Magic*. Jean Carter Cochran. Tales of Every-Day China. Missionary Education Movement, New York, 1919.

Incidents drawn chiefly from an inland mission station.

29. *Pastor Hsi*. Mrs. Howard Taylor. China Inland Mission. Philadelphia, 1903.

A remarkably fascinating account of the work of a man who was once a slave of opium.

30. *In Quest of God*. Marshall Broomhall. The Life Story of Pastors Chang and Chü, Buddhist Priest and Chinese Scholar. China Inland Mission, Philadelphia.

31. *In China Now*. J.C. Keyte. United Council of Missionary Education, London, 1923.

A vivid description of the China of the last year.

32. *Breaking Down Chinese Walls*. E. I. Osgood. From a Doctor's Point of View. Revell, New York, 1908.

Incidents drawn from the experience of one medical missionary.

33. *Answered Prayer in China*. Charles E. Scott. Some Prayer Experiences of Present-Day Chinese Christians. Sunday School Times Co., Philadelphia, 1923.

Striking pictures of work in Shantung.

34. *Dr. Arthur Jackson of Manchuria*. Alfred J. Costain. Hodder and Stoughton, London and New York, 1911.

The biography of the young doctor who gave his life during the plague epidemic of 1911.

35. *Shelton of Tibet*. Mrs. Flora Beal Shelton. Doran, New York, 1923.

The biography of a picturesque and courageous missionary physician on the borders of Tibet.

NOTE.—Additional books on China are mentioned in the "Home and Foreign Missions Bulletin" this month and in our advertising section. Missionary Literature is so rich in this subject that it is difficult to select the best and most interesting books.

Timothy Richard of China: Seer, Statesman, Missionary and the Most Disinterested Adviser China Ever Had. By William E. Soothill, Professor of Chinese in the University of Oxford. Illus., 330 pp. 12s. 6d. Seeley, Service and Company. London. 1924.

Though one finds in this biography very little not previously printed in Dr. Richard's "Forty-Five Years in

China," his "Conversions by the Million," and in many articles and smaller volumes, Professor Soothill, who knew him thirty years in the field, has rendered a great service by assembling the varied material relating to Dr. Richard's career. Akin to the premier Catholic missionary of China, Matthew Ricci, Dr. Richard doubtless ranks as the most original, versatile, and widely known of the thousands of Protestant workers in that important field. Prof. Soothill has given the great epochs of his life and his outstanding characteristics in a four-page chronological synopsis and in the introductory chapter—the best summary of his major activities and the truest characterization of the man which the reviewer has seen.

The author tells the fascinating and inspiring story, beginning with the Welsh background and the training of the future missionary; proceeding with him to China, where he was the virtual founder of the English Baptist Mission in Shantung; chronicling his early missionary experiments and the progress of his spiritual acclimatization in the atmosphere of the Three Religions, whose official representatives he made his friends; touring with him in Shantung and Manchuria, while he was carrying on his early work in Chefoo; detailing his methods in starting the interior station of Ch'ing-chou-fu; walking with him through the valley of the shadow of death as he ministered to thousands of famine sufferers in Shantung and Shansi; following him from one high official to another, as he tries to impress upon them fundamental principles of bodily and economic salvation; developing on furlough his scheme of education for China; entering fully upon his literary labors in Tientsin and Peking, to be so wonderfully developed in later years when he was secretary of the Society for the Diffusion of Christian and General Knowledge and its successor, the Christian Literature Society; consorting with and deeply influencing China's two greatest leaders, the

Viceroy Li Hung-chang and Chang Chih-tung; getting into vital touch with the Reformers of 1898 and with the advisers of the young Emperor who had planned to have Richard consult with him in the palace—prevented by the Empress-Dowager's coup d'état—; passing through the holocaust of martyrdom in 1900, at the conclusion of which, he and Bishop Favier of the Roman Church were the two Christian mediators in the Indemnity orgy; Richard's own magnanimous scheme for the province of Shansi, where a great Christian University for the benefit of China was his method of heaping coals of fire upon the heads of those who butchered scores of missionary men, women and their children before the Governor's official office; leading the van of those who helped to make of that catastrophe the stepping-stone to a new era of knowledge and reform; mingling with awakened officials who clamored at his gates for sage advice; forming with others the China Emergency Committee; attending the Ecumenical Conference in New York and counseling with missionary leaders in Britain; visiting Java and Japan for counsel and observation; returning to England and his beloved Wales, to receive scholastic honors for the last time; and then the coronation hour of death—of an endless life; these are outstanding facts which hint at the greatness of the man. Nothing has been said in detail about his attitude toward native religions, especially Buddhism, upon which he wrote at great length and which he overglorified. He was so catholic-minded and was so ready to see God in everybody and in other faiths, that he was criticized. But he was undoubtedly a faithful servant of Christ in China.

H. F. B.

The Spiritual Message in Modern English Poetry. By Arthur S. Hoyt. 12mo. 290 pp. \$2.00. The Macmillan Co. New York. 1924.

Professor Hoyt's last book-message is characteristic of his life and pen—keenly appreciative and finely dis-

criminative. He sets out to construe the spiritual content of the English poetry of the last hundred years, and he accomplishes his purpose in an unpedantic and pleasing manner. Those of us who put the eternal facts and relations before the temporal facts and relations of life sometimes grow over-anxious as we scrutinize the verse output of yesterday and today. There is so much of pseudo-poetry—slipshod, surface-pretty, magniloquently empty, blasphemously familiar, dexterous stuff of words. It does us good to remember that there are English singers who have sung and are singing, clearly and beautifully, of the holy and indestructible things of God and man. From his first suggestive chapter, *Creative Forces*, through the sympathetic studies of Wordsworth, Tennyson, Browning and Matthew Arnold to the Poets of Doubt and Denial, the Dawn and the New Day to the Poet and the Preacher there is a sincere worthwhileness in this volume. "We need the poets that we may not lose faith in man or in our message." R. M. L.

Jane in the Orient. Lois H. Swinehart. 12mo. 153 pp. \$1.25. Fleming H. Revell Co. New York. 1924.

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volumes, \$6.00, net. Funk & Wagnalls Company Publishers, New York. 1924.

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NEW BOOKS

Torchbearers in China. Basil Mathews and Arthur E. Southon. 186 pp. Fifty cents, paper; seventy-five cents, cloth. Missionary Education Movement. New York. 1924.

Buddhism and Christianity: a Contrast and a Parallel. J. Estlin Carpenter. 319 pp. 3s, 6d. Hodder & Stoughton. London.

Fifty Years in Madagasear. James Sibree. 353 pp. \$4.00. Houghton, Mifflin Co. Boston. 1924.

Hannington of Africa. Nigel Grahame. 1s. Seeley, Service & Co. London.

Judson of Burma. Nigel Grahame. 1s. Seeley, Service & Co. London.

Pennell of the Indian Frontier. Norman Davidson. 1s. Seeley, Service & Co. London. 1924.

Christian Forces in Bengal. Rev. W. Carey. 28 pp. 4 annas. Christian Council of Bengal and Assam. Calcutta. 1924.

Girls of India. Mary H. Debenham. 64 pp. 1s. Society for the Propagation of the Gospel. London.

Persian Women and Their Ways. C. C. Rice. 312 pp. 21s. Seeley, Service & Co. London. 1924.

Conference of Christian Workers Among Moslems, 1924. A brief account of the conferences with findings and lists of members. International Missionary Council. New York. 1924.

Methodism's New Frontier (Epworth League Home Mission Study Book). Jay S. Stowell. 222 pp. Fifty cents, paper; seventy-five cents, cloth. Methodist Book Concern. New York. 1924.

The Amateur Poster Maker. Jeanette E. Perkins. 63 pp. \$1.00. Pilgrim Press. Boston and Chicago. 1924.

How to Produce "Tides of India." Helen L. Wilcox. 36 pp. 25 cents. Abingdon Press. New York. 1924.

Select Missionary Reading for All Ages. Edward D. Grant. Educational Department, Executive Committee of Foreign Missions, Presbyterian Church in U. S. Nashville, Tenn. 1924.

Mental Discipline Through Prayer. Norman E. Richardson. 34 pp. Ten cents. Bethany Girls. Chicago. 1924.

Alien Rome. Bertrand M. Tipple. 226 pp. \$2.00. Protestant Guards. Woodward Building, Washington, D. C. 1924.

Tarbell's Teachers' Guide to the International Sunday School Lessons for 1925. Martha Tarbell. 416 pp. Fleming H. Revell. New York. 1924.

PERSONALS

DR. JUSTIN E. ABBOTT, of the American Mission to Lepers, Inc., New York, is visiting South America for the purpose of enlisting the governments of Brazil and other countries in more adequate care for the lepers in their midst. He has everywhere been cordially received.

REV. WILLIAM C. POOLE, newly elected President of the World's Sunday School Association, was born in Australia forty-four years ago, came to California in 1904, was naturalized as an American citizen, graduated from Boston University, and became a Methodist preacher.

DR. WILFRED GREENFELL, of the Labrador, is to take a year of rest and travel after thirty years of missionary service in his hard field. He plans to make a tour of the world.

REV. ALBERTUS PIETERS, missionary to Japan of the Reformed Church in America, is now Bible Instructor at Hope College, Holland, Mich.

ERIC H. LIDDELL, winner of the 100-meters race in the Olympics, establishing a new world record, is an Edinburgh theological student and the son of an L. M. S. missionary in Tientsin, China. His refusal to run in the preliminary heats of the race on Sunday was quoted all over the world. He expects to go to China next year as a missionary under the London Society.

OBITUARY

MRS. JULIA M. TURNER, a well-known and greatly beloved Christian philanthropist of Philadelphia, passed to her reward on July 20th. She was a generous and conscientious supporter of many branches of Christian work at home and abroad and was a member of the Presbyterian Church.

MAJOR-GENERAL SIR G. K. SCOTT-MONCRIEFF, K.C.B., K.C.M.G., C.I.E., vice-chairman of the British and Foreign Bible Society died suddenly in June.

A. W. WAGNALLS, President of Funk and Wagnalls Co., of New York, died at Northport, Long Island, on Wednesday, September 3d, in his eighty-first year. He was educated as a Lutheran minister but for nearly fifty years was a member of the firm that for twenty years published the MISSIONARY REVIEW OF THE WORLD.

DR. SILAS MCBEE, for eighteen years editor of *The Churchman*, and later founder and editor of *The Constructive Quarterly*, died in Charleston, South Carolina, on Wednesday, September 3d. He was born in Lincolnton, North Carolina, November 11, 1853; was a member of the Protestant Episcopal Church and was a very earnest advocate of Church unity.

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