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### PERSONALS

STANLEY HIGH, author of "The Revolt of Youth" and "China's Place in the Sun," has been elected associate secretary of the Board of Foreign Missions of the Methodist Episcopal Church, to handle educational responsibilities.

\* \* \*

REV. ARTHUR C. RYAN, recently elected General Secretary of the American Bible Society to succeed Frank H. Mann, has spent thirteen years in the Near East, representing first the American Board and later the American Bible Society.

\* \* \*

DR. and MRS. NORTHCOTE DECK, of the South Sea Evangelical Mission in the Solomon Islands, planned to leave Auckland on February 17th, for a visit to England and America.

\* \* \*

REV. TOYOHICO KAGAWA, the well-known Christian social leader in Kobe and Tokyo is making an extensive tour of the United States and Europe and plans to visit Gandhi in India before he returns to Japan.

\* \* \*

TIEN LAI HUANG, Chinese Secretary of the Methodist Board of Foreign Missions in New York City, now studying at Columbia for his Ph.D., is doing much to interpret China to America by his lectures.

\* \* \*

REV. GUIDO COMBA, a pastor of the Waldensian Church in Pomaretto, Italy, is in

America to attend certain conventions and visit Waldensian Aid Society auxiliaries. Since he finished his studies in Edinburgh after the war, Signor Comba has engaged in pastoral and evangelistic work in several places in Italy.

\* \* \*

MRS. ROBERT E. SPEER has been re-elected president of The National Board of Young Women's Christian Associations. The other officers for the year are: Mrs. John French, Chairman of the Executive Committee; Miss Clara S. Reed, First Vice-President; Mrs. John D. Rockefeller, Jr., Second Vice-President; Miss Katharine Lambert, Secretary; Mrs. Samuel Murland, Treasurer, to succeed Mrs. Samuel J. Broadwell, who has served for over thirty years; Mrs. George W. Davison, Assistant Treasurer.

\* \* \*

DR. CHARLES L. WHITE, Executive Secretary of the American Baptist Home Mission Society, has been elected President of the Home Missions Council to succeed the late Dr. Charles L. Thompson.

\* \* \*

### OBITUARY

MR. TARO ANDO, the well-known Christian Temperance leader of Japan, died on October 27, 1924.

\* \* \*

DR. SUN YAT SEN, formerly President of the Chinese Republic, and leader of the Southern Revolutionists, died in Peking on March 12th.

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# THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

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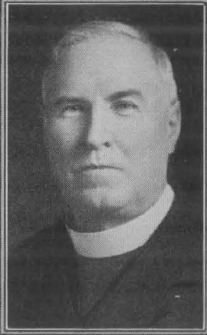
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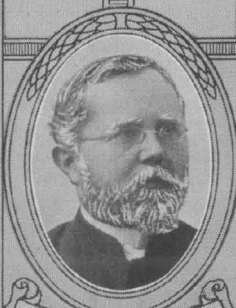
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A GROUP OF MISSIONARIES AND MISSIONARY EXECUTIVES



# THE MISSIONARY REVIEW *of the* WORLD

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## EVIDENCES OF LOYALTY TO CHRIST

ONE of our American philosophers defined loyalty as "the willing and practical and thorough-going devotion of a person to a cause." Devotion to Christ calls for the practical expression of our devotion to His cause—not to mere agencies of the Church, but to the cause of Christ as represented in the missionary work of His Church at home and abroad.

Our loyalty must be practical. It is not simply feeling that is required but its practice in action. And the action called for is prayer and sacrifice. We are asked to devote what we have to the most sacred use to which we can put it, the world-wide unselfish service of the cause of Christ.

This is not a hardship. True loyalty does not ask "How little?" It asks "How much?" It courts the opportunity to show love by real sacrifice. Loyalty is a permanent and enduring thing, a "thorough-going devotion," not spasmodic. "A man is loyal," says Professor Royce, "when, first, he has some cause to which he is loyal; when, secondly, he willingly and thoroughly devotes himself to this cause, and when, thirdly, he expresses his devotion in some sustained and practical way, by acting steadily in the service of that cause." The recognition and observance of the principles of the Lord's Day and of the tithe, of one seventh of our time and one tenth of our income set aside sacredly, does not mean that we hold less sacred the remainder of income and time. On the contrary the more devotedly we set aside the seventh and the tenth, the more surely will we devote all to the service of God. Loyal sacrificial giving makes all forms of loyalty more easy and natural at all times.

Our lives are pitched on too low a level. What we need is to feel more of the reality of Paul's great experience: "That I may know Him and the power of His resurrection and the fellowship of His sufferings." Why not take our Christianity seriously and follow

Christ, not afar off or only in figures of speech but in flesh and blood and near? If we would exhibit this kind of Christianity it would mark the beginning of a new time for us and for the Church, the entrance into a new and thorough-going loyalty, a new fidelity on our part answering the deathless fidelity of Christ. R. E. S.

## RELIGION IN THE UNITED STATES

A STATISTICIAN has gathered figures to show that in the past fifty or more years every period of decline in accessions to the Christian churches of America has been a period in which either war or religious controversy has disturbed the churches and has diverted them from their first responsibility of winning men to Jesus Christ and His way of life. It may also be argued that unbelief in churches, which has given occasion for controversy, is that which has been responsible for the unfruitfulness. But which ever is the cause that produces the effect, all earnest Christians will agree that the first duty of the Church is to bear witness by word and by life to the promise and power of the Gospel of Christ. One life through which Christ consistently shines out will do more than one thousand controversial arguments to turn men to God. The clear setting forth of the reason for one's faith in Christ is one hundredfold more beneficial than a dogmatic statement of unbelief and the reasons for rejecting the conclusions of science or of religion.

Statistics never tell the whole story. They cannot disclose the real spiritual state of the Church or of the individual Christian. But comparative statistics reveal some effect of Christian life and testimony on the youth and on non-Christians. In his statistics for church growth last year, Dr. H. K. Carroll, the well-known church statistician for the *Christian Herald*, points out that in 1924 all religious bodies in the United States gained 690,000 new members or about two and one-eighth per cent. Of these gains, 366,336 were Protestants, 220,000 were Roman Catholics and the others scattered. The total membership reported is now 46,142,000, of which 16,103,000 are Roman Catholics. The largest Protestant bodies are still the Baptists (8,227,000), the Methodists (8,700,000), and the Lutherans and Presbyterians (2,500,000 each). The largest gains for the year, reported by the various groups, are Roman Catholics, 1½% (222,000), Methodists, 1% (79,974), Baptists, 1% (88,093), the Disciples, 3% (47,703) and Presbyterians, 1½% (37,909). The Pentecostal churches, with 18,641 members, gained 12% (2,362). The Universalists, Ethical Culture Society, Spiritualists and Jews report no gains, while River Brethren, Swedenborgians and Friends report decreases. The Mormons report 16,000 increase.

While the evangelical churches have not made the progress they should, and have not made the impression on American life that

might be expected, they are without doubt the greatest factor for good in the civic, domestic and individual life of the nation. They are growing, since they more than make up for the losses caused by death. While the population of the country has increased 80% in the past thirty-five years, the churches have increased 130%. Two-fifths of the population are now enrolled as members of religious bodies, probably one-fifth are children under fifteen so that about two-fifths (or forty-four million) are still unconnected with any religious organization—Protestant, Roman Catholic or Jewish. Evidently there is still work for evangelical churches to do to win men to Christ in America as well as in foreign lands. Some of the Protestant communions have gained more members in their mission fields than in their home churches. A new spirit of evangelism and new evidences of spiritual life and power are needed to enable American Christianity to make an adequate impression on national and international conditions.

### THE MONTEVIDEO CONGRESS

ON February 28th, a large party of Christian educators and other church leaders, forty or more, sailed from New York for South America to take part in a missionary congress to be held in Montevideo, Uruguay, March 27th to April 8th. This party included Dr. and Mrs. Robert E. Speer, Rev. and Mrs. S. G. Inman, Dr. and Mrs. D. J. Fleming, Bishop Francis J. McConnell and Mrs. McConnell of the Methodist Episcopal Church, Dr. Stephen J. Corey of the United Christian Missionary Society, Miss Edith M. Dabb of the Y. W. C. A., Dr. W. G. Hounshell of the Methodist Church, South, Dr. H. C. Tucker of the American Bible Society and Mr. W. Reginald Wheeler of the Presbyterian Board of Foreign Missions. They will be joined in Montevideo by other North American leaders who have already sailed, by missionaries on the field, and by many Latin American Protestant leaders.

The Congress is to be held under the auspices of the Committee on Cooperation in Latin America, of which Dr. Speer, of the Board of Foreign Missions of the Presbyterian Church, U. S. A., is chairman, and Dr. Inman executive secretary.

The purpose of the Congress is to study the new conditions which have arisen in the South American republics in recent years, especially since the war, and to form plans and programs for making more effective the work of religious, educational and medical agencies in the light of these new facts. For that purpose twelve commissions, composed of leading national pastors and educators from South America and representatives of similar interests in North America, have been surveying the conditions on the field and the work of the evangelical churches for several months. Their studies, which will be

presented to the Congress for consideration and action, include: unoccupied fields of service, Indians of South America, education, evangelism, social movements, health ministry, the church in the community, religious education, literature, relations between foreign and national workers, special religious problems, and cooperation and unity.

Smaller regional conferences are to be held in Brazil and on the West coast, and next year a special conference is scheduled for Mexico and Central America.

South America, on account of its having been nominally brought under the sway of the Roman Catholic Church, has been greatly neglected by evangelical Christian influences. As a result, it has become largely atheistic and many sections have no knowledge of the Gospel of Christ.

Much of inland South America is still unknown territory and has been very difficult of access. Now, however, great stretches of territory, which have been far removed from North America and Europe, are becoming easily accessible. A few months ago it required from a week to ten days to make the trip from any Colombian port to the capital of the Republic, Bogotá. Today this trip can be made from Barranquilla by a regular aeroplane service in sixteen hours. This will soon transform transportation and affect the whole political, economic, spiritual and educational life of the Republic. Railways between Brazil and Uruguay, Paraguay, Argentina, Chile and Bolivia are bringing about new and closer relationship in South American life. Steamship connections with Europe, North America, and Japan are also making easier the exchange of life between South America and the rest of the world.

The social structure of the continent is likewise changing. With the gradual development of a middle class, with the introduction of a new consciousness of their rights among the laboring people, and with a new appreciation of social problems by the educated classes, there is a breaking up of the old fixed castes, and today the social system of South America is in solution.

Many women, heretofore prohibited from participating in the solution of great social and educational problems, have begun to take a part in the discussion of the great questions stirring their nations. Many have entered industry and even lower-class women are now educating themselves, often with the help of their more fortunate sisters.

A new spiritual movement is also evident. In the beginning, these republics all recognized a union between Church and State, but education and democratic ideas of government have brought about the separation of a large part of the intellectuals from the Church, and a few years ago it looked as though the leaders were carrying that continent into a materialistic philosophy. The state has been sepa-

rated from the Church and many leaders among government officials, heads of universities, authors and publicists, are urging the necessity of finding a spiritual basis for national and personal life.

This particularly is the reason for the Congress on Christian Work in South America. It is a most propitious time to unite the new forces in a call to the whole continent for a turning from the material to a fresh emphasis on the spiritual.

There must be found new ways of alliance between spiritual life and the great social, economic and educational renaissance. Otherwise, the very advancements of modern science will favor the material at the expense of the spiritual. The only hope for South America, from a Christian point of view, is an intelligent following of Jesus Christ and an application of His teachings to all the relationships of life.

### RIGHTS AND WRONGS OF AMERICAN INDIANS

**I**T IS always a mooted question as to how much of the customs and beliefs of primitive peoples should be relegated to oblivion as civilization progresses. Without doubt, many native ideals and habits are not only picturesque and meaningful, but some contribute to honor, morality and other elements of a strong character. But a few authors, artists and ethnologists go much further and decry any effort to eliminate tribal and racial art, traits and customs, even though such may be largely responsible for a peoples' poverty, ignorance and degradation. Apologists are found for polygamy, for the indecent in India's art and literature, for immoral African dances and for the American Indian war dances, the weakening Peyote worship and other degrading religious ceremonies.

Without doubt, among the best informed and most unselfish friends of the American Indians are the Commissioner of Indian Affairs, the Indian Rights Association, and the Christian missionaries, who are devoting their lives to Indian welfare. Yet some misguided persons, like John Collier, desire to preserve these ancient Indian rites and customs at all costs and refer to efforts to put an end to degrading and weakening ceremonies as "persecution." The edict that has aroused antagonism on the part of some so-called "friends" of the Indians is an order of the Department of the Interior sent out by Commissioner Burke which reads, in part, as follows:

(Circular 1665, April 26, 1921):

"It is not the policy of the Indian office to denounce all forms of Indian (religious) dancing... The sun-dance and all other similar dances and so-called religious ceremonies are considered 'Indian offenses' under existing regulations, and corrective penalties are provided. I regard such restriction as applicable to any dance which involves acts of self-torture, immoral relations between the sexes, the sacrificial destruction of clothing or other useful articles, the reckless giving away of property, the use of injurious drugs or

intoxicants, and frequent or prolonged periods of celebration... In fact, any disorderly or plainly excessive performance that promotes superstitious cruelty, licentiousness, idleness, danger of health, and shiftless indifference to family welfare. In all such cases the regulations should be enforced."

It would seem that such an order is reasonable when applied to "Wards of the Nation." There may be worse habits and influences at work among white people in America, but laws are enacted to prevent their public expression, if possible.

The objection is also raised that prohibition of these Indian dances and other harmful ceremonies is "interference with the Indians' religion." Such objectors overlook the fact, however, that the Indian chiefs, *caciques* and *gouverners*, in an effort to keep alive these ceremonies deny religious liberty to members of a community who refuse to participate. In other words, they punish and "persecute" men, women and children who wish to break away from degrading rites. Officers in the Indian service, who are in a position to know, report that the commercialized sacred dances performed for tourists are merely "for show" and that the attending secret performances connected with the rites are degrading in the extreme.

What is the testimony of enlightened Indians who know these ceremonies and their effects from experience and who wish to see their people not only kept from degradation but elevated in intelligence and morality? Otto Lomavito, a Christian Hopi Indian, has this to say of the Snake Dance (in the *Coconino Sun*):

"Being a full-blood Hopi myself with my heart overflowing with love for my fellow tribesmen, and jealous for their progress in civilization, I feel it time and incumbent for some to write our views in this matter..."

"It is beyond my comprehension how a man of the intelligence of a white man can wish that the Hopis should continue in this disgusting ceremony of holding a snake in one's mouth for five or ten minutes at a time. In the judgment of a Hopi a white man is a superior being, and naturally he desires to imitate him. But when he comes year after year, spending thousands of dollars in small hotels and cafes tingling the greedy ears of the portly innkeepers and then stretches out his covetous hands to a poor, dust-covered Hopi of the desert with assumed friendly smile only to sneer when meeting him on his own town streets, the ever alert superstitiously-reverent Hopi begins to suspect rottenness in the game. Has the great white man become so low that he willingly spends hundreds of hard-earned dollars just to see an ignorant Indian wriggle with his wriggling god the snake?... Tourists do not show their better side as a rule, but their blackest side to a quick discerning Hopi. Bring us better qualities and we will welcome you."

The Progressive Indians in the Pueblos have no sympathy with the continuance of snake dances and other immoral or degrading ceremonies. At a meeting held at Santa Clara, New Mexico, they unanimously adopted the following resolutions:

"We love our homes, our towns and villages and our people, and our Christian God more, and we are sorry that some of the Pueblo officials are cruel toward many of us and try to make slaves of us under pretense of

alleged ancient customs, and in this we know that they are not sincere, but use these means to punish and persecute us for secret reasons because of our refusal to take part in secret and un-Christian dances. . .

"Liberty to practice one's religion should be equal and not limited alone to those whose beliefs and ceremonies may be ancient, but those who disagree with one group in religious matters should have the right to stand fast in that disagreement in favor of their own beliefs without being subjected to religious persecution and immoral customs, no matter how ancient, should be banished and kept banished from the Pueblos by the general government, if in fact it is our guardian."

The testimony of Christian Indians is abundant that the Hopi ceremonies, connected with the dancing, are immoral. Those who know and love the Indians and are working for their betterment uphold the findings of the Department of the Interior. All who have at heart the welfare of the American Indians should not only refuse to uphold any of these degrading rites, but should use all their influence to put an end to them in order that the Red Man also may come into his heritage as Christian citizens of America.

### JAPAN SINCE THE EARTHQUAKE

**A**LTHOUGH the great earthquake of September, 1923, caused tremendous suffering and loss, it was hoped that real spiritual gain might result. In Tokyo and Yokohama the haunts of vice were destroyed. Would they be rebuilt? Material property was laid waste. Would men become more concerned with abiding spiritual values? Slums and evil industrial conditions were wiped out. Would a repetition of these conditions be prevented? America responded generously to the call for help from the stricken people. Would this insure better international relations? The Japanese showed fortitude and ability to cope with the gigantic calamity. Would they show wisdom and power to reconstruct all institutions on a better basis? Diverse missionary institutions, working independently of each other in the devastated district, were shaken down or burned. Would the missionary forces cooperate on a united, effective program?

These, and other questions arose, but many of them still remain unanswered or give no immediate promise of being answered in the affirmative. A writer in the *Japan Evangelist* says:

"The immediate effect of the great disaster was to fill the hearts of the Christian workers with dismay. The work so laboriously built up over a period of many years was to a large extent destroyed in the course of a few hours. But this feeling of dismay soon faded away before a new vision of hope and faith. Since the earthquake had to be, was not this an opportune time to remedy some of the defects which had developed unintentionally as the work progressed? Animated by this hope, the Executive Committee of the Federation of Christian Missions called a meeting of the missionaries in Karuizawa to discuss the situation. It was felt that this was an unique opportunity to rebuild the Christian work in Tokyo and Yokohama on a broader

basis. It was the unanimous opinion that the Federation of Churches in Tokyo and Yokohama should strive for a larger cooperation in evangelistic and educational work, in the production of Christian literature and in the erection of a Christian headquarters building. The churches entered heartily into the plan and a Commission on Reconstruction, composed of Japanese and foreigners, was appointed.

"A year has passed and it may be well to take stock of what has been accomplished in the way of larger cooperation. As far as evangelistic work was concerned, it was felt that in some sections there was needless overlapping while other sections were almost entirely neglected; that the changing conditions of city life required a new method of approach; that the rapidly developing suburbs of Tokyo should be carefully studied and churching without the customary overlapping. The sub-committee on evangelistic work entered enthusiastically upon its duties, but soon encountered what seemed insurmountable difficulties. It was unable to accomplish more than to make a survey of the destroyed churches. Some of the churches have already removed to the suburbs, others will not be rebuilt or will occupy their former sites.

"Denominational expediency, not interdenominational cooperation, is the governing factor... In educational work of the missions no attempt has been made for greater cooperation... To supply Christian literature, there were in Tokyo alone eight publishing houses... The Commission on Reconstruction seriously considered the problem of uniting some of these and the proposition has been made which looks forward to the union of the Methodist Publishing House and the Christian Literature Society. If this is done it will make possible the erection of a Christian headquarters building on the site of the Methodist Publishing House...

"The earthquake and fire wiped out practically all the literature, newspapers, telephones, telegraphs, markets, stores, and many schools, hospitals, and churches. In the year that has followed, some steps have been taken toward rehabilitation, in spite of excusable mistakes and inexcusable political mismanagement. The plans for the new Tokyo have not yet been decided upon, and only temporary structures have been put up."

The basic cause of the lack of cooperation seems to be a combination of factors—suspicion of the other man's theology, natural conservatism, denominational policy, and the situation at home. The tragedy of the earthquake does not lie in the loss of millions of dollars worth of property so much as in the failure to permit the crisis to weld Christian agencies into a united force for more effective service for the Kingdom of God.

Christianity and Christians have been tested anew in Japan. The man with a message is given a hearing and there is evident desire to know how Christ can help Japan. Bible classes are attracting more than ever. There is increasing need for trained Japanese evangelists and pastors. Many districts in the interior are still neglected—and only about one person in a thousand in Japan is a Christian. The retrenchment by Mission Boards has stimulated the movement for self-support, but has hindered advance. The temperance forces and other Christian agencies are active and many Japanese are aroused to the need for higher moral standards, better industrial conditions and other improvements that come only with the intelligent acceptance of the Gospel of Christ.



# Half a Century of Missionary Progress \*

*A Study of Figures Gathered from Foreign Missionary Atlases*

BY SAMUEL W. BOGGS, F.R.G.S., WASHINGTON, D. C.

Geographer to the Department of State

A REVIEW of the progress of the missionary enterprise during the last twenty-five and fifty years is timely, not simply because of the convenience of the round numbers and the fact that the lesser interval marks the beginning of a century, but because events of great significance make it worth while to compare the status of foreign missions now with that of the years 1875 and 1900.

In AFRICA the quarter century just preceding 1875 had been the era of the great explorers, among whom were Burton and Speke, du Chaillu, Nachtigal, and the missionaries Krapf and Rebmann, and Livingstone. The lonely death of David Livingstone, at Ilala, in May, 1873, had stirred Protestant Christendom, and the expansion of missionary work, particularly in the interior of Africa, dates from that time. Political events in Africa came to a turning point at about the same time. In 1875 only about one tenth of the continent was effectually controlled by European powers, but even before the Berlin Conference of 1884-85 much of Africa had been partitioned, and by 1900 practically all of the continent, except Abyssinia and Liberia, had already fallen within the political dominion of the European powers.

Within the half century, there have been added to the British Empire, outside Africa, its present possessions in Borneo, Papua, and many islands in the Pacific. Its former possessions in the Malay Peninsula, in upper Burma and northwestern India, have been extended. French control has been extended to Indo-China. Japan, the first Asiatic nation to become a world power, has acquired Korea and the leased territory of Kwantung on the Asiatic mainland, and Formosa and other islands in the Pacific. The United States, the first nation in the western hemisphere to become a world power, has acquired possessions in both hemispheres. Entirely within the half century the colonial empire of Germany has been won and lost. The political and social events during and since the World War can scarcely be compressed within a sentence, but they are more fresh in our minds. Among others, it will be remembered that the Moslem lands of Syria and Mesopotamia, lately under Turkish dominion, have been placed under French and British mandates.

In the realm of Christian missions the past half century has been a most important period. New life was breathed into the

\* Facts gathered chiefly from a comparative study of the new "World Missionary Atlas" (Institute of Social and Religious Surveys, New York, \$10.00) and the Atlas published in 1903 by the Student Volunteer Movement.

Church of England following the day of intercession for missions in 1872. The intimate connection between the colleges and the foreign mission field also began with the going out of the "Cambridge Seven" of the China Inland Mission, in 1884-85. In 1886 the Student Volunteer Movement for Foreign Missions was founded in America and since that time several thousand college and university trained men and women have entered the service in foreign fields. The year 1900, when the Ecumenical Missionary Conference met in New York, marks the half-way point in this past half century.

It is possible only to mention, as within the fifty-year period, the formation of strong national or regional interdenominational bodies in the foreign mission fields, the mutual delimitation of territorial responsibility in several fields and cooperation in strong union enterprises among the foreign mission organizations, the emergence of national churches rapidly taking places of leadership, and the more varied types of Christian work by which the Christian message is being made manifest.

The appearance of the new "World Missionary Atlas" at this time is particularly opportune, since it makes possible a wide range of studies of the achievements and present situation of the missionary enterprise at the end of the first quarter of the twentieth century. The increased number of geographical units into which the statistical facts are divided, as compared with the two preceding world missionary atlases of 1903 and 1911, facilitates detailed studies and establishes a base line for comparison in future years. But it is still not as simple a task as one would expect to make comparisons of the most significant facts of today with those of previous decades, in order to discover the present trend of the missionary movement.

Furthermore, the variations between the interpretations of terms statistically reported, as between the Protestant denominations, are almost as diverse as are differences of doctrine. The better one is acquainted with the problem of making statistical comparisons as between denominations, mission fields, and decades, the more he will realize how difficult it is to interpret missionary statistics.\*

#### EXTENSION OF MISSIONARY OCCUPATION

In JAPAN, of the fifty-three Protestant missionary societies now at work in the country, only nine were operating there in 1875 and only thirty-three in 1900. Korea is one of the more recently occupied areas. Of the fifteen societies reported as engaged in missionary work in Korea today only the British and Foreign Bible Society was there in 1875 (having begun work in 1832), and only nine societies were at work in 1900.

Although Protestant missions began in CHINA with Robert

\* It should be remarked, in connection with what follows, that the statistics of the 1903 missions atlas are generally for the year 1900, and that those of the 1925 atlas are for 1923.  
S. W. B.

Morrison as long ago as 1807, in the southern province of Kwangtung, there were occupied in 1875 only the six coast provinces (excluding Manchuria) and the three Yangtze provinces of Anhwei, Kiangsi and Hupeh. In these provinces foreign missionaries resided in forty-nine centers. Between 1875 and 1900 work was initiated in all remaining nine provinces of China Proper and in Manchuria, Mongolia and Sinkiang, and the number of stations increased more than sevenfold. In the last quarter century the number of stations in China has again more than doubled, having increased from 356 to 740. The number of Protestant missionary agencies has also increased from 28 in 1875, to 65 in 1900, and 138 in 1925. In other words, scarcely more than one fifth of the missionary societies now in China have been working there for fifty years, and more than half of them have entered the field within the present century.

Protestant work in the PHILIPPINE ISLANDS began in 1899, following the Spanish-American War. About a year later four American societies were at work there and today there are sixteen societies which have become established in thirty-one residential centers.

Of the missionary forces now in the NETHERLANDS INDIES, the first to begin work was the Netherlands Missionary Society, in 1797. Between 1800 and 1850 four more societies entered, and six more in the next quarter century, making a total of eleven societies in 1875. This number was increased to sixteen by 1900, and since then others have been added so that twenty-seven societies are now laboring there.

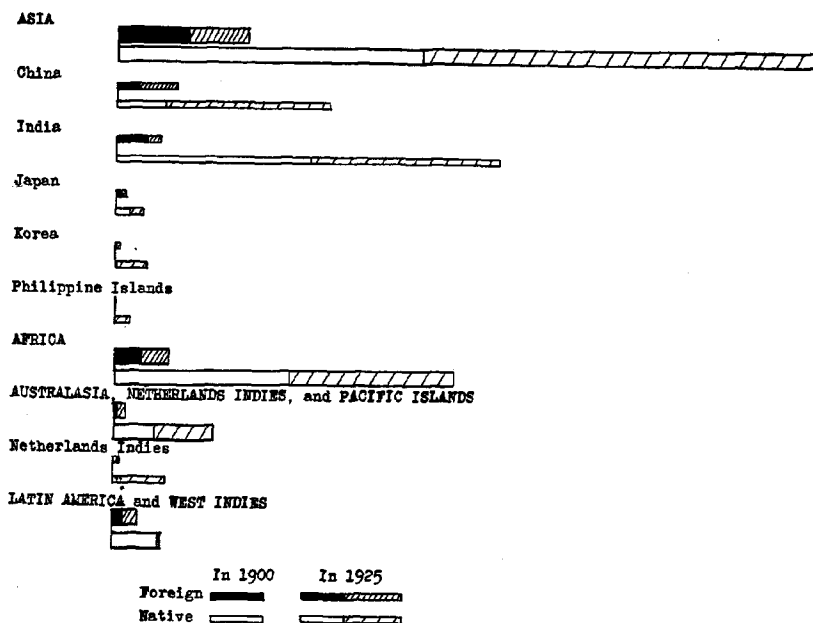
In INDIA, missionary work was in 1875 carried on in all of the provinces and native states, except Baluchistan. The distribution of stations, in proportion to their numbers, was apparently not greatly different twenty-five and fifty years ago from what it is today. The interior of India was more accessible than the interior of China, save for the Yangtze, even before the building of the splendid railroad system in India.

In all of the countries, dominions, colonies and protectorates of AFRICA as we know it today, work is now being done by Protestant missionary forces, save in Rio de Oro, Portuguese Guinea, the Ivory Coast, French Somaliland, British Somaliland, and Italian Somaliland. (There is work in the part of Italian Somaliland recently acquired from Kenya Colony.) In 1875, also, no mission work had been begun in any of the following political entities by any of the societies now occupying them: the Anglo-Egyptian Sudan, Libya, French Sudan, Dahomey, Cameroun, French Equatorial Africa, Belgian Congo, Angola, Northern Rhodesia, and Uganda. In Algeria, Tunis, Morocco, and Abyssinia there was, in 1875, only the British and Foreign Bible Society. We do not forget that as early as 1804 the C. M. S. had opened work in Sierra Leone, and that by

1830 work had been started, under various societies, among the Zulus of South Africa, and in Liberia. Nevertheless, fifty years ago only a part of the coastal fringe of Africa was occupied by missions, except in South Africa. In most of the occupied areas the work was only in its initial stages.

#### FOREIGN AND NATIVE STAFFS

A detailed comparison of missionary statistics of today with those of fifty or more years ago is very difficult. Most of the com-



GROWTH OF THE FOREIGN AND NATIVE MISSIONARY STAFF

parisons which follow, therefore, refer only to statistics of 1900 and of 1925.

A comparison of the statistics of Asia with those of Africa and Australasia is not of great value. Africa is not in any sense a single mission field, for it is racially, linguistically, religiously, politically, climatically diverse. But inasmuch as the greater part of the work and of the results of missions relates to pagan Negroes rather than to Semitic and Negroid Mohammedans, in making continental comparisons it may be regarded as the pagan continent. Similarly Asia is not a single field, but may be thought of as the continent of the higher ethnic religions. In view of the fact, however, that detailed statistics for the political subdivisions of Africa and for some of the important subdivisions of Asia are not conveniently accessible prior

to the 1925 atlas, there is no other basis at hand for many of the comparisons which follow.

According to the report of the Missionary Conference held in London in 1888, there were then reckoned to be not more than five or six thousand missionaries and perhaps 30,000 native workers in the foreign mission fields. Twelve years later the number of foreign workers had considerably more than doubled; not counting work for Indians, Eskimos, and Asiatic immigrants in the United States, Canada, Alaska, and Greenland, there were, in 1900, nearly 14,400 missionaries. Since 1900 they have nearly doubled again, numbering nearly 27,900.

In twelve years the native workers more than doubled, increasing from the estimated 30,000 in 1888 to more than 72,000 in 1900. In the last quarter century they have at least doubled again, now numbering more than 150,000.

The following table shows the foreign and native staff statistics for 1900 and 1925 for the continental divisions and for certain countries.

	<i>Foreign staff</i>		<i>Native staff</i>	
	1900	1925	1900	1925
ASIA .....	8,839	16,524	38,819	88,635
<i>China</i> .....	2,785	7,663	6,388	27,133
<i>India</i> .....	4,038	5,682	24,798	48,787
<i>Japan</i> .....	753	1,253	1,668	3,535
<i>Korea</i> .....	141	598	157	4,042
<i>Philippine Islands</i> .....	.....	287	.....	1,997
AFRICA .....	3,335	6,289	22,279	43,181
AUSTRALASIA, NETHER-				
LANDS INDIES, and				
PACIFIC ISLANDS .....	762	1,810	5,117	12,559
<i>Netherlands Indies</i> .....	.....	693	.....	6,659
LATIN AMERICA and WEST				
INDIES* .....	1,438	3,249	6,000*	6,094*

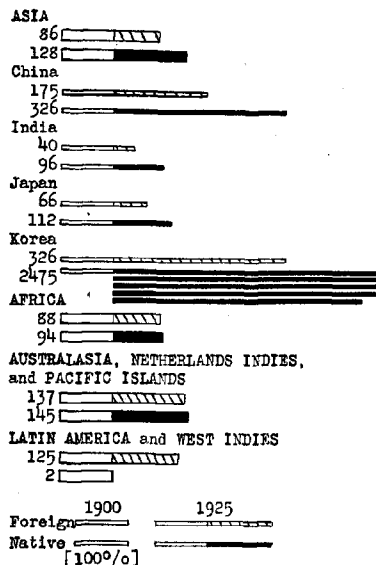
Because of the relative importance of foreign and native staff statistics, these have been graphically illustrated in two ways, to bring out both their relative numerical strength, and their rates of increase in the last twenty-five years. As should be expected, owing to the fact that more than half of the world's population lives in Asia, appreciably more than half (over 59 per cent) of the foreign missionaries work in that continent. About 22.5 per cent are in Africa; while 6.5 per cent are in Australasia, Netherlands Indies and the Pacific Islands; Latin America and the West Indies claim about 11.6 per cent of the foreign staff.

As between the continental divisions, the relative increases in foreign staff have been quite uniform. In view of the fact that Africa, as a whole, has been occupied for a much shorter time than

\* The statistics for native staff for Latin America and the West Indies are misleading; an advance in Latin America has been offset by a decrease in the numbers reported for the British West Indies, owing to a change in the basis of reporting those employed by the missionary agencies.

Asia, one might have expected an increase in foreign workers considerably more rapid than in Asia. As explained in a footnote, the real increase in Latin America is obscured by the statistical decrease in the West Indies.

Of the countries for which statistics are given above, Korea shows the most rapid increase in foreign staff in the quarter century, largely because this "Hermit Kingdom" was one of the more recently entered. In China the foreign staff has well nigh trebled, having increased 175 per cent since 1900. Compared with these increases, that of 66 per cent in Japan, and that of 40 per cent in India, seem small.



RATE OF GROWTH IN MISSIONARY STAFF

twentieth century has been somewhat less rapid than in Asia and the world as a whole.

In all the fields for which statistics are shown above, taken as a whole, the ratio between the native staff and the foreign staff today is approximately 5.4 to 1. In Asia as a whole that same ratio holds. In Africa the ratio is about 6.9 to 1. In Australasia, Netherlands Indies and the Pacific Islands it is almost exactly the same as in Africa. In Latin America and the West Indies as a whole the ratio is about 1.9 to 1, owing to the deficiency in native staff statistics in the West Indies.

#### GROWTH IN INCOME

It is almost impossible to compare the gifts to foreign missions today with those of twenty-five and fifty years ago as they ought

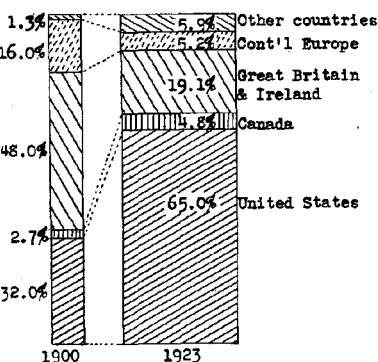
In comparing the continental divisions, it will be seen that there has been a proportionately greater growth in native staff than in foreign staff in the last twenty-five years, except in the West Indies. This has been most notable in Australasia and in Asia, in both of which it has considerably more than doubled. In Africa the native staff has almost doubled within the present century.

The most remarkable increase has been in Korea, where the native staff is nearly twenty-six times as great as in 1900. In China the native staff has more than quadrupled. In both Japan and India, while the native staff has increased nearly or fully twice as rapidly as the foreign staff, the growth in native staff within the

to be compared. Several factors should be taken into account, notably the great increase in material wealth in Christendom as a whole and especially in the United States, the upset exchange values due to the war, and, quite apart from the disrupted exchange relationships, the varying and generally decreasing purchasing power of the national currencies.

The increase in gifts to foreign missions has been sufficient—however much less than it ought to have been—to more than offset all the varying factors affecting the value of the money given. In the last quarter of the nineteenth century the total income of foreign mission organizations probably doubled or trebled. In the first quarter of the twentieth century the income has multiplied approximately three and one-half times, growing from \$19,600,000 in 1900 to \$69,555,000 in 1923.

The accompanying diagram clearly visualizes the salient facts. The increase from 32 per cent to 65 per cent of the total for the United States within a quarter of a century is certainly no more than the United States should have borne, taking into account the war and the material prosperity of this country. Canada's increased share in the total burden (from 2.7 per cent in 1900 to 4.8 per cent today) is relatively greater than ours. The gifts of Great Britain and Ireland are more than 40 per cent larger than at the beginning of this century. They now constitute a little less than one fifth of the total of Christendom whereas in 1900 they constituted nearly half the total.



GROWTH OF THE INCOME OF FOREIGN MISSION ORGANIZATIONS

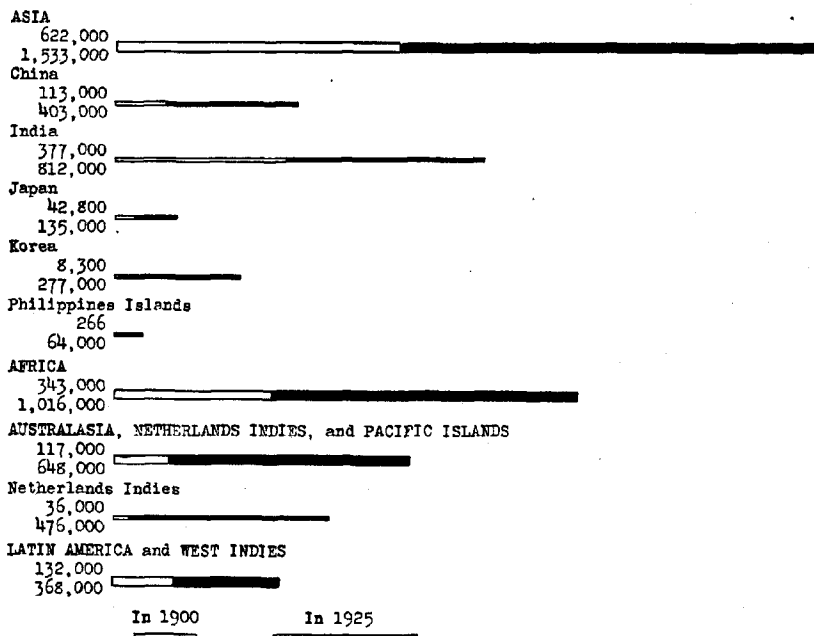
#### GROWTH IN THE NATIVE CHURCH

The London Missionary Conference of 1888 reported less than 300 evangelical converts in all the non-Christian world in 1788, whereas in 1888 it was estimated that there were about 3,000,000 evangelical converts. Warneck estimated the number of native Christian adherents in the non-Christian world in 1881 as 2,283,000, and in 1900 as 4,000,000, which would indicate that the indigenous churches nearly doubled in the last twenty years of the nineteenth century.

Employing a different measuring rod, there were in the non-Christian world, in 1900, about 1,080,000 Protestant communicants, according to the 1903 missions atlas; by 1910 they had increased to approximately 1,933,000; and by 1923, in spite of the war, they

numbered nearly 3,200,000, having trebled since 1900. This is an average increase of about 5.75 per cent per year during the present century.

From the diagrams, it will be seen that, as between continental divisions, the greatest increases in numbers of communicants since 1900 have been, in Asia 911,000, in Africa 673,000, in Australasia and Netherlands Indies 471,000, and in Latin America 236,000. This is as would be expected when the populations of the continents and the Catholicism of Latin America are taken into consideration. As between mission fields, as the term is generally used, the increase



A COMPARISON OF CHRISTIAN COMMUNICANTS TWENTY-FIVE YEARS AGO AND TODAY

of 440,000 in the Netherlands Indies stands first, the 425,000 in India second, and the 290,000 in China third.

A more significant comparison, on the basis of the percentages of increase in the number of communicants in the last quarter century, shows that Australasia with the Netherlands Indies ranks first among the continental divisions, with 453 per cent, due almost wholly to the exceptional increase of 1,215 per cent in the Netherlands Indies. Africa stands second among the continents, with 196 per cent increase, Latin America third with 178 per cent, while Asia, the home of the higher ethnic cults, ranks lowest with 145 per cent. Further comparison between these quantities and rates of growth appear in the following paragraphs.



## GROWTH AMONG NON-CHRISTIAN RELIGIONS

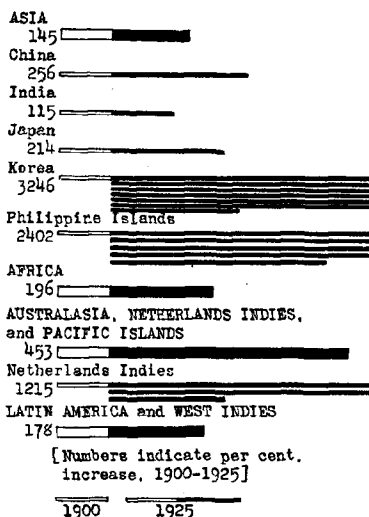
Unfortunately, the statistics in the 1903 and 1911 missions atlases do not admit of comparison with the 1925 atlas as to the relative success of Christian work among the peoples of the various non-Christian religions, chiefly because, in the earlier editions, the statistics are not subdivided into sufficiently small geographic and political units. The studies embodied in "The Christian Occupation of China" afford a basis of historical comparisons so far as China is concerned. For India there are both the census statistics by religions, languages, races, etc., and a more limited product of missionary research. For most of the other mission fields the data for comparative studies are lacking or very inadequate. Thus it is practically impossible to divide the earlier statistics for Africa even approximately to show the results of missionary work among Moslems and among pagan tribes separately.

Taking the higher religions, the growth in number of Christian communicants in China, chiefly from among Confucianists, is very encouraging. The greater rapidity of growth of the Christian Church in China than among the peoples of India, during the last quarter century, is partly to be accounted

for by the much more rapid increase in foreign and native workers in China in the same period. But until rather recently China has been appreciably less well staffed than India, reckoned on the basis of numbers of Christian workers to one million of the population.

In Shintoist Japan a larger proportion of the total population is Christian than in either China or India, and the rate of increase (the number of communicants more than trebled since 1900) is relatively high. In India, with its many religions, there has been a greater numerical increase in communicants than in any other field. This increase has been most rapid among the low caste Hindus of India proper and the Buddhists and animists of Burma, and least of all among the 70,000,000 Moslems.

Among Moslems the least progress seems to have been made in those regions which are most truly Moslem and the greatest progress to have been made where there is the greatest admixture of



RATES OF GROWTH IN CHRISTIAN COMMUNICANTS

animism and paganism. There is less to show, so far as numbers of converts are concerned, for the work among Moslems in Western Asia, Arabia and Northern Africa than in the Netherlands Indies or even in northwestern China and in India. This is not surprising, and it should not be regarded as discouraging.

Among animist and pagan peoples the proportion of total population which has become Christian is higher than among the Confucianists, Buddhists, Shintoists and Hindus. And the rate of growth in Christian communicants has been higher, during the last quarter century, in Africa and Australasia than in Asia as a whole, though not equal to the growth in certain parts of Asia.

In Roman Catholic countries—the Philippine Islands and Latin America, notably in the former—the growth of Protestantism has been comparatively rapid in the last twenty-five years.

#### GROWTH BY CLIMATIC ZONES

In the eastern hemisphere, approximately half the foreign missionaries are working in equatorial, low latitude, and the hotter monsoon regions. This area, from most of which the white peoples of Europe and America are probably permanently excluded, so far as colonization is concerned, because of the climatic factors, includes very much of Africa, except the extreme northern and southern portions, and much of Arabia, Iraq, India, Indo-China, Malaya, the Philippine Islands, the Netherlands Indies, and Australasia. In this hot belt live a very high percentage of all the animist and pagan peoples of the world, and about three fourths of all the Moslems. In these regions which are less hospitable to the peoples from whom the foreign missionary forces are almost wholly recruited, the Christian communicants number about 2,000,000, comprising approximately two thirds of the communicants of the entire so-called non-Christian world. The adaptability of the Christian Gospel to these hotter lands, which has sometimes been disputed, seems to be well established, as, for instance, in the Netherlands Indies and the Cameroun.

In general, the climatic factor has not appeared to have any very great effect upon the results of missionary endeavor. Whether in China and Japan, most analogous in climate to the eastern United States, in the tropical monsoon belt of India and Indo-China, or in equatorial Africa and Australasia, missionary progress has seemed to be generally proportionate to the effectiveness of the missionary occupation and to the openness of the people to foreign religious and cultural influences. The universal adaptability of the Christian Gospel has been demonstrated from the climatic as well as racial and religious viewpoints. This is more important than generally recognized, because the climatic factor is more permanent than political, religious, linguistic or even racial factors, and in the long run has much to do in determining the uses to which each region

will be put in human economy and the sort of civilization that will ultimately prevail.

#### IN CONCLUSION

It is true that there are more non-Christians in the world today than ever before in history. They number now at least 1,000,000,000 souls and the annual numerical excess of births over deaths among the one thousand million non-Christians is much greater than the annual increase of possibly 200,000 Christian converts won in the non-Christian world. If it were not for the fact that the growth in numbers of Christians somewhat approximates a geometrical ratio, while the increase in population has a tendency to slow down, it would seem a hopeless task, under present conditions, to attempt to make the kingdoms of this world the Kingdom of our Lord and Saviour Jesus Christ. But it is not impossible that within another twenty-five or fifty years the annual numerical increase of Christians in the non-Christian world will exceed the annual numerical increase in population, and that thereafter the non-Christian populations may steadily diminish while the Christian population steadily increases.

The quantitative data available are of very great significance in any study of the missionary enterprise, but it must be remembered that they reveal the situation and the trend only in part. It is, for example, well recognized that in certain countries the influence of the comparatively few Christians is effective far beyond the proportion of their numbers. Westerners should realize that this is partly due to the thought that Christianity brings with it certain benefits connected with the civilization of the West, and is not wholly due to the recognized merits of the Christian Gospel itself. In other cases the identification of Christianity with Western civilization is a handicap.

Statistics clearly indicate that the Christian Gospel has already taken root among peoples of all religious faiths, languages and cultures and in all climes. But they cannot reveal the fact that the Christian task and program are necessarily a world task and program—that is implicit in the Gospel itself. One of the most serious handicaps to the missionary enterprise is the very imperfect application of Christ's spirit and principles to the life of the Western world. Perhaps an equal handicap is the consequent failure to Christianize the contacts of the so-called Christian peoples with the non-Christian peoples at many points. If the increase in Christians in the non-Christian world is to overtake and pass the growth in population, and if the increasingly influential indigenous Christian minorities in these lands are to be effectively strengthened, there must be, not only an adequate advance in foreign missionary endeavor, but also a simultaneous effort to make the life of Christendom more wholly Christian.

### A BROTHERHOOD PROBLEM

**F**OUR significant things particularly called to our attention, or which have taken place in the past ten years, clearly indicate to the writer that the type of Christianity now generally existent in our churches will never bring to pass the universal brotherhood for which we pray.

1. THE WORLD WAR DELIBERATELY STARTED BY SO-CALLED CHRISTIAN NATIONS.
2. THE REPUDIATION OF OUR STANDARDS OF CHRISTIAN LIFE BY ALTRUISTIC MEN IN NON-CHRISTIAN LANDS, LIKE GANDHI; ALSO BY RETURNING STUDENTS AND BY SOME VERY SUCCESSFUL MISSIONARIES.
3. THE ADOPTION AND PROMULGATION OF ANTI-HUMAN BROTHERHOOD TEACHINGS BY THOUSANDS OF CHURCH MEMBERS IN CERTAIN ORGANIZATIONS—THE K. K. K. TO ILLUSTRATE.
4. THE REMARKABLE GROWTH AND ACCEPTANCE OF REVOLUTIONARY INDIVIDUAL INTERPRETATIONS OF THE SCRIPTURES BY OTHER ORGANIZATIONS CALLED CHRISTIAN—SPIRITUAL AND MENTAL HEALING CULTS, FOR INSTANCE.

If the conclusion in our first paragraph is true, and our type of Christianity must be greatly raised to produce loving human relationships, we are led to ask—"Are there any standards of religious life which, if followed, will bring universal brotherhood, stop war and make the religion of Jesus reasonable and attractive to those who are seeking light and 'The Way'?"

We hear it often said, "Obedience to the teachings of the Sermon on the Mount will do this." But has the truth of this assertion been practically demonstrated either in individual or social life? "Yes," some would answer, "in individual life now and then, and partially in some religious communions in the world," as examples, men of such character as Lord Shaftesbury and the poet Whittier; organizations such as the peace-promoting Quakers and Adventists with their sanitariums, their missionary spirit and noted giving record.

If this is true, can we determine the reason or basis why some individuals and certain communions have come nearer than others in living up to Christ's standards?

We find these individuals and communions have the following beliefs and practices in common:

1. A DEVOUT LOVE AND REVERENCE FOR GOD, BASED ON A REMARKABLE KNOWLEDGE OF AND A THOROUGH LOYALTY TO THE TEACHINGS OF THE WHOLE BIBLE.
2. A FULL RECOGNITION OF PERSONAL OBLIGATION FOR LIVES OF SERVICE TO THEIR FELLOW MEN.
3. ACCEPTANCE OF JESUS CHRIST AS ACTUAL LORD AND DIRECTOR OF ALL OF LIFE'S ACTIVITIES.
4. REVERENT OBSERVANCE OF THE SABBATH OR LORD'S DAY AS A HOLY DAY KEPT SACRED FOR SPIRITUAL USE.

After reading the above over a number of times, we are led to ask—*Is it possible that these simple common-place statements form the basis of the normal life for which we are looking?—Or is this an anti-climax to the Brotherhood problem indicated in our first paragraphs?*

We wonder!

A. A. HYDE.

# Experiences in the Bengal Jungle

BY A MISSIONARY IN THE VILLAGES OF BENGAL

THERE are many sides to this life—comic, serious, pathetic, patriotic, beautiful, revolting—especially to a woman. To the spotlessly clad lady is put the question, “Have you bathed today?” A man asks, “How old are you?” and adds that he had consulted the servants and had learned that my age was “exactly 130 years!” The usual questions about marriage and family naturally are more frequent in the villages than in the towns, but all must be answered in good humor, and turned to good account in approaching our main subject. When the women run away at sight of a hat and umbrella, and refuse to believe the sex of the intruder, the comic becomes serious. Patience is required to secure a hearing. One may be thought to be so holy as not to require food. It is equally unpleasant to be so untouchable that a dose of medicine, or diet which might save a life, is sternly refused. In selling gospels one may be required to *throw* the book into a hand of the buyer, so as not to touch it, and to pick up the copper from the ground!

The beautiful Bengal jungle, who shall describe it? Europeans are usually so taken up with gasping in the damp heat that if they see they do not find energy to describe it, but it is beautiful in every detail. There is also beauty left in some of the souls, especially in devoted wives who make it their religion to reverence their husbands. To be honest, however, it is necessary to carry the beauty of Jesus Christ in one's own soul, or the revolting things would very soon outweigh the beautiful.

Imagine being called into a home to “speak the good words” and being faced by half a dozen old women, whose visages would drive away every thought of holiness. Or sailing down a beautiful river, admiring the scenery, and suddenly beholding a human corpse, face downwards, digging its head into the bank, the whole neighborhood being “filled with the odor thereof.” Such sights are common, and we have to drink the water! “For His sake” we live here and He keeps our souls in life.

How to reach the dense village population forming 95 per cent in Bengal, with thousands of villages in one small district, is a question calling for divine solution. Years ago we were led to start a primitive dispensary, miles away from any proper doctor or government dispensary. This gradually won the confidence of the people, and many thousands of poor folk have been helped in body and soul. They who come for medicine (all women) listen to

our preaching while their bottles are being filled, and many buy Scriptures to take home. In our itineration work we find the dispensary has changed the whole tone of our reception for at least 20 or 25 miles around and the name of Jesus is known where it was never heard before. The dispensing is still carried on in a tumbledown thatch and mud hut, while the patients sit in the open. Very little money is spent for "establishment," and less still for doctor's salary, as no such worker has ever been available.

But the main effort is to put God's Word into the hands of those who can read. This involves perils and experiences of all kinds, but He Who gave the command gives the strength and opportunities.

An illiterate cart driver became convicted of sin while talked to by his passenger, heard of the way of salvation gladly, and found, when talking about it at home, that his younger brother had a gospel bought from the same worker years before when he was at school. It had been laid by with his school books, but was now brought out and read to the elder brother. His testimony on a second journey was that Jesus had brought much peace to his soul, but when he heard that to follow Him meant to endure persecution in the world his enthusiasm cooled.

Women everywhere, almost without exception, are glad to hear the Message, when they once understand what it means, and doubtless some treasure it in their hearts, for when they come across the messenger again, many years afterwards, they ask for certain hymns to be sung, or words to be repeated. The one great standing sorrow and heart's cry of the Jungle Missionary is "Why are these people to be left so long without knowing Jesus died for them?" What is one itinerant among two millions of people?

Every missionary has a family, even if a floating one, i. e., when the various waifs and protégées are put into homes or boarding schools. Their support has to be found and holidays arranged for, so the floating family is by far the most difficult to manage, especially when one has no fixed home. The moral state of the country precludes the foster mother from any domestic assistance by the elder girls; they are only safe in homes or as married women. Still it is the opinion of this Jungle Missionary that we are more likely to make stalwart Christians by living alongside of them than by gathering them in large buildings, away from their homes, for training so different from their village life.

The Jungle Missionary needs to know a bit of every trade and science under the sun, to be ready-witted, grounded and settled on God, with all possible education, and one "too good for the work" has never yet been found; nor can the most devoted wish for a better or fuller life.

## Work for Chinese Children

*From an Address at the C. I. M. Conference at Swanwick, June, 1924\**

BY MISS A. M. JOHANNSSEN

**C**HILD-LIFE in China often reminds me of a beautiful garden, where there are flowers of every description. There are some bright of hue, and of great beauty; others not so beautiful, but full of fragrance. We find others soft and sweet, others very prickly, full of thorns, but none the less attractive. Some thrive in the sunshine, others only come to perfection in the shade. Some grow slowly, but steadily, others need constant pruning. But to all who have eyes to see the beauty in the child, and hearts to understand the child-mind, there is an endless charm about each and all. I have found them quite as interesting and responsive as children at home.

Alas! there are countless children in China who are drooping, yes, even perishing, for lack of care, because they are not in the right soil. It is our part to see that they are brought into a different atmosphere. As their hearts are the same as those of our children at home, they have the same needs. How great those needs are, only those who have studied the child-question in China can know.

There are the little outcasts, girls, who have escaped being drowned, but who are not wanted, and are therefore sent to the Foundling Hospital. There are the millions given away to other families, brought up to be drudges in the household. There are the numbers sold to be slaves, and often for worse purposes. There are boys, who from their very babyhood are taught to bow down to wood and stone, who are brought up in superstition and fear. There are the poor boys, who have to work far beyond their strength, and are old men before they are out of childhood. The great numbers from the better classes, who grow up without any discipline often learn gambling at an early age.

There is nothing in their own religions to help them. Only as



"OF SUCH IS THE KINGDOM OF HEAVEN"

\* From *China's Millions*.

far as we can bring them into contact with Him who once became a little child can there be any hope for them, and any promise for the future of China.

For that reason we have established Christian schools, which we seek to make strong evangelistic agencies, and where we endeavor to put *Christ and His Word first* in the curriculum; schools where we teach that the fear of God is the beginning of wisdom, and where we try, not only to give the children an education, but *to lead them to the Author of eternal salvation*. The primary and intermediate schools have had a wonderful power for good, and have been the training ground for the Church. They have also made themselves felt in the community because of their strong moral influence. The parents gladly pay higher fees in our mission schools than they would have to pay in the government schools, and many a boy is brought to the mission school as a last resource. They also know that our scholastic standard is higher.

But better than all scholastic attainments is the fact that many get to know Christ. Hearts can be touched by the Gospel and the Spirit of God at any age, but as one studies the question there are certain ages, when it seems that the children are more ready to yield themselves to Christ.

From four till eight years of age, the child brought up in a Christian atmosphere is very responsive, and usually loves Christ in a simple, childlike way, never doubting His love, and thoroughly believes in prayer. I have seen a very small child getting the victory in prayer. I have seen children of four and six years of age joyfully going to Jesus, and telling their parents they were going to Heaven. More remarkable still, I have seen children from heathen homes, who had been only two or three years in the school, being so gripped by the Gospel that, when they were dying, they would bear a bright testimony right to the very end, and the death of one of these little ones, at least, was the means of preparing the father to turn to the living God before it was too late.

From nine to thirteen is a far more difficult age, but during those years, hearts are often touched, and many turn from idols to the living God. They learn to confess when they have done wrong, a thing only brought about by Christian influence.

When the age of fourteen to twenty is reached there is often a great change for the better, though occasionally for the worse. As a rule there are many decisions for Christ in the school, and among those who have already left school. At that age nearly all the young people are very responsive to love and reason, and it is most important that we win their confidence. Therefore it counts far more what we are than what we do. Many of the most difficult ones will break down utterly when appealed to in love. Prayer with the children, not only for them, helps over many difficulties. The little ones readily



yield in prayer, and many a time some of the biggest girls have broken down and confessed with tears, when nothing but prayer would have overcome their hard feelings against one another.

Christian Endeavor has been a great help in our schools. It makes the young people feel they have to walk carefully. It helps them in their study of the Bible, and often helps them to open their lips in prayer. It is a good training ground for preaching, and many young people have got their first start there. It gives them the missionary spirit, the big boys going out with others for open-air meetings, and the girls buying tracts for the work. It gives them an interest in other mission fields, and several times we have sent money to other countries.

Some of the girls have been trained as nurses or teachers, but the majority have been trained to be Christian wives and mothers. They have their faults, but they certainly could not have been what they are, without the training they received in the school.

Many a boy has borne a bright witness for the Lord in his heathen home. One was called "a good apprentice of the missionary" by his vegetarian mother, because, she said, he preached to her all day long, exhorting her to give up her vegetarian vow, and trust in Christ Jesus and His cleansing Blood.

Another result is that the children get a thorough knowledge of the Bible. It has been often proved that those who stay with us through the whole course, who give themselves to Christ, and get the full benefit, not only of the Bible lessons in the school, but of the systematic Bible study given for the advanced Christians, can easily hold their own with the students of the Bible Institute.

Again, another result is that they learn to consider others, and not to live for themselves, to give, even to the point of sacrifice. At a C. E. missionary collection one young girl gave her only dollar, which cost her a great deal. When building our new church, the children not only worked hard to earn some money for it, but gave up their allowance of meat (a weekly treat), and taught us a lesson in self-denial. Five years ago the boys saved a little baby girl, and cared for her for three years or more.

Among the hindrances in our work for the young people of China, one is the great poverty. Many of the Christians are not able to put their children in school. Another difficulty is, that there are so many free, and half-free, government schools, that it is often difficult to get pupils. The Chinese are striving for a Western education, but never before has there been so much opposition to Salvation. Lawlessness is abroad everywhere, and its spirit is making itself felt even in smaller schools and mission schools. Waves of anti-Christian feeling have swept through many of the government schools and colleges. The New Thought Movement and Modernism are ruining many of the higher educational institutions of the dif-

ferent missions. Japan is flooding China with unhealthy fiction and unclean books of every sort, which are poisoning the minds of the young people, and we have to watch every book that is brought into the school.

There is an increasing tendency to engage girls to outside families, for the sake of getting richer homes. The boys often are apprenticed to heathen masters, and cannot come to any of the services for years.

We need the right kind of teachers who have a supreme love for Christ, and will always put Him first, who will yield their all, and hold nothing back. We want those who will not be teachers only, but lovers of souls, eager to serve the least of these, thus following in the footsteps of Him who pleased not Himself. And we need Chinese Christian teachers, who will be willing to give their time and talents to God's service. School work is exacting work for the Chinese teacher, often a rather thankless task, and nearly always badly paid.

We need a new vision of the needs of China's children, a heart filled with the compassionate love of Christ, a heart that will not be satisfied, until He is able to gather many of the lambs to His bosom, and to make a host of young people vessels meet for His use. That is not an easy task. It will take our best talents, our most earnest endeavor. Someone has said: "The conversion of China will cost the Church her treasures, the Colleges their brightest ornaments, and the Missions the lives of their best men; and unless we are willing for all that, we had better give it up." But we cannot give it up, for the millions of young people in China are the souls for whom Christ died and whom He is waiting to save.

It is only on our knees the victory is won. Do you realize that the intercessory missionary at home is quite as necessary as the working missionary in China? God grant that many young lives may be laid on the altar for His service, and that all of you who are the Lord's remembrancers may not keep silent, but give Him no rest, until He make many of China's young people a praise and glory to His Name.

# The Spirit of Unity in Home Missions\*

BY REV. LEMUEL CALL BARNES, D.D., NEW YORK

**I**N A brief study of "The Growing Spirit of Unity in Home Missions" two or three principles must be taken for granted.

First, there are few things on earth more obviously *wicked* than is *wasteful competition* among agencies created by the churches for breaking up the virgin sod and planting the garden of God on the great new continent of North America.

Second, denominations of Christians who care more for personal loyalty to Christ and personal liberty in following Him than they do for mechanistic devices of any kind, ecclesiastical, ritual or metaphysical, denominations which have grown strong and powerful through such *loyalty* and *liberty*, will *never surrender* them to any academic theory of church union.

Third, whatever may be the goal of other bodies, a Council of Missions is concerned not with ecclesiastical maneuvers nor with speculative ideals: it is concerned wholly with *concert of action* in planting the garden of God.

Each of these assumptions appeals for an extended exposition, instead of a single dogmatic sentence. But, granting the infallibility of the three sentences, they plunge us at once into the actual facts concerning growing concert of action in home missions.

In the present state of existence spirits are seen only as they are embodied. Therefore, we see the Growing Spirit of Unity in Home Missions, first and mainly, as it is embodied.

## THE GROWING EMBODIMENT OF UNITY

Home Missions have been conducted in America for three hundred years and in a distinctly organized way for more than one hundred years. On July 3, 1800, the Massachusetts Missionary Society (Congregational) organized the year before, commissioned Adoniram Judson, Sr., as a missionary to the wilderness settlements of Vermont. When he came home and told the story of thrilling missionary vicissitudes on that American frontier, his namesake, a wide-eyed adoring son, twelve years of age, was filled and fired with a missionary ideal which later took him and others with him to be the first American missionaries to Asia. Adoniram Judson, Jr., becoming a Baptist on the way, led that denomination as a whole to organize for missions. In this epoch-making history God caused both Home and Foreign Missions and two denominations to cooperate. But the denominations did not like it and in the process called each other hard names.

\* From an address delivered at Atlantic City before the Home Missions Conference.

For more than one hundred years organized Home Missions cooperated only when compelled by overruling Providence or, now and then, here and there, by an uprush of the Holy Spirit, which the most indurated sectarianism could not always suppress.

It was not until seventeen years ago that the Spirit of Unity in Home Missions became incarnated. Administrators of the great boards, like Charles L. Thompson (Presbyterian), Hubert C. Herring (Congregational) and Henry L. Morehouse (Baptist)—to mention only three who have since joined the Church Triumphant—led in the creation of the Home Missions Council. In March, 1908, half a dozen national boards organized this Council, thus inaugurating a new era in Home Mission unity. Today forty boards of twenty-seven denominations comprise it.

The Council of Women for Home Missions started in 1908 with nine boards and now has twenty cooperating boards. It was a great hour in Home Mission history when these two Councils were born.

Less conspicuous, but hardly less significant, has been the Growing Spirit of Unity between the two Councils. It is betraying no secret frankly to admit that often before the Councils were organized the denominational societies of the whole Church and the societies of women fell into the preposterous attitude of being competitors. Locally, they sometimes do so yet. But the national leaders have set a firm face against that attitude. The two Councils are furnishing a prophetic, commanding example. Most of the work of the two is done now by "Joint Committees."

Another growing embodiment of the Spirit of Unity is in *regional concerted action*.

In 1911 a committee of the Home Missions Council, the "Neglected-Fields Survey Committee" held in fifteen western states conferences of state Home Mission leaders of all denominations. State organizations were formed for the purpose of joint study of conditions. Several of those organizations have continued to the present, some of them with growing efficiency. State leaders were discovered and developed, deeply devoted to the principle of concerted action. Those state organizations gathered a large array of telling facts.

Before those days the only state organization was in Maine, where, since 1890, five denominations had been working efficiently in concert. In more than one great reform that easternmost state has set a pace for the nation. "As goes Maine so goes the nation."

But the strenuous West had not as yet followed that eastern example in Home Mission cooperation. A year and a half after the first western deputation of the Home Missions Council a second was commissioned. Four denominations, which have been particularly active in frontier mission work, provided the same men, Hubert C. Herring, Ward Platt, George Ernest McAfee and the writer.

Other denominations furnished enthusiastic coadjutors. The findings of "The Neglected-Fields Survey" were studied in the second series of state conferences and their significance was pressed home.

In 1918, on the basis of information and spirit previously developed, the Home Missions Council offered to help some western state to put into operation a plan of thoroughgoing concert of action. Montana was the first to accept the offer. No wonder, for it was Montana which, by the ten tests of the Sage Foundation, stood highest of any state in the country in public education. In the summer of 1919 representatives of all the Protestant denominations in the state spent two weeks together in spirit study, map and field study of the state. In reaching conclusions, they were aided by the Council's deputation, especially by Dr. Anthony and Dr. Burton. The result was the organization of the Montana Home Missions Council and the allocation of every community in that immense commonwealth to the special care of some denomination. The method was not exclusive but inclusive. It did not move in the realm of ecclesiastical negatives but wholly in the realm of missionary positives. For five years it has worked as well as anything can work in our highly complex world and in spheres which are complicated tenfold more by traditions dearer to people than life itself. The head of the Protestant Episcopal Church of Montana, Bishop F. W. Faber, has been from the start one of the most helpful spirits in the state, and, at the opposite extreme of ecclesiastical polity, the State Secretary of the Baptist Churches, G. Clifford Cress, has been from the beginning the efficient Secretary of the Montana Home Missions Council.

This "Every-Community Service" plan had been printed by the national Home Missions Council before the formation of the Interchurch World Movement was broached by anyone. It cheerfully chimed in with that Movement, but was neither swallowed up by it nor turned aside. After two years, three other states called for the Montana plan and put it in operation. The next year, 1924, two more states did likewise, so that seven far western states now are well organized. In the East, Vermont, on a plan of its own, has joined Maine. In addition to the nine states in which the denominations are moving together strongly in Home Missions, a number of other states have methods more or less effective in the coordination of home mission work. Thus the Spirit of Unity in Home Missions is becoming well embodied regionally as well as nationally. The regional embodiment is more difficult to bring to pass and is all the more significant. That is now under headway for wide adoption. Its greatest danger of delay is the temptation for it to undertake a lot of other good things beside missions and so to break down under a complicated burden.

In the outlying home mission fields, the West Indies, the prin-

ciple of cooperation has been carried further than it has in the States. In Porto Rico coordination began with the occupation of the country by the United States. Zones of denominational responsibility were allocated in 1899. For years a joint religious paper has been published which commands a larger circulation than that of any other periodical of any sort in the island, a land commonly given to fleshly things instead of such seriousness as that. A feature still more marked is the joint seminary for ministerial training. This is one of the most advanced steps taken anywhere.

These long-tested and highly successful joint undertakings prove that the method of allocation of territory, deeply discounted by some swivel-chair cooperationists, instead of retarding other forms of concerted action, effectually promotes them. A quarter of a century of demonstration is worth millenniums of speculation.

In Santo Domingo the whole work is jointly conducted by five Protestant Mission Boards.

The real magnitude of the growing embodiment of the Spirit of Unity in Home Missions would not be noted if no mention were made of its rapid growth within denominations as well as between them. In most of the great communions this growth has been taking place lately at a record-breaking pace. It is part of the present great sweep of events in the Kingdom of Heaven on earth. It would be quite pertinent to describe that recent history in denomination after denomination. In some cases it has been almost a miracle of grace and there is more to follow.

Nearly two hundred years of Home Mission activity without organic cooperation even within denominations—then one hundred years of exclusively denominational organisms—now, in less than a score of years, sixty denominational Boards have entered into organic, intimate cooperation! With such geometrical progress, something worth while is coming to pass.

Were we strict pragmatists we might stop here. But that word "Spirit" lures us beyond and within. There are mental and, if you please, sentimental factors which are essential in this growing unity.

#### GROWING MENTAL CONSENT TO UNITY

This, of necessity, underlies the growing embodiment of unity. This is so obvious that we need only note it with gratitude. In 1908 I read a paper on cooperation in missions at a conference of some twenty national and regional Baptist missionary leaders. The presentation of that subject by a new Secretary was cautious and mild in its proposals, but even so, only three of the men present stood with me. Today not more than three out of twenty leaders among us would be against it. In 1918 (only ten years later) the whole Northern Baptist Convention voted without one dissenting voice to instruct the officers of its Home Mission Society to push the

"Every-Community Service Endeavor"—a plan much more thoroughgoing than anything proposed in 1908. Let this instance suggest a wide, slowly moving, irresistible avalanche of mental consent to growing unity in Home Missions.

### THE INNER HEART OF UNITY

This is something deeper than merely mental consent. When the "Neglected-Fields Survey" deputation met in Chicago to start on its second tour of western states that heaven-spirited Methodist, Ward Platt, said: "It was so blessed to do it together a year and a half ago that I couldn't stay away this time." As we stood in a circle of prayer, with arms on each other's shoulders like a baseball team interlocked to cheer the opposing team, we were one in heart. We trusted each other. No man feared that one of the others would take partisan advantage. Faith in God and faith in each other is the secret of the Growing Spirit of Unity in Home Missions.

We must take seriously the proposals of the Committee on Cooperation in states and other areas. We can guarantee, in the light of history, that so doing will secure solid advance. Between ten and fifteen thousand communities in the United States have no evangelical church whatever or have only one church. Commonly, that one church is without adequate equipment. On these unquestionably needy fields concerted concentration of Board action is perfectly feasible. It requires immediate planning for the near future. Such direction of energy will incidentally answer all cavilers at Home Missions and it will call into ardent action unlimited resources—resources both human and divine.

The nineteenth century had a necessary and worthy watchword—"Occupy strategic fields." Today there is a new and holy slogan—"SERVE EVERY COMMUNITY."

#### **WHAT AN "EVERY-COMMUNITY SERVICE" PROGRAM WOULD DO**

STRENGTHEN 5,000 WEAK CHURCHES WHERE THEY STAND ALONE.

ESTABLISH CHURCHES IN 5,000 COMMUNITIES WHERE NONE EXIST.

UNITE 10,000 OR MORE FEEBLE CHURCHES INTO 5,000 STRONGER CHURCHES.

BRING THE GOSPEL OF CHRIST WITHIN REACH OF MULTITUDES NOW DESTITUTE.

EXHIBIT THE SPIRIT OF CHRIST WHERE NOW ANTI-CHRISTIAN RIVALRY EXISTS.

MAKE MORE EFFECTIVE THE TESTIMONY OF THE CHURCH TO NON-CHRISTIANS.

ANSWER EFFECTIVELY MANY JUST CRITICISMS MADE CONCERNING HOME MISSIONS.

ENLIST NEW SUPPORTERS OF HOME MISSION, WITH NEW ZEAL.

HASTEN THE COMPLETION OF CHRIST'S PROGRAM FOR ALL MANKIND.

INAUGURATE A NEW DAY IN HOME MISSION WORK.

# Dr. Masahisa Uemura—The Japanese Spurgeon

*A Sketch of the Eminent Christian, Pastor, Author  
and Educator*

**A**N EMINENT Christian Japanese author, pastor, educator, and administrator, recently passed away in Tokyo. He was a highly educated man whose theological library Dr. John Kelman declared to be the best selected he had ever seen in any pastor's home. This Christian pastor, Dr. Masahisa Uemura, was



MASAHISA UEMURA

so reticent about himself that until very recently no sketch of his life had appeared. He yielded, however, to the entreaty of Mr. Galen Fisher, the American Y. M. C. A. secretary in Tokyo, so that Mr. Fisher was able to give some salient points of Dr. Uemura's career in his book, "Creative Forces in Japan." This sketch throws sidelights on the stuff of which Japanese Christian leaders are made.

Masahisa Uemura was born in 1857. His father was a samurai of high rank in the Tokugawa clan, but was reduced to penury at the downfall of the clan at the Restoration. Fired with ambition to restore the family fortunes, at fifteen the boy entered a school conducted by the Presbyterian

missionary James Ballagh in Yokohama.

The family were Shintoists and young Masahisa devoutly worshiped at the shrine of a blacksmith who had risen to be a soldier and patriot. The young lad prayed that he might rise to prominence in like manner. But his fellow-students ridiculed the lad's piety, and before long he stopped paying visits to the shrine. One day he learned from Mr. Ballagh that Westerners also worshiped, but believed in only one God. This greatly impressed and astonished him and he immediately accepted the idea. Later, however, after he began to study theology, grave doubts arose to trouble him.

At this time his ambitions radically changed. He no longer cared to become a high official, but in a short time felt a desire to



be a Christian minister. His parents, of course, objected to his receiving baptism, and he postponed it for several months. Five years later, however, they too were baptized, and even though the Edict boards against Christianity were still hanging, there was no official persecution.

At the age of twenty-one, in 1878, the young Uemura entered an English college opened by the missionary Dr. Samuel Rollins Brown. The tuition was ten yen (\$5.00) a month, equivalent to fifty yen now, and the student did all sorts of work to earn expenses. His chief reliance was a school of his own where he taught fifty classes of one pupil each, from one until ten o'clock in the afternoon. He also raised pigs—then considered rather disgraceful—and he found that their chief virtues are that they need to be fed only twice a day and they turn everything they eat into cash! When the college was moved to Tokyo to become the forerunner of the present Meiji Gakuin, Mr. Uemura went with it and finished the course.

After graduation he took charge of a church in a poor part of Tokyo and earned his own living, so the church was self-supporting from the first. Then he began to preach in friends' houses in the better residential quarter and in 1887 a chapel was built. As the church had only twenty members, the pastor continued to earn his living by translating for magazines and teaching theology at Meiji Gakuin. Finally, in 1903, some missionaries objected to his using W. N. Clarke's "Christian Theology," so that he resigned in 1904 and started an independent theological school. Three years later a converted stockbroker gave the school a site and building with a small endowment. This school has continued ever since to have twenty or thirty students.

The *Fukuin Shimpo* (*Gospel News*) was started by Pastor Uemura as a Japanese *British Weekly* and from the first he was editor and business manager.

In 1888 Mr. Uemura went to America and England. Declining scholarships at Columbia and Princeton, he went to London where for five months he listened to Charles H. Spurgeon, Joseph Parker and James Martineau, and read many books. On his return to Japan Dr. Uemura again took up his church work.

For many years he has been the foremost figure in the "Nihon Kirisuto Kyokai" (Church of Christ in Japan). Although blunt and brusque in manner he was known to be sincere and loyal to the truth as he saw it. When the issue arose involving the independence of the Japanese Church from the Missions, he led the assault and carried the day. His living monument is the Fujimicho Church, of which he has been pastor ever since its foundation, nearly forty years ago. This church pulses with outgoing life, for it is a mother of churches and a breeder of ministers. It embraces rich and poor, officials and ex-convicts, many of whom are brought to it through

the work of Miss Caroline Macdonald and Miss West. The congregation spends little on itself and much on extension. Its pulpit is life-building, for the sermons are expository and searching.

In 1922 Pastor Uemura, as permanent chairman of the National Board of Missions of his denomination, was sent to America and Scotland, on the occasion of the fiftieth anniversary of the founding of the Nihon Kirisuto Kyokai, to express thanks to the churches abroad for the missionaries who planted the Church in Japan.

In few if any countries can a man be found who has spanned the entire history of a denomination, having been a leading factor in its evangelistic, literary, educational, and administrative activities, and remain at sixty-eight the most dynamic, sagacious personality in its ranks.

Dr. Galen M. Fisher, for some years the American Executive Secretary of the Y. M. C. A. in Japan, writes:

Dr. Uemura was a remarkable combination of intellectual with mystical and poetic elements. His poetic gift accounted for the unexpected flashes of wit and insight which marked many of his sermons and addresses. When his addresses lapsed into mediocrity, this could be attributed to ill health, for he was an invalid during many years. Only by the exercise of titanic will power did he force himself to carry the work of two or three ordinary men! Weakness and pain also caused occasional failures to meet speaking engagements. His likes and dislikes were very pronounced but differences of opinion never seemed to affect cordial relations with those whom he respected. His tongue, at times, was sharp as a rapier. Sham and formalism he despised. For Christ and His Kingdom he spent himself to the uttermost. He was indeed a prince and a ruler in the Church in Japan for more than a generation.

Dr. Uemura was generally considered conservative in theology, although he might probably more properly be termed a progressive evangelical. He was particularly devoted to the Scotch theologians and read practically everything by them, whether in books or periodicals. His aversion to traveling abroad was due in part to ill health and in part to unwillingness to leave, even for a few months, the many enterprises dependent upon him.

About a year after the great earthquake, which injured but did not destroy Dr. Uemura's church, he moved into a new house that some friends had erected for him in Tokyo. He had not been long in his new home when a sudden attack of apoplexy, perhaps attended by heart failure, caused his death on January 8, 1925. The funeral was held in the Fujimicho church of which he had so long been the pastor, the present building being a temporary barrack structure erected after the earthquake. About 1200 people were present, many coming from distant parts of the country.

Dr. Uemura had gripped so many things in his hands, and was for so long a time the center around which the whole church moved, that his people will find it difficult to move forward without him. The general sentiment, however, is optimistic, and, under a more democratic régime, the church may make more real and rapid progress.

# Lessons from Recent Financial Campaigns

BY REV. JAY S. STOWELL, NEW YORK

**AUTHOR'S NOTE:**—*The following article was written at the request of the editor. It is based upon a study of the experiences of a number of the larger and some of the smaller denominations which have waged special campaigns for benevolent funds during the past five or six years. It is by no means comprehensive and it lays no claim to infallibility.*

**M**ANY sorts of financial "campaigns" have been waged by mission boards in recent years. Some were conceived with the idea of launching a great new missionary advance; others were undertaken merely to avoid retreat during the period of strain and the reduced purchasing power of money brought about by the World War. Some were made to include the regular operating budgets, while others were for special items largely outside of regular items. Some solicited only large gifts from individual givers; others sought pledges from all members of local congregations; and still others sought pledges from local churches and groups of churches rather than from individuals. Some campaigns were for periods of five years; others covered shorter periods. In some cases the period of the formal campaign is completed; in other cases the time covered by the pledges is not yet terminated.

Because of these varied conditions many factors are hardly comparable, and conclusions drawn may not be borne out by the experience of all denominations. However, there have been enough common factors to lead us to venture the following observations:

1. *There is no short cut to permanent progress.* The idea that a denomination can in one great united effort over a brief period be raised to a much higher permanent standard of missionary interest and giving has not been borne out by experience. Abiding results are not built upon spectacular advertising or spasmodic efforts, but rather upon the regular processes of missionary education, the practice of Christian stewardship and the deepening of spiritual life and missionary conviction. The denominations which have made the most consistent progress have been those that have relied upon and strengthened the regular educational processes. "Crises" and threatened calamities quickly lose their appeal. The law of diminishing returns soon begins to operate, and, though the "wolves" may be real ones the people will, after a time, not turn out to fight them off.

2. *The five-year pledge is a mistake.* That is particularly true in cases where the pledge includes the maintenance of work already under way. It is not so conspicuously apparent when the pledges are for large amounts for specific items outside of the regular maintenance items. It seems difficult to extend one burst of enthusiasm

over a period of five years. The payment of long term pledges tends to become irksome and the end of the period is reached with no satisfactory foundation or adequate provision for extending a going program into the ensuing period. The five-year pledge tends to a feeling of false security which stultifies the normal educational and promotional activities of missionary agencies and local churches as well.

3. *Nothing can take the place of the missionary motive in the giving of missionary money.* There seems to be little question that under special pressure some individuals pledged beyond their convictions, with consequent unhappy results. Some wanted to help their denomination do a big thing or to put their local church "over the top." In other cases churches entered the campaign with the implicit or explicit understanding that they would receive generous appropriations in return. Dissatisfaction has later arisen. Such an aftermath would not have ensued had the giving been from purely unselfish missionary motives.

4. *Regular, systematic, proportionate giving on the weekly basis, as a result of an every-member canvass promoted annually in the local churches, is a foundation stone of success.* The very life of the missionary enterprise today depends upon the systematic giver, and the extension of the enterprise depends upon increasing the number of such givers. The annual every-member canvass for benevolences has come into its own and one of the incidental benefits of the process has been the placing of local church finance upon a much firmer basis than it has ever before been. Many churches, however, do not yet give adequate attention to the presentation of the needs for benevolence in connection with their every-member canvass plans.

5. *The mission boards are the creatures of the churches—not their masters; and the missionary enterprise is the churches' enterprise.* Missionaries and mission board secretaries inevitably see the field and its needs more vividly than do the workers in local churches and it is incumbent upon the missionaries and the secretaries to present those needs to church members as clearly and effectively as possible. There comes a time, however, when the mission board secretary must recognize that he is but the representative of the churches, and, though it break his heart, he can move forward only so far as the cooperation of the churches warrants. In the last analysis the missionary program must be integrated in the program of district and state ecclesiastical representatives, and of pastors in local churches and it must depend for its supporting leadership upon the regular ecclesiastical organization of the church. It must be a vital part of the regular program—not something "added on."

6. *The faith of the churches in the wisdom and business integ-*

*ity of their mission boards is fundamental.* Mission boards will doubtless always have their critics. Church members also are inclined to exact higher standards of their benevolent agencies than they tolerate in government affairs, in public business, or even in independent benevolent enterprises. In spite of that fact mission boards cannot safely engage in courses of conduct which will decrease the confidence of the churches in them. Suspicion, once aroused, will continue long after the occasion for it has disappeared.

7. *The various mission boards of a denomination must do team work in promoting missionary interest and giving.* The importance of some central coordinating agency within a given denomination seems to have become fairly well established, although just what the functions of such an agency should be is not quite so clear. There is little desire to return to the former competitive system of approaching the churches. On the other hand it is increasingly clear that the work of promoting missionary interest and giving must rest primarily upon the boards that spend the money and are in the most intimate touch with the needs of the field rather than upon any purely promotional agency. Other things being equal, the best promoter of interest is the missionary himself and the second best is the mission board secretary, or other denominational agent who is responsible for the spending of missionary money as well as for its collection.

8. *The man in the pew must be reached.* Perhaps the most talked-of man in religious circles in recent years is that illusive individual known as "the last man in the last church." No one knows better than mission board secretaries that in spite of all efforts he is still an unreached man. We have depended upon the pastor and the every-member canvasser to carry the message and we have supplemented their efforts with lantern slides, leaflet literature, periodicals and other devices. In spite of that fact the real missionary appeal has never had a fair chance at a large number of church members. In certain of the smaller denominations relatively greater success has been achieved, but in the larger groups we are still awaiting the genius who can devise a plan for actually reaching "the last man in the last church."

9. *Concrete facts and situations make a stronger appeal than comprehensive statements of a general program.* As a whole the carefully formulated terminology chosen to designate the comprehensive missionary program of an entire denomination has gripped neither the heart nor the imagination as it was thought that it might. It has even tended to create the impression that such a program stands for something in itself, somewhat different and apart from the regularly organized and going work conducted by the mission boards. On the other hand the appeal of concrete need is perennial and effective.

10. *All missionary work is closely inter-related and the present organization of benevolent agencies within a denomination does not represent any clear cut demarkation of work or responsibility.* Many factors have been operating to bring about this situation. Home missions, which at one time was conceived largely in terms of adult evangelism, has now become fundamentally a program of religious education with millions of dollars invested each year in its educational phases, yet, in many denominations the religious education work of the church is still organized separately from its home mission activity. Foreign missions has discovered that its real success is determined almost more in America than in what happens abroad, and both home and foreign missions have seen more clearly than ever before that they are absolutely dependent upon the leadership developed and trained by the educational agencies. The further we go the more does it appear that denominational benevolent agencies are engaged in the one common task of ministering to a needy world in the name of Jesus Christ and in leading men to accept Him as Lord and Master.

\* \* \* \*

Each of the foregoing ten points might easily be elaborated into a chapter, did space permit of illustrations and examples, and then the number of points could easily be doubled. However, so far as this article is concerned, we will leave the reader to do his own elaborating and to draw any further lessons.

We have passed through a most unusual period in the history of missionary benevolences. Not only have our methods of missionary promotion been affected, but our very conception of the nature of the missionary task itself has been changing. It would be a foolhardy man indeed who would undertake to predict what changes in missionary organization, program and method will be witnessed in the next twenty-five years. There is abundant evidence that we are moving and with considerable rapidity. Without doubt the movement itself is an evidence of the vitality of the missionary enterprise. Some mistakes have been made, but how could it have been otherwise when so many untrodden paths were opening up before us? The grossest of these errors have, however, been small indeed compared to the mistakes made in other fields of activity during the same period. In no case has there been a suggestion of conscious wrong on the part of those entrusted with the direction of our missionary program. The greatest mistake of all would have been to sit still and do nothing. Fortunately the church leaders did not make that mistake.

# What the Mission Boards Must Do\*

## *Making Denominational Foreign Mission Programs*

BY REV. RALPH E. DIFFENDORFER, D.D., NEW YORK

Secretary of the Board of Foreign Missions of the Methodist Episcopal Church

**I**T IS becoming increasingly clear that any program adopted by any foreign mission board or any group of boards in America at the present time must be acceptable at least in its method to the great majority of the people in our churches. The day is past when we can adopt resolutions or frame a program and expect that mere adoption will mean acceptability in our churches. Those who are concerned with the so-called cultivation of the home base are confronted today by what may be called "the rising consciousness of the churches in America."

In order that any denominational program of foreign mission effort may become an expression of the normal Christian life of our people and our churches, it must in future be promoted throughout our denominations, not so much in a series of speeches, as in a series of round table conferences for the interchange of opinion and the reaction of mind upon mind until it is accepted.

Therefore, what I have to say is dependent upon that method of procedure. For this reason, in the conference this afternoon on this very subject, the program has been left without any designated speakers. It will be an open conference in which Mission Board secretaries, women, laymen and missionaries will endeavor to think together on some of the problems that face us in our future denominational missionary programs.

Here there is time only to outline what is in my own mind with reference to the foreign mission situation in the decade ahead of us.

I. First, the foreign mission boards must lead in a new and continual study of the foreign mission motive. This is fundamental. Our methods of work throughout the world, our approach to our home constituencies, our relationship to national Christians, in fact, our whole program will depend upon the motive of our foreign mission effort.

There was a time when people were moved chiefly by the command that the Gospel must be preached in the whole world, and many today are actuated by this worthy motive. Once, compassion and pity, especially to save people from "the wrath to come," was the compelling motive for the preaching of the Gospel to the non-Christian world. Some are still moved by that incentive.

There was a time when the desire to be of service to the world was a very compelling motive to many, and this is still true. As one

\* From an address at the Washington Foreign Missions Convention.

of our national Christians has said, the service motive is sometimes tinged with what he called "an offensive superiority complex" that makes it difficult for that kind of motive to succeed.

Today it seems that we must have accepted a motive that rests squarely upon Christian love. This love recognizes the inherent value of every man throughout the world in his own right, not because of any country or race or color, but because through his nostrils there is breathed the breath of the living God. In preaching Jesus Christ to every creature and to all creation we are releasing forces sometimes unknown to the world, forces that can cooperate with us in establishing the worldwide brotherhood of righteousness and love.

This is the only motive that will satisfy the leaders who are now arising in the new churches of non-Christian lands, who desire in their own way to help bring in a Christ world.

The responsibility for the study of these motives and for proclaiming them to our churches rests upon the foreign mission boards. We must proceed in all of our educational and programizing processes with this very fundamental responsibility definitely in mind.

II. In the second place, the facts show that there are still many unoccupied regions and many millions of people who have not yet one witness of Jesus Christ. Any adequate foreign mission program must take into account these untouched groups. In times past we have programized these untouched groups almost entirely in terms of geography as "unoccupied territory." While we must keep in mind these neglected fields, especially the hinterlands of South America, of Asia and of Africa, yet we should realize that when the geographical frontiers are taken, it will amount to little if the minds of the people are still closed against us, and if whole groups in the so-called open countries have not been reached with the gospel message. In other words, our "unoccupied territory" has become more than territory. The unreached groups and non-Christian phases of social living must be won for Jesus Christ. Our noblest young men and women must go forth to preach the Gospel, so that it will touch with new life all groups of men and all phases of human living.

III. A third factor in an adequate foreign mission program for a denomination is akin to the second. The time has come when the foreign mission boards must make it an avowed part of their program to make all our contacts with the non-Christian world Christian. I mean that it is the concern of foreign mission boards that our race relations shall be Christian, and that race prejudice in America and throughout the world shall be eliminated. It is of concern to us to know whether the governments, in their mandates, exploit the weaker peoples of the world. It is of prime concern to us to see that in our industrial and political contacts throughout the



world the Gospel of Jesus shall be predominant and preeminent, and that these contacts shall be Christian.

It is well-nigh fruitless to send Christ's messengers into the world, if their messages are to be neutralized by these un-Christian contacts. Therefore, I plead that, from now on, we shall take it as a legitimate, normal part of our foreign mission program in America to insist, with all of our power and with all of the strength of our massed forces, that the agents of so-called Christian nations throughout the world shall be Christian indeed.

IV. In the fourth place—a note that has been sounded many a time in this convention—we must have the cooperation of all the agencies concerned. We certainly cannot make any plans for the unevangelized groups of the world, and face the problem of making all our contacts Christian, unless we approach these groups and these problems in a united way. From this convention let us go to our various boards united on every phase of this work until we make an impact upon the world that is really felt. These cooperative relationships will extend beyond our foreign mission groups, for the program of foreign missions is closely interrelated to our home missionary problem. It is certainly intricately related to the work of our whole system of secular and religious education in America. For instance, what a challenge of Christian opportunity there is in our educational institutions in which there are today hundreds, yes, thousands, of foreign students! What friendliness do they find? We can handle this problem if we will only go about it through the introduction of these students into Christian homes. We ought to be concerned also with the teaching they receive, the philosophy of life presented to them, and the examples of Christian living with which they are surrounded. While we are sending missionaries throughout the world, there go back from our American institutions every year, hundreds of these visiting students from Oriental lands, educated young men and young women who are in a real sense missionaries of what America has to teach and to say.

One of the most important things for the future of foreign missions is that the presidents and the professors of every educational institution in America shall realize that the day for the minimizing of religion and for the ridicule of spiritual life in the classroom and on the campus must be gone and gone forever. There is no justification for thinking that foreign missions is an unrelated problem that stands off to one side. There is no hope of our making an impact upon the complex and closely-knit social world of this day unless it is a definite part of our program that all Christian agencies are linked together in these common tasks.

V. The fifth factor in an adequate program arises out of our relations with the churches in the mission fields. Some plan must be developed in our ecclesiastical politics, as well as in our foreign

mission and social programs, for cooperation with these national churches. It has been an avowed purpose of foreign missions to go to the mission fields and help to establish the Church as a Christian agency. Now we realize that we must gradually withdraw ourselves, especially from all administrative positions.

The kind of cooperation referred to here is not the cooperation of supervision, nor is it attained by withdrawal. There is as much danger in the latter as there is in the former. We must work out, in the basic organization of our church life, a program by which we may cooperate with these rising churches, and link their forces with ours in order that we may bring in the Kingdom of God.

This is one of the most difficult factors in the organization of what is technically called the "Missions" on the field, and its relation to the groups of national churches. Such a plan of cooperation goes to the very heart of our ecclesiastical life in North America.

It is important also that the churches upon the mission field should understand this point of view. One of the great opportunities of foreign mission agencies, in a world knit together as we are today, is to promote cooperation between the Japanese churches and the Chinese churches and between the Chinese churches and the Indian churches, and between the Indian churches and the African churches and between the African and the European churches and the Latin American churches.

This is a problem that can be solved by nothing less than a great united movement such as an International Christian Council.

Those who are studying the great currents of life around the world and especially the great migrations of peoples, feel, also, that there are points of contact which only the churches of the non-Christian lands can possibly make. Think of East Africa and the Indian migration; of the problems in Argentina and Uruguay and Chile and other Latin American countries with reference to Europe; of the Islands of the South Seas in relation to the Japanese, Indian and Chinese churches. Some are urging the use of Christian Negroes from the West Indies to evangelize the Indian population of Central America. These complicated relationships demand the greatest statesmanship and the most far-sighted policies as we present to our candidates, our missionaries and our ecclesiastical officers throughout the world this great world family conception of the Christian churches, in the world united in a common task.

VI. The last point, which it seems to me is the most important, is a very greatly enlarged conception and a greatly enlarged program of missionary education. Some of us who have been studying these problems for years feel that missionary education has come to a crisis and must be seen in perspective once more in order that it may be related to these needs that are arising in the programizing policies of the boards.

There was a time when missionary education consisted largely in telling people about the land, the people, the government, the history, the early missionaries, the present policies and the outlook for Christian work. Seven or eight chapters were written uniformly about all the countries. Many of these facts are now common knowledge, the information being available through many sources. We have come now to a place where the great missionary enterprise should be related to the great currents of religious thought that are now running through the world, stirring multitudes of people everywhere.

There is a relation between war and foreign missions, and it is for the leaders of the foreign missionary enterprise to interpret that relationship to our people in the greatest missionary education movement that we have ever undertaken.

Race relations have a vital connection with our foreign mission enterprise and we, who are most deeply interested in this problem, must interpret race relations of a Christian sort.

We must also study the problems of economic imperialism and not leave that study to some curtained committee in a faraway office. We must bring the facts out in the open so that the mass of public opinion can be brought to bear upon them. Evils must be remedied so that the Christian message shall not be neutralized anywhere in the world by these social, industrial and political evils.

Our educational program must also relate foreign missions to the exploitation of natural resources of weaker peoples for private or corporate gain, and to the spread of modern industry... The immediate problem is to integrate these great living vital issues with our foreign mission policies and programs.

VII. We must go one point further. Foreign mission agencies have the opportunity to interpret the life of God to the world and especially to those at home so that He will be to them a Missionary God. Many of our people worship a God who does not lift them beyond their own confines, one not vitally related to race problems and industrial conflicts, and to world-wide international relations. To many He seems to be a God of enlightened self-interest. There is no group in America upon whom the responsibility rests as upon foreign mission students and leaders to interpret the universality of God and the provisions and implications of His Gospel.

It is easily seen that from my point of view the foreign mission task is far from finished. It will not be finished in the coming decade or quarter of a century. It is an enlarging, and ever enlarging program, until the Churches of Christ all over the world become united in one common endeavor to establish and maintain justice, peace and good will among all races and nations of men.

# BEST METHODS

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

Editor of the *International Review of Missions*

## HOSPITALITY AND MISSIONARY EDUCATION

Reported by CORA LEE WILLIAMS

All missionary meetings need not be exactly alike in order to be "orthodox." One that was a bit different and yet very worth while was held recently in the Presbyterian Church of East McKeesport, Pennsylvania.

The Women's Missionary Society of that church entertained the societies of the other churches of the town. The program was divided into two parts. First, there was a most helpful devotional service built on "The House of the Lord's Prayer,"<sup>1</sup> by Amos R. Wells, and a pageant, "Two Masters."<sup>2</sup>

The second part of the program was conducted in the dining room. The guests were invited to take a sail, and were given tiny cardboard cut-outs of ships as tickets. The fourteen tables, each representing a ship, were decorated in different colors. The tickets corresponded in color to the ships on which various passengers were to sail and a captain from the hostess church was in command of each ship. The passengers readily found their captains by the colors corresponding to the tickets and were conducted to the dining room. Each table had for a centerpiece a toy sailboat, loaned by a local store, and fitted up with a pennant bearing the name of a missionary ship. Little boats, folded by the Juniors, from kindergarten paper of corresponding shades, served as candy holders and place cards.

After the guests were seated, the captain of the flagship, acting as toastmaster, gave an introductory

talk emphasizing the part played by ships in the spreading of the Gospel. Beginning with the story of Christ, Himself, who "pushed out from the shore in a boat" and taught the people, she went on to speak of Paul's missionary journeys and experiences on ships. Then she introduced in turn the captains who, in graphic two-minute talks, gave the story of the ships represented by their tables. Much of the material for these talks was taken from a leaflet, "Sailing on Famous Missionary Ships,"<sup>3</sup> while other information was gleaned from various other leaflets, from the *MISSIONARY REVIEW OF THE WORLD*, and denominational magazines and books.

Among the ships represented were: The twin boats "The Lois" and "The Lindsay," that have done such wonderful work in Alaskan waters, under the Board of National Missions of the Presbyterian Church. The story of the recent destruction of "The Lois" and the furnishing by Mrs. Harding and Mrs. John Grier Hibben, of Princeton, of a new boat to be known as "The Warren G. Harding" to take its place, was of thrilling interest.

"The Southern Cross," furnished for the use of Bishop Patteson from the proceeds of the sale of a book written by his cousin, Charlotte Yonge, and "The Day Spring," known as the "White Winged Messenger of Mercy to the Hebrides," brought out interesting incidents.

No one present could fail to catch the note of heroic consecration in the story of "The Allen Gardiner." Then there was "The Harmony" of which the Moravian poet, James

Montgomery, writes, and the wonderful work it made possible on the Labrador Coast.

One captain impersonating Captain Luke Bickel piloted her hearers through the Inland Sea of Japan, visiting the "1000 Isle Parish." Another made very real the story of "The Duff" and her famous captain, James Wilson.

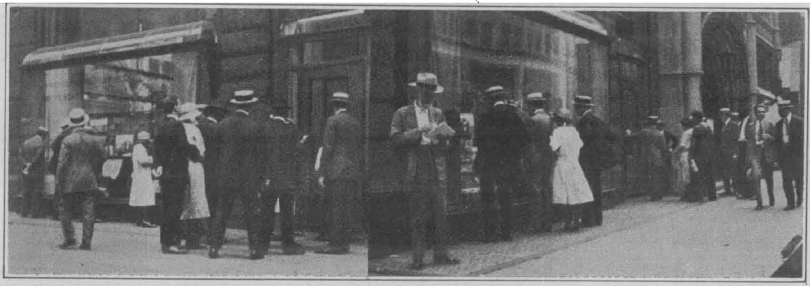
The meeting not only afforded a delightful opportunity for closer fellowship among the women of the various churches in a devotional program of real spiritual values, but attractively furnished a great deal of val-

our disposal, but there are various substitutes all the way down to the window of the little village store which might be available occasionally for such an exhibit if a committee representing the churches made request for it.

#### **Christ-Into-All-Nations on Fourth Avenue, New York**

By WILLIAM E. LEDT,  
Assistant Educational Secretary, Department of Missions

Fourth Avenue, New York, is the center of the silk trade of the country. The pedestrian passes shop after



**A MISSIONARY EXHIBIT FOR NEW YORK PEDESTRIANS**

Among the constant stream of Fourth Avenue pedestrians there are many who stop to look at the windows which are different from all the others. Frequently observers become sufficiently interested to go inside in search of further information.

uable and inspiring missionary information.

1 "The House of the Lord's Prayer," by Amos R. Wells. Price, 40c. Published by Westminster Press.

2 "Two Masters," a pageant published by Board of Foreign Missions of Presbyterian Church, 156 Fifth Ave., N. Y. C. Price, 10c.

3 "Sailing on Famous Missionary Ships," published by Literature Headquarters, Women's Missionary Society of the United Lutheran Church in America, 723 Muhlenberg Building, Philadelphia, Pa. Price, 5c.

#### **MISSIONARY READINGS FOR RUNNERS**

We quote frequently "he who runs may read," but we are not as alert as we might be in the preparation of missionary reading lessons for runners. The Protestant Episcopal Church is using an opportunity in a way that should be very suggestive to others. Not all of us have plate glass windows of Fourth Avenue stores at

shop displaying lustrous silks of many hues and exceeding beauty. Yet, hardly a passer-by stops to study or even admire the beauties of the silk loom. At the corner of Twenty-second Street the procession of silks is broken, and before this window, whether it is seven o'clock in the morning or in the evening there is always some one loitering, peering intently through the pane. After the passer-by has examined the exhibit, he frequently glances up at the window itself and there across the top he reads:

THE NATIONAL COUNCIL  
OF THE  
PROTESTANT EPISCOPAL CHURCH

In the three windows—two facing Fourth Avenue and one, Twenty-second Street—of the Church Mis-

sions House, the headquarters of the Episcopal Church, are maintained exhibits of the Church's Mission, both at home and abroad. Here for him, who reads and runs, are displayed pictures, books, charts, objects, curious and interesting, and maps of the places where the Church is at work—China, Japan, Latin-America, Liberia, Alaska, the Philippine Islands, Hawaii, the Mountains of the South,

One exhibit was of our work among the Southern Highlanders—pictures and handwork showing the life in the Southern Mountains and something of the cottage industries, leaflets describing the Church's work there, with an illustrated chart listing the newest and best books on the Highlanders.

A teacher in a near-by school saw this exhibit and sent all her pupils



Inside the large windows of the Church Missions House on Fourth Avenue, New York, is a striking and interesting missionary exhibit. Missions in Alaska, the Philippines, Hawaii, China, Japan, Latin America, Liberia are visualized by pictures, maps, books, charts and objects illustrative of customs and religions.

The exhibit is changed before the interest lags and missionary pictures and plans make a pleasing variation among window after window along Fourth Avenue, displaying only silks. There is also an attractoscope which throws on a screen colored slides of the work of the church.



and among the Indians, the Negroes, the Foreign-Born, and others.

These exhibits attract more than passing notice. When a new display is put in the window from five to fifteen persons a day come into the Educational Division of the Department of Missions to ask questions. After the exhibit has been displayed a few weeks the number decreases to about fifteen a week and when at the end of a month a new exhibit replaces the old, the flood of inquiries begins anew. The inquiries are of a varied, and sometimes amusing, nature.

to study it and to obtain and read a copy of the leaflet displayed, as a part of their work in geography and history. A bookseller saw it and noticed that a book which he had on the Southern Mountains was not listed. He immediately wrote to the Educational Division about the omission. Business people are constantly watching the windows for opportunities to advance their own interests.

Another time the exhibit was of China. This attracted the attention of a woman who had just issued a large and expensive work on Chinese

Art. She wanted it displayed along with our Chinese exhibit.

At the time of the Japanese earthquake we displayed such pictures and objects of interest as we were able to get from the stricken area. Among these was a series of very vividly colored prints issued in Japan to depict the horrors of the disaster. These, particularly, drew wide attention and many were the requests for duplicate copies. But they could not be satisfied as the set exhibited was, at that time, the only one received in New York, if not in the whole country.

The south window is devoted entirely to a display of the work of the Foreign-Born Americans Division. The exhibit is changed frequently and stimulates considerable interest in the work among our foreign-born neighbors if one can judge by the numbers of people who seek out the offices of the Foreign-Born on the fourth floor of the Church Missions House and who go away with their questions answered and in their hands a little leaflet such as "Neighbors in New York," "Americans All," "Friendliness," and "Ice Cakes."

The windows attract even wider notice. *The Nation*, *The Literary Digest* and others have commented upon the window exhibits of the Church Missions House.

Supplementing the window exhibits is the attractoscope. Here some fifty colored slides on the work of the Church are thrown on the screen. The attractoscope pictures of which there are sixty different sets are very popular; during the hours when they are running quite a crowd gathers. From watching these pictures, they drift to the window exhibits and so many who might otherwise pass by, loiter to learn more about what the Church is doing.

And so the Church from its Fourth Avenue windows by picture, map, chart and curio tells the story of how it carries Christ into all nations. We believe it to be effective publicity, if not education.

## A RADIO MEETING

Reported by SISTER GEORGIA BUSHMAN

A proper setting for this meeting is a room decorated with flags of all nations. If a platform is part of the room equipment, a curtain should be hung, back of which the announcer of the program and the announcers from other transmitting stations may be concealed. In front of the curtain should be placed on a small stand, a loud-speaker horn. This horn has nothing to do with the speaking, but aids the imagination. For pointers in announcing, listen over the radio some evening. If a curtain is not available screens may be used.

### ANNOUNCER: (*Behind Curtain*)

This is station Y. P. M. S. of the United Lutheran Church, transmitting from the League Rooms of St. Stephen Lutheran Church, Pittsburgh, Pa.

The first number on our program this evening will be a hymn in which you are all requested to join. Let us sing: "All Hail the Power of Jesus' Name."

Our thoughts will be directed in prayer by Miss Leona Thompson.

This is station Y. P. M. S. transmitting from the League Rooms of St. Stephen Lutheran Church, Pittsburgh, Pa. We are very pleased to announce at this time, a vocal solo by Mr. Chesley L. Otto, entitled, "Be Thou With Me."

This is station Y. P. M. S., Pittsburgh, Pa. Our fourth number will be a hymn in which you are all requested to join. This number will be "O Zion Haste."

This is station Y. P. M. S., Pittsburgh, Pa. In order that we may provide our listeners with an attractive program on this Missionary Night, we will transmit messages from the following Missionary Stations of the United Lutheran Church:

- Station W. A. F.—Africa.
- Station W. I. S.—West Indies.
- Station W. I. A.—Guntur, India.
- Station S. A. A.—South America.
- Station W. F. I.—Philadelphia, Pa.

Stand by for one moment, please.  
(*Short pause as if connecting other stations.*)

This is station Y. P. M. S., of St. Stephen Lutheran Church, Pittsburgh, transmitting from station W. A. F., Africa.

(*To be read behind curtain by another announcer.*)

This is station W. A. F., Africa—

The general progress of the work in our Muhlenberg Mission is a cause for much thanksgiving, but we would mention as reasons for greatest thankfulness:

1. The increasing number of qualified missionaries now entering upon the work on the field.

2. The new station begun near the French boundary, far in the interior of Liberia, where the work promises to be more nearly self-supporting than at any other point in the whole of Liberia. Here at Zozo the native people are putting up all mission buildings and keeping them in repair, and furnishing five workmen each week to do necessary work about the premises. As soon as necessary buildings are completed they promise fifty girls and one hundred boys for the mission school. These pupils will be fed and clothed by their own people. You will note that this is a very propitious beginning of the work. This is our most hopeful station. We beseech your prayers for more, many more, well qualified workers that this most needy field may be occupied. This is station W. A. F., Africa, signing off.

ANNOUNCER:

You have just heard station W. A. F., Liberia, Africa. We surely hope that many more qualified workers will offer themselves for our African field. This is station Y. P. M. S., of St. Stephen Lutheran Church, Pittsburgh, Pa., transmitting from station W. I. S., West Indies.

(*To be read behind curtain by another announcer.*)

This is station W. I. S., West Indies Mission. We need different kinds of kindergarten material, from a lot of needles and scissors up to a piano, more than anything else just now. We can always use material and an assortment of sewing for those who sew in the Light Brigade and Young Women's Missionary Society. I am so glad that some of our young women attend the Dorcas Society and help to make quilts, and I divide every scrap of cloth that I have to spare. All kinds and sizes of pieces and remnants are very much welcomed by all of us. Watch the magazine for a fuller ac-

count which will appear later. I have the dearest Kindergarten school which opened August 11th with forty-eight pupils. This is station W. I. S., West Indies, Sister Clara Smyre, Missionary, signing off.

You have been listening to one of our Home Mission Fields—Station W. I. S., West Indies. Sister Clara, we hope you are listening in at this time, and that you will have enough loyal people who will provide funds for your needed piano. This is station Y. P. M. S., Pittsburgh, Pa. This station is in receipt at this time of a telegram from Hickory, N. C., requesting that the Young People's Missionary Society of all the Lutheran Churches in America do everything possible to reopen the doors of the Girls' Rescue Home, Kumamoto, Japan, closed for lack of a worker. Signed, *Maude O. Pewlas.*

This is station Y. P. M. S., of Pittsburgh, Pa. We will next transmit from station W. I. A., Guntur, India.

(*To be read behind the curtain by another announcer.*)

This is station W. I. A., transmitting from A. E. L. M. Hospital, Physicians in charge, Dr. Anna S. Kugler, and Dr. Mary R. Fleming.

Dear Friends in America:—It was my plan to leave here in February for a period of furlough in America. Were I to come, there would not be any doctors here to take my place during my absence. I do not have the heart to leave our people of India without a physician and have thus decided to remain on the field. When we are away we like to think of the work going on, so that the womanhood of India may develop. We must train the natives so that they can carry on the work in the future. We need the support of the gifts and prayers of the women of the Churches of America. We send loving greetings from our hospital here to all our Christian friends of America. This is station W. I. A., Dr. Kugler speaking—signing off.

This is station Y. P. M. S., of Pittsburgh. We are indeed sorry that Dr. Kugler will not be coming to America and it will be a great disappointment to her friends here in America. But let us as young people of the Missionary Societies of the U. L. C. join in earnest, daily prayers, that qualified men and women of our churches will respond to the great call from the



Master for workers, doctors and nurses in this great field of India.

This is station Y. P. M. S., Pittsburgh, Pa. We are in receipt of a letter from Miss Miller, of Kodai Kanai, India, telling us that the people of India are hungering for a knowledge of God. They will listen as long as you talk to them, but there are so few helpers. Miss Miller pleads that more of the young people may consider the great need of India and respond to its call.

This is station Y. P. M. S. transmitting from St. Stephen Lutheran Church, Pittsburgh, Pa. At this time we will be favored with a duet and chorus—"God's Way Is the Best Way," by Leech. Misses Florence Hunker and Bertha Westphal will sing the verses, with the entire audience singing the chorus—Number 174 in hymn book.

Station Y. P. M. S., Pittsburgh, will continue its program by transmitting from station S. A. A., South America, Argentine Mission, Rev. Ralph White, Missionary.

*(To be read behind curtain by another announcer.)*

This is station S. A. A., South America, Argentine Mission. Our greatest cause for thankfulness in the Argentine Mission field is the new equipment with which we have been able to work this year and the new elementary school building that is now under construction. When recently, upon the order of the School Inspector, we were obliged to take sixteen children out of two of our classrooms because of crowded conditions, we found our only comfort in the fact that in the coming year we would have a building large enough for many more children, giving promise of doing great things in His Name. And yet we must add that all these new buildings mean simply the beginning of things here. We have no building for our National College. Our religious and educational work still must be content with rented houses. Our causes for thankfulness are many indeed, yet our needs for the future are great. Cordial greetings to all of you. Ralph J. White, Missionary, Station S. A. A., South America, signing off.

Journeying a little nearer home, station Y. P. M. S., Pittsburgh, will transmit from station W. F. I., Philadelphia.

*(Another announcer behind curtain.)*

This is station W. F. I., Philadelphia. If you were to come down to our mission here on North Fourth Street, I believe you would see why this is a bit of foreign mission work at home. Our neighborhood has changed so much recently that there is hardly any section in the city where the population is so mixed. We know that there is only one message that all children need, the story of the loving Christ Who loves little children of every race and nationality. That note we are trying to sound clear and sweet to every child every day. Our kindergarten is in session from 9:30 to 12:00 every morning in the week except Saturday. Beside our regular Sunday-school session, we have two classes each week for boys and two classes for girls after school hours. These are happy times for the children. The girls sew, crochet, and knit, while the boys do wood-cutting, paint and draw. Then follow Bible stories, singing and games, and time that would have been spent on streets with danger to body and soul goes all too rapidly. The women who support me through the Missionary Society can help me most of all by your prayers. We cordially invite you to stop off with us when passing through Philadelphia. This is station W. F. I. signing off.

This is station Y. P. M. S., Pittsburgh. A telegram from the Southern Mountains tells us of the splendid work being carried on in this new field by Miss Jeffercoat and Miss Smith. They request the listeners to come down to the mountains some time and see the great possibilities of teaching and carrying the Gospel there, then to stay and help in this great work.

Stand by one moment please for announcement.

This is station Y. P. M. S., Pittsburgh. I am requested to announce that on next Sunday, at 6:45 P. M., the Rev. Mr. Woods, of the Lutheran Church of the Redeemer, Pittsburgh, will speak to the young people of the Luther League of St. Stephen Lutheran Church, Pittsburgh, telling of his recent trip to Scotland and his attendance at the World Sunday School Convention. Advertise this among your friends and give him a large audience—6:45 next Sunday evening. Also, there will be a Luther League dinner to be held at the Wm. Penn Hotel on January 31st. A splendid speaker has been secured

and a great time is in store for those who attend.

The concluding number of the program being broadcasted by station Y. P. M. S., of the St. Stephen Lutheran Church, Pittsburgh, will be a chorus—"Saviour Again To Thy Dear Name," by Ellerton. Number 213 in hymn book. We request that everyone join in the first and second verses. After the singing of this chorus, it is the request of this station, Y. P. M. S., that you stand for a moment of silent prayer, after which we will request a closing announcement.

This is station Y. P. M. S., of the United Lutheran Church, transmitting from the League Rooms of St. Stephen Lutheran Church, Pittsburgh, Pa., signing off. Good night.

#### AN AVENUE OF MISSION STUDY APPROACH

The Baptist Church of the Redeemer, in Yonkers, carried on a very interesting and successful experiment in mission study for a period of six weeks. In order to make a new avenue of approach, the studies were called "Conferences on Japan." They were held on Sunday evening from 7:00 to 8:45 and were divided into four sectional conferences: for men, for women, for a group of the older young people and for the Young People's Society. In the three older groups, Dr. Galen Fisher's book, "Creative Forces in Japan," was used, and for the Young People's Society, Dr. Axling's "Japan on the Upward Trail." The three older groups were led in their discussion by a different leader each evening chosen, with one exception, from within the constituency of the church. The Young People's Society was conducted very largely by the young folks themselves under a single leader.

At 7:45 all the groups met for a social period of 15 minutes, when light refreshments were served. This was a very important and agreeable feature of the plan, as it brought together many elements in the church

which do not have frequent opportunities for association.

At eight o'clock all sections met in a general session, when a brief dramatic sketch appropriate to the theme of discussion was presented and a short address was delivered by someone who had first-hand knowledge of Japan and the missionary interests of that land.

The dramatic sketches, with one exception, were chosen from "Dramatic Missionary Sketches on Japan," by Daisy Earle Fish and Eva Maude Earle,<sup>1</sup> the final pageant being that of "The Way."<sup>2</sup>

The attendance was gratifying—never less than 140—and the interest on the part of all the groups seemed to be very deep throughout. One of the best features of the plan was the large number of men in the church who led the sectional conferences, and many of the women expressed their unusual pleasure in being instructed by men on the subject of missions, which has so often been regarded as a specialty of the women.—ROBERT A. ASHWORTH in *Missions*.

\* \* \*

The men's class of the Central Presbyterian Church, Denver, Colo., has secured permission from the Board of Education to place upon the wall of every schoolroom in the city a large copy of the Ten Commandments. This will cost about \$5,000.

\* \* \*

Ten ice cream sociables, three spelling contests, two quilting bees, and one husking bee, were the price paid by a country church for the installation of an electric light plant. The *Northwestern Christian Advocate* suggests that they next try ten prayer meetings, three weeks of personal callings, two meetings in the "upper room" and a season of downright consecration in order that they may secure the Light of the World.

<sup>1</sup> "Dramatic Missionary Sketches on Japan." Price 25c. Baptist Board, 276 Fifth Ave., New York City.

<sup>2</sup> "The Way." Price 15c. Literature Headquarters, 723 Muhlenberg Building, Philadelphia, Pa.

# Woman's Home and Foreign Bulletins

COUNCIL OF WOMEN FOR HOME MISSIONS

AND

FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS



Post Photo Service

RECEPTION AT THE WHITE HOUSE

## CONFERENCE ON THE CAUSE AND CURE OF WAR

Washington, D. C., January 18-24,  
1925

### Called by

American Association of University Women.  
Council of Women for Home Missions.  
Federation of Woman's Boards of Foreign  
Missions of North America.  
General Federation of Women's Clubs.  
National Board of the Young Women's  
Christian Associations.  
National Council of Jewish Women.  
National League of Women Voters.  
National Woman's Christian Temperance  
Union.  
National Women's Trade Union League.

### The Call

#### Reasons for Calling the Conference.

The futility of war as a means of settling difficulties between nations becomes increasingly apparent as science is demonstrating the danger of destroying our civilization by the character of modern warfare.

The women's organizations of this country which have been working, through their respective programs, for an ordered human society, feel

deeply their responsibility in this realm of war and peace.

They believe it is time for their organizations to unite in taking steps to study the causes and cures of war.

#### Aims of the Conference.

The conference aims to give an unbiased presentation of accurate data which will insure more effective programs of work. It also hopes to find common points of interest which may serve as a basis for a more concerted effort on the part of the participating organizations.

#### Method of the Conference.

Thirty experts and specialists will address the conference on subjects relating to the causes of war and proposed cures. Addresses will be followed by open forums for adequate discussion of the subject matter presented.

Two committees will endeavor to bring before the conference a program of work based on the findings of the discussion sessions. One committee

will prepare a plan of united action, which if it is accepted by the conference, will go to the participating organizations as the recommendation of the conference.

### Findings

#### CAUSES OF WAR

*The following report was unanimously adopted by the Conference:*

We, the Committee on Findings on the Causes of War beg leave to bring in the following report:

The committee has based this report upon the Causes of War as developed by the different speakers at this Conference and as brought out in discussion from the floor. This report makes no pretense of being an exhaustive or scientific study of the question, but is an attempt to present such facts as are at its command. Up to the present time in history the causes listed have been at least the basis of dissensions and have led to war, and unless controlled or removed may again lead to war.

For the sake of clarity and facility in presenting these causes for further study, a simple classification has been attempted. Since many of the speakers disagreed as to which are primary and which contributory causes of war, and even differed as to what the causes are, this classification cannot express the unanimous judgment of the speakers or of the Conference. Some of the causes cannot be classified under one head alone, but overlap and appear in more than one group.

It is evident that many elements of our social and economic life tend to cause war at various junctures and in varying proportions and to keep alive our belief in the necessity of war.

It is apparent, however, that we lack not so much the desire to efface war as the scientific knowledge of causes of war. This knowledge is necessary to develop acceptable and adequate methods for adjusting the recurring disputes between nations now continued rather than settled by war.

Therefore, the committee urges the component members in this Conference—

I. To undertake unprejudiced and continuous study of the psychological, political, economic and social causes of war, and

II. To stimulate in every practical manner the development of scientific research in this field in our higher institutions of learning, and the popular teaching as to the causes of war based upon ascertained facts.

Among the Causes of War as developed by the speakers are:

#### I. Psychological:

1. Fear: a. Feeling of national insecurity; b. Fear of invasion; c. Fear of loss of property; d. Fear of change.
2. Suspicion; 3. Greed; 4. Lust of power; 5. Hate; 6. Revenge; 7. Jealousy; 8. Envy.

#### II. Economic:

1. Aggressive Imperialism; a. Territorial; b. Economic.
2. Economic rivalries for: a. Markets; b. Energy resources; c. Essential raw materials.
3. Government protection of private interests abroad without reference to the general welfare.
4. Disregard of the rights of backward peoples.
5. Population pressure: a. Inequalities of access to resources; b. Customs barriers; c. Migration barriers.
6. Profits in war.

#### III. Political:

1. Principle of balance of power; 2. Secret treaties; 3. Unjust treaties; 4. Violation of treaties; 5. Disregard of rights of minorities; 6. Organization of the state for war; 7. Ineffective or obstructive political machinery.

#### IV. Social and contributory:

1. Exaggerated nationalism; 2. Competitive armaments; 3. Religious and racial antagonisms; 4. General apathy, indifference and ignorance; 5. War psychology created through various agencies, e. g., a. The press; b. Motion pictures; c. Text-books; d. Home influences; 6. Social inequalities; 7. Social sanctions of war; 8. Lack of spiritual ideals.

MRS E. H. SILVERTHORN, *Chairman.*

### CURES OF WAR

*The following report was unanimously adopted by the Conference:*

#### Preamble

The aspiration of the people of our country to serve mankind functions through many channels — political, economic, social and educational.

Nevertheless, the basis of peace is an intellectual and spiritual problem. The Conference on the Cause and Cure of War calls upon the people of the United States to unite to break down national and racial prejudices and fears, and to build up a spirit of friendship and trust among the peoples of the world.

We find that the cure of war requires a permanent international organization as its instrument.

While realizing that the final cure of war lies with the spiritual healing of the nations, the Conference also recognizes the necessity for ameliorating agencies and activities of immediate service.

#### Political Forces

All causes of war are feeders of the sense of national insecurity. The Conference, therefore, finds that it favors the following political measures which, it believes, tend toward that international security which we seek:

1. Work for the outlawry of war, with the understanding that this involves two definite steps:

(a) The enactment through an adequate agency of an international law declaring that war is a crime in which an aggressor nation should be dealt with as a criminal.

(b) The use of international machinery through which such a law can become operative among all nations. This involves and actually compels permanent world organization, which shall be continuously operative.

2. United States of America adherence to the Permanent Court of International Justice.

3. Progressive codification of international law for the guidance of such a court according to modern standards of international ethics and with reference to modern world conditions.

4. The restoration in the Department of State of the United States of America of the office of Under Secretary of State for Peace, whose special function should be to

foster international understanding and peace.

5. Multiplying of such arbitration treaties as contribute to international conciliation, and the revision of such existing treaties as violate the principles of international justice.

6. The initiation of or sharing by the United States of America in movements looking toward reduction of armaments, while, during the period in which we are moving toward legal and friendly methods of settling international difficulties, the Conference believes that we should maintain defense agencies, though avoiding any policy of competitive armaments.

7. The Conference recognizes the immense service rendered by the League of Nations to the ideals that are dominant in the United States of America. It is the only functioning world organization providing for the realization of those ideals. The Conference, therefore, believes that, whether our Government enters the League or not, it should, as far as possible, enlarge our responsibilities in League plans and cooperate with its activities. Inasmuch as the Protocol of Geneva is the most advanced proposal ever made for the outlawry of war, the Conference believes that the United States should hold itself ready to take sympathetic and cooperative action in the furtherance of the success of the Protocol.

#### Economic Forces

Since the struggles of nations to control natural resources, raw materials, routes of commerce and trade are among the causes of war, economic security for all nations must be the principle upon which the remedies for the economic causes of war must be based. The Conference believes that this can be attained only through international cooperation to the following ends:

(1) Access to natural resources which furnish the necessities of human life, the raw materials of industry and the employment of peoples.

(2) Development of channels of distribution and the agencies of communication between nations.

(3) Establishment of a commercial code between nations, which shall define unfair competition and taboo the exploitation of weaker peoples for the aggrandizement of the stronger. Only such development is legitimate as is fair to the interests of both sides.

(4) Establishment of an industrial code between nations designed to:

(a) Set up minimum standards for conditions of employment,

(b) Prevent the exploitation of the labor of children, and

- (c) Remove industrial injustices between competing nations.

As the means of accomplishing such international cooperation, we urge

A. International Conferences on world resources, the distribution of materials, and the establishment of commercial and industrial codes; and

B. The utilization of existing agencies for international cooperation in the economic field, especially the Economic Section of the League of Nations and the International Labor organization.

### *Social and Educational Forces*

If we are to have a world in which war between nations will be outlawed, we must have a program of education, adapted to new ways of life in international relations.

Even after practical measures are agreed upon for organizing the life of the world, this machinery will break down unless men and women are trained to meet changing circumstances with poise of spirit and ability to act intelligently.

To this end the Conference on the Cause and Cure of War believes that we must (1) create certain attitudes of mind, (2) develop intelligent understanding between racial and national groups, and (3) discover ways of education by which individuals can be trained to take an effective part in the new world.

### *Attitudes of Mind Needed Today*

A. Recognition of the possibility of organizing the world life on the basis of cooperative relations.

B. A scientific attitude toward the study of such possible causes of war, as overpopulation, inequalities of access to essential raw materials, etc.

C. Fearless acceptance of change in the life of the world if that change is directed toward the welfare of the whole world.

### *Understanding and Fellowship*

If we are to have a unified world life, it is essential that individuals and organizations do all in their

power to develop and increase understanding between the members of differing national, racial and religious groups. Such groups as the foreign students in colleges and universities, as well as the foreign-born in our own country, should be the especial concern of active workers for international good will. The first object of such public agencies as the press and motion pictures should be the intelligent interpretation of racial, national and religious groups, both within communities and in international affairs.

### *Ways of Education*

1. Every child should be equipped to perform his part in a social structure which has a world basis. The home, the library, the school and the church should be effective means to this end. With this as the first aim of the education of children, a special care must be taken in the teaching of such subjects as history, geography and language to secure in these subjects such textbooks as are interpreters of the life of the world as a whole.

2. Communities and organizations should set up programs of adult education which should be based upon accurate facts about world situations and lead to adequate education for political citizenship in world affairs.

### LOCAL AND INDIVIDUAL RESPONSIBILITIES

Each of the nine organizations responsible for calling this Conference will naturally develop through its own constituency a program based upon the reports of the Conference.

Each organization will choose such elements of the program as can best be furthered by its own machinery in relation to its other obligations.

However, individual members of the Conference have so appreciated the gravity of the subjects presented and the necessity for some constructive continuous effort toward peace by communities and local groups as a basis for necessary governmental action, that they will welcome practical suggestions for immediate action.

This brings the program down to each of us as citizens and individuals.

### 1. *Public Opinion.*

Official action for peace must necessarily be government action, but such action should be based on an informed, intelligent public opinion. Such an opinion it should be the duty of those who have met in this Conference to stimulate and strengthen when they return to their own communities. The Conference feels that it is most important that all consideration of questions of international understanding and relationship should reflect the same atmosphere of political non-partisanship as has been so clearly shown in this Conference.

### NATIONAL POLICIES WHICH REQUIRE SUPPORT BY PUBLIC OPINION:

In accord with the subjects which are suggested in the report of the cures of war, it may be recommended that certain projects should be pushed immediately or during the coming year. The subjects for immediate action are:

1. Entrance of the United States into the World Court.

2. Participation by the United States of America in further Disarmament Conferences, and, in particular, that provided for by the Protocol of Geneva.

3. Work for the appointment of an Under Secretary for Peace in the Department of State.

### 2. *The Home.*

The first work must begin in homes and with very young children. Every child can learn the lesson of international understanding through stories of the life, the heroism, the achievements, and the contributions of all races to the total civilization of the world.

### 3. *Local Community Councils on International Relations.*

Local councils could be formed made up of men's and women's or-

ganizations and individuals which have for their interest the promotion of international cooperation. The functions of such councils could be:

(1) The maintenance of a speakers' bureau.

(2) The dissemination of information on national and international questions.

(3) Regular meetings for the discussion of international relations and practical measures for their improvement, preferably to be discussed by experts, and with the idea of conferences planned on similar lines to this one.

(4) Examination of textbooks in local schools, especially those dealing with history, geography, and related subjects.

(5) Contact with local foreign groups for the upbuilding of better international understanding.

Any personal and community failure in living up to American ideals of honor, justice and democracy reflect into other countries and impair realization of our international ideals.

(6) Community observance of International Peace Days, in which school children and foreign-born residents could join with the other elements of the community.

MRS. JOHN FERGUSON, *Chairman.*

### BROTHERHOOD

The crest and crowning of all good, life's final star is brotherhood;

For it will bring again to Earth her long-lost Poesy and Mirth;

Will send new light on every face, a Kingly Power upon the race.

And till it come, we men are slaves, and travel downward to dust of graves.

Come, clear the way, then, clear the way; blind creeds and kings have had their day.

Break the dead branches from the path; our hope is in the aftermath.

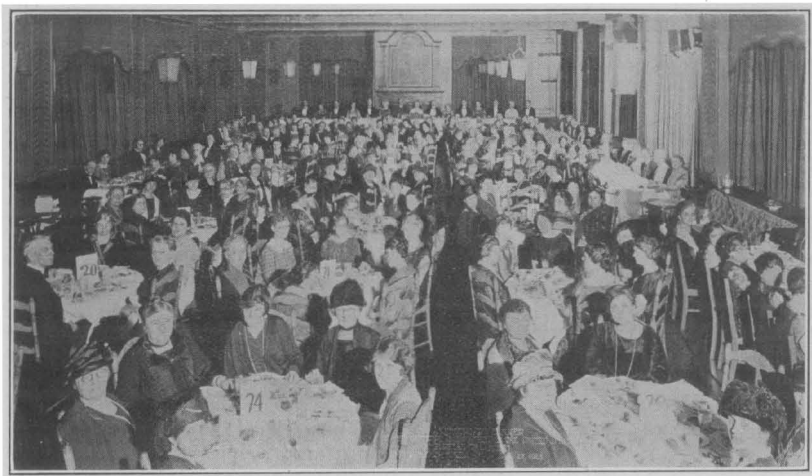
Our hope is in heroic men, star-led to build the world again.

To this event the ages ran; make way for Brotherhood—make way for man.

—Edwin Markham.

## WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY ELLA D. MACLAURIN, 25 MADISON AVENUE, NEW YORK



AUTHORS' DINNER, TWENTY-FIFTH ANNIVERSARY OF CENTRAL COMMITTEE

**NOTABLE OCCASIONS IN WASHINGTON, D. C.****January 27 and 30, 1925**

BY ALICE M. KYLE.

The twentieth Interdenominational Conference of Woman's Foreign Mission Boards of North America was marked by unusual and very interesting features.

Following a joint luncheon with the Council of Women for Home Missions on January 27th, came the Annual meeting of the Federation. The president, Mrs. E. H. Silverthorn, gave a most interesting résumé of the year's work with its ten departments of activity. The plans, policies, and programs for the new year were then presented and were of unusual significance and replete with the most helpful suggestions. The attendance was the largest and most representative in the history of the Federation.

The evening session was devoted to the celebration of the twenty-fifth anniversary of the Central Committee on the United Study of Foreign Missions. The program was in the hands

of Mrs. Henry W. Peabody of Boston, Chairman of the Committee since 1902. The guests at the dinner in the Rose Room of the Hotel Washington were welcomed by Mrs. Wallace Radcliffe of Washington, in an address which scintillated with telling personal allusions.

The guests included authors of the textbooks published by the Committee, representatives of outstanding enterprises which are in a sense the outgrowth of the work of the Committee, such as Summer Schools of Missions, Christian Literature and *Everyland*, officers of a score or more of Woman's Boards affiliated with the Federation, and distinguished delegates from overseas to the Foreign Missions Convention. The latter included the Right Reverend Michael B. Furse, Bishop of St. Albans, Kenneth MacLennan, Secretary of the United Council for Missionary Education in Great Britain and Baron von Boetzalaer von Dubbeldam of Holland.

Mrs. Peabody who presided, in presenting the authors remarked that



"writing a textbook for the Central Committee seemed to serve as a life insurance, since no author had died in the twenty-five years." During this period 3,500,000 copies of the various books have been issued—a million more than the volumes contained in the Congressional Library. The latest, so fresh from the press that the printer came from Vermont to bring copies for the guests, is "Prayer and Missions" by Helen Barrett Montgomery.

The authors present were: Anna Robertson Brown Lindsay, Arthur Judson Brown, Robert E. Speer, Mary Schaffler Platt, Jean Kenyon MacKenzie, Margaret E. Burton, Daniel Johnson Fleming, Galen Fisher, Dr. and Mrs. Samuel Zwemer and Mary Ninde Gamewell. Mrs. E. C. Cronk, author of "Brave Adventurers," the junior textbook for next year, spoke for the authors of the books for boys and girls. Mrs. Donald MacGillivray of Shanghai, China, brought greetings from *Happy Childhood*, a magazine for Chinese children.

#### The Federation Luncheon

Friday noon, January 30th, 970 women representing Woman's Boards from the Atlantic to the Pacific, of the United States and Canada, gathered in the beautiful Hall of Nations of the Hotel Washington. Mrs. E. H. Silverthorn, President, was in the chair, while Mrs. William F. McDowell and Mrs. Harvey Irwin, Vice-President and President of the Federation of Church Societies of Washington, brought cordial words of welcome.

The Washington Committee of Arrangements for all the functions undertaken by the women in connection with the Foreign Missions Convention was under the gallant leadership of Mrs. William L. Darby. She and her indefatigable corps of aides, had done the impossible in providing seats for so great a company. The beautiful

decorations, the delightful music and above all the gracious company of Washington women who served as hostesses, gave the occasion an atmosphere of fellowship and friendliness not to be forgotten.

The Federation was both honored and delighted by the gracious presence of Mrs. Calvin Coolidge, loved and honored for her intense interest in world missions. At sixteen of the tables sat women from the high official circles of the Capitol.

It was obviously impossible to hear from all the Woman's Boards present. Eight of the presidents representing great communions of the United States and Canada, brought greetings.

As is always true in missionary gatherings, the vital interest centered in seeing and hearing the missionaries and the guests from mission fields. These each brought in two minutes the greetings from her associates on the field and her beloved people. Here again the impossible was attempted and accomplished and twenty-five of our "Foreign Ambassadors" representing twenty-five countries unrolled before the eager audience swiftly moving features of their work.

Last of all, with a thrill of having had a share in the achievement of this crowning part of the foreign mission enterprise, the company listened to Miss Mitsu Motoda of Japan and Miss Shu Chung Ting, a graduate of Union College and now National Secretary for China of the Young Women's Christian Association.

#### THE GOSPEL ACCORDING TO YOU

You are writing a Gospel,  
At chapter each day,  
By deeds that you do,  
By words that you say.

Men read what you write,  
Whether faithless or true.  
Say! what is the Gospel  
According to you?

—Selected.

# NEWS FROM MANY LANDS



## INDIA AND SIAM

### More Church Union in India

**U**NION of Presbyterian, Congregational and Calvinistic Methodist Churches throughout India has been completed, according to a cablegram recently received. Several years ago the United Church of South India was formed by a union of Reformed and Presbyterian Churches, the Congregationalists joining later. The occasion for the cablegram was the organization of the United Church of North India. All Presbyterian bodies are included except the American United Presbyterians. Membership of this new United Church of North India will include a Christian community of about a quarter of a million persons. The *Indian Witness* says that the Presbyterian General Assembly, meeting at Bombay in December, voted in favor of accepting the position of the Congregationalists as the basis for union of the two churches.

### A Union School for Girls

**A** HIGH school for girls in Calcutta, maintained jointly by three English missionary societies, the London, the Baptist, and the Wesleyan Methodist, is securing some interesting results. Miss Eleanor A. Rivett writes: "Hindu parents testify that it is a gain for their daughters to be at school with Christians, to be taught Christian ideals of conduct. It is no negligible factor in the Hindu girl's schooldays that her teachers are Christian, and in the higher classes the majority of her class friends are Christian, and the standards of the class-room and playground are Christian." Miss Rivett believes that it is an advantage for Christian girls to come into contact while still at school

with Hindu thought, not expressed in the crude idolatry of Kalighat merely, but more particularly through the more enlightened Hindus and the Brahmos who are really and truly desiring something better within Hinduism. This is a challenge, and helps greatly towards intellectual honesty, and towards the expression of their Christian faith in word and life.—*L. M. S. Chronicle*.

### A College for South India

**O**F the 22,000,000 Telugu-speaking people of South India, over 600,000 are Protestant Christians. Recognizing the great importance of having one well-equipped and thoroughly first-rate Christian college for this area, and realizing that, owing to the financial difficulties of most of the missions working in the area, a scheme depending upon equal contributions from a number of missions is not feasible, the Andhra Christian council, one of the provincial councils affiliated with the National Christian Council of India, at its last meeting passed a resolution urging the United Lutheran Church in America to establish the college and to propose a plan of cooperation by which other missions and churches may have a share in its administration and maintenance. The recent convention of the United Lutheran Church resolved to accept the invitation and authorized its Board of Foreign Missions to proceed with the raising of funds. Both the Anglican Church Missionary Society and the Wesleyan Missionary Society of England have voted to cooperate in the new college. It is hoped that several American and Canadian societies will also decide to take a part in the enterprise.—*The Christian Century*.

### More "Holy Men" than Christians

IT is a striking way of describing religious conditions in India to point out, as has recently been done that while only 4,754,000 of the 318,000,000 inhabitants are reported as Christians, there are 5,000,000 Hindu "holy men." These men wander from temple to temple begging their food, living off the people, many of them grossly immoral and a degrading influence. Of course this is not true of all; some sincere, religiously minded and devoted men are among them; but taken as a whole these holy men are a physical and moral drain on the life of India and they number more today than all the Christians in the land. Poverty and illiteracy are twin burdens that hold down the great masses of India and make more difficult the ministry of Christianity to them. Unable to read, undernourished, and in constant struggle for a mere living, they are hardly able to give serious and spiritual consideration to the message of the Gospel. Bowed down by superstition, driven by fear, the religion they have known has not prepared them quickly to accept the Gospel of the love of God in Christ Jesus.

### Airplanes in Siam

AN American Presbyterian missionary at Lampang, Siam, writes: "In February, 1924, Royal Army airplanes visited Lampang, and spent some days maneuvering in mid-air. The missionaries at the station were invited to fly and a few days later a stranger came into the city, who stated that he had noted that the missionaries were not afraid to trust themselves in the air, so they must have great faith in their God. Every member now present in the station first entered the country by river boat, when the time consumed in the journey was sixty to one hundred days from Bangkok to Lampang. The time now required by express train equipped with dining and sleeping cars with electric lights and fans is less than twenty-two hours. We also have daily mail and public

telephone service, and the members longest in service have just completed their twentieth year, but along with these advantages of Western civilization have come its evils, and we must record that the people embrace these more readily than they do Christianity."

### Heart-Hungry Crowds

THE Allahabad Magh Mela at Cawnpore, North India, was marked by great crowds coming to the River Ganges to wash and thus obtain forgiveness of their sins, according to their belief. Rev. Charles H. Dyke, stationed at Cawnpore, says that he never saw so many human beings in all his life gathered together in one place. It is depressing and saddening to know that the great crowd's only object is to wash in the river and offer food and money to their idols. Hundreds or more absolutely naked *sadhus* in all their dirt and unkempt condition lead the spiritual life of many of the people of India. One *sadhu* stood on his head for hours to obtain merit—he was the object of admiration and respect and honor, watched by the largest group of low caste people.—*The Continent*.

### For Bengal Moslems

A CONFERENCE of workers among Moslems in Bengal, held at Bogra, adopted the following findings: "The conference urges that pastors endeavor to cultivate in their congregations a keen sense of brotherhood and unity in the church, regardless of the previous racial, social or religious distinctions of converts, and also impress on them the necessity of offering inquirers a hospitable reception.

"The conference urges the need of strong reinforcements in view of the following facts:

Bengal is one of the three most densely populated Moslem areas in the world.

The total number of Moslems in Bengal equals the combined populations of Arabia, Persia and Egypt.

The Moslems of Bengal are more accessible and responsive than those of the aforementioned countries.

The encouraging results of the past demand far greater efforts and larger forces on this field.

The rapidly changing conditions of the Mohammedan world and the steadily increasing demand for the education of both sexes constitute both an opportunity and a challenge to the Christian Church."

#### Wilson Memorial in Siam

**F**OR more than a year Dr. Francis B. Sayre, formerly a member of the Harvard faculty, has been acting as adviser on foreign affairs to the Government of Siam. Mrs. Sayre is the former Jessie Woodrow Wilson, Y. W. C. A. executive and daughter of the late President. Dr. and Mrs. Sayre have been so impressed by the quality of the educational work being done in the Bangkok Christian College in Siam that they have given 2,500 ticals (about \$900) for the erection of added quarters, stipulating that the gift be known as in memory of Mrs. Sayre's father. — *Christian Century*.

#### Siamese Christians at Work

**B**ANGKOK, SIAM, has quarterly conferences for Christian workers. The subject of the recent one was "Revivals." Only two foreigners were on the program so that the Siamese had almost complete control. The conditions governing revivals were uncovered and the churches have been quickened to new life. Many gave themselves anew, pledging a certain amount of their time in the work of the street chapels and gospel bands. "We are planning also," writes Rev. Paul A. Eakin, Presbyterian missionary in Bangkok, "for 'Rally Days' in the Sunday-schools, Christian Endeavor Societies and Temperance Unions. It is interesting how the influence of this Temperance Union is growing. Formerly all the newspapers were hot against it, both foreign and Siamese. But recently one of the leading Siamese newspapers has printed a strong editorial urging the Government and people of Siam to follow the example of the United States and establish prohibition. The Union includes with intoxicating drinks, smok-

ing opium, Indian hemp, cigars and cigarettes, and betel-nut chewing."

#### CHINA

##### How Many People in China?

**M**OST readers cannot visualize the meaning of the figures 400,000,000 people as representing the population of China. *China's Millions* suggests a new basis of computation, as follows: "If you were asked whether there were more people in China than individual alphabet letters in the Bible, how would you reply? Probably some would say: 'Oh! there must be more letters in the Bible.' On the contrary, there are eighty times as many heathen in China as there are individual letters in our English Bible. Do we realize it? Eighty souls for whom Christ died going out into eternal night in China for every single letter in the Book which has brought light and life to us. Think of this as you read your daily portion."

#### Religion in Chinese Schools

**D**ESPITE chaotic political conditions, the annual National Educational Conference of China was held at Kaifeng, capital of Honan Province, late in November. "Delegates were present from eighteen provinces, among them many of the most prominent educators in the country. Four resolutions and eleven recommendations concerning missionary education in China were unanimously adopted. Close government regulation of all schools operated by missionaries was demanded, and it was recommended that all teaching of religion in missionary schools be stopped."

#### The Gospel in Tea Houses

**A**S a part of his regular evangelistic work, Dr. W. E. Macklin, of the Disciples' Mission, visits a large tea house in the heart of Nanking, China, on Sunday mornings, each Sunday a different tea house, and distributes tracts with Bible pictures and verses, and others on the evils of opium smok-

ing. On each visit he is accompanied by some of the boys of the language school to help fold the tracts. A table on the aisle near the entrance is selected, a breakfast is ordered and between bites and sips the tracts are folded and distributed to the incoming and outgoing patrons. Almost without exception, the tracts are graciously accepted, read and carried home. Frequently someone sits down to ask questions and discuss problems with the missionary.

#### **A Band of Chinese Mystics**

**I**N Peking there is a group of Christian young men, originally six in number, now increased to eight, which is trying to be true to the spiritual genius of the Chinese people. Every Thursday morning these eight go to a quiet park or a temple in the hills, and after deciding what problem is the most pressing in their own lives or in the life of their country, they separate, each to be alone for an hour, two hours, to meditate, to think it all over with God. Then they come together, share their experiences, discuss the problem, have lunch together, and go back to the city with new insight and greater courage. Rowland Cross, who writes in the *Missionary Herald* of this group, tells something of the life story of each one, and then concludes: "With one or two exceptions the members of the group have come from the schools of Peking. In that city they found Christ. They are now leaders in the Christian enterprise in China. Here one catches a glimpse of the romance of evangelistic work for students."

#### **New Church in Tsinanfu**

**T**HIRTY years ago missionaries had to go about in covered sedan chairs in Tsinanfu to avoid attacks. Now the new independent Chinese Church is erecting a modern building, with schoolrooms, clubrooms, and an auditorium for 1,600 people. This church is erected with funds from Chinese sources alone, and is on ground given by the municipal authorities, tax free!

5

The stone was laid by a Chinese Christian elder, the head of a large bank, and carved deeply into the granite, in the handwriting of a Christian general, are these words: "Jesus Christ Himself being the chief cornerstone."

#### **Helping Ricksha Coolies**

**T**HE Shanghai Ricksha Mission takes as its field the half a million men who pull rickshas in Shanghai every year. Some remain for but a few weeks, others stay permanently. Some are drawn into the service of organized vice of various sorts, but most of them are honest laborers for daily bread. Living is precarious and the Ricksha Mission has distributed during the year 91,450 meals, 12,000 Christmas food parcels, 1,880 garments and 2,240 sandals and straw hats, and provided sleeping quarters for 15,750. It is estimated that the 7,200 meetings held have reached 409,000 persons. Two Bible-women are at work in the coolies' homes; an industrial department provides poor women with work, making garments for free distribution; three teachers train the children in day schools; and the Gospel is preached to these workers, their wives and their children. The Shanghai Mission has reached out to aid similar work in Hankow; and other centers of ricksha traffic, Peking, Tientsin, Nanking, etc., are rendering praiseworthy assistance to these public servants—the ricksha pullers.

#### **"Give China Time"**

**D**R. DAVID Z. YUI, National Y. M. C. A. Secretary for China, who was at the Washington Foreign Missions Conference as one of China's representatives, is an influential man in political as well as religious circles in his country. He has no doubt about the final outcome and success of the people's government in the civil war in China, and the passing incidents inevitable in the period of change and readjustment through which China is going. The people of China in the

past have had very little to do with the government, leaving it all to the scheming leaders. In the future, Dr. Yui says, they are going to have much to do with it, and under true leadership China will develop her power and find her rightful place among the nations.

#### Books for Chinese Children

THE Christian magazine for the children of China, called *Happy Childhood*, and edited by Mrs. Donald MacGillivray of the Canadian Presbyterian Mission in Shanghai, had a circulation of 7,000 copies a month in 1924, and a special Christmas edition of 12,000. Besides this a series of *Happy Childhood* children's books has been begun and already several interesting volumes have been issued. Last year there were printed 3,000 copies of "The Flag Picture Book" containing Bible stories, animal stories and children's songs.

#### New Mission in Harbin

REV. JOHN C. HAEK, formerly of the mission of the M. E. Church, South, at Changchowfu, Kiangsu Province, writes of the opening of a new mission for the Chinese in Harbin, Manchuria. He was accompanied by two Chinese evangelists. He says: "Our first duty was to make a study of the city and its people with special relation to the Chinese and the work that is being done for them by the missions already in the city. In doing this we were given much assistance by both foreigners and Chinese. After some days of study and investigation a conference was held, and in consultation with representatives from the Danish and Baptist Missions, it was decided that we should open our first work in that part of the city known as Priestan. During the time we spent in making the survey and study of the city we found a number of Methodists and others who had become Christians in other parts of China but who had not connected themselves with any church here." Thirty of these joined them

soon, and a two-weeks' evangelistic campaign which followed the opening of a chapel building resulted in more than seventy-five probationers. Since then that number has been increased to more than one hundred.

#### JAPAN-KOREA

##### Remedies for Exclusion Act

THE Federal Council of the Churches of Christ in America heard at its quadrennial meeting in December two interesting presentations of the disastrous results of the Japanese Exclusion Act, and possible remedies. Rev. A. K. Reischauer, of Tokyo, suggested the appointment of a High Commission representing both nations, which should work for the following three ends:

1. The mutual exclusion of laborers, and possibly even the withdrawal by the Japanese Government of some of her citizens now in America.
2. Putting Japan on the quota basis after a certain date—possibly requiring a higher standard for immigrants from Japan than for certain European immigrants because racial difference may make them less assimilable.
3. Giving all Japanese in America and those admitted on the quota basis the right of naturalization and equal treatment with others.

Hon. Cyrus E. Woods, former U. S. Ambassador to Japan, addressed a letter to the Council, in which he urged that Japan be placed on the quota basis and appealed for a practical Christian way out of what he described as "an international disaster of the first magnitude."

#### Memorial Day in the Yoshiwara

VARIOUS reports have come to this country of the way in which the Japanese observed September first, the anniversary of the great earthquake. Mission schools held memorial exercises, Tokyo had a solemn moment of silence at noon, and there were impressive ceremonies in several places. The *Japan Times* announced beforehand, in a fashion which reminds us how much Japan needs missionary effort still, the closing for the day of the Yoshiwara, the public prostitute

section of Tokyo, in which it is stated that there are 2,500 licensed girls and 500 geisha. It said: "The committee of the 'houses' has for some time been discussing plans to observe the memorial day. It has just come to a decision to set up a ritual platform by the pond in Yoshiwara park in which 600 caged women and many others lost their lives, being surrounded by fire and boiled to death on that fatal September 1st last year. On the platform will be raised an altar on which will be the name tablets of the victims and before it Buddhist priests will chant their holy scriptures. In memory of the sad occasion, the whole quarter will suspend business for the day."

#### **Earnest Pyengyang Christians**

REV. S. A. MOFFETT, D.D., who had been in Korea under the Presbyterian Board for thirty-five years, was asked very recently to take charge of a church in Pyengyang with a regular attendance of from 1,200 to 1,500 which had been in special difficulties. This was no small addition to an already busy schedule, but seventy new members were received after the new order of things had been inaugurated. A small branch chapel founded by the Day Laborers' Missionary Society has grown from sixty to three hundred, largely through the evangelistic efforts of college and academy students. The big city church has raised \$2,500 toward paying its debt. The people themselves refused to let the meeting break up, and kept praying and giving for hours; the debt of \$3,500 was reduced to \$500, a quite manageable sum. On Dr. Moffett's birthday, invitations were issued in the names of the first seven believers in the city, and there was a great and happy gathering in the seminary and church to listen to the reminiscences of these men. The changes that have taken place in the last thirty years seem almost incredible, even to those who have lived through them.

#### **Tithers in Their Poverty**

ONLY about one third of the congregation of a little chapel under the care of the West Gate Church at Pyengyang, Chosen, could get into the building at one time. Either a new church had to be built at once or the present one enlarged. As all the people were very poor, the very poorest in the whole country, it was impossible to raise money among them for either a new church or to repair the old one, yet something had to be done at once if the people were not to be scattered and lost to the church. In addition to this, the money sent by friends for the flood sufferers, which had been used to pay a worker's salary, in order to keep him through the winter after his home was washed away, was all used up, and he had either to be told to leave or the money found to pay his salary. So the problem was put up to the church officers, and they were told that if they would give five dollars a month, the missionaries would give the other five, for his salary. By an every-member canvass, they raised their part, those poor people who do not get enough food to live on, but who promised to tithe their little incomes for the work of the Kingdom.

#### **ISLANDS OF THE SEA**

##### **Fifty Years in New Britain**

THE Methodist Church of Australasia is celebrating this year the fiftieth anniversary of the beginning of its work on New Britain, one of the Fiji Islands. In April, 1875, Rev. George Brown, D.D., who had already spent fourteen years in missionary work in Samoa, went to Fiji to get men and women to go with him to New Britain as helpers. A great many Fijians volunteered. The people of New Britain were cannibals and fierce fighters, and day by day the missionaries were often in danger; but the teachers were very patient. One of them, a Fijian called Mijieli, had his food stolen out of his garden just as it ripened, and Dr. Brown suggested

shifting Mijieli to another place, but the teacher quietly said, "They will be better in time, and it is well to be patient with them, for their minds are still dark." By his patience he conquered them. There are today nearly 9,000 members of the Church in New Britain, and about 40,000 worshippers at the Sunday services.

### United Church of Manila

ONE of the strongest demands of the Protestant Filipino people, according to Rev. Frank Laubach, American Board missionary in Manila, is for the elimination of denominational lines, which, he says, are "wholly meaningless to them. A group of very able Filipino men and women have taken the initiative in the organization of the United Church of Manila which leaves out all denominational questions, and is endeavoring to bring about a union of all denominations throughout the Philippine Islands. At the same time the Presbyterians, United Brethren and Congregationalists are laying the foundations for an island-wide church union. The United Brethren missionaries and myself sent to America an appeal for this proposed United Church. They asked their Board to give a property worth about 60,000 pesetos, and I requested from our Board that 10,000 pesetos of the money raised for Union Seminary be contributed to the United Church, so that we might have a fund with which to help erect an adequate building. On the strength of these two requests, the United Church began, and I am glad to report that it is in a flourishing condition—just at present making a splendid campaign throughout that section of Manila for membership, and preparing to make a large financial campaign. I feel that this is destined to be one of the most significant steps ever taken by Protestant Missions in the Philippines."

### NORTH AMERICA

#### Religion in the New Congress

THE religious affiliations of the members of Congress elected in November last have been investigated by the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church. The figures given below show that more than ninety per cent of the members of the new Congress are adherents of some religious body.

	House	Senate
Methodist .....	90	27
Presbyterian .....	63	11
Episcopal .....	57	22
Baptist .....	48	5
Congregational .....	32	6
Christian Disciple .....	21	1
Lutheran .....	17	2
Quaker .....	3	1
United Brethren .....	2	0
Reformed .....	3	0
Mennonite .....	1	0
Mormon .....	1	2
Universalist .....	2	0
Unitarian .....	4	2
Christian Scientist .....	1	0
Roman Catholic .....	32	4
Hebrew .....	8	0
Protestant .....	7	0
None .....	35	10
Vacancies .....	1	0
Unknown .....	7	3
Total .....	435	96

#### America's Giving in 1924

IN a report on American benevolences for 1924 the *Boston Transcript* says that a total of \$2,500,000,000 was given to philanthropic causes, not including appropriations by state legislatures or city councils, or gifts to religion. Gifts to education, relief, medical research and care, and similar causes are said to come in by far the largest percentage from persons who are members of churches or synagogues. Examinations of lists of givers to special causes is reported usually to show from 70 to 80 per cent names of persons with ecclesiastical connections. Community chests are said to be multiplying rapidly, both in number and in size. During 1924 there was a manifest tendency to broaden the purposes to which such



funds could be devoted. Community houses are going up in great numbers. The Y. M. and Y. W. C. A. put \$32,000,000 into such buildings last year; the K. of C., \$6,500,000. A total of \$125,000,000 is included under this head. "One thing altogether new came into the giving of money in America in 1924," says the *Transcript*. "It was the condition that beneficiaries of gifts must themselves give, or at least render some form of personal service. At present the nearly \$2,500,000,000 of American benevolence comes from less than ten per cent of the people, and that per cent by no means confined to the rich. As a rule the middle classes are do-

ing best in numbers and proportionate amounts."—*The Christian Century*.

### Methodist Budget \$18,000,000

THE World Service Commission of the Methodist Church has approved a benevolent budget for the current year of \$18,641,413, approximately the budget adopted a year ago. The church failed by about forty per cent to reach the budget figures of last year. Foreign and home mission boards have approved askings of \$6,800,000 each, and the Board of Education, which now includes the work formerly done by four boards, is given a budget of \$3,120,000. The benevo-

### Stewardship Statistics, 1924

THIS statement contains the answers to questions submitted to the officials of the Communions below. The amount received for benevolences is "the amount received from living givers for current official budgets of the permanent Boards and Agencies recognized by the National Body." "Total Gifts for All Purposes" includes not only contributions for local church expenses and from living givers for budget benevolences, but it also includes contributions from all other sources.

Denomination	Per Capita Gifts for All Purposes	Total Gifts for Budget Benevolences	Total Gifts for Congregational Expenses	Total Gifts for All Purposes
1 United Presbyterian .....	\$36.92	\$2,522,991.00	\$3,322,379.00	\$6,099,433.00
2 Presbyterian U. S. (S.) ..	31.82	4,000,023.00	8,099,188.00	13,964,416.00
3 Moravian, North .....	22.05	145,134.00	239,936.00	385,070.00
4 Reformed in America ....	31.55	959,826.00	3,236,632.00	4,498,668.00
5 Presbyterian U. S. A. (N.)	31.88	10,427,337.00	40,017,454.00	56,958,003.00
6 Baptist, North .....	23.88	7,890,028.00	23,853,262.00	32,689,120.00
7 Presbyterian in Canada ..	24.04	2,151,449.00	6,628,500.00	9,012,047.00
8 Methodist in Canada .....	23.24	2,196,970.00	7,283,504.00	9,624,382.00
9 Christian .....	14.08	483,638.00	823,282.00	1,306,920.00
10 Methodist Episcopal † ....	24.78	18,959,694.00	74,306,888.00	96,514,193.00
11 Protestant Episcopal .....	32.38	5,462,268.00	30,561,218.00	37,458,928.00
12 Lutheran Synodical Conf.*	17.36	3,666,193.00	10,190,649.00	13,856,842.00
13 Evangelical Church* .....	29.89	853,975.00	4,593,584.00	6,268,638.00
14 Lutheran, Except 12, 19*	16.22	3,671,584.00	11,389,897.00	15,061,481.00
15 Church of Brethren .....	14.39	446,750.00	1,193,750.00	1,640,220.00
16 Baptist in Canada .....	18.40	537,467.00	2,001,130.00	2,538,598.00
17 United Brethren .....	17.08	1,384,649.00	4,931,344.00	6,315,993.00
18 Congregational .....	29.36	3,177,075.00	18,261,691.00	25,282,859.00
19 United Lutheran* .....	18.02	3,093,764.00	12,023,314.00	15,117,078.00
20 Reformed, United States ..	18.38	1,192,202.00	4,326,528.00	6,290,580.00
21 Baptist, South .....	9.88	9,487,314.00	25,045,818.00	34,533,132.00
22 Disciples of Christ .....	11.87	3,701,068.00	12,897,685.00	16,598,753.00
23 Methodist Protestant .....	13.38	368,566.00	2,128,270.00	2,496,836.00
24 Methodist Episcopal (S.) ..	16.05	3,389,207.00	.....	38,765,079.00
24 Communions .....	\$20.68	\$90,169,172.00	†\$307,355,903.00	\$453,277,266.00

\* Figures for the United States and Canada. † Not including Methodist Episcopal, South.

Compiled for the United Stewardship Council,

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lent headquarters of the denomination are being rapidly concentrated in Chicago, the only exceptions now being the Board of Foreign Missions, with offices in New York, the Board of Home Missions and Church Extension with offices in Philadelphia, and the Board of Temperance and Public Morals, with offices in Washington.

### Home Missions Defined

**A**N interdenominational committee studying the responsibility of the Church in America has recently defined Home Missions as follows: "The purpose of Home Missions in general is to give 'the gospel of Christ in all its fullness and the service of Christ in all its implications' to those areas and those people who would not otherwise have such ministry. Its chief significance as distinguished from other forms of Christian work in the Homeland is that it deals primarily with the 'margins' of our national life. 'The last man,' geographically, socially, economically, is its chief attentive concern. Without Home Missions the Church could maintain itself wherever the resources and the religious interest are sufficient for the independent maintenance of religious organizations, but only there. Without Home Missions, then, religious extension would be limited largely by consideration of economic well-being and of prior religious aptitude."

### Tract Society Centenary

**T**HE American Tract Society will celebrate the 100th anniversary of its founding next May. Plans are now being made to make this an outstanding event. In the past 100 years the Society has distributed tracts in 178 languages, dialects and characters, and nearly a million leaflets, volumes and periodicals. One of the recent developments of its work is the establishment of a special Italian department, of which Rev. Stefano L. Testa will be in charge, to supply for the 1,600,000 Italians in the United

States suitable religious reading in their own language. It is the intention of the Society to publish and import Italian books, tracts, pamphlets and hymnals to counteract the atheistic and bolshevistic literature which is now being distributed so widely among the Italians of this country. It is interesting to note that Rev. Mr. Testa owes his conversion and later dedication to the work of the ministry to a tract published by the American Tract Society and given to him while carrying water for a group of Italian laborers in Plainfield, New Jersey.

### Stearns Missionary Fund

**T**HE D. M. Stearns Missionary Fund, Inc., is a channel to continue the work begun by the Rev. D. M. Stearns of Germantown, Pa., and in his memory, through which funds may be sent, in full without deduction, to the mission or missionary, all expenses being met by gifts for that purpose. The total amount contributed in 1924 was \$70,755.32, and this was sent to fifty-four different countries.

### Y. M. C. A. Religious Work Data

**T**HE Year Book of the Young Men's Christian Association in the United States and Canada contains many interesting figures which tell a story of great significance to him who can read between the lines, and interpret the figures in terms of life. In 1,446 Associations reporting some religious work, there are 15,299 persons serving on department committees, thus holding a great body of laymen; 89 religious work secretaries and assistants; 1,737 employed Bible class teachers, and 4,286 volunteer teachers, another body of interested laymen trained in service and personal work with men. The income from contributions, etc., was \$143,309; the expenditures for salaries, office, speakers, etc., was \$563,213. There were 9,581 Bible classes, 7,486 of them for boys, where the instruc-

tion is most needed and fruitful since none is given in the schools. In these classes there were 232,943 different students, and 149,674 of them were boys. This included 136 in the Indian field, where the Association aids the home mission forces. The aggregate attendance was 3,047,700.

#### **South Supports Negro Schools**

A STATEMENT recently issued by the John F. Slater Fund gives figures that indicate an increasing public support of county training schools, a distinctive type of training institution for Negro teachers in the South. In 1914 there were eight of these schools, with 41 teachers and 184 students in the high school grades. Public funds for salaries amounted to \$10,696, and funds administered through the Slater Board amounted to \$8,189. Ten years later, in 1924, there were 204 schools with 1,297 teachers and 6,189 pupils in high school grades. Contributions made through the Slater Board for teachers' salaries amounted to \$69,300, and public appropriations had increased from \$10,696 to \$594,268. During the past four years North Carolina has appropriated from public funds \$2,200,000 for higher institutions of learning for its Negro population. This amount has been devoted to four normal schools and the Agricultural and Technical College for buildings, improvements and maintenance. A part was used for secondary education, since all these schools still maintain high school departments.

#### **Government Indian Schools**

AT Lawrence, Kansas, is a Sunday-school with a registration of 676 American Indians, students in Haskell Institute, the government Indian school. They represent sixty-five different tribes scattered over the entire country. Of the thirty-five classes twenty-five are taught by students of Kansas University which is also located at Lawrence. Each Sunday morning these young people from the university come over to work with

and help their Indian friends and to interpret to them the things of the Christian way of life. It would be hard to discover a finer piece of interracial cooperation. This is only one aspect of a broad religious program which is carried out among the 676 Protestant Indians at Haskell out of the total enrollment there of 1,000. Tuesday evening is given over to a thoroughly graded school of week-day religious instruction in which the churches of Lawrence cooperate by supplying 26 teachers. On Sunday afternoon a regular preaching service is maintained and on Sunday evening the regular young people's organizations have their meetings. The work at Haskell is under the charge of a Religious Work Director employed by the Joint Indian Committee of the Home Missions Council and the Council of Women for Home Missions. Five other Religious Work Directors reaching seven other schools are employed.

#### **Presbyterians in Canada Union**

IN the reports which the REVIEW has given from time to time of the movement among Methodists, Congregationalists and Presbyterians to form "the United Church of Canada," reference has been made to the opposition to the plan shown by some churches in the last-named denomination. Figures announced January 14th by the Church Union bureau of information at Toronto show that of the Presbyterian congregations which had voted on the questions more than 83 per cent had decided to enter the union. Of the 743 congregations voting, 617 declared for union, and of the 617, 396 were unanimous in their vote. Congregations voting against the union numbered 126. The largest number of churches deciding to enter the continuing Presbyterian Church rather than go with the denomination into the union, were from the province of Ontario, where 195 voted for union and 90 against it. In Saskatchewan, on the other hand, 276 were for union and only 9 against. The total com-

municant membership of city churches declaring for the union was announced to be 44,877; that of the city churches against union, 19,827. It has been stated from another source that 90 per cent of the Presbyterian ministers have gone into the United Church. In several Toronto congregations whose vote was in favor of the United Church, arrangements have been made, by members who are opposed to the union, either to hold separate Sunday services of their own at once or to prepare to do so after June 10th, when the church union is to become effective.

### LATIN AMERICA

#### Good Qualities of Indians

WHILE admitting that among the Indians of South America there are still some cannibal tribes, a representative of the Evangelical Union of South America writes of the neglected Red Man in "the neglected continent": "In the lowlands of the southern republics he still lives along the rivers and in the forests, with his bow and arrow, his club and lance, his paddle and his canoe. He believes in the Great Spirit of whom he lives in constant dread and fear. He is pagan, uncivilized and outlawed, yet noble in character and of an affectionate nature. He will never forget a wrong, but ever remembers a kindness; he will not forgive an enemy, but will die for a friend. As a rule he cares for and respects a faithful wife, and as a parent the Indian is passionately fond of his children. A kindness to his child will win his heart and gain his friendship."

#### Christian Chilean Students

THE Young Men's and Young Women's Christian Associations of Santiago, Chile, are actively at work, seeking to uphold New Testament ideals and promote Bible study among groups which the missionaries probably would never reach through ordinary channels. The chairman of religious work in the Y. M. C. A. is a senior in the Teachers' College, and

the Assistant Secretary of the Y. W. C. A. is a graduate of both the University of Chile and of the University of Pennsylvania. The recent reports of both of these leaders were to the effect that their comrades were hungry for spiritual truth. They are ready to listen to the Bible, especially to the teachings of Jesus which, in the final test, they prefer to the rapid mysticism of theosophy which has such a vogue among their class.

#### Telegraph Line and the Gospel

ONE of the workers in Brazil of the Inland South American Missionary Union reports interesting co-operation on the part of government officials. "A telegraph line cuts across the country, and under the line, the Brazilian Government keeps an open road. The line was constructed for military purposes, at great expense. It is entirely unremunerative and its upkeep is very costly, but it provides an open road for the Gospel into the very heart of the continent. Many of the high officials are Positivists, anti-clerical and anxious for the preservation and uplift of the Indians. To the utmost of their power they have protected the tribes of the region from abuse. The employees of the line are strictly forbidden to visit the Indian villages and any suspicion of immoral dealings with the Indians brings instant dismissal. The officials of the line work hand in hand with the Brazilian Society for the Protection of the Indians, and they share its sympathetic attitude toward us. We were invited to hold services at several of the telegraph stations, and found a wonderful openness to the Gospel."

### EUROPE

#### C. M. S. Deficit Feared

THE financial outlook of the Church Missionary Society was referred to in the November REVIEW. A later report states that the General Committee of the Church Missionary Society, at their meeting in December last, pledged themselves corporately and individually to regular prayer for the

deepening of spiritual life and for an income adequate to the needs of the Society for the year ending March 31st. They also called upon all C. M. Association Committees and individual supporters of the Society to join them in thus waiting upon God for His solution of the present problem. The sum needed to cover the year's work to March 31st was £520,000. Of this sum, £168,000 had been received up to the end of 1924.

#### Protestants in S. E. Europe

**P**RINCIPAL D. S. CAIRNS, D.D., of Aberdeen, wrote after a visit to Hungary and Czecho-Slovakia: "No man can tell what is brewing in the witches' cauldron of southeastern Europe. Left to themselves, I do not suppose these war-worn populations would fight again for a generation. But with the sinister power of Soviet Russia in the background, one cannot tell what may happen... The true hope for the future lies with the little Reformed churches of these troubled lands. There seems to me no outlook if either of these extremes of atheistic revolution or Roman reaction is to prevail. Each feeds the other, and in these two extremes there is no outlook for Eastern Europe. But it is otherwise with the Reformed Churches. The Reformed faith has always shown a remarkable power of producing statesmen, and it wields an influence in this direction still in these lands entirely out of proportion to its numbers."

#### European Sunday-Schools

**P**ORTUGAL and France both enjoy religious liberty, so that evangelical work in these countries can develop without governmental interference. In Spain the work is "tolerated" but suffers from the pronounced Roman Catholic attitude of the people, as well as from certain imposed restrictions. The evangelical forces in all these countries are only a small proportion of the population, perhaps 6,000 adherents in Portugal out of a population of 4,000,000; 10,000 in

Spain out of 21,000,000; and 1,000,000 in France out of its 40,000,000 population. The Sunday-school enrollment is usually about half of the total Protestant constituency, so that the enrollment in Sunday-schools and in parochial or other church schools might be given as 3,500 in Portugal, 6,000 in Spain and 200,000 in France. In Portugal there seems to exist, more than in the other countries, a sense and a bond of unity between the workers of different sections and of different church affiliations. In these countries, as in all Europe, the Sunday-school is largely a children's school; still in Portugal the leaders are particularly alive to the fact that most schools lose nearly all their pupils at the beginning of adolescence and so fail for the most part to make permanent contribution to the development of Christian character.

#### Jews Baptized in Poland

**C**ONDITIONS in Poland today are unprecedented. As a result of the Great War, Poland has regained her freedom and has been given large accessions of territory in which dwell several millions of Jews, and in that part of the country in which the London Jews' Society has worked for over one hundred years with remarkable success, the Jews today are beginning to show an extraordinary hunger for things spiritual. The following instances are said to be typical: "At Sieradz it was possible, by permission of the Chief of Police, to hold a large open-air meeting, which was attended by hundreds of Jews. At Zduns-kawola the use was obtained of a church holding 1,200 people. This was completely filled with an audience of Jews and Jewesses, who listened attentively to expositions of the Messianic prophecies given by the missionaries. At Warsaw, Rev. H. C. Carpenter, the head of the mission, and himself a Hebrew Christian, is holding practically a continuous baptismal class, and recently the Bishop of North and Central Europe confirmed twenty-four Hebrew Chris-

tians of different ranks, one of whom was a rabbi, who had definitely decided for Christ and been baptized."

#### Miracle Working in Italy

**A** VOICE FROM ITALY gives the following account of an evidence of fanatical superstition in modern Italy: "A notice was affixed to the walls of the principal churches in Rome, calling on the faithful to gather in force on the afternoon of Sunday, June 8th, in order to take part in a solemn procession which would move from the Basilica of S. John Lateran to the Church of the Gesù (the Jesuits' church) in Corso Vittorio Emanuele. The object of the procession was 'the translation of the wonder-working arm of S. Francis Xavier' from the one place to the other. This said arm had been journeying to Malta, where it went to combat the nefarious work of one or two earnest men, who try to circulate the Scriptures and read the same with those who visit them privately. Letters received from Malta testify to the frenzy of fanaticism roused by the said arm, which passed through streets crowded with 'worshippers,' where flowers rained from windows hung with costly draperies."

#### Work in Albania

**A** LBANIA was declared a republic on January 21st, but as yet no Evangelical mission board has established work in this important and needy field. A lone Protestant missionary couple, Rev. and Mrs. Phineas B. Kennedy, who went out from America about twenty years ago, are carrying on an independent work in Korce, supported by voluntary contributions. Mr. Kennedy writes:

"Albania's last census gives a total population of 850,000, of whom 169,000 are Greek-Orthodox Christian and 118,000 Roman Catholic Christian. The remaining 582,000 are Mohammedan.

"Our Sabbath-school is crowded with two hundred or more pupils, most of whom stand because the seat-

ing capacity is so limited. In the primary room there are more than eighty little tots sandwiched in. We are compelled to say to other applicants, 'You cannot come in. There is not room.'

"We should not be surprised that these hundreds of boys and girls are crowding into our Sabbath-school and into our village evangelistic services for many Korce parents have in their earlier years attended our Sunday-school. Until these formal Greek-Orthodox Christians fully awaken to the spiritual needs of their youth and until their Church provides religious instruction for them, our opportunity is tremendous. We might say, as in Christ's time, that the people 'have nothing to eat' and we do not wish to send them away hungry.

"Our own equipment is very meagre and the laborers are very few. But we pray that, under our Lord's blessing, our limited copies of the New Testament and few Gospel hymn-books may be used by Him to reach this multitude. As no mission board is now working in Albania, those who are prompted to help this work may send subscriptions to 'The Albanian Mission Fund,' care of Guaranty Trust Co. of New York, 140 Broadway, New York City, New York."

#### Russian Student Conference

**T**HE second all-European Conference of the Russian Student Christian Movement in Western Europe was held at Prerov, Czechoslovakia, September 8-14. Fifty-six persons took part this year, including eleven "foreigners"—Bulgarians, Americans and Swiss. A writer in *The Intercollegian* says: "We were conscious that we were participants in a genuine spiritual movement, that there were serious problems before us to be solved, that we must face each frankly and squarely, and work out solutions not merely acceptable to the majority of the circles but which would appear to us in the line of God's purpose for the entire movement."

## AFRICA

## An African Educator

**D**R. J. K. AGGREY, of the Phelps-Stokes Commission, visited Mukono, where the divinity college of the Church Missionary Society for the Uganda Protectorate is located. The principal, Canon E. S. Daniell, writes of this visit as follows: "Dr. Aggrey is an African gentleman, truly consecrated to the service of God and of his own people. He is not ashamed of his people, but he is burning with desire to lift them to where they should be. I shall never forget with what indignation he recounted the question put to him by a West African official: 'But, Dr. Aggrey, Mohammedanism is really the best religion for your people, is it not?' With a flash in his eye, but in all good temper, he replied: 'What! Is the African such an inferior being that the *best* is not for him? Are we so created that we cannot rise to the highest? What does Mohammedanism offer us that we had not before? It offers us four wives. Had we not four wives in our *heathen* state? Where does Mohammedanism raise us?'"

## Cairo Y. M. C. A.

**C**AIRO is the latest capital city to open a national Young Men's Christian Association. The first members of Central Branch joined January 5, 1923. In twelve months more than 700 men had become members. The first year of such an organization is largely one of plans and hopes. Nevertheless, there are accomplishments which call for gratitude to God and justify larger hopes for the future. In its membership are men of every community—Moslems, Jews and Christians, but its Egyptian character is insured by requiring eighty per cent of the members to be Moslems. To eliminate causes for disunion, no controversy is allowed on religious or political questions; mutual respect is expected for differences of faith and party. A former

Prime Minister's palace, specially adapted and furnished for Association use, houses Central "Y." It stands in a garden containing two acres of ground, centrally located, and was the gift of American Y. M. C. A.'s. Standing committees of members carry on the monthly activities, with nine trained secretaries related to these committees as technical advisers and executives. The outstanding feature of this first year has been the amount of voluntary service given by members.

## Medicine Man a Convert

**R**EV. GEORGE SCHWAB, missionary at the Sakbayeme station in West Africa, reports great satisfaction in a catechumen now being trained at that station for church membership—an elderly man who has long been the most feared medicine man and diviner in the whole neighborhood. About two years ago the local chief of the neighborhood died, and it was the common belief of the people that this diviner had killed him by following him stealthily through the forest and thrusting his spear into the chief's shadow when the chief was not watching. Of course, such a man, while perhaps in no sense responsible for the chief's death, was regarded with great terror by the natives. And Mr. Schwab did not know that the man had deserted his incantations until, very much astonished, he recognized him in a class of inquirers about to be passed to the second stage of catechism. He then learned that one of the native workers, who is now in the school for pastors at McLean Memorial station, Lolodorf, had had the courage to approach this seemingly hopeless devotee of the native religion and had succeeded in winning him to Christ. The diviner is now said to be showing as deep earnestness in perfecting himself in understanding of the Christian faith as he ever showed in the practice of his heathen rites.—*The Continent*.

### New College for Gold Coast

**T**HE college which is being started at Achimota, near Accra, on the Gold Coast, and which is being financed by the Government, is a practical demonstration of the interest in African education expressed by the British Colonial Government. The staff is chiefly composed of men who have been or would have become missionaries. Rev. A. G. Fraser, formerly of Trinity College, Kandy, Ceylon, is the Principal, and his colleague is Dr. J. E. K. Aggrey, the distinguished African referred to in the January REVIEW. He is well known for his work on both of the African Education Commissions as well as for his reputation for cooperation and his power of interpreting the ideas of one race to the other. He was for twenty years in America and taught at Livingstone College, Salisbury, North Carolina, and he has taken his Ph.D. from Columbia University. He is well known in America, Europe, and Africa, and has the peculiar gift of gaining the confidence of Government, natives, and missions by his unquenchable goodwill. "Achimota," says the paper published by Hampton Institute, "is an experiment which is just beginning, and all sections and individuals interested in Negro education, not only in West Africa, but over the whole continent of Africa and in America are expecting great things from it."

### Islam in East Africa

**R**EV. ERNEST W. RIGGS writes of "the interesting side-lights" on the advance of Mohammedanism which he secured during a recent visit to the east coast of Africa:

"In Zanzibar I learned from Archdeacon Hallett that the spread of Mohammedanism is still continuing. I happened to be there upon a Mohammedan feast day and certainly the evidences of devotion to the faith were abundant throughout the town and the native village. Mohammedanism is permeating Natal and Por-

tuguese East Africa by slow methods of infiltration. Indian traders, largely Moslem, have opened small stores all along the coast region. These Indian traders, inured to the sub-tropical climate, quickly establish themselves where no Europeans find it possible to live. Frequently coming as young unmarried men, they marry one or more natives, and, together with the children which come rapidly, quite a Moslem community results. Mosques are to be found in the leading towns of southeast Africa, and the Indian population forms a very important element.... Very little Christian missionary work is being conducted among the Moslems of the east coast of Africa."

### Slavery in Portuguese Africa

**R**EPORTS of slavery in certain parts of Africa have been referred to from time to time in the REVIEW. In East Africa, under Portuguese rule, slave holding has been made technically illegal, but through cunning devices of many kinds forced labor under most oppressive conditions is still maintained. In the province of Mozambique the following labor regulations among others have been adopted:

Natives who do not perform their labor voluntarily may be invited to work for the company or individuals, and in the case of refusal or resistance may be condemned to correctional labor under the surveillance of the police, during which they will be lodged and fed and will receive a wage in kind corresponding to one third of that paid to other laborers. Employers may requisition the labors of natives condemned to correctional labor under police surveillance from the company in the same manner.

In Angola in West Africa every able-bodied native is required to give not less than 90 days every year to some form of industrial establishment, and if the native does not volunteer for this service he is *pro facto* condemned to 180 days' labor. "These," comments *The Presbyterian Survey*, "are rather high prices for these helpless people to pay for the blessings of Portuguese rule."



## THE NEAR EAST

### Expulsion of the Patriarch

**T**HE controversy over the status of the Ecumenical Patriarch, who had been warned before his election that he belonged to the category of exchangeable Greeks, but who claimed exemption on the ground that at Lausanne the Turks had agreed to withdraw their claim for the removal of the Patriarchate, was abruptly cut short by the expulsion of Mgr. Constantine VI. from Constantinople. On instructions received at midnight by telegram from Angora, the Constantinople police notified the Patriarch in the early morning that he had to leave the city, and there and then conveyed him to the Passport Office in Stamboul. Two hours later Mgr. Constantine Araboglou left by train for Salonika.

### Books for Moslems

**A** VETERAN missionary to Syria, Rev. George A. Ford, D.D., writes in the *Presbyterian Magazine* of the fruitful work of his later years: "It has lately been my privilege to publish an irenic tract for Moslems entitled, 'The Light of the World,' which has been well received by many Moslem readers. I have also published a work called, 'The Combined Gospels.' With this class of readers especially in mind, one can understand the measure of confusion such readers feel in the effort to get a clear picture of the Gospel story, by reading the four independent Gospels. This new book takes the exact language of Scripture, weaving the quadruple story into one, with due attention to the historical sequence and avoiding all repetition without omitting any phrase or term of meaning or significant word, even, that is furnished by any one of the Evangelists.

"My latest work is also much the largest and it has been prepared with the needs of Moslem readers, un-

familiar with our Scriptures, constantly in view. It is a 'Life of Christ' and the first of its kind in Arabic, written quite fully, and is a book of 700 pages. This has only just been published, and I ask the prayers of the friends of missions that it may accomplish the object for which it was written."

### Modern Moslem Persecution

**T**HE RT. REV. J. H. LINTON, who has the episcopal oversight of the work of the Church Missionary Society in Persia, tells of a Persian Christian who said: "I would be willing to be put to death for my faith. Indeed, I would rejoice to be counted worthy of martyrdom. That would never make me hold back. But that is not the way of Islam today. And what I do find hard is the loss of old friends and relatives who now cut me in the street. And what I should fear more than death would be to be expelled from my home and my town, to see my wife and children driven to destitution, and myself an outcast from society."

### Persian Evangelists

**A** WELCOME feature of the work of the Church Missionary Society in Persia is the great increase in the zeal of the converts to evangelize their own people. Voluntary evangelistic bands are formed, and Bishop Linton says that it is a great privilege to go out preaching with one or other of these bands, and that it is a joy to be present at the report meeting when they all gather to tell what God has wrought. There is now hardly a village within a considerable radius of the mission stations where some are not found who have been to the C. M. S. hospital at Isfahan, or in some other way have heard the Gospel. Over 20,000 copies of the Scriptures, gospels, etc., were sold in Persia last year.

# THE MISSIONARY LIBRARY

**Samuel Reynolds House, of Siam, Pioneer Medical Missionary, 1847-1876.** By George Haws Feltus. Illus. 256 pp. \$2.00. New York, 1924.

"The man with the gentle heart," as he was regarded in Siam, was one of the pioneers of modern medicine in the little known "Kingdom of the Free." When Dr. Harris arrived there in 1847, his predecessor was in America and the young doctor began his career which called for a "specialist in a score of diseases and operations." "A Sudden Plunge Into Work," the first chapter, still leaves space for an account of the doctor's early years, when his father conducted a Sunday-school for colored children first in a carpenter shop and later transferred to the gallery of the church. The father also built at his own expense a "session house" for Sunday-school and prayer meetings, while the mother was not only a prominent member of the "Female Cent Society" giving each a cent a week to "poor and pious young men pursuing their studies in the theological seminary at Princeton," but who also dedicated young Samuel to foreign missions from his infancy. The medical education of Samuel House was preceded by courses at Dartmouth and Union Colleges, and a valuable technical course at Rensselaer Polytechnic Institute at Troy.

As a John the Baptist of Western science and medicine in Siam Dr. House could present facts in a wholly comprehensible way, with experiments that amazed the people. He won the affectionate regard of three Kings of Siam, and interested in science the higher Buddhist priesthood, one of whom later became King. Thus he had an entrée into the highest circles, where he was ever true to his Christian principles, and maintained a spotless character. His life

was often in danger from plagues, and epidemics. Once an elephant on which he was riding, in sudden anger, drove his tusks into the Doctor's abdomen, so that he was obliged in the wilderness to sew up the gaping wound and was carried in great suffering to the Laos station to which he was journeying to care for one of the missionary ladies. Dr. House was eminently an educator and he helped to start a missionary school for Siamese young women which now bears the name of his wife. When the reviewer, a few years ago, visited it, this school had among its students daughters of some forty governors. The part in the work taken by Mrs. House is so important that it is given large space in the biography, as is the life of Siam's greatest native leader thus far, the Rev. Boon Itt, who was brought to America and after full education returned to Siam to pioneer native Christian leadership. The careers of these three important persons are sketched in a way that reveals the value of the adjuvant forces of the Gospel in a land which has always been more open to indirect Christian influences than to the Gospel of Jesus Christ. H. P. B.

**Chamberlain's Japanese Grammar.** Revised by Major J. G. McIlroy. pp. VIII, 144. Price, \$2.00; postpaid, \$2.10. Chicago. August, 1924.

As a rule, learning to read a foreign language is less difficult than learning to speak it. This is, however, not the case with Japanese. Though most foreigners residing in Japan sooner or later pick up enough of the language to make themselves understood in ordinary conversation, very few ever learn to read Japanese. This is due in a large measure to the fact that there is quite a difference be-

tween the spoken and written dialects. The difference is partially in the vocabulary but chiefly in the verb and adjective inflections. And to add to the difficulty, there are several distinct styles in the written language itself. It is true that there is now a strong tendency to make the spoken and written language more and more alike; and possibly some day they will be as nearly identical as they are in modern English. It is still necessary, however, as Major Mellroy points out in his introductory chapter, to master four rather distinct styles of the written language if one would feel at home with the printed page. These are the semi-classical style, the semi-colloquial style, the Chinese style, and the epistolary style.

For many years Western students have used Chamberlain's Simplified Japanese Grammar but this book has now been out of print for some time. Major Mellroy, who is an expert in the language and as such is attached to the Military Intelligence Division of the General Staff of the United States Army, has, therefore, rendered a real service in revising and amplifying this grammar and making it once more available. Even those who possess the older book will find that this revised edition contains very valuable additions and improvements. Perhaps the most important of these is in connection with his treatment of the verb which is notoriously the most difficult part of the language. His general rule by which it becomes an easy matter to separate the written verb into its stem and its inflections will be of real value. On the basis of this rule the author gives a list of verb and adjective inflections filling about thirty pages. This list makes the volume practically a grammatical dictionary which ought to prove of great service to the student of the language.

A. K. R.

**The Eternal Wisdom.** Paul Richard. 134 pp. Madras. 1922.

This remarkable little book is the first of several volumes to be devoted

to gathering in systematic outline the teaching of many books concerning the nature and the acquisition of true wisdom. The entire work is outlined as follows:

Book I. The God of All: The God Who is in All.

Book II. The Discovery and the Conquest of the Divine in Oneself.

Book III. The Union of All in the One in All.

The author has expended a large amount of labor in bringing together the thought of the most diverse types of thinkers in an effort to show that after all it is one thought. The result is interesting and informing as a book of reference, but it is not convincing as the author is ready to grant that India and its faiths are destined to lead humanity.

Those of us who believe the Christian Scriptures to set forth God's unique revelation to man may be led by this compilation to a higher appreciation of the incomparable superiority of the Divine revelation which has come to us in Christ.

This book of "Wisdom" is an illustration of the difficulties which encompass the man or woman who is trying to think independently. We look in vain for the light from the vague statements as to sin, God and soul which fill the pages of such writers as Firdausi, Hitopadesha, Vivekananda and Ramakrishna.

J. C. R. E.

**Habeeb, a Boy of Palestine.** Mary Entwistle. 12mo. 92 pp. 2s. London. 1924.

Here is a well illustrated, readable story of the Land of the Book and the people of modern Palestine. It will help boys and girls to understand the Bible better and to visualize the earthly life of Jesus.

**Wilfred Grenfell, The Master Mariner.** Basil Mathews. 12 mo. 178 pp. Map and Illustrations. \$1.50. New York. 1924.

Few modern missionaries have enjoyed a life as full of adventure and practical service as Doctor Grenfell of Newfoundland and the Labrador. The life story of this master mission-

ary navigator is told for young people by a master narrator. Boys especially will enjoy it, and will be stimulated to heroic service by the example of the missionary physician, mariner, magistrate and trader.

**Informing Your Public.** Irving Squire and Kirtland A. Wilson. 12 mo. \$1.50. 1924.

Educating the public is a difficult task but it is essential if their interest, sympathy and cooperation are to be enlisted. This book tells how right publicity methods lay the foundations for training cheerful givers to welfare and religious enterprises. The essential point is to present important, convincing facts that awaken a desire to help.

**Souls, Sounds and Scenes of an Egyptian Village.** Arthur Y. Steele. Illus. 12mo. 1s, 2d. London. 1924.

The Oriental is given to parables, and a missionary in the Near East here uses scenes in the lives of the Egyptian potter, fisherman, carpenter and merchant to illustrate spiritual truth. They are interesting word pictures and carry practical lessons.

**Never Man So Spake.** Howard B. Grose. 267 pp. \$1.75. New York. 1924.

Reality is demanded by our age and Dr. Grose attempts to meet this demand. He seeks to picture Jesus as a reality—a living teacher, and asks the readers to go to school again, to learn from His own lips the lessons of spiritual birth and growth.

The ground covered is much the same as that treated in Glover's "Jesus in the Experience of Men," or by Dickey in "The Constructive Revolution of Jesus."

The contents are divided into two studies of The Teacher and His School and The Teaching of Jesus Concerning God, Himself, The Holy Spirit, Character, Sin, Salvation, Prayer, and The Life Hereafter. J. F. R.

**What Is Modernism?** Leighton Parks. 154 pages. \$1.00. New York. 1924.

Some will rejoice, while others will lament, over the publication of this

little book. Dr. Parks is a gifted writer who knows how to use English with graceful effects. He is an out and out modernist and his five chapters on The Origin and Spirit of Modernism, The Supernatural and Miraculous, Two Supreme Miracles, (i. e., the Resurrection and the Virgin Birth) Intellectual Integrity, and The Purpose of the Modernist, are the result of requests for a short book to explain the present controversy from a Modernist standpoint.

According to Dr. Parks' definition Modernism is a "state of mind," with a reverent attempt to bring out of the churches' treasury things new and old. The book is too brief to be really satisfactory, for the author leaves the reader wondering sometimes why he draws his conclusions from the meagre evidence which he produces. For example, he reasons against the bodily resurrection of our Lord, because the references to the body of Jesus are few, and are confined to statements about his hands, feet and side. Also in dealing with the problem of the Virgin Birth, the author decides against it on the ground that it is unlikely, since neither Peter, nor Paul, mentions it specifically. This argument from silence is at best of doubtful validity.

The chapter on Intellectual Integrity is a clever but unsatisfactory plea for covering the unwillingness of the modernist to state his beliefs with definiteness on the ground that great ideas like Truth, Goodness, God, cannot be defined. He claims that neither the modernist nor the traditionalist is to be trusted, because they do not mean what they say! The book will leave many wondering what they are to believe. J. F. R.

**The China Mission Year Book.** Twelfth Issue. Edited by Frank Rawlinson. 12mo. 548 pp. Shanghai and New York. 1924.

This year book is rich in up-to-date information. After a review of China Today, a section by various authors is devoted to Christianity and the Religions of China; others deal with