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# THE MISSIONARY Review of the World

DELAN L. PIERSON, Editor

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## PERSONALS

FRED B. SMITH has been appointed chairman of the Executive Committee of the World Alliance for International Friendship through the Churches.

MRS. JEANNETTE W. EMRICH, for many years a missionary in Turkey, has become a secretary of the Federal Council Commission on International Justice and Goodwill.

REV. JAMES H. SPEER, D.D., has been appointed by the General Council of the Presbyterian Church in the U. S. A. secretary of its promotion work.

MRS. ELLA A. BOOLE, for fifteen years head of the W. C. T. U. in New York State, has been elected President of the National W. C. T. U.

MISS AMY BLANCHE GREENE is now secretary of the Fellowship for a Christian Social Order.

REV. ROBERT H. GLOVER, of the Moody Bible Institute, is now visiting Central America, as one of a commission of three appointed at the request of the Council of the Central American Mission.

## OBITUARY

BISHOP W. W. CASSELS of West China, the celebration of whose fortieth anniversary as a missionary in China recently took

place, died in Paoning on November 8th. His death marks the first break in "the Cambridge Seven."

DR. WATTS O. PYE, one of the outstanding and most successful missionaries of the American Board in China, died suddenly of heart disease in Fenchow, Shansi Province, China, on January 10th. He was born in Faribault, Minnesota, in 1878 and went to Shansi in 1907. Dr. Pye trained more than three thousand Chinese teachers. The story of his life and work will appear in a later number of the REVIEW.

MRS. HENRIETTA T. ROBINSON, widow of Bishop John E. Robinson of the Methodist Episcopal Church, died in Bangalore, India, on December 12th.

DR. RUSSELL H. CONWELL, Baptist preacher, popular lecturer, founder and president of Temple University, died December 6th at the age of eighty-two.

REV. HOWARD B. DINWIDDIE of Philadelphia, field secretary of the Gospel Pioneer Agency, promoter of the Victorious Life Conferences, and associated with the Christian and Missionary Alliance, died of typhoid fever at Aijal, North East India, on December 28th. Mr. Dinwiddie had recently returned from a missionary exploring tour in South America and had gone to India in the interests of the Pioneer Mission Agency and the Christian and Missionary Alliance.

# May we find tablets of the Pentateuch?

STUPENDOUS discoveries are opening up in the Holy Land since the World War expelled the Turk and a Christian nation was given control. Professor Melvin Grove Kyle, Archeological Editor of *The Sunday School Times*, sails this month for an expedition to Kirjath-Sepher, a city between Hebron and Beersheba which flourished when Joshua led the Children of Israel into Canaan. Dr. Kyle has had his eye on that city for more than thirty years, for it is not

impossible that actual tablets of the Pentateuch may be found there.

The town has been undisturbed since Nebuchadnezzar destroyed it 2500 years ago. Remembering that the critics say that Deuteronomy was not written until Josiah's time, eight or nine centuries later than Moses, it would be a bombshell in the camp of the Higher Criticism if any portions of the Pentateuch, dating from Moses' own day, were found.

# The Sunday School Times

(Issued every week)

will contain Dr. Kyle's full report of this expedition. You will want to let your friends and co-workers know about this momentous opportunity, just ahead, in Biblical research.

In addition, every issue of the *Times* has one of the richest expositions of Scripture ever offered to the Sunday-school public in W. Graham Scroggie's teaching articles on the Gospel of John. This will be followed, during the second quarter of the year, with every-week articles from Mr. Scroggie on Genesis. Six months' studies in these two key books, John and Genesis, constitute the International Uniform Lesson for the first half of 1926. Subscription rates \$2 a year, or \$1.50 in clubs of five or more copies, either to separate addresses or one address. 25 cents mailed with the coupon will bring the paper to you for 10 weeks.

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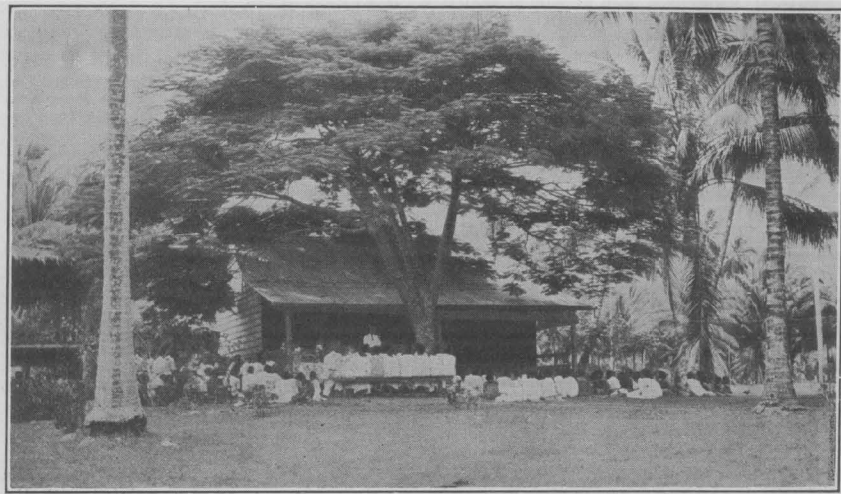
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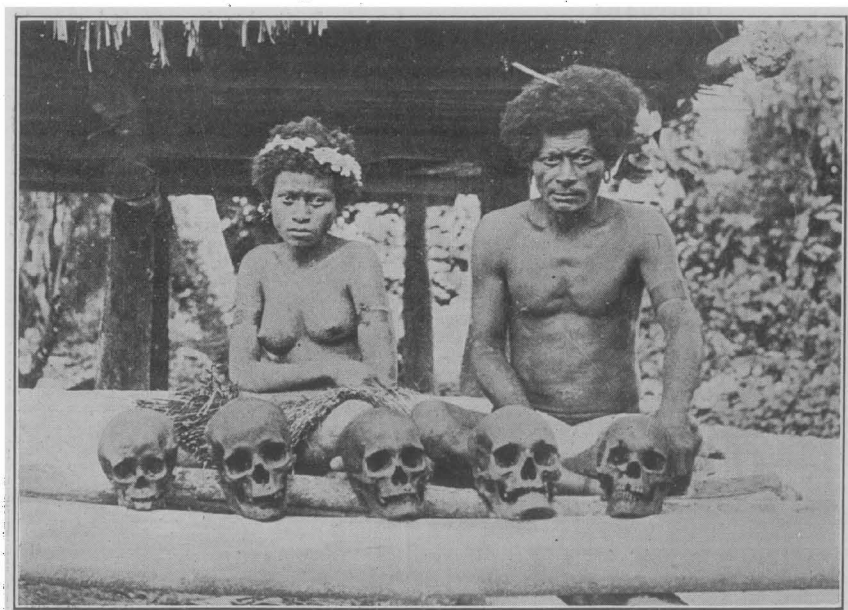
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THE OLD LIFE IN WHICH ENEMIES WERE EATEN AND THE SKULLS WERE  
KEPT AS TROPHIES

# SIGNS OF THE OLD AND THE NEW LIFE IN EASTERN PAPUA



# THE MISSIONARY REVIEW *of the* WORLD

VOL.  
XLIX

FEBRUARY, 1926

NUMBER  
TWO

## The New Crisis in China Missions

*From a recent article by Professor Hu Shih, Ph.D. of the Chinese National University in Peking showing the point of view of an educated non-Christian Chinese*

SENT BY REV. JOHN C. GRIFFITH, CHANGTE, HONAN, CHINA  
Honan Mission of the United Church of Canada

THE difficulties which confronted missionary work in China twenty-five years ago have almost entirely disappeared, but there are now new obstacles which are not easily overcome.

The first obstacle is *the new nationalistic feeling*. After the Boxer movement of 1900 many Chinese came to realize that such blind and ignorant reaction is futile. During the first decade of the twentieth century they were non-resistant to foreigners. They lived in constant fear of foreign intervention and the partition of the country. Though humiliated they remained quiet and patient, not daring to take any positive action.

During the last ten years, however, conditions have altered. The revolution of 1911 and the establishment of the Republic encouraged the Chinese people and awakened in them a consciousness of their nationality. The European war disclosed the true note of Western civilization. The Russian revolution and the fall of Germany and Austria have helped to develop a new spirit in the Chinese. Their fear of Western nations has gradually disappeared. Their nationalistic reaction includes the following aims:

1. The abolition of existing customs regulations, and the development of Chinese industry and commerce.
2. The abolition of Consular jurisdiction, and the trial by Chinese courts of foreigners guilty of crime.
3. Chinese control of all education.
4. The prohibition of religious propaganda by foreigners.
5. The cancelling of all special privileges granted to foreigners in China, including extraterritoriality, foreign concessions, and the withdrawal of foreign armies and navies from China.

Dr. Hu Shih concludes this point by saying: "Why is objection taken to religious and educational activities by foreigners? It is due to a belief that these are a means of 'cultural imperialism'; that religion is an agent of Imperialism, used to hypnotize people in other lands; and that the Church is the vanguard of Imperialism abroad.....The Boxers were easily put down because theirs was a superstitious and undirected movement, but it would be impossible for any military force to check the present Nationalist movement, because it is deeply rooted in the minds of the members of a great nation. Twenty-five years ago missionaries survived the Boxer crisis. How will they meet the new crisis that faces them now?"

The second obstacle is *the new Rationalism*. "Twenty-five years ago the chief enemy of mission work was ignorance and superstition. Today it is educated rationalism. The Chinese no longer fear lest missionaries boil our eyes to make medicine. We have gradually come to know the principles and the creeds of Christianity, and there are among us people who question its fundamental principles. Some of us ask whether God and the soul do really exist. Since the introduction into China of the modern scientific thought of the West our own philosophy of naturalism has revived. These are two important factors that have produced the new naturalistic movement of today. This attitude is based upon the following convictions:

1. That the universe with its movements and changes is self-existent, and that there is no necessity to assume a supernatural god or creator.
2. That the cruelty and waste in the struggle for existence among living beings makes it impossible to believe in the existence of a kind and loving God.
3. That human beings are but members of the animal world and that after death their bodies decay. This is but part of the fact of nature and we should not be disturbed by it. We should do all we can to build our paradise in this world and not to seek for a heaven after death.

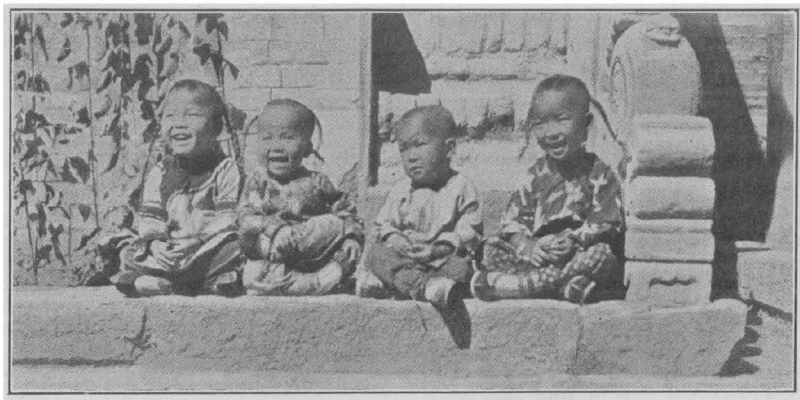
"The fundamental attitude of the new rationalism is critical. It desires doubt before belief. It faces each assertion with the demand for a proof. Although only a small minority of the Chinese people accept the new rationalism its influence and power should not be despised. The Chinese are not a very religious people. Ancient Taoism and the rationalism of the Sung and Ming dynasties were both strongly naturalistic. When Naturalism comes to China from the West it finds a fertile soil and is likely to bear much fruit. In view of this demand for proof, not only the new forms of Taoism face criticism and attack, but also the creeds of Christianity. The missionaries overcame the crisis that arose from the attack of the Boxers twenty-five years ago. How will they face the new crisis? Will they quietly decline the conflict or will they face it bravely?"

The third obstacle is *weakness within the missionary body*. To quote again: "Fifty or sixty years ago it was a difficult and dangerous thing for a man to be a missionary in China; communica-

tions were poor; the language was difficult; life in the interior among hostile and ignorant people had its risks and there was danger of loss of life. As a result, those who came as missionaries at that time had two marked characteristics. They possessed an extraordinary religious faith and a very strong spirit of self-sacrifice. Without the former they would not have cared to come to China. Without the latter they would not have dared to come. Those who came at that time gave up ease and comfort. Through a process of natural selection they were men of unusual personality. Before the achievements of men like Matteo Ricci, Robert Morrison and others we cannot but bare our heads in silent respect.

"Today conditions are different. Communication is easy. Protection is secured. The customs of the Chinese have changed; life is more comfortable. New missionaries have books to explain the customs of the Chinese people. They have language schools in which to study the language. They are no longer in danger of life. They are assured of comfortable salaries.....

"Since life has become easier and more comfortable all kinds of people are coming to China as missionaries. At the present time it is not necessary for them to pass the same strict selective process as did the missionaries of several decades ago. Some come to China as teachers who cannot earn a living at home. Some come for recreation, some to have a good time, some to secure Chinese curios. It is not necessary to have a strong Christian faith, or courage, or self-sacrifice. Many members of the missionary body indeed are most admirable persons; but I fear that missionaries today are not selected with the same care as are the managers of the Oil and the Tobacco Companies. Many missionaries are not qualified for their task and are not needed in China. Christian missionaries in the past faced and overcame many difficulties and dangers. How will they face the three which I have mentioned?"



NEW CHINA IN THE MAKING

# Hindrances to Christianity in China

BY REV. J. L. STEWART, D.D., CHENG TU, WEST CHINA

Vice-President of West China Union University, Editor of the *West China Missionary News*,  
and Author of "The Laughing Buddha"

WERE it wise to do so, one might simply tabulate a long list of hindrances to Christianity in China. Or we might take a single deep-seated antagonist such as the ancient philosophy of the Yin and Yang, a discussion of which would require long pages. Let us rather take a cross section of Chinese society, leaving details to volumes already written upon such subjects.

It is customary, according to the ancient Chinese system of classification, to divide all society into four great classes: scholars, farmers, workmen, merchants. A more fantastic yet faithful classification would be to divide all into Bees, Bears, Drones, and Buzzards.

*The Bees* are the great toiling masses of the people, including farmers, merchants, and workmen. These are the industrial heart of the nation. From the far north by the Amoor to the far south in Annam, from the great port of Canton in the east to the great plain of Chengtu in the west, up and down over watershed and river, are scattered these hives of industry. They are not simple homes for a husband, wife and a few children. They are rather social settlements for a clan, sons and daughters-in-law, grandsons and granddaughters-in-law, and their children, uncles, aunts, and cousins—and over all some aged great grandfather or great grandmother who is patriarch in chief, the queen bee of the hive.

Each hive is a world in itself. It asks little of the rest of humanity save to be let alone, with the great exception that it wants wives for its sons from other households. The secret of its existence will be found upon investigation to be a small thin board upon which are written the name and dates of birth and death of departed parents. It is the ancestral tablet of the clan, and symbol of all their striving. According to the belief of each member of that small colony all the ancestors now are dependent upon the efforts of the present generation for their support in the land of shades. That alone when pondered might keep each restlessly active, but to this is added the thought that some day, soon or late, he too shall shuffle off this mortal coil and must then be dependent upon his sons' sons for his support. Should then this line of descent ever cease, only a struggling, starving eternity awaits him. Who can face such a prospect with indifference? The thought appalls each. The paramount aim must be posterity. But for posterity to prosper there must also be property. These two, posterity and property, then are the purposes in life for each small colony. For it the workers come and go, may even wander far to east and west; but they never forget

the small tablet and the old home. Thither flow their fondest hopes and their funds, thither their corpses are carried over land and sea for burial, and thither their children will come, bearing sacrifices for their support in the land of shades.

What is the Christian missionary to do in the presence of such a problem as that? If he could assure the people that if they would but be believers in the true God their business would undoubtedly prosper, their crops would be abundant, their flocks would multiply, grubs would not destroy their vegetables, nor disease their cattle and children, above all could he assure them that sons would be born in ever-increasing numbers, then he would be eagerly heard and be given that warmth of welcome which the East can extend. Their own gods promise them all these things. Why should they change for an unknown, untested, foreign god? Their fathers before them followed along these lines and the family has at least continued to exist, if not flourish, until today. Would these ancestors ever forgive them, would they ever forgive themselves, if now they should take this venture and risk and perhaps lose all? More preposterous still, this foreign religion actually demands that the worship and support of these ancestors be given up. What blasphemy! What unnatural doctrine contrary to the very nature of things! What terror to those passing away today should such a teaching succeed some future day! Is it wonder then in the face of this, that as yet Christianity has won no great victories among the farmers, the merchants, the workmen of the land? Ancestor worship is a great and a grim adversary.

Under the *Bears* may be included the students, gentry and officials. They differ from the former class in knowledge, power, purpose, organization. They form the educated head of the nation. This in itself is power. Furthermore, membership in it is necessary for eligibility to official position with all its emoluments, honors and opportunities. It is the dream of each member of this class to see himself some day a magistrate, a prefect, a governor-general, or some other of the ten thousand times ten thousand officials invented to give the indigent relative and friend a livelihood. Naturally this class produces nothing. They hover about the hives. These they give what measure of protection from others they must to keep the hives at peace. But at bottom the chief purpose of the protection is that more honey may be had for themselves. The hives are their legitimate prey. "Keep the bees busy and beneath your power. Squeeze all the honey you can by every scheme you can. Do it quickly before another ousts you." These seem to be the injunctions which the century-old system has instilled. It is true that there are some, men of real patriotism and self-sacrifice. But they are the exception, not the rule; and even they are oftentimes powerless in the presence of such a system. To get government position means

honor, power, wealth; which in turn means property and posterity.

What is their attitude when the appeal of Christianity is presented? Here again are antagonisms: intellectual, moral, social, political.

Intellectually it is true that there is a great revolution going on. Let no one minimize its meaning. It is one of the great and effectual doors now open, and we must enter with all earnestness, with all wisdom. Young men are eagerly seeking and securing at least a smattering of the sciences. They are also studying Western law, history, social systems. But the general tendency at this stage, here as elsewhere, is to break with old canons and moral sanctions before newer and better can be bestowed. Thus to ridicule all religion and talk patronizingly of the falsity of all faiths, to dispense with all morality, is popular with the majority of the youth of college and middle school age. Some, especially returned students from Japan, favor Christianity. Unfortunately, a study of recent events would force the conclusion that this attitude has been more commonly a matter of political policy than of conscience. Their morals when they sit in the seats of the mighty have brought small credit either to themselves or to the Christian cause.

The great majority of this class cannot but be, consciously or unconsciously, Confucian to the core. Each has repeated whole books in boyhood even before he knew the sense of a single sentence. Since then he has memorized essays, commentaries, principles. He is steeped, saturated with its system and sayings. He cannot get away from it because he cannot get away from himself. It has moreover come to him with the authority of antiquity: it has guided his fatherland throughout long centuries while as yet the West was savage and pagan; it has stood the test of time. Why cast it aside for a newer, later system, which though it may help others, may not be adapted to the masses of the Middle Kingdom? Then, too, Confucius refused to discuss things pertaining to gods. Was he not right? The god myths of Taoism and Buddhism are but old fables fit only for grandmothers. And Christianity also pins its faith to the gods. Why believe new superstitions any more than the old? Thus is his intellect saturated and circumscribed.

So too, his moral ideals present their antagonisms. Though theoretically the ethics of the East also point out the dangers of certain vices, still the scholar, the gentleman, the official, may within reasonable limits relax with impunity. He may drink. Indeed no hospitality is complete without it; and now especially foreign wines and whiskeys are the proper thing. He may smoke. Formerly this included opium. Now that must be done secretly. However, the cigarette has become an almost equal curse. He may gamble. The idle, subtle, sedentary pastime with its passion for unearned profits appeals to tens of thousands. Father and sons, women and girls

are at it, always at it, in private home, in barracks, in the back rooms of public buildings. The republic, if anything, is worse than the old empire in this. He may lie. Who would be so stupid as to speak the truth, or especially be encumbered and embarrassed by it, when a glib fabrication will answer? And who will reprove him? His friends, even his father, would upbraid him as a stupid dolt should he speak the truth when a lie might save the situation. He may, provided he can afford it, have concubines; indeed if his true wife gives him no son, it is his duty to take this or other means, such as adoption, to secure offspring. Does not the classical dictum declare, "There are three ways of being unfilial. To be sonless is the worst"? That sets the moral sanction. It requires only sensuality to suggest extravagant multiplications.

Politically, he may sell justice, take bribes, work out ingenious schemes of squeeze. Little legitimate salary goes with public positions. In fact it is hopelessly and acknowledgedly inadequate. Add to this that large sums have probably been given to secure the post, and that the nominal salary is filched by fines from higher circles; and what is to be done save to squeeze honey from the hives?

Probably stronger still, is the social bond. First, family ties in the Orient are fixed, tenacious. The ordinary church member, as we shall see, is usually of low social position. To associate with such would be for the scholar loss of caste. Possibly most tenacious of all are the political aspirations. To be an official, to hold a place in the great government system, is the restless ruling passion in each breast. But to secure such is a matter of endless adjusting of pressures, political pull, face, all of which spells *social* standing. To be a Christian is to cut one's self off from a circle of friends, to abandon probable prestige, to sign one's political death warrant. For a flaring, fitful day during the Revolution, the Christian was, it is true, much in evidence and in power. But the reaction has all but utterly ousted him.

Against all these intellectual, moral, and social defects, Christianity utters her steadfast and strenuous protest. But it is not easy to win men even in Europe and America from these political appeals, social ties, saturations of doctrine, lusts of life. Would a Chinese teacher calling upon us to obey in the name of Confucius win many of our university students, government officials, or men of higher culture? Somewhat similar is the difficulty for the missionary. The foreigner finds the subject of religion avoided if possible. If the topic is intruded, he is listened to courteously and agreed with, for that is due a guest. But secretly the matter is often one for levity, ridicule, scoffing. It is admitted that the Westerner has learned many things about the manipulation of materials. Indeed he is quite ingenious when it comes to making machines; and his scientific discoveries are eagerly to be found out and filched. But when it comes

to his ethical and especially his religious theories, then Confucius, not Christ, is still *the* teacher. Yes, among these intellectual classes of the nation there are many and mighty adversaries.

There are still the *Drones* and the *Buzzards*, two other classes of society among China's millions. They are the "sluff-off" from the workers and the rulers. Of the Drones some are poor students, both financially and intellectually, who can find neither hope nor market for their semi-scholarship. Some are small merchants whose business has failed. Some are simple workmen looking for a job. These are largely weak, yet not wholly worthless. Indeed some are quite worthy. Of these the Church has many. Into their discouraged, despairing souls she brings a new hope, a new joy, a new courage; and saves them to themselves, to society, to the Kingdom of God.

And last there are the Buzzards, who are the outcasts because of moral, social, and political unfitness. They comprise professional gamblers, robbers, procurers, bullies, numberless rowdies, and the general riff-raff of society. One of the strange social phenomena in this land of contrasts is that these outcasts are thoroughly organized. There are countless secret societies each with its rules and regulations and sinister motives. But all are insignificant as compared with a great and an ancient organization known as the Ko Lao Whei or the Pao Ko, that is the "Long-Gowned Elder-Brotherhood." Courtesy has sometimes called them the Chinese Masons. That may somewhat express their secrecy and strength; but it is a sad misunderstanding of their aims and morals. Briefly, they are organized opposition to all order. They have their lodges, "horse-heads," upon every street of the cities and small district of the countryside. Members are known as "third" or "fifth" or "fiftieth" brother according to the seniority, and the Master of the lodge as the Chief. Then they are divided according to social status into "Dirty Water" and "Clean Water" members. The former are the lower strata of outcasts, and do the "dirty" work. The latter include the man higher up, even at times prominent gentry, and officials who are expected to help when the "dirty" element get into trouble. Thus organized they often control whole neighborhoods, counties, cities, and effectually offset even the highest officials. Thus China has a constant Camorra, a Black Hand big, bold, and powerful. A strong official may stop its excesses for a time; but when a weakling arrives then all the subtleties and brazen badness are let loose. Respectable families are blackmailed, some of the well-to-do are seized as "fat pigs" for ransom, open robberies are the rule, and an awful vengeance is meted out upon any who have formerly dared to inform against them.

Strange to say, it is this class most of all which has taken the Kingdom of Heaven by violence. How has it happened? After



the Boxer convulsion of 1900, it immediately became evident that the foreigner had power. Had not Western troops seized the nation's capital and the very "old Buddha," the Empress Dowager, been forced to flee? Naturally the officials in the years following made a complete change of front. Formerly scornful, overbearing to the foreigner, they suddenly became fawning, subservient. The missionary, despite his protests, was treated with official honors. Indeed it was freely rumored that the nation was to be "divided as a



TEACHING CHINESE GIRLS TO PLAY AND GROW STRONG

melon" and the missionaries were to be the respective national officials. Naturally none were more quick to see this turn in the tide than the underworld. Taking advantage of the Gospel's free invitation to all they came by herds of scores and hundreds—more accurately perhaps, by whole lodges—into our churches. Skilled in all the subtleties of dissembling, they deceived the very elect. They attended services, repeated prayers, sang hymns, subscribed funds, donated buildings, made long heart-breaking confessions, exhorted others with extravagant unction. This was during the missionary's presence. During his absence—for owing to the widely scattered

nature of the movement in cities, towns and villages, the few workers could pay visits scarce more than once or twice a year—these vagabonds used the chapels for their lodge headquarters. There they gambled, smoked opium, gathered the goods from robber raids, plotted in general against society. No official dared to enter these sacred precincts. At times enraged citizens pelted the plague spots down or smashed the doors and furniture to pieces. When the missionary came the “faithful” gathered around to pour out piteous tales of “persecution for righteousness’ sake” of which this destruction of property was but a paltry example. Naturally the foreigner went to the official to claim protection for his flock. The official conspicuously complied. Then these buzzards of society were ready for other depredations.

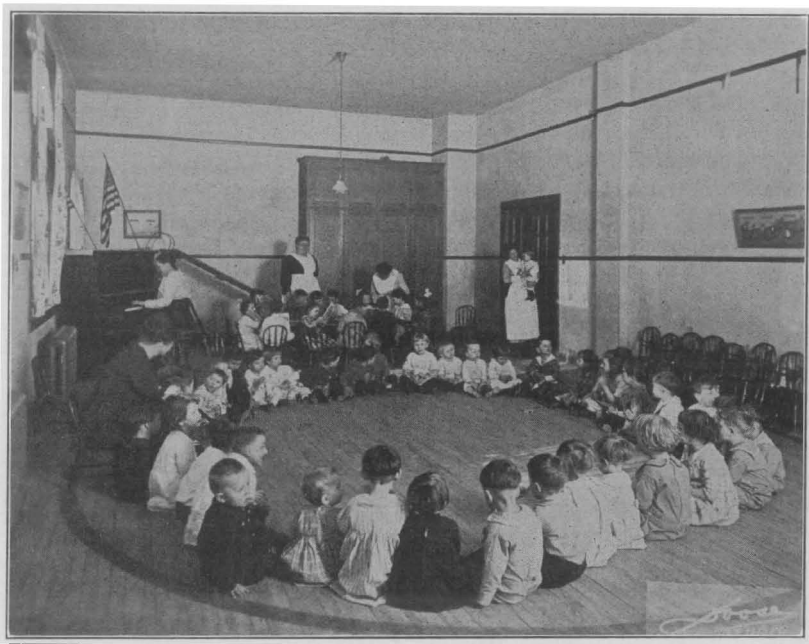
Is it wonder that the foreigner was fast becoming a being accursed, that the name of Christ and the Christian became a thing of stench, and self-respecting citizens of the toiler and ruler classes held aloof from the Church as from a plague zone? But many of the worst of these vagabonds have left us today. And even among them the Gospel has in conspicuous cases cut its way through to the quick, and turned some arch leaders of evil into active evangelists. But we still have many districts where the old miasma is felt, and where far and wide their mark of the beast brands and belies our effort. Their friends, their sons, their protégés form too often the asset out of which the coming Kingdom must be formed. Up to the present, at any rate here in West China, this movement of China’s underworld into our churches has been an appalling, an awful adversary.

It is not mine to give the other side of the picture. There are “great and effectual doors” opening. But the side I have sought to paint is also a tremendous fact. A few shouting, surface-skimming doctrinaires could start a republic, in name; but they could not so readily revolutionize these mind-bound millions, or even themselves. The call today is the call again for more men and better men to face these stupendous and subtle forces arrayed against us. As a great and good Bishop has said of missionaries—“If a poor man or no man is the option, then send us none.” The challenge is for the choicest, cleanest, clearest of the Christian Church. We need men and women who will investigate, missionaries of vision, of valor, of virility. Then slowly but surely victory will be, must be, with Jesus Christ, the Captain of our Salvation.

#### THE CRISIS AND THE CHURCH IN CHINA

The Boxer outbreak of 1900 was more terrible in certain of its aspects than the present crisis, but it was probably not so full of subtle temptations to the spiritual life of the Chinese Church as is the crisis of today, which may cause a serious cleavage between the missionary body and the Chinese Church, which may be turned aside from its main mission.

The burden should be laid upon our hearts so that we feel the urgency of the problem and necessity of intercession to God for China.



A KINDERGARTEN CIRCLE AT CHRISTOPHER HOUSE, CHICAGO

## Christianity Through the Neighborhood House

BY REV. WILLIAM P. SHRIVER, NEW YORK

"I HAVE no doubt," I inquired of the director of the Music Department of the Neighborhood House, as we looked out from the window on the drab surroundings of an immigrant quarter in Chicago, "that these foreign people respond to the appeal of music?"

"Music is a thing that no Neighborhood House should get along without," she replied in a glow of enthusiasm. "Foreign peoples come to us from a hand-made country and we dump them down into the backyards of our machine-made country. We have an opportunity to bring a little joy to these people. Those of us who live in Neighborhood Houses know how little of the beauty of the seasons we see. All time is just the same, excepting that one season is hot and another cold. We must instil something into their hearts to help to do away with the grimness of their outside surroundings."

"And they are themselves musical?" I asked.

"I was talking the other day to our barber who lives next door and is a Croatian," she continued. "He said he could remember back in his school days in Croatia how they were taught songs by rote. No music has ever been written for those songs. How hungry he gets for those folk songs that he used to hear so many years ago. This same man has a collection of Croatian folk songs that are very valuable. We have some songs on our programs that the children sang to me and that were sung to them by their mothers."

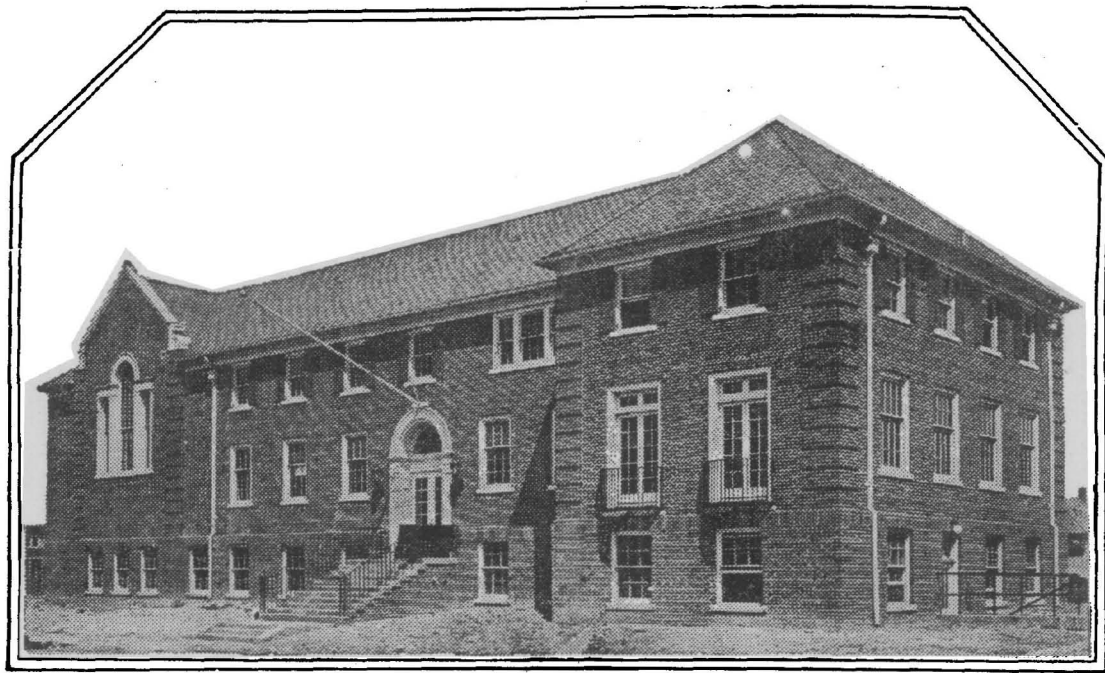
"And so through the music department of your Neighborhood House you are giving these neighbors of yours a chance to contribute something to America?" I inquired. "That seems to me to be the right notion of Americanization."

"You cannot transplant a plant successfully into another climate without giving it some of the elements of its own environment," was her answer. "You cannot plant violets in the desert without giving them water and shade. So with our foreign people. You cannot bring them into this country and expect them to grow into well-rounded American citizens without carefully nourishing some of the traits that were their heart and soul in the old country. Some of these traits you would not want to nourish. We do not care to have them continue to feed coffee to their babies or to sleep between unhealthy feather beds. We do not ask them to wear their foreign clothes in this country. We require them to learn the American language and drop as much as possible of their foreign language. But music is different. In the old country there was no gathering of any kind without folk songs and folk dances. The folk music of foreign peoples is the most beautiful of any music."

"And how do you carry on work in the Neighborhood House? What is your program?"

"You will be surprised," she replied, "to learn that the boys of the neighborhood furnish us with one of our largest and most interested groups. Most people think boys are interested only in games, baseball, basketball and the gym. We have thirty-two boys enrolled in a Boys' Chorus. At first we must go through certain bits of fun before we can get settled down. Generally we "swap stories" and some of them are good ones, I can tell you. On Tuesdays and Fridays we have a Junior Choir. There are forty-two members in this Choir and it does more work for our House than any other organization. On Tuesdays we have a woman's chorus. They sing only Bohemian songs. Tuesday night we have a harmonica club. On Wednesdays we have our intermediate chorus and folk-dancing class. Wednesdays also, there are violin pupils. Thursdays there are piano lessons. Piano lessons are given, however, every day in the week. We have a large piano class, fifty-two students. Friday at seven o'clock we have orchestra practice. Saturday is our

2



THE DODGE COMMUNITY HOUSE, DETROIT, MICH.

big teaching day. On Sundays we have our regular church service with our Junior Choir always there."

From this brief conversation I gathered something of the spirit, purpose, and method of the Neighborhood House. The understanding sympathy and enthusiasm of my friend were contagious. She was a real neighbor, to begin with, along with the ten or more other young American men and women who made up the staff. While not blind to the sordidness of much of the life about them, they cherished a faith that these New Americans would make good if only they were given a chance. The Neighborhood House was there for that purpose.

### THREE LINES OF APPROACH

In their aroused interest in the recent immigrants in America, the churches and National Mission agencies have resorted to three main lines of approach. The first is the very obvious foreign-language church, with the leadership of a racial and foreign-speaking pastor. These churches have carried on the traditional church program. The foreign-language churches have met largest success among Italians and the least success among the Slavic peoples, notably the Poles.

The second line of approach has been through English-speaking churches with institutional equipment, a service chiefly for children, but by no means to be discounted; in the long run, where carried on with Christian sympathy and understanding, it may prove the most effective means we have of relating our recent immigrants to the Evangelical Christian Church.

The third approach has been through the Christian Community Center or Neighborhood House. The Woman's American Baptist Home Mission Society of the Northern Baptist Church and the National Mission agencies of the Presbyterian Church in the U. S. A. have developed this line of approach more largely than any of the other denominations. The Board of National Missions of the Presbyterian Church has recently published a Survey of "Thirty Neighborhood Houses," the most thorough-going study so far made of this type of service. That the movement is still a current one is indicated in the fact that of the thirty Neighborhood Houses included in the Survey, eight have been established in the last five years, and one of these with an expenditure of \$150,000 for its property and building.




























### THE NEIGHBORHOOD HOUSE

The Neighborhood House as a more or less unique form of institutionalized Christianity has been inspired by a number of converging factors. In the foreground is the thoroughly commendable purpose of our American Christian churches to do something to meet the immediate and critical needs of our congested city and

# Activities

## Thirty Presbyterian Neighborhood Houses

1924 - 1925

Activities	Houses	
1 Girls Clubs	30	
2 Boys Clubs	29	
3 Athletics or Gym.	22	
4 D.V.B.S.	22	
5 Sunday Schools	21	
6 Domestic Science	21	
7 Women's Groups	20	
8 Kindergartens	18	
9 Library	17	
10 Music Instruction	17	
11 Religious Services	16	
12 Mens Groups	16	
13 Primary Groups	14	
14 Story Hour	12	
15 Playgrounds	9	
16 Mixed Clubs	9	
17 Christian Endeavor	9	
18 Folk & Social Dancing	8	
19 English & Civics	8	
20 Industrial Art	7	
21 Art Classes	6	
22 Dramatics	6	
23 Clinics	5	
24 Public Bath	4	
25 Movies :regular	4	
26 Foreign Language Classes	3	
27 Day Nursery	3	

The bars indicate the number of Neighborhood Houses out of the thirty studied which carried on the activities listed.

industrial neighborhoods, and without first concern as to what such service may result in by way of converts or recruits to the Christian Church. Furthermore, the Neighborhood Houses in nearly all cases are located in polyglot communities. A Christian Community House in an iron mining town in Michigan reports thirty-nine nationalities enrolled in its activities. Even where there are five or six races in a neighborhood, it is clear that any effort to minister to so many foreign-language groups would be attended by great difficulty. Aside from this matter of language, most of these recent immigrants maintain at least a nominal loyalty to Old World faiths, Roman Catholic, Greek Catholic, and Orthodox, with their highly vivid and picturesque services. Our American Protestantism is not at the outset easily understood nor acceptable to such immigrants. It is as foreign to them as their Old World religions would be to us. Meanwhile there is all the obvious need of these foreign neighborhoods, where the streets swarm with children, and where in the homes of the workers each new day brings some new problem of adjustment to this strange and hustling world of industrial America. The churches could not be true to the spirit of Christ and turn away from such human and social need. The Neighborhood House has furnished a ready and practical answer. It has unquestionably demonstrated its effectiveness as a form of Christian service.

#### RELIGIOUS NEEDS MET

But the Neighborhood Houses are not unmindful of the religious needs of their foreign neighbors. With but few exceptions they provide Christian teaching in Sunday-schools, Daily Vacation Bible Schools, week-day religious education, or other groups. In a number of Neighborhood Houses small but active church organizations have developed. The survey of thirty Neighborhood Houses under Presbyterian auspices discovers, however, that "the emphasis is on the development of individual and community Christian ideals, standards, and character, rather than the development of ecclesiastical organizations." As one worker put it, and the Neighborhood House in a Slavic community in Milwaukee of which she is director happily incarnates her notion, "the Neighborhood House exists to demonstrate the power and beauty of practical Christianity. America and Christain America are very different. The Neighborhood House aims to interpret Christian America to the neighborhood and the neighborhood to Christian America. Christian America will be *caught* rather than taught." The Neighborhood House would appear to be a fresh and unconventional expression of the Christian life and purpose called out by the unique conditions and deep human and social need of our polyglot communities. It is an outreached hand of the Church, not a substitute for it.

The program of the Neighborhood House in contrast with that



of the Church is marked in its emphasis upon the group as the unit of interest rather than the mass gathering. In this it is on very excellent educational ground. A church puts in the very foreground of its program preaching and the service of worship. The size of the congregation is a measure of success. The Neighborhood Houses begin with smaller units, a boys' club, a group of little children of pre-school age, a girls' cooking class, a chorus, a class in English and civics. The survey of "Thirty Neighborhood Houses," listed one thousand stated groups in the winter programs of the thirty centers. The frequency of occurrence and types of such stated group activities appear in the accompanying graph. It makes clear at a glance just what the Neighborhood Houses are about.

While designed for an inclusive service to the whole community, the Neighborhood Houses have registered largest success with the children and young people. They have not been notably successful in reaching the adult immigrant. Among approximately a thousand stated group activities in thirty Neighborhood Houses, only one hundred and forty were specifically for adult groups, though adults participated in other groups in which all ages are included, such as lectures and entertainments. The reason for this failure to reach the adult immigrant is undoubtedly to be found in the fact that the staff workers in most instances command only the English language. Miss Christine Wilson, in her Survey of Presbyterian Neighborhood Houses comments, in this connection—"not enough time and thought have been given to planning activities which are suited to 'grown up' interests. There has been too little utilization of the immigrants' background as a starting point."

There is much interested discussion as to the effect the restriction of European immigration will have on both the foreign-language church and the Neighborhood House. It is believed that with the retarding of immigration the process of assimilation will be speeded up. With their native American and English-speaking leadership, and their wholesome contact with the youth of our foreign communities, the Neighborhood Houses are in an advantaged position for a timely service. They have, however, as well as the social settlements, to reckon with the constantly increasing and comprehensive service programs of our municipalities in the fields of education, health, and recreation. But the essence of the Christian religion, as of the truest Americanism, is best understood when incarnate, when it "dwells among us." Perhaps this is the significant contribution of the Neighborhood House, after all—that of genuinely American and Christian neighbors.

## Sixty Years in China

*The Diamond Jubilee of the China Inland Mission*

BY HENRY J. COWELL, LONDON, ENGLAND

THE name "China Inland Mission" first came into being in an entry dated 27 June, 1865, in the private diary of a thirty-three-year-old medical man, J. Hudson Taylor:

*"Opened an account for the China Inland Mission: paid in £10."*

Two days earlier (Sunday, 25th June) the writer of those few words had wandered out upon the sands at Brighton. He was in agony of spirit, and had been so for some time. After a few years of strenuous service in Shanghai, Ningpo, and elsewhere, he had been invalided home, and told that he must not return to China unless he wished to throw away his life.

But an urgent longing to go back to China took possession of his soul more and more. The call of inland China could not be silenced. The inner conflict could no longer be endured; a decision must be made and before Hudson Taylor left the shore of the boundless ocean on that Sabbath morning the China Inland Mission had been born in his heart. A new thought came into his soul: "If we are obeying the Lord, the responsibility rests with Him—not with us." This conviction, born of the Spirit, led to the decision: "At Thy bidding I go forward, leaving results with Thee." On the margin of his Bible he wrote: "Prayed for twenty-four willing, skilful labourers at Brighton, 25 June, 1865."

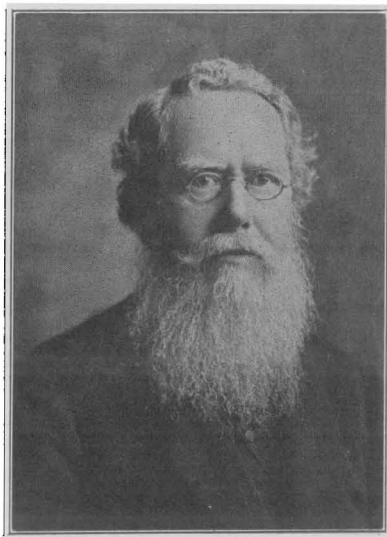
Exactly sixty years from the date of that entry, on June 25, 1925, I was present at a thanksgiving and commemoration gathering held upon the sands of Brighton when over 1,100 missionaries were working under this mission. Since the founding of the work, more than 100,000 Chinese have professed their faith in Christ by baptism, while that first £10 has grown into almost three and a half million pounds sterling. Besides the 1,100 missionaries, there are 3,649 Chinese workers. Stations and outstations exceed 2,000 in number, and there are 545 schools (other than Sunday-schools), 712 school teachers, 12 hospitals and 91 dispensaries.

The C. I. M. is an illustration of the oft-repeated experience that when a great pioneer or forward movement is to be done, the Spirit of God calls out one man upon whose heart is laid the "burden" of the work to be accomplished. Hudson Taylor was by no means the type of a man likely to be called to accomplish a mighty work of liberation; but upon his heart was written indelibly the word *China*. For China he worked and prayed and strove with all his powers so long as those powers remained. His life-story is a

great epic—a wonderful example of what it means to “follow the Lord fully.”

Hudson Taylor was preeminently a man of prayer and a man of faith. His father, before the child's birth, had been deeply moved by the spiritual needs of China and, being prevented from going out as a missionary, he and his wife definitely prayed that, if a son were born to them, he might dedicate his life to that great land. The hope treasured in the parents' heart was fulfilled, although the son knew nothing about the parents' desire until he had already seen seven years' service abroad. The lad found Christ (and was found of Him) when seventeen, and very soon the claims of China had begun to come home to his soul. At the age of twenty-one he set sail from Liverpool and after a voyage of over five months, accompanied by great dangers, he landed safely at Shanghai in March, 1854.

The next six and a half years were crowded with many and varied experiences all of which were to teach and to test the young man. In a very practical way he had to learn to “lean hard” upon his Heavenly Father, not only for protection from great dangers but for daily bread. Eventually the incessant physical and mental strain became more than health could endure, and in order to save his life, he sailed for England in July, 1860.



J. HUDSON TAYLOR  
Founder of the China Inland Mission

When he reached the homeland, physicians told him that a return to the Far East for some years was impossible. He completed his medical studies at the London Hospital, and undertook a re-translation of the New Testament into the Ningpo dialect. On the way home from China he had prayed definitely for at least “five helpers” to labor in Ningpo and the province of Chekiang. In the next few years he had the joy of seeing these “five helpers” go forth upon their great task.

Increasingly there came upon him a feeling of responsibility for “the vast regions of inland China.” He approached the leading British missionary societies in regard to the needs of inland China, but was told that their hands were full and their funds short; moreover, at that time inland China was more or less closed to evangelistic effort. The consciousness grew upon Hudson Taylor that he was

called to found a new mission. While ready to trust God for himself, he shrank from leadership and held back from assuming responsibility for others. "The feeling of blood-guiltiness became more and more intense," he tells us. "Perishing China so filled my heart that there was no rest by day and little sleep by night." "Finally," he says, "on June 25, 1865, the Lord conquered my unbelief, and I surrendered myself to God for this service. There and then I asked Him for twenty-four fellow-workers—two for each of the eleven inland provinces which were without a missionary and two for Mongolia."

In the next two or three months applications came from more than forty volunteers. It was decided to form a new mission upon a broad interdenominational basis, the work to be evangelistic. On 26 May, 1866, Mr. and Mrs. Hudson Taylor, with sixteen others (besides four young children), embarked on the *Lammermuir*, and arrived at Shanghai on September 30th. Hangchow, the capital of Chekiang, was selected as the first great city to be occupied. By the close of the year there were four central stations in Chekiang province, and the following year the number grew to eight.

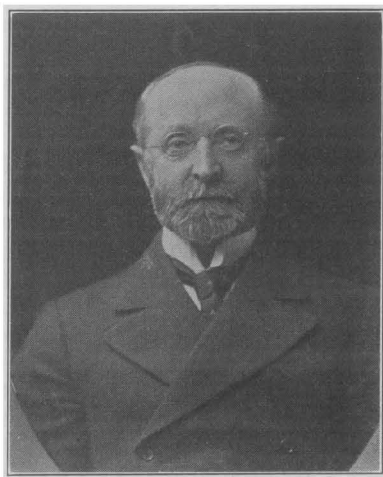
After five and a half years, Mr. Taylor again returned to the homeland, to face serious problems at the home base, but in October, 1872, he was once more on the field. In spite of almost insurmountable difficulties the workers not only maintained their ground but planned what seemed almost impossible advance. In 1873 eleven new stations and outstations were entered, one of these being Shanghai, which became the Mission's chief business center.

From the beginning Mr. Taylor's desire was to depend mainly upon the evangelization of China by Chinese Christians and he prayed for fifty or a hundred additional Chinese evangelists. In 1874, on a voyage up the Yangtze to Hankow and Wuchang, with a view to opening a new station at Wuchang, Mr. Taylor fell and seriously injured his spine, but with a companion he pressed on to Wuchang, where he saw a worker installed. Two years later China was on the brink of war but the conflict was averted, and fuller freedom was given for carrying forward the work. Four more provinces—Shansi, Shensi, Kansu, and Szechwan—were occupied and at the time of the annual meeting in 1878 not only had all the nine unoccupied provinces been visited but twelve missionaries had already been appointed to four of them. The first issue of *China's Millions* appeared in July, 1875, and it has been published regularly each month ever since.

In November, 1881, a little band of eight or nine missionaries gathered at Wuchang to confer with Mr. Taylor. In the past they had been very definite in asking God for open doors—which prayer He had answered; now the obvious need was a like definiteness in asking for reinforcements. A careful survey, province by province

and station by station, led to the conclusion that if the existing work was to be sustained and new openings developed, forty-two men and twenty-eight women—seventy new workers in all—were required. They determined, therefore, to pray for seventy additional helpers for the Mission, as well as for large reinforcements for other societies at work in China. So assured were this little company that the matter was of God that ere they separated they held a praise meeting. Nine new helpers were given in 1882, 18 more in 1883, and 46 in 1884—or 73 in all. Moreover, the income of the Mission kept pace with the increased number of workers.

In February, 1885, when the Mission had almost completed twenty years of work, "the Cambridge Seven" set sail for China—an event which attracted widespread attention not only in the British Isles but elsewhere, and which led to marvellous results.\* The first break in this Cambridge Band of young university men occurred last November, when the Right Rev. W. W. Cassels, who had been set apart as Bishop in Western China in October, 1895, was called Home. The present General Director of the Mission, Mr. D. E. Hoste, is himself one of "the Cambridge Seven" and the other members of the Band are all still active in Christian service.



D. E. HOSTE  
Director of the China Inland Mission

When, at the close of 1881, Mr. Taylor began to pray for seventy new workers, there were less than 70 members of the Mission, but in four years there were 177. The work on the field was more thoroughly organized, and at the first meeting (at Anking, in November, 1886) of the newly formed China Council, definite prayer was made for a hundred new workers during the year 1887. "Sure I am," said Mr. Taylor at the annual meeting in London in May, 1887, "that God will answer prayer handsomely." Several hundred candidates applied, and by the close of the year the full hundred extra workers were either in China or were on their way thither.

The following year Mr. Taylor visited Northfield, Massachusetts, and held meetings in other places in the United States and Canada. By the time he was ready to return to China (in October, 1888) over forty candidates had offered, fourteen of whom sailed from Vancouver with Mr. Taylor. An American Council was formed in the following year.

\* See the Story of the Cambridge Seven in the September, 1925, REVIEW.

At a Field Conference held at Shanghai in May, 1890, an appeal was adopted, asking for a thousand new evangelists for China within the five following years. In July of the same year Mr. Taylor sailed for Australia, and with the appeal for a thousand workers still fresh in his mind suggested that Australia and New Zealand might send out a hundred of these. Sixty candidates offered, and eleven sailed for China with Mr. Taylor when he re-embarked in November. In less than nine years the full hundred had sailed for the field from Australia.

When the five years had expired from the time when the Conference at Shanghai asked for a thousand men, it was found that 1,153 new workers had actually arrived in China.

The fourth decade of the Mission (1895-1905) witnessed a very real testing time and a marvellous recovery. Following the defeat of China by Japan in February, 1895, came the outbreak of serious disturbances in the provinces of Szechwan and Chekiang, and the massacre of C. M. S. missionaries in the province of Fukien. Yet in that same year—1895—more converts were baptized by the C. I. M. than in any previous year.

The Boxer Riots and massacres of 1900 were the climax of China's anti-foreign policy. When the storm of persecution broke, the C. I. M. had nearly 700 missionaries in the field, most of whom were at inland stations. It was in the province of Shansi, under the viceroyship of Yu Hsien, that the storm did its worst. Here 113 missionaries and 46 children (64 connected with the C. I. M.) lost their lives. Many Chinese Christians were put to death, while thousands of others lost all their possessions. Nevertheless, in little more than a year from the outbreak of the troubles, missionary work had been resumed in most parts of China.

In June, 1905, at Changsha, Hunan, in the city to whose evangelism he had given so much prayer and effort, Hudson Taylor passed away, forty years from the founding of the C. I. M. Accompanied by his son and daughter-in-law, Dr. and Mrs. Howard Taylor, the veteran had made his way in a kind of triumphal procession to Hunan, and here it was fitting that he should receive his Home-call, from the last province to be opened to the Gospel.

The work of the Mission continued without diminution and the fifth decade saw both mass movements and revival, with considerable consequent growth and development. Several Bible Training Institutes were founded for the better equipment of Chinese pastors and evangelists.

In 1915 the jubilee of the Mission was celebrated with much rejoicing. "The Jubilee Story of the China Inland Mission," prepared by Mr. Marshall Broomhall, tells of the labors of the half-century as a "record of God's faithfulness dedicated to the memory of those who laid the foundations and to those who by their gifts

and service are building thereon." Mr. Broomhall calculated that to visit all the central stations alone would require five years, while if the outstations as well were seen, another fifteen years or so would be needed! In fact, the area of the provinces in which the Mission was at work exceeded one and three-quarter million square miles. The money needed to inaugurate and carry on this widespread work for the whole period of fifty years came "in answer to prayer." More than 50,000 converts had been welcomed into church fellowship, and this by no means recorded the full measure of what had been accomplished.

Apart from the English-speaking world, there were in 1915 eleven "Associate Missions" allied to the C. I. M. These eleven Missions were: The Swedish Mission in China, the Swedish Holiness Union, the Scandinavian Alliance Mission, the Swedish Alliance Mission, the Norwegian Mission in China, the Norwegian Alliance Mission, the German China Alliance, the Liebenzell Mission, the German Women's Missionary Union, the Friedenshort Deaconess Mission, the Finnish Free Church, and the St. Chrischona Pilgrim Mission. The C. I. M. is thus not only interdenominational but international. Each of the eleven "Associate Missions" is practically autonomous, with independent financial arrangements, but all have accepted the C. I. M. "Principles and Practice." In 1915 there were 282 workers in China in connection with the "Associate Missions." In the fifty years 1865-1915 the C. I. M.'s total income in Great Britain and Ireland, North America, Australia, New Zealand, and China (without taking into account the amounts raised by the "Associated Missions") exceeded one and three-quarter million pounds sterling (nearly \$8,750,000).

The ten years since the jubilee are described by Mr. Marshall Broomhall in a booklet which is entitled "Our Magnificat." "Today," he says, "that little Mission, begun in such weakness, has churches established throughout the length and breadth of China. As we look back upon the sixty years of the Mission's history, it is with the firm conviction that the Mission itself was begotten of God. During the last ten years, in spite of the widespread civil strife and devastating brigandage, which have made missionary activities both painful and perilous, more than 54,000 persons have confessed their faith in Christ by baptism—a greater number than during the previous half-century. The total income received from the commencement of the work in 1865 is no less than £3,389,189: that is to say, more than £1,400,000 has been received during the last ten years, the years of the Great War and subsequent financial depression. The Mission by its faith has discovered that

Who trusts in God's unchanging love  
Dwells on the Rock which nought can move."

# Fung Hin Liu of Canton

BY MISS WILMA DUNTZE, JERSEY CITY, NEW JERSEY

WHEN China first came in contact with the Western world, her people were amazed at the progress of Japan—a country no larger than one of her own provinces. The new progressive atmosphere so evident in her neighbor made the Chinese ask the cause. Some believed Japan's new strength was due to Western organization, to literature, and education. The keynote, however, seemed to be freedom not only for the men but for the women also. The seed was sown. Women began to seek education and to take a part in public affairs. They have since come into new power.



FUNG HIN LIU—NOW MRS. C. F. WANG

One of the first institutions to offer opportunities for women was Canton Christian College, which at first had no room for girls. When its Women's Department was opened there were needed several educated Chinese women teachers. The first native member of the teaching staff was Miss Fung Hin Liu. Her parents, who were Christians, prayed fervently that God would help their daughter devote her life to the women of China. Back in the sixties, when the life of a Christian was beset with dangers, her grandparents accepted

Christ. They had five daughters and no sons, a dire calamity in a Chinese family. The neighbors were convinced that the lack of a son was the result of this family's having turned away from their old gods. Without a son there would be no one to worship the family ancestors. While attending Sunday-school Grandmother Liu heard the missionary tell of Hannah, who prayed for a son. So greatly was she impressed that she hurried home to tell her husband the wonderful story, and together they prayed to God to send them a son. Within two years their son was born and was named "Begotten by Prayer."

This young boy was brought up in a Christian atmosphere but was educated in native Chinese schools and later studied medicine under Dr. Kerr. About the time of his father's death Mr. Liu married a bright, capable Christian woman who had studied in missionary schools and who continued to teach until there were seven children in the family. She made all of their clothes and embroidered their shoes. \*



Fung Hin Liu's father, who had come into contact with missionaries and other foreigners and had read much of Western civilization, realized that in the next twenty-five years China's greatest problem would be the education of her women. Contrary to Chinese tradition, when Fung Hin was born neither he nor his wife were disappointed that their first-born should be a daughter; they rather thanked God for His wonderful gift in sending one who could help China's women and they named their daughter "Consecration."

Everything was done to give her as thorough an education as was possible in China. Until she was ten Fung Hin studied with her mother, as she was not well enough to attend school regularly. Her father was quite eager to have her learn English. There was no place where this was taught but Canton Christian College. There was much opposition to admitting girls to the institution but Mr. Liu urged that the college should train them to be the leaders of the women of the future. Finally Fung Hin was allowed to study at Canton Christian College where she was one of the first resident group of seven girls. She had a keen hunger for knowledge and in order to prepare for her future work she was eager for the larger opportunities offered in America.

As the Liu family was large funds were correspondingly small,



FUNG HIN LIU'S PARENTS AND SISTERS, WHO WORKED FROM THE FIRST TOWARD  
THE GOAL OF BETTER EDUCATION FOR CHINESE GIRLS

but Mr. Liu's determination to help his daughter carry out the hopes they had cherished for so many years made it possible to face the difficulty. He mortgaged his house to secure funds with which the daughter might begin her studies in America. Fung Hin had not been used to manual working, as in China everything had been done for her, but she knew that she could learn how and for two years she earned her board doing many things which were entirely strange. At first she attended Wooster University, while she lived a mile away on a farm. After two years she turned her eyes longingly toward Wellesley—but her complete capital was \$8.00!

"I was determined not to worry," she remarked. "When I came to this country I told father I did not want him to send me money, for I was the oldest of ten and the others should also have an education. I could go and work, and I would."

The Wooster girls asked their Chinese classmate to speak at a Y. W. C. A. meeting and her talk aroused the interest of many. Invitations came to speak in other towns, so that four or five times a week and often three times on Sunday for the remainder of the summer attentive audiences listened to the story of this Chinese girl. During her junior year at Wooster she and nine of her classmates kept house together to reduce expenses to the minimum. But Fung Hin could not keep her thoughts from her dream of going to Wellesley and she made it a subject of prayer. Through the travelling secretary of the Y. W. C. A. in China Miss Liu learned that a scholarship was offered at Wellesley for an Oriental girl and a trip to Lake Geneva to meet the committee resulted in her securing the Helen Gould Scholarship. Through her old teacher, who had been made Education Commissioner, she secured the remainder of the money required to take the Junior and Senior years at Wellesley. This experience convinced her clearly that God had heard and answered her prayers.

After one year's study at Teachers College, Columbia University, Miss Liu returned to her own country as one of the first five women to start systematic higher education for Chinese girls. Though young and inexperienced, she successfully organized the Women's Department of Canton Christian College of which she was the Dean. In 1925, out of the twenty-six graduates, twelve were women, a class started by Miss Liu.

Looking back over the years she spent in America and the many difficulties surmounted, Fung Hin Liu says: "Everything shows that God answers prayers. My father and mother hoped and prayed that I might help the women of China. Everything has worked to this end. It has been ideal that I have had all these struggles. They were part of my education."

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Fung Hin Liu is now the wife of Mr. C. F. Wang, a brother of Dr. C. T. Wang, and is living in Mukden, Manchuria.—EDITOR.



NON-CHRISTIAN PAPUANS AT ONE OF THE HARVEST DANCES IN KIRIWINA

## Missionary Work in Papua, New Guinea

BY REV. W. E. BROMILOW, D.D., DOBU, PAPUA

Chairman of the Papuan District, Australian Methodist Missionary Society

**T**HERE are four different ways of treating the primitive races of the world.

1. The Scientific, or the Way of the Anthropologist and Ethnologist.
2. The Administrative.
3. The Commercial.
4. The Way of the Missionary.

A fifth way is to leave them alone, which is an impossibility; the advance in exploration, the realization of the white man's burden, and most of all the Saviour's commandment will not allow us to leave them to themselves.

### *I. The Scientific Method*

In recent years there has been a very considerable advance in scientific research with regard to the native races, and especially the animistic peoples. As one result of ethnological research and comparison of the manners and customs of the various races with those of civilized peoples, it has been stated as an actual fact that in sensory perception, memory, imagination, reasoning, emotion, self-control, the primitive races allowing for their circumstances are equal to the highly civilized peoples. The anthropologist advises that there should be no interference with manners and cus-

toms, and the result of this keen interest in the characteristics of the uncivilized according to our ideas, is, that there has been very little reference to what was considered the only law for the advancement of the human race, "the survival of the fittest." One notable example of this was seen in the attitude of the Pan-Pacific Congress held in Sydney in August, 1923. Again and again when reference



A DOBU WIDOW IN PAPUA

was made to Polynesians and Melanesians, the thought was expressed that all investigation and research would be useless unless something could be suggested which would be of service to these backward races and which would prevent their dying out. A special resolution of the Congress, moved by a Doctor of Medicine, recommended that a large sum of money should be contributed by the governments surrounding Oceania for medical service.

For the sake of knowledge, the anthropologist and ethnologist should be encouraged and assisted in every possible way. But that "no native customs should be interfered with" cannot be, for with the impact of civilization many of the customs and manners which are indigenous to the animistic races will of necessity be compelled to give way. Recently an address was delivered by Sir J. H. P. Murray, the Lieutenant-Governor of Papua, in which he stated that certain of the customs of the

Papuans, for instance, must pass away, and the only way that we can help the people is to give them Christianity. This he said, was not a matter of belief in Christianity, but the only thing to do.

Missionaries to do their work well, must be anthropologists. For a missionary to enter upon his field of work and recklessly strive to uproot all the customs of the people, would be most unwise. While the anthropologist might say that the races in the Pacific would evolve to a higher plane if left alone, the missionary practice must be to encourage all native customs which are neither evil in themselves, nor inseparably connected with evil, and strive to uproot only things evil or inseparably connected with evil. Cannibalism,

immorality in its various forms, barbarous customs such as burying the surviving infant with its dead mother, the killing of one of twins, cruelty to animals, the drinking of human blood raw—assuredly no good could come out of these and similar practices.

Papua is a fascinating country because of its wonderful variety in fauna, flora, geological conditions, and manners and customs. For instance, in the Methodist sphere of influence, the houses at Dobu are built on piles mostly in the shape of a saddle with a high peak at each end; at Kiriwina 100 miles away, the houses are built very close to the ground; at Panæati 100 miles to the south, the houses have the shape of a whale boat turned upside down. The canoes



CHRISTIAN PAPUANS GIVING A DANCE OF WELCOME

again are different and have been adapted to necessity. At Dobu and Kiriwina they are built more for paddling than sailing; they are long and sometimes there are fifteen men with paddles propelling a single canoe. These canoes have a sail triangular in shape, but if the crews wish to beat against a wind they have to remove the mast from the stern to the bows at the end of each task. At Panæati the canoes are built after the shape of a whale boat, the sides being built up by planks tied together and caulked with native material. There is a mast at the center of the canoe and a sail the shape of the figure "8" with a line drawn down each side.

Domestic customs are also different. At Dobu exogamy prevails, and a polygamist's wives have houses and gardens in their own tribe and are not gathered for permanent residence at the husband's

village. At Kiriwina the wives gather together at the husband's village, even to the number of seventeen in the case of the leading chief, the houses of the wives forming a semi-circle around his enclosure.

It is gratifying to know that a School of Anthropology is about to be established at the Sydney University, and the appointment of a Professor of Anthropology and Ethnology is being considered and arrangements made for the work of the new school. This school will be of special service to the Government in Papua and the Mandated Territory. Missionary students also may be trained there, and specialized research will be undertaken throughout the Pacific. If Australia can succeed in producing cadets and officers after the plan of the Imperial Service great good will result to the Island races. Already a government anthropologist has been appointed in Papua, and Sir Hubert Murray writes: "Incidentally, such an officer will be of assistance in collecting the various objects of interest which are gradually passing out of use in the native villages, but this will not be his chief value. His chief value will be to help us in reconciling an intelligent, though very backward, race to the inevitable march of civilization, and in finding the easiest way for its advance."

## II. *The Administrative Method*

In many places primitive peoples have been annexed to a European power at their own wish, but in most cases, no consent has been asked. In British New Guinea, or Papua as it is now called, the Queen's sovereignty was finally declared by the first administrator, on Sept. 4, 1888, with the usual formalities, to whom the oath of office and allegiance was administered by His Excellency Sir Hord Day Bosanquet, G.C.V.O., K.C.B., etc., then in command of H. M. S. *Opal*, which had been ordered by Admiral Fairfax to transport the Administrator to Port Moresby." Dr. (afterwards Sir) Wm. MacGregor was that administrator. In his introduction to J. H. P. Murray's book on Papua he writes:

"Mr. Murray, with characteristic modesty, does not discuss the question of missions in Papua, because he professes to not have sufficient detailed knowledge of their working. I cannot advance that plea. The two finest and best Institutions I left in New Guinea were the Constabulary and village police, and the Missions. The great distinguishing feature of the four Missions of Papua is the division of the country into four specified working areas. The fundamental ideas in that were: to prevent overlapping; and to not confuse the native mind by conflicting doctrine and practice. No attempt at encroachment was ever encouraged or facilitated by the Government, which was, however, always ready to procure land for any new settlement, without regard to Church or sect. To encourage Mission work in every possible way was considered a sacred duty by the Government. To not do so, would, indeed, have been a complete departure from the principles upon which British or English colonisation first originated. British New Guinea was indeed fortunate in her early missionaries. No book

on New Guinea would be complete without the names of such men as the intellectual G. W. Lawes, D.D. of Glasgow University, and of the Rev. James Chalmers, both of the London Missionary Society."

Four years before the arrival of Sir William in 1888 the following terms of proclamation were read by Sir James Erskine and interpreted by James Chalmers:

"You are placed under the protection of Her Majesty's Government; evil disposed men will not be permitted to occupy your country, to seize your lands, or to take you away from your homes. I have been instructed to say to you that what you have seen done here today is to give you the strongest assurance of Her Majesty's gracious protection of you, and to warn bad and evil disposed men that if they attempt to do you harm they will be punished by the officers of the Queen. Your lands will be secured to you; your wives and children will be protected."

These words were translated to the natives who were present, and as other tribes were visited, the proclamation was made known.

Sir William proceeded at once to introduce a true sense of justice in the punishment of native offenders against the law. He established the system of finding out the real culprit and not punishing a district or even a village in the aggregate. He first segregated the district where the offender lived, then on becoming acquainted with the inhabitants of the district he segregated the village from which the offender came, and then the offender himself. This, of course, was directly opposed to the native system which carried out the law of indiscriminately killing any member of an offending tribe whether that individual was innocent or not. He established the wise plan of putting the interests of the natives in the forefront, and while he was always fair to the white man he treated the native as entitled to receive justice and mercy.

When Australia took over British New Guinea from the Home Government in 1906, there were many of the white men who imagined that very stringent rule would be introduced, and that especially the natives would be compelled to work for companies or private individuals at a small wage. When this was suggested, the missionary societies combined in making representations to the Australian Commonwealth, and were gratified to find that all political parties were united in the determination to prevent forced labor of such a kind, and would not allow slavery to be introduced under another name. Since Sir William's time the Lieutenant-Governors from his immediate successor Sir George LeHunts have carried out his policy, and the administration of the present Governor, Sir J. H. P. Murray, has been thoroughly approved of by the missionary societies. Laws have been introduced to compel the natives to improve their village life, and a system of taxation has been established to raise means for practical education and medical attention. All the money raised for this tax is being spent on the natives themselves, and grants are made to assist the various missionary socie-

ties in technical work and the employment of nurses and doctors, who not only themselves heal the sick, but also train native practitioners and nurses.

With regard to the native policy in general, the Lieutenant-Governor in his "Review of the Australian Administration in Papua from 1907-1920" states:

"If the Papuan is (as he has been) confirmed in his title to his land; if he is shown how to make reasonable use of it; if he is taught to read and write; and if, in addition, he has the opportunity of learning a trade, and is shown how to keep his village clean and free from infection—if all this is done for him he will have as good a chance as any native ever had, and Australia will have shown that it is possible to introduce our civilisation among these primitive peoples in such a way that it may endure to their lasting advantage. And if, at the same time, we increase the total agricultural production, as I am convinced we shall do by the adoption of the system of what I have called native plantations, we may rest satisfied in the conviction that Papua, at any rate, has given the world 'that economic contribution' (to quote Alleyne Ireland) 'which it has a right to expect from every territory which nature has endowed with economic resources.'

"However, it is a policy which has taken a long time to inaugurate, and will take a much longer time to establish. I do not suppose that those who helped to start it will ever see it as a going concern; and it is a policy which may excite bitter opposition, on the pretext that it will discourage the native from working for white men. I have already stated that I do not for a moment believe that this will be the result, and in any case it is hardly likely that it will come into full operation in time to affect even the longest-lived of present employers of labor; and, further, I should be sorry to think that life will never hold anything better for the Papuan than to work as a 'signed-on' laborer for a wage of a few pence a day. The objection which I have indicated rests, in fact, upon the assumption, long since abandoned in British colonies, that a native population exists solely for the benefit of its white employers."

### III. *The Commercial Method*

We must acknowledge that the advancement of commerce into the far regions carries with it many blessings, and no one would object to such advancement when carried out on proper lines and not for the purpose of exploiting the people in the so-called uncivilized parts of the world. In the Pacific many evil practices have been carried out for the purpose of making money; for instance, the "Carl" massacre in 1871 was attended with evil results, innocent people losing their lives because of the wrongdoings of others. The *Carl* was a recruiting ship, and when the captain could not obtain voluntary recruits, he proceeded to use violence. He and the mate of the vessel dressed themselves in what would appear as ecclesiastical garments, one representing the Bishop and the other his curate. By this means they enticed the natives on board, got them down the hold, and cleared away from the Islands. When the natives created a disturbance they were cruelly fired upon, and then the ship was made to appear as if nothing had happened, so that



when the man-o'-war examined the vessel nothing was known of what had been perpetrated. But the results came when Bishop Patteson and his party landed at the same place not knowing what had occurred. They were attacked, and the Bishop and others were killed. The islanders were quite ignorant of any punishment meted out to the brutal kidnappers. A similar occurrence might easily have happened on Dobu Island when we landed there in 1891. A few years before our arrival, a recruiting ship called the *Hopeful* passed among the Islands and through the Dobu Straits, recruiting unlawfully, and kidnapping. Just a short time after we landed, the



TWO PAPUAN PASTORS AND THEIR WIVES

warriors of Dobu and Bwaiowa determined to massacre the whole of our mission party in revenge for what had been done by the visiting ship, but one of the chiefs advised that the plan to massacre us should not be carried out, that it would mean fighting again and again with other white men who would be sure to come in search of those they would kill. They determined then not to kill us but to watch whether we were the right sort of people or not, stealing from us and trying to get all they could out of us in other ways. Fortunately for us we were considered as the right sort, and myself, wife and daughter were adopted into the tribe with due ceremony.

It is a matter for thankfulness that the old days of snatch-snatch and kill-kill boats have passed away, but still wrongs may be done under the flag of commerce, and the presence and message

of the missionary are a means of assisting the administration to protect the natives from being exploited for purposes of trade. The spirit of many of the prospectors who visit Papua, looking for minerals, and of the planters and others who are engaged in commercial pursuits, is helpful to the development of the native character. But alas, too often commerce is used for the purpose of simply making money out of the native. There is a goodly number of the foreign residents who believe that there can be no success commercially unless local labor is exploited.

We thank God that no revenue is obtained by the Government, nor profit by the hotel-keeper from the sale of intoxicating liquor to the Papuans. While it is to be regretted that there are so many licenses to sell alcoholic drinks to whites, the Territory of Papua is to be congratulated on the carrying out of its law of prohibition for the native inhabitants and other colored people. Heavy penalties are inflicted in case of conviction, and very few cases of transgression occur. The penalty is truly a deterrent, but the sentiment of the whole white population is with the prohibitory law. The Papuan also, has no desire for "grog," and uses his own stimulant, viz., the areca nut chewed with lime made from coral, and an astringent creeper. This chewing of the nut is considered to cause warmth as a blanket on a cold night, and certainly has none of the evil consequences which follow the drinking of alcohol.

#### IV. *The Missionary Method*

First and foremost and always this must be the way of love, and of moral suasion. The whole world needs the message of love, the cultured races are glad to have it; and the animistic peoples need that message more than anything else. Some say that for colored peoples the only treatment should be that which produces dread of man and terrifying fear of God. An experience of ten years in Fiji, twenty years in Papua, and sixteen years of active service in Australia has given me unshaken confidence in the power of the love of God in Christ Jesus.

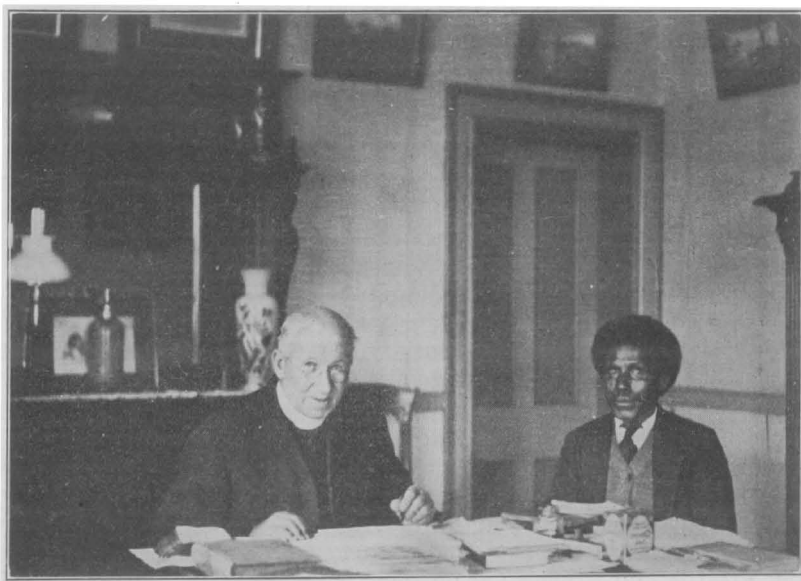
That the true idea of love opens up in the minds of savage cannibals is proved in the case of Gaganumore the Chief of Dobu, and a notorious headhunter, who said good-bye to the missionary when he left Papua not expecting to return, in these words:

"I shall not stay to see the ship take you away. I could not bear it. Before you came to us, Dobu was like hell, but you brought love to us, and now in going yourself and removing your goods, you cannot take that love away. It will remain with the Sacred Book you have given us."

I shook hands heartily with him. His hands had been covered with blood, and were black in hue, but the black hand did not prevent love passing between us two.

In the year 1889 the attention of the Wesleyan Methodist Church

of Australasia was directed to British New Guinea as a sphere for missionary enterprise. The large island shaped like a "huge bird hovering over the north of Australia," was divided among three European powers. Holland had been in possession of the western half of the island since 1828, and the Germans had hoisted their flag in the northeast a short time before the British Protectorate was proclaimed over the southeastern portion of the island in the year 1884. British New Guinea, which has borne the name of Papua since the direct control of the territory was taken over from the



REV. W. E. BROMILOW, D.D., AND ELISSA DUGU, A NATIVE OF DOBU, PAPUA,  
TRANSLATING THE SCRIPTURES

Home Government by the Commonwealth of Australia in 1906, has been "likened to the bird's tail, and an enormous tail it is." It is 800 miles long, and 200 miles wide near the Dutch boundary, tapering off to a small promontory in the east. The area on the mainland and the islands is estimated at 90,540 square miles, and the coastline at 3,664 miles.

In 1890 the native population of the territory was estimated at between 400,000 and 500,000. The London Missionary Society first introduced the Gospel amongst this animistic people, when the missionaries MacFarlane and Murray stationed a number of South Sea Island teachers there in the year 1872. The Roman Catholic order of the Sacred Heart followed in 1886, establishing their headquarters at Yule Island. The area to be covered was so large that the London Missionary Society welcomed the proposal that the Anglican

and the Methodist Churches should send Christian workers to the possession.

The Rev. George Brown, secretary of the Australian Methodist Society visited Papua in 1890 at the request of the Lieutenant-Governor, Sir William MacGregor. A conference was held with representatives of the London and Anglican Societies and the boundaries of each society's operations were assigned to prevent overlapping, and to cover as much ground as possible. The area allotted to the Methodists included the twenty miles of coastline on the mainland between East Cape and Cape Ducie, and all the islands in the eastern part of the territory, with the exception of one or two near Samarai, which were retained by the London Missionary Society. Lately the London Missionary Society have exchanged a further ten miles of coastline on the mainland for two other islands.

A large party reached Dobu in June, 1891, in the chartered vessel *The Lord of the Isles*. We had gathered at Sydney from Australia, New Zealand, and the South Sea Islands, some as reinforcements for the Mission in New Britain (now part of the Mandated Territory of New Guinea), and the others for the New Mission in British New Guinea. The Rev. George Brown, General Secretary of the Methodist Missionary Society of Australia, accompanied the party. He was a missionary genius, brave but not foolhardy, big-hearted and ever sympathetic with even the most degraded savage.

On the day of his departure, when the ship was in the offing, an occurrence happened which showed us the attitude of the native population. A Fijian woman died in childbirth from the effects of malaria, and we arranged for the funeral. When the procession wended its way along the sandy beach, under the cocoanut palms, the wizards and witches sat on their haunches with a devilish grin on their faces. After the funeral was over a native who knew some pidgin-English told us that the sorceress had killed the woman and would cause the death of the whole party. The husband of the woman was our head catechist, and a true missionary. He pleaded not to be sent back to his own home, but to be appointed to a station where he would learn the language and preach the message of love. "Has not my wife died for the New Guineans? Did not Jesus die for us? Shall I not be ready to die for this people?" So he remained, and was sent with a companion of his own race to a station, where he died in the work saying that messengers had come for him. Nehemiah Sole was one of many who have died for the Papuans.

As time passed, and the people understood that we were messengers of love and peace, requests came in for missionaries, until, sending the South Sea Islanders two by two under white men who were superintendents of circuits, our supply was soon exhausted,

and we were compelled to disappoint many who came from long distances to beg for missionaries.

Each missionary learned the dialect in his particular sphere of operations and the Gospel was preached in the vernacular. The speech of Dobu was chosen as the literary language of our sphere of influence, it being the widest known of all the many dialects. By the invaluable assistance of the British and Foreign Bible Society the gospels, the whole New Testament, and eight books of the Old Testament have been printed in Dobuan, and the complete Old Testament is now being published. These books have been provided for the whole district, the total population of which is 64,000. But wherever necessary single gospels are also being translated and printed in other dialects.



A SCENE AT THE LITTLE METHODIST CHURCH AT TUKOUKWA

So the Gospel spread to other islands and peoples and while the first and main object of the Mission was, to use John Wesley's words, to "save souls," by preaching the Word, other necessary developments arose which gave interesting and constant work to missionaries and their wives, missionary sisters, the first two of whom arrived in 1892, lay missionaries, and South Sea Islanders. Nurseries for children saved from burial alive or neglected or orphan, boarding schools and reformatories, local training institutions, week-day and Sunday-schools were established; the ministry of healing and training in the use of tools were undertaken. The ministry of women has found a large place in missionary activities, and the only martyr to violence was a beautiful Tongan woman, who fell under the knife of an enraged savage one of whose wives had been forcibly taken away during his absence by a man of foreign blood.

The first conversion came through the message of love preached and sung in the vernacular. At the same time this conversion was a miracle in that it was taken out of our hands and wrought by the Spirit of God. For some time previously there had been a spirit of enquiry amongst many of the people, and our hearts were cheered by men and women coming to us with seemingly sincere desire to know "whether these things were so," while on the other hand there was a spirit of opposition which proved to us that the Enemy saw that Dobu was to be wrested from his sway. A gracious influence was often felt in our services and the demeanor of the congregations had greatly improved, but there was one clear and remarkable case of conversion which was really the first-fruits of Dobu unto Christ.

A woman, past middle age, living at a small village called Gaula, or The Cave, because of its situation between two high cliffs, was thought to have died. She was a pleasant woman, was accustomed to visit us often, attended the services regularly, and kept the Sabbath well. On her supposed death, all preparations were made for the funeral, and Alesana the Samoan teacher was called upon to conduct a service. When he went, he found the people mourning around the body which was dressed up according to the usual custom in the woman's own grass dresses and ornaments. The appearance of the woman impressed him strangely, and he recommended their postponing the burial till next morning. This was consented to, notwithstanding the strong opposition of many of the sorcerers, who protested that it was customary not to delay burial in the case of those of low rank. To the astonishment of everyone after midnight the woman revived. She said nothing, however, until Alesana visited her, and then, in response to his question as to how she was, she said, "I was dead, and my spirit went up to heaven. I met Jesus there. He is so good! I am so bad! He told me to return and tell my people that *tapwaroro* (worship) is true. He also said that I was to return because I was not ready, and that the missionary and his wife were to tell me all about it."

Mrs. Bromilow and I visited her at different times, and heard the same story, with the addition that the place was all beautiful. When I saw her she was lying very sick and weak, but spoke very intelligently and clearly. A crowd of natives, with eager, solemn faces, gathered around. After telling me her story, she said, in response to a question: "Yes! Jesus is so good! very good!" And, again, "There is no *bonu* (a scrofulous sore from which she had suffered) there! no hunger! no sickness!"

"Are you afraid of death now?"

"No! No! I want to die now to get to the beautiful city."

Knowledge of the Papuan character is needed for the full realization of what this meant. *Confession of sin* was unknown amongst

them: they always said, 'We are not bad, we are good:' have we not given up fighting? Have we not given up cannibalism?' It was a revelation of the Saviour's actual personality that wrought the feeling of sorrow for sin in the heart. The view of Jesus which she had in her trance, filled this woman with the true penitent's thought, "Jesus is so good; I am so bad." Then to have no fear of death was a very strange experience. It is true that occasionally a man or woman will commit suicide in passion. I knew a chief who threw himself down from the top of a cocoanut tree because his young men would not prepare his canoe for a journey. That is one case out of several, but under usual circumstances they are very much afraid of death. This woman's testimony surprised them. The woman was asked whether she would not like to be cured and get better, but she said she wanted to get away to the place where there was no pain. This story, as one would expect, confirmed those who were drawing near the Light and led others to confession of sin.

Three weeks after the trance the woman passed on to the better world—the first-fruits of Dobu unto Christ.

Shortly after the woman's death, five men came to my study one week evening and began to ask questions concerning the conversion that had taken place. They asked me particularly whether I was sure that she had gone to heaven, and when I told them that I was confident that she had passed on into the presence of the Saviour they said: "But she was as bad as we are, and perhaps worse. How then could she go to the place where God is?" I then told them how she had confessed her sins and turned to the Saviour for salvation. The next question asked, illustrates the attitude of the native mind towards the missionary.

"We have heard much concerning Jesus Christ the Son of God, and we would like to know where He is. Is the Church the house of Jesus Christ? Is this, your house, the house of Jesus Christ?"

"Yes," I replied.

"Then where is He? We cannot see Him, we cannot hear Him. Are you Jesus Christ?"

I would have liked to have retired to some quiet spot for forty days and forty nights to have been fit to answer the question in the right way. I led them to confess their sins and receive Jesus Christ as their Saviour. My study was consecrated that night by the regeneration of sinful hearts.

Shortly after this, at the close of a Sunday morning's service, three little girls came to see me in my house, and asked whether they were too young to go to heaven. My heart was gladdened when I found that they understood what it meant to be converted.

So the work began, and classes were formed to meet after each Sunday morning's service, and the membership of the Church was truly established when after a time of trial these converts were

baptized. From that time to this the Church has increased in numbers, until now we have 96 churches; 200 other preaching places; 67 Papuan pastors; 58 Papuan local preachers; 209 class leaders; 2,169 full members; 1,341 members on trial; 6,363 catechumens; 31,238 attendants on public worship.

There have been, and are, difficulties of no light character in establishing the Gospel amongst the Papuans. It is sad to have to say it, but it is true, that one of the chief hindrances to the spread of the Gospel is the conduct of many of the white residents, who either directly oppose Christian missions, or whose lives are, to say the least, not good examples to follow. It seems pitiful that we should succeed in making converts, and then as soon as they have a desire to improve their mode of life, to be compelled to hand them over to employers of labor many of whom are so antagonistic to missionary enterprise. The recruiting system under which men and youths "sign on" to planter, or miner, or trader, for from one to three years, away from their own homes, is under most careful supervision by government officers, but it is generally acknowledged to be a necessary evil, but an evil whereby natives find work and employers make their various industries pay. But the sooner this system gives way to the employing of free labor, the better it will be for the race. Missionaries agree that if only they had the natives to themselves for some years, mission work would be much easier.

The Rev. F. W. Walker with his Papuan Industries Ltd., and the Rev. Charles W. Abel of the K. E. A., with his community around Kwato, are to be congratulated on their efforts to lead the people to engage profitably in industries which will benefit the native population directly and give them the opportunity of becoming valuable assets to the community.

In the Methodist Mission the Rev. N. K. Gilmour, the wise and able leader, has succeeded in teaching converts of the mission to understand the sacredness of manual labor, and training them to repair boats, build launches, saw timber, and engage in other practical technical work.

There are difficulties also amongst the natives themselves. For generations they have lived under the law of custom, and either through fear or inclination, have with persistent obstinacy obeyed such law. When they realized that missionaries had come to live amongst them with a message of peace, they gave up cannibalism, the last case of which occurred when we had been resident a few weeks, and buried the skulls that had adorned their houses, but when the missionary's wife attended the funeral of a woman friend who had died soon after childbirth, they claimed the right to bury the live child with the dead mother, and were only dissuaded from the act by the strong determination of the white woman who was then compelled to adopt the child to save its life. On another occasion the



missionary's wife and a South Sea Island teacher's wife held the fort at an open graveside where a woman was being buried alive, until the missionary came and by strong moral suasion had the woman taken out of the grave and nursed until she was truly dead. Many evil customs have passed away where mission influence has been felt.

Even amongst the true converts there is the great difficulty of lack of leadership. Every man thinks himself as good or better than his neighbor, which is true communism. On one occasion I exhorted the native captain of a mission ship, that he should make his crew do more and himself do less, but he said that if he were to talk to them too much they would say, "Is he the only wise man amongst us? We know as much as he does." The hesitancy of that sea-captain is an illustration of the difficulty there is in persuading even Christian converts to become true leaders.

At this stage of the Mission's operation leaders are being trained, but for some time yet it will be no light task to choose leaders who will take due responsibility amongst this communistic people.

Thank God encouragements are many, and the time is not far distant when we shall have not only acting catechists as at present, but full catechists and native ministers. Many of the people are clever and brave and now lovable, loving and faithful. As a race they are not orators, but some of them after training have become good preachers of the Gospel. A spirit of self-dependence is being generated in the native Church, and the members are themselves taking in hand the ruling of native customs in their own villages. At first generosity was not known amongst them, but lately they have been educated to give in support of their own native pastors, and to contribute to outside interests such as the "Red Cross" and "Children's Relief Funds."

The impact of civilization increases the difficulties of missionary work, but we have faith to believe that the Gospel which has led so many of the Papuans to an experimental knowledge of the salvation of Jesus Christ, will also be the means of uplifting the people as they rise in the scale of civilization.

When we first went to Papua in the year 1891, the people looked upon our message and our living amongst them as something not to be understood; it was as if they were looking into a pall of darkness, but by the preaching of the Gospel and by living the Truth, there came a mist in the place of darkness in which they could see some new form appearing. Out of the mist there came a composite figure made up of the missionary and Jesus Christ; then by the influence of the Holy Spirit the light has broken in and the missionary has been able to retreat behind the Christ, so that it is He whom they see. This is the great object of our mission work, and is a revelation of the worthwhile work that has been done.

# An Apostle to the Slums of Japan

*The Work of Toyohiko Kagawa, Japanese Social Leader*

BY MISS HELEN TOPPING, KOBE, JAPAN  
Y. W. C. A. Secretary

**T**OYOHICO KAGAWA, of Kobe, is probably the foremost social worker of Japan. When he was a theological student in the Presbyterian seminary, he became possessed of the social passion to serve his fellow men and braved opposition to do the unheard-of thing of going and living in a two-mat house in the slums, with his wife, who was a former factory girl. In twelve years they had created an embryo settlement and had raised the level of life in that slum a perceptible degree. Meanwhile Mr. Kagawa has been writing books—he is a thorough-going expert in sociology—and has put the social message into popular novels. The first, "Over the Dead Line," is a "best seller" among modern Japanese novels; and its sequel is having a similar success. The reason, he says, is that everywhere the young people are hungry for real Christian love.

The whole life of Kagawa San is lived for the people. Wherever there is human need he fearlessly gives himself. Most of the better folks in Japan are now on his side—princes are his inquirers, counts his converts, thousands of the laborers are his devoted friends and followers. His name is one to conjure with among the common people, as he organizes the farmers for mutual help, or starts a school for laborers—there seems to be no limit to his activities. He is working always at the limit of his strength.

He was still in his teens when he wrote the story of his life, "Crossing the Dead Line." The enormous income it produces is devoted to the support of his settlement, dispensary, medical staff of two doctors and several nurses, and a Sunday-school. Proceeds from sales of his books, though he is still a young man, are contributory to the work of carrying on his benevolences.

While Mr. Kagawa is small in stature, his little wiry body is alive with schemes for bettering conditions, plans for housing, plans for free medical care, and extension of evangelistic work. He refused to become the director of the government Social Bureau because in this work he could not preach Christ. He is often called into consultation by capitalists and peers seeking advice on labor and social questions. He is aiding various public movements, speaking to great assemblages all over the Empire, and has given valuable advice on the industrial work of the Y. W. C. A. The present social awakening is leading to a great spiritual revival all over Japan. Pray for Kagawa San, foremost as a social worker, labor leader, novelist and Christian minister.

# BEST METHODS

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

## CALL JOSHUA

OUR responsibility is not covered by the days of our life. We are debtors also to the days after our death. A man's obligation to his post-mortem days is so important that God talked with one man about it. For many years Moses had been in a position of leadership, but God does not count that a man's responsibility ends with two score or even four score years of service. *"And the Lord said unto Moses, Behold thy days approach that thou must die: call Joshua."* With divine directness the Lord stated the certainty of approaching death. Here was no human weakness that cautiously suggested: "Now, in case anything should happen." There was no evidence of the professional finger of a physician or nurse warning against "undue excitement." The statement of the Lord was one of simple and certain futurity: "Behold thy days approach that thou must die." Neither was there any avoidance of the delicate subject of succession—"Call Joshua." The matter of supreme importance was not the choice of a suitable epitaph for Moses. The drawing up of specifications for his mausoleum, and the drafting of resolutions of appreciation of his work were not mentioned, nor the selection of hymns to be sung at his funeral. Above everything else the Lord set the on-going of the work which Moses had begun. When Joshua received his commission from the Lord, Moses was not found wailing because he had been laid on the shelf and his work was not appreciated. Deuteronomy 31:14 paints a picture which should be on exhibit throughout the ages. It portrays the cooperation of age and youth in leadership—"And Moses and Joshua went and presented themselves in the tabernacle of the congregation." On the same day Moses wrote a song and taught it to the children of Israel. His song was not of lamentation but of loyalty. To Joshua he gave the personal assurance, "I will be with thee."

No call is more needed in the missionary leadership of today than the Joshua call. Why should we deal evasively with ourselves? Only short-sighted leadership winces at the inescapable certainty of approaching death. Even for the youngest, the working days are few. At the very beginning of any important work there should be training for the leadership which provides for its continuance. There is no glory to the man whose work falls in crumbling ruins when he leaves it. Age should call youth. Experience should enlist and train inexperience. Together, age and youth should present themselves in the tabernacle for the blessing of the Lord. There is no danger of youth running riot if, when Moses presents himself before the Lord, he calls Joshua to go with him, and if, when Joshua faces his tasks, Moses blesses him with the assurance, "I will be with thee." No leader has a right to die until he has called Joshua.

### A LACK OF PERCEPTION

Leaders of advancing years have difficulty in realizing the corresponding advance in the years of their juniors. In "Vignettes from Real Life" the artist, in portraying a young man as he looks to his friends, printed under the dimpled features of a cherub, "As Mother Sees Him and Always Will."

In upbraiding a daughter for independence of thinking and planning, a mother, with apparent sincerity, announced to her twenty-four year old daughter, "When I was your age I stayed at home and minded my mother." Now the truth of the matter was that at eighteen that mother was married and at twenty-four she not only attended to the affairs of a household but was training two or three children to "mind" her.

We continue to assign tasks of juvenile proportions—mere "busy-work" in missions—to young people who are taking important places in business and professional life.

Recently a young woman was asked to be one of a group of girls to pass the offering plates in a convention session. She was a dainty little mite who appeared to the bi-focaled eyes of the convention officers to be about sixteen. They had a general impression that the passing of that silver collection plate was the biggest and most serious work she had ever done, and hoped that when she was through school she might settle down and take an active part in the work. As a matter of fact she was a capable young woman in her twenties, who had already "settled down" in a splendid position as director in charge of an important department of her city's largest store. She was handling \$25,000 contracts in the business world, but had never faced anything larger in missionary work than walking the length of the church with a collection plate.

More than a hundred years ago when young William Carey, in an ecclesiastical meeting, assayed to give

utterance to the conviction that stirred his soul concerning the responsibility of Christians to give the Gospel to the whole world, a devoutly indignant leader called out, "Sit down, young man! When God pleases to convert the heathen He will do it without your help or mine." Antedating this experience by several thousand years was that of another elderly leader who lacked perception of God's call to youth. When the Lord called Samuel, Eli instructed him to "lie down again." Three times the call came before Eli "perceived that the Lord had called the child."

May no lack of perception on the part of adult leadership soothe back to sleep the children and youth of today who are called of God to do His work.

### WORKING PLANS

"We made excellent plans for a Missionary Rally for our young people," announced a business man who was a leader in his church, "but they didn't take hold. It's hard to get anything across with the young folks of today."

Why not plan to give the young folks a part in the plan making? They know the mind of youth and the best avenues of approach. If you pool the ages of your committees who have the young people's work in charge, is an average of thirty-five years too low? This would admit to the committee one member with the seasoned judgment of fifty years, another of thirty-five years, and three with the enthusiasm and creative ability of the twenties.

Success does not attend the handing down of ready-to-wear plans. A better method is to cut by good patterns and then make plans to order, measuring carefully the situation they are expected to fit.

Again and again there are banquets for young people with an unbroken line of grey heads at the tables reserved for officers and speakers. At

AVOID READY-TO-WEAR  
WEAR METHODS

high schools and colleges young people are found abundantly capable of presiding over their own functions. Voluntarily they often invite speakers who have attained grey-haired distinction and at the same time a considerable amount of wisdom. As guests of honor whose counsel is sought they are heard with deep interest and great profit. As members of committees their leadership is prized. While there is reason for membership on a committee on young people's work for one or more members of sixty or fifty or forty years of age, there is no reason why the average age of the committee should be held to sixty or fifty or even forty. If we would have youth take counsel with age let us beware lest age fail to take counsel with youth.

Read this quotation from a 1925 letter from a fine young physician:

"We had in the hospital for an operation yesterday a little fellow with the worst deformed legs I have ever seen. Dr. Blank started in to fix the left leg and when he had made his incision he handed me the scalpel and directed me to go ahead and fix the right leg. The operation consisted of cutting down to the bone, stripping back the periosteum, cutting through the big bone of the lower leg, breaking it and then breaking the smaller bones, and then the closing of the wound. I had to put the bandages and casts on both legs.

"It was a whale of a responsibility and if that lad doesn't get a straight pair of legs it isn't going to be my fault. Believe me, I'm watching over him as a farmer watches over his watermelon patch!"

Here is something worthy of adaptation in missionary methods. If a great surgeon can safely hand his scalpel to a young interne to operate on one leg out of two, cannot a missionary leader hand the gavel to youth for at least one meeting out of twelve?

4

In making up councils and convention delegations too little thought is given to including at least a few young people. Boards and committees may be constituted chiefly of men and women of experience, and yet have in their membership a sprinkling of youth in line for experience.

The youngest daughter of a farmer's family consecrated her life in service. "How did it happen that you have so much interest in missions?" asked a friend.

"When I was a very little girl," she replied, "I used to ride behind my sister on her big horse when she went to her missionary meetings and I inhaled a great deal of missionary atmosphere."

Young people soon learn to be creators as well as inhalers of missionary atmosphere if we make room for them instead of riding off to our councils and conventions and leaving them behind.

In this day of substitutes nothing has yet been found to take the place of Mission Study whether it is in the form of a class, or a discussion group. In every church there should be one or more classes especially for young people. In many of our churches we feel that if we can report, "A Mission Study Class," we have reached the standard of excellence required by our organization. Whatever other classes we have there should be at least one study class or discussion group especially for young people.

At the polls it is mentioned with blunt interrogation, "How old are you?" In the courts

there are no hidden mysteries of age, but in the missionary society we fear to speak of age. In scores of churches there is a subconscious recognition of the fact that the majority of the members of the young people's society have passed the age limit but it seems a heartless thing to speak of

CONVENTION  
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it. In reality it is a more heartless thing not to speak of it. One might think that excommunication from the church was being proposed when promotion to the proper age group is the only thing involved. It is more absurd to fear to make it known that adults of thirty or thirty-five years of age should not be in the young people's group than to fear to say that intermediates of thirteen should not be in the beginners department. The integrity of young people's groups should be preserved inviolate.

The age grouping now adopted by practically all agencies in the field of religious education is:

Beginners:	3-4-5
Primary:	6-7-8
Junior:	9-10-11
Intermediate:	12-13-14
Senior:	15-17
Young People:	18-23
Adult:	Above 23.

Scientific and educational recognition is given to the fact that at twenty-three young people enter the adult group. At that age in our churches they should be transferred to adult organizations. There is need of a new age grouping and designation in most of our churches. Formerly we have been accustomed to use the terms junior and senior as they are applied to college courses and not in reference to the ages of 9-10-11 and 15-17.

Promotion to the adult group does not of necessity involve membership in a society with a membership composed entirely of advanced age. There may be various adult groups—the young matrons may have their own meetings, and various other groupings may be formed as occasion demands. But, as a rule, membership in young people's groups should be limited to eighteen to twenty-three, except in the case of official or advisory relationship, unless some other age grouping is recommended by the denomination.

It used to be that books afforded the only opportunity for young people of different lands to learn to know each other. Now there are

few localities in which there are not some representatives of different races and peoples. Reading courses may be followed by studies and friendships in real life. "Never," confessed an American student, "have I been so charmed as I was by some stories of India told by a student of that land."

That Indian student's Christianity and his interpretation of fine idealism as revealed by some of the high points of his story gave new illumination to a prosaic lesson which America has dully endeavored to teach. Not every city or community can have New York's or Philadelphia's International House, but every city and community can foster international friendship.

#### **PRACTICAL METHODS IN STRENGTHENING INTER- NATIONAL FRIENDSHIP**

By ELMER THOMPSON

A Filipino student, but a few hours in Philadelphia, was introduced to a South American at the International Students' House. On learning the latter's name Mr. Lavidea, delighted at finding a mutual bond of friendship, burst out, "Why, yours is a Filipino name!"

"No," said the South American, with some hauteur, "mine's a Spanish name."

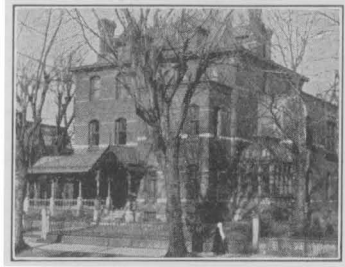
"And," chimed in the Foreign Student Secretary, who had done the introducing, "Mr. Lavidea's name is also Spanish!"

This little incident but obviously illustrates that "methods of working with foreign students" are not so important in their technical detail as is the point of view of the worker. Foreign students are not different from other students except that they are more strange to their surroundings than the American students. A homesick freshman from California may be best fitted to work effectively with his brother from Japan if he can realize brotherhood at the beginning and what mutual humanity demands in that regard, because they both

come at their new surroundings from a sympathetic point of view. No condescension or reasons for patronizing are due from either. Each has a free field to learn with and from the other. With motives of mutual equality and a spirit of absolute interestedness in the other man and his country, should we meet our guests from abroad, eager to learn all we can from them of their people, their point of view and ways of doing things. Oddly enough, it very often happens that the "foreigner" (we don't like the word) doesn't realize either his responsibility or his opportunity to represent his nation before the American people, giving us the education in which we stand in need. Therefore, to draw him out in a wise and helpful self-expression in the same way of which we work with the American student is our job. The same methods are effective.

The International Students' House in Philadelphia is "a great asset" (to use the words of an English student just two weeks in the country), as a center where the men and women from abroad meet each other and make American friends. The regular Friday evening Open House with interesting and profitable entertain-

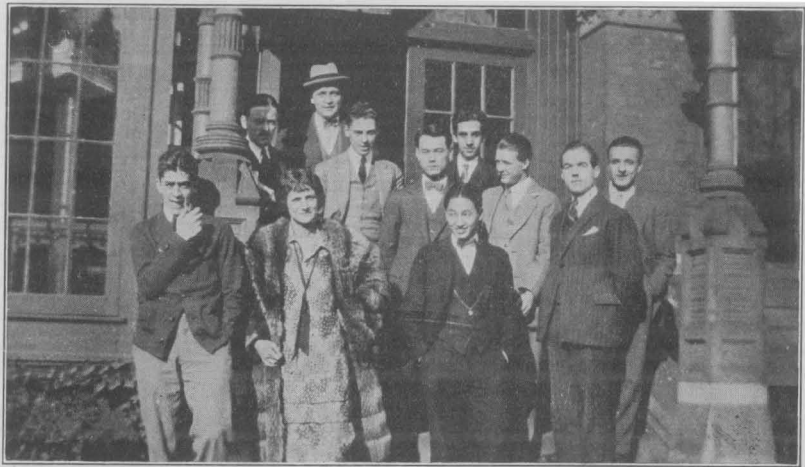
ments, stereopticon lectures, etc., affords the contacts we seek. Forums where international subjects are frankly and freely discussed give the opportunity for friendly volcanic outbursts that relieve the feelings and do no damage. The dining room is a



IN THE RICH FELLOWSHIP OF THE INTERNATIONAL HOUSE IN PHILADELPHIA STUDENTS OF ALL THE WORLD SHAKE HANDS

most effective means for forming friendly associations.

Those nations with the most students, e. g., China, Japan and Russia, give national evenings when the students may entertain their friends. A constant stream of invitations is steered in different directions among the foreign student group into private homes, for Thanksgiving and



NINE OF THE FIFTY-THREE NATIONALITIES REPRESENTED AT THE INTERNATIONAL HOUSE IN PHILADELPHIA MEETING TOGETHER

Christmas dinners, and at other times. The Provost of the University gives a Christmas dinner to all the students unable to go home at that time. The Philadelphia Chamber of Commerce has given five annual dinners to the foreign students in Philadelphia, exhibiting the city's good-will and spirit of brotherly love to people of all nations. This occasion was originated by the International Students' House management.

Little informal Sunday afternoon teas, given by the director and his wife, convey a sense of "homeness" most acceptable to those who have no other home touch. Sightseeing trips to historic points in the city and to industrial plants are often taken. Special occasions are arranged for the unprejudiced discussion of religion and the presentation of the historic facts of the Christian religion upon which our faith is based.

By these and various means is good will disseminated and to judge from the expressions of appreciation by foreign students in Philadelphia, by those returned to their homelands, and by the parents of those who have but recently arrived in our midst, we are convinced beyond all doubt of the strategic value of a center like the International Students' House, with its full program, as an important agency for the maintenance and development of the peace of the world.

#### **RELATING EUROPEAN IMMIGRANTS TO AMERICAN CHURCHES**

Constantly our attention is called to the shrinkage of the world. In these days nations as well as states are neighbors. Russia and Poland are not far from America. In the olden days up-to-date pastors whose members were moving to another city wrote to the pastor of their faith in that city advising him of their coming so that a welcome to the fellowship of the Church would await them.

Of late the welcoming hands of the Church are stretched further. European countries are as near us today

as adjacent states were yesterday, and American pastors are being advised to be ready to welcome members from European churches to their folds.

Among the best methods of connecting up these newcomers to America with their own churches are those planned and operated by the Home Missions Council and the Council of Women for Home Missions through their "Bureau of Reference for Migrating People."

Instead of waiting until the immigrants reach America and hoping that then they will make themselves known to the pastors of churches of their faith, the work of connecting up begins in Europe as soon as their passage is booked. Approximately eight hundred names of immigrants sailing for America are sent every month to pastors of American churches.

As a result a glad hand of welcome to the churches of their choice awaits these strangers at the end of their journey and they find to their amazement that some one knows their names, how many children they have, and what they hope to do. Best of all they discover that some one is interested in helping them to make a home and friends in the new land.

An unusual type of cooperation is being employed in this comparatively new method of work. It begins with a special worker at Ellis Island who reaches one hand in the direction of Europe for information regarding immigrants who are sailing, and the other toward the welfare workers at Ellis Island and the secretaries of the various mission boards in New York who are cooperating. Next in line are church federations and church officials in every state in the union and pastors and rectors to whom the names of Protestant immigrants are sent.

Now in every state Protestant pastors are cooperating heartily in the plan, and are reporting their approval of it as the following extracts from letters, received from pastors to whom names have been sent, indicate:



"I am impressed with this method of keeping in touch with the new arrivals in our country. I think this family will come into church life as a result."

"Were surprised and quite pleased to find the church followed them with her motherly interest."

"I think this is a fine procedure and I will be very glad to look after any references here."

"They seemed very appreciative of the attention and promised to associate themselves with our church work and life."

"These people assured me that they greatly appreciated the kindness and helpfulness of your representatives."

"Member of Methodist Church and had letters of introduction to local pastor; gave necessary information to put her in touch with him."

"Catholic family. They appreciated visit. He has found a church home in a near-by Catholic church. We are calling to the attention of Father Butler (a fine Catholic man) all we know of this family and asking him to cooperate in obtaining him employment. The fact he is a Catholic does not prevent our attempting to secure employment for him."

The experience of one Scotch girl shows in a very concrete way the type of helpful work being accomplished:

She started out from Scotland to marry a man in the "Promised Land" expecting to go with him to settle in Pennsylvania. When she was leaving, her minister said, "Lassie, you must have a letter. It will help you on your way. I have a printed form here of the 'Bureau of Reference' to churches in the United States."

Giving little thought to the letter, Mary stowed it away in her purse. All went well until she reached Ellis Island. Here there were legal difficulties delaying her admission. Long weary hours she waited in the detention rooms, not knowing whether her fiancé was coming for her or whether she was to be deported.

But on the second day after Mary's arrival, a Christian social worker at Ellis Island sought her out. The worker had received through the Bureau of Reference a notice in the mail from Mary's minister back in Scotland and from the port chaplain at Liverpool. Mary remembered her own letters. Church greetings and credentials were exchanged.

Through this worker of the Church many personal services and special comforts were given to lighten the tedious hours of waiting, and, a systematic effort was made through the facilities of the Social Service Department to locate the fiancé and to expedite the adjustment of Mary's difficulties.

The government telegram to the fiancé had failed to reach him because of change of employment and address. After some persistent tracing, he was located. He immediately came to Ellis Island, greatly relieved of a burden of anxiety.

Through the assistance of the Ellis Island worker, Mary was soon able to leave under the proper guardianship. The necessary safeguards in agreement with the government regulations for girls coming to America as brides, were promptly complied with. Accordingly she was discharged to the custody of the Social Service worker, who took her and her fiancé to the Court House for their marriage license and arranged for a duplicate of the license to be filed with the Immigration officials. The worker also conducted them to the chapel of a near-by community house where the ceremony was performed by a minister. Their hearts were filled with gratitude as the worker bade them "Good-bye" on the train.

When the young couple reached the new home community in Pennsylvania, a group of friends were waiting for them at the station. "We've been looking for you," they cried. "We had a telegram that you were on your way. Welcome! and happiness to you!"

The minister of the local church called upon them in their new home. He had received notice of their arrival through the Bureau of Reference. In the days that followed, these young people became staunch members of the church, loyal and dependable in their support of all its enterprises.

Church ties had become "Hands across the Sea."

# Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVENUE, NEW YORK CITY

## MILLSTONES

Excerpts from the leaflet recently published by the Council of Women for Home Missions, Federation of Woman's Boards of Foreign Missions, and Young Women's Christian Association.\*

"We like us," said a small boy of his family. "We like us" in the United States, too, and we think of ourselves as an unusually progressive nation. We believe we have a high standard of living, widespread opportunities for education, and a real regard for the future of our citizens. Have we?

Compare our industrial standards with those of the International Labor Conference which met in Washington in 1919. Thirty-nine nations were represented there and twelve international agreements were adopted about some of the everyday needs of people who work. Among other things it was agreed that no children under fourteen years of age should be employed in an industrial undertaking and no young persons should be employed at night. Each nation was left to put these standards in practice for itself. Have we?

From people on the mission field we hear that we are a cause of stumbling to other nations, particularly to those of the Orient where modern industry is developing so rapidly and where there is very little public opinion demanding laws for the protection of childhood.

We come into close contact with this problem through our foreign mission work—in China, for example, where the Church is taking a stand for the protection of children in industry. However, in the efforts of the Chinese Church to create public opinion and to change deplorable conditions, it is faced with the failure of

America to protect her children and such a statement as this is made, "But America has not settled her own child labor question. Why, therefore, should Christians and Americans preach to us?" The reflex of the child labor situation in America is thus seen to complicate our foreign mission problems.

We have child labor in every state of the United States. Why? In some places people may not care, or they may care but have no law to help them prevent it. Perhaps there is a law without adequate provision for enforcing it. Some children may be caught by an inter-state situation where even a good state or local law cannot protect them. Or do we let child labor continue just because we do not know much about it?

## Canned Childhood

There is a government study of families working in oyster and shrimp canneries in the Gulf Coast region—Mississippi, Louisiana and Florida. The study included 544 working children under sixteen years of age; 332 were youngsters between six and fourteen. There were even two workers under six (one four and one five). These children shuck oysters and peel or pick shrimp. The work depends on the catch. It begins anywhere from three to seven o'clock in the morning. It may last a few hours, or all day, or on into the evening. Considering the way they work, it is not surprising to learn that a quarter of the older ones—those between ten and fifteen years—are illiterate.

The work is wet and dirty. Shells are sharp, and the shuckers use knives, so cuts are frequent. Sheds are cold, damp and drafty. No seats are provided. The shuckers stand at oyster cars, swaying back and forth as they work, bending over farther

\* Single copies free. In bulk for free distribution, \$21.25 per 1,000, plus transportation; \$2.15 for 100, plus transportation. Send requests or orders to Council of Women for Home Missions, 156 Fifth Ave., New York City.

and farther to reach the oysters as they empty the cars.

An acid in the head of the shrimp eats into the hands, making the flesh raw and sore. Some employers provide alum water in which the workers can rinse their hands to toughen the skin.

Some of the children come from the North and return in the spring to the Middle Atlantic states where they work until fall, perhaps in corn, tomato and fruit canneries under conditions much the same as those in the oyster canneries of the Gulf.

An inquiry in the State of Washington showed children under sixteen at work in practically all of the canneries—chiefly fruit, vegetable and fish. In several canneries girls were standing on wet floors; in one the water was two inches deep. In most places there was not room enough to pass between the rows of workers.

#### Mill Children

"The real tragedy," says a North Carolina teacher, "is not the child when it goes to work but this child ten or fifteen years later, sunken chested, emaciated, with depleted vitality." A health officer reports from a survey of one thousand children that the mill children on reaching the age when usually put to work "began a decline which continued through the entire period of growth." Picture to yourself the conditions under which many of these children work. "The rooms are of necessity kept hot and the air moistened in order that the thread may be pliant;.....the atmosphere is deadening.....The constant monotonous roar of the machinery cannot help but have a deleterious effect on the nerves of the workers, especially the adolescent."

A visitor to New England mills describes one of the best factories he saw: "The floor of the great cotton mill vibrated under my feet..... The weaver beside me, as I stood watching the shuttle shooting back and forth, was a kid in short pants. He was little. He seemed dull. He

was very busy.....There are two or three thousand boys and girls working in that center."

#### How About Your Community?

In one Pennsylvania community over a tenth of all the thirteen-year-old children had commenced regular work.

Two hundred and forty-five girls from thirteen to fifteen years old were employed full-time in clothing and cigar factories. Full-time meant from nine to ten hours a day for most of them, but it meant from ten to eleven hours every day for thirty-three of these young girls.

#### Children Under Fourteen

The most accurate statistics for the entire country are the 1920 census figures. They do not include the children under ten and they were collected at a period of the year when the industries employing children were not working full time. Even so, there were counted over 10,000 ten to thirteen-year-olds at work in factories, mills, canneries, workshops and mines. Many more youngsters of this age were engaged in other gainful occupations—378,063 to be exact. Picture to yourself just those in the factories, mines and canneries—a line of 10,000—the oldest thirteen. Is it because we do not see these children that we let this go on in America?

#### Fourteen and Over

There are 182,408 children fourteen and fifteen years old working in mines, manufacturing and mechanical establishments. There are over 50,000 more in other kinds of work.

Physicians, appointed to formulate a code of standards for the Children's Bureau of the United States Department of Labor say that no children under sixteen should enter industry. In scientific terms they say: "Since it is recognized that the physiological and psychological readjustments of pubescence determine a period of general instability which makes great and special demands upon the vitality of a child, it is of paramount importance

that he should be protected during this period from the physical and nervous strain which entrance into industry inevitably entails."

#### Accidents and Illness

One thousand one hundred and sixteen cases of industrial accidents happened to children between fourteen and eighteen years of age in Massachusetts in *one year*. Only accidents which caused "disability" of more than ten days' duration are counted in this number. In one year, in the three states of Wisconsin, Massachusetts and New Jersey there were 7,478 industrial accidents to young workers under twenty-one years of age. These states were not picked out because they are worse than others but because official records were available. These 7,478 include in one state, only accidents which caused disability of over seven days, in the other two states, disability of over ten days. Thirty-eight of these young people died; 920 of them were more or less completely disabled for life. This happened in one year—in three states. And there are forty-eight states.

"Because they are too young to appreciate the risks involved either to themselves or others," the United States Children's Bureau tells us, "boys and girls will not observe the precautions necessary for self-protection in industries in which there is danger of industrial poisoning or accident due to power-working machinery."

Even for children who escape accident there are dangers in industry in the loss of strength and vitality and in increased susceptibility to disease. One study reveals the tuberculosis death rate for minors of fourteen to nineteen years to be about twice as high among boys and girls working in the mills of that state as among boys and girls not so employed. Children are not only more prone to accident than adults are but are more susceptible to industrial poisoning and are affected more severely by rock

dust, lint, poisonous fumes, varieties in temperature and long periods in cramped positions. Limitation of hours of work and regulation of health conditions seem to be needs as obvious as that of protection from dangerous machinery.

#### Home Work

Antoinette goes directly home from school and then stands and embroiders until late at night. If she works all the time she is not in school, she earns about \$2.50 a week. She misses almost every third day of school. The work is hard on her eyes. Antoinette is too tired to study, too tired to play.

Five thousand children in three cities of Rhode Island were found at such home work. They were from five to fifteen years old. Most of them worked after supper. Lighting in many of the homes was very poor. The children worked at such things as carding snaps, stringing tags, drawing threads on lace, finishing underwear and jewelry. Among contagious diseases in homes where work was being done—in some cases by the sick themselves—were influenza, pneumonia, mumps, typhoid fever, measles, whooping cough, tonsillitis, diphtheria, tuberculosis and syphilis.

In one city of New Jersey over 1,000 children between six and fourteen were reported doing sweatshop work at home. Some of them were so tired that they fell asleep at their desks in school. There were many cases of defective eyesight. These children worked on nightgowns, beading, embroidery, infants' wear, dolls, flowers. "Many homes were found unsanitary and persons suffering from communicable diseases were found employed therein." A large amount of the home work was shipped in from other states—New York and Pennsylvania. A manufacturer could thereby escape the regulations of his own state and not be subject to the penalties of the New Jersey laws.

*(Continued in March issue.)*

# Woman's Foreign Mission Bulletin

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

## A TOKYO STUDENT AT VASSAR

In March, 1923, Miss Eiko Fukui was graduated with highest scholastic honors from the Special English Course of the Woman's Christian College of Tokyo, Japan. She had been president of the Literary Society and of the Young Woman's Christian Association. When she went to Peking as a delegate to the meeting of the World's Christian Student Federation she became a friend and a warm admirer of Chinese students.

Later Miss Fukui entered Vassar College and will soon complete her course for the B.A. degree. It is the hope of her Japanese Alma Mater that she will return to the Women's Christian College in Tokyo as director of social and religious activities. At her graduation she gave an address in English in which she said:

We wish to salute you, our gracious Alma Mater, and to offer to you our heartiest praises for your beauty, which is of youth, and for your wisdom, which is as wonderful as the ages. At the close of our springtime, here in your presence, we pause to gaze into the heart of this mystical flower of our college life and there to contemplate again the lessons which it has bestowed upon us. It has shown to us the glorious privilege of cultivating our minds by seeking the deep places of knowledge. And it has inspired us to sharpen those tools of intellectual curiosity and concentration with which we work. Because of the mysterious beauty of its own life, it has encouraged us constantly to seek to apprehend its Creator and our Father. As we have witnessed its constant growth, through the working together of spiritual forces, it has aroused in us the longing for a similar development which can only come by the action of that divine and life-giving principle of "Service and Sacrifice."

## MY EXPERIENCES IN AMERICA

EIKO FUKUI

When I look over these two years of my life in America and compare myself of the present with that of last

year, I find quite a difference. Two years ago I was a shy little stranger, over-sensitive to what the people said and did and over-nervous about what I should say and do in this new environment. But now I can say heartily that I feel perfectly at home with the people and customs in spite of my still very imperfect knowledge of English. Though this change came to me gradually through various experiences, I can trace back and point out several outstanding experiences which have led me to feel so at home in America. The following are frank bits of what I should call—the evolution of my acquaintance with America.

On September 19th of 1924 after the long trip from Japan I came to Vassar College for registration accompanied by my only American friend who was my guardian on that journey. I was rather wearied with that long trip, nervous and excited with the new environment and worried about my family whose lives were uncertain to me after that great earthquake, the news of which reached us on the ocean ten days after we left Japan. On that same evening of the registration day when that lady, who was my sole friend in America, left me my heart almost ached with loneliness. The vast campus with high buildings and white faces looked strange to me and I experienced real homesickness for the first time in my life.

The next day was Sunday. According to the old traditions at Vassar the upper-classmen come to call on the newcomers. Group after group of girls streamed into my little, single room. Surrounding me all around, they asked me hundreds of questions about Japan, while examining with curiosity my features, my costumes and my strange manners. However.

in my attempt to answer them with my poor, broken English, I forgot the vague loneliness for a while.

Meanwhile the classes began. The rush from one class to another, the frank, hearty discussions in the classes, the heaps of assignments which were always more than I could finish in a whole evening and the noisy dining-room with chats, laughter and slang—all these were too new for me to get accustomed to them easily. On the campus and everywhere I was greeted with a look of curiosity and the call of "Hello." I had only a very few experiences of being looked at with contempt as if one were to say—"I see you are one of those Japs from the uncivilized land of the Rising Sun." On the contrary, I was invited for supper almost every night by different groups of curious, loving girls and I soon came to have many casual acquaintances but no real friends. Always the original national trait—reserve—kept me from expressing my whole self and the feeling of strangeness never left me but came back with real force whenever I was treated with too much attention or whenever I received too many invitations for speeches from churches. My only impressions about the American girls were their gaiety and curiosity, and I had no time to get to know them more than this because I was too busy with my work and my adjustment to the new customs and environment. Then a great change came to me during the following summer.

I went to Silver Bay for the summer student conference of the Y. W. C. A. partly because of my yearning for a pure, religious atmosphere after that busy, strenuous year at Vassar and partly because of my curiosity to see what it looked like since I had heard so much about it. But I never dreamed that such a change was coming to me. The beautiful place with those lovely mountains and the lake, the inspiring speeches, the interesting discussions, the swimming, boating and hiking—all these were more fascinating than I had ever imagined

before, but the greatest and the most wonderful thing to me was that inexpressibly warm, lovely atmosphere which pervaded the whole conference. I never saw such a lovely group of girls—so eager, intelligent and friendly. Among those six hundred students from different colleges there were about sixty Vassar girls most of whom I never had had a chance to know well in my busy life of the first year and among whom I found some real lasting friends. There I felt the girls treating me not as a curio but associating with me on the common ground of friendship. The most thrilling thing to me was that I could talk with them perfectly frankly and express my natural self with no fear and no restraint. Thus partly by this friendship with the girls and partly by the change of my attitude from passive to active, I began to feel at home gradually with America and love America sincerely. It was a wonderful sense of comfort which any foreigner could experience. I felt this great joy growing when I visited some homes of my friends after Silver Bay. Wherever I went, I was no more the critical, sensitive, passive self but began to be my normal self enjoying heartily all the new experiences. I was so happy that my family could not believe me when I wrote such cheerful letters after the Exclusion Bill passed so that my father sent me a cablegram asking me to write frankly of the attitude of the Americans toward me and of some of my unpleasant experiences with them. This I could not do simply because I never had a single experience of that kind.

The climax of my happiness reached me when I spent almost seven weeks in Ohio with the family of the friend of me and my family in Japan. There I was treated not merely as a friend but more as a real member of the family, as a real daughter and a sister. There I could forget entirely the difference of nationality and I experienced the real joy of being perfectly at home in America.

When I went back to Vassar the next fall, the whole world looked different to me from that of last year and I enjoyed the work and the friendship tremendously. Furthermore I had all sorts of new experiences, for example, the "Junior Prom" into which I entered not as a spectator but as one of the girls.

Though my life in America is very short and my experiences are little compared with those of some other foreign students, as I look back I think that I have had at least two most fortunate experiences as a foreign student. One is my experience at Silver Bay which gave me a most beautiful and enduring impression of the ideals of America, and the other is my wonderful privilege of being a member of a good family which has made me understand America far better than any other thing. I feel

so at home here that I often wonder why we have wars if we get to know each other so well as to feel no difference in our contacts with the people of other countries. If we students come to America merely to study and go back home without knowing well the American people, I think it is a great loss. In this respect I am very grateful for my privileges and hope that many other foreign students will have the kind of experiences given to me during these two years of my life in America.

#### BOOKS OF INTEREST TO YOU

"Before the Dawn," by Toyohiko Kagawa.

"The Christ of the Indian Road," by E. Stanley Jones.

"A Daughter of the Samurai," by Etsu Inagaki Sugimoto.



A CLASS OF CHINESE NURSES IN THE HANGCHOW MISSION HOSPITAL

# NEWS FROM MANY LANDS

## CHINA

### Activities of Marshal Feng

**FENG YU-HSIANG** continues to receive attention from both the religious and the secular press. The latter, though sometimes calling him "the Christian General," classes him with the other military leaders fighting for supremacy, and reported the last of December that he had captured Tientsin and appointed one of his officers Governor of Chihli Province. With the prospect of his becoming the dominant figure in China, *The Christian Century* says of him:

He is a complete nationalist, thoroughly skeptical of the intentions of the Western nations in his country, and at least for the time being inclined to seek backing and counsel from Russia. He is a believer in discipline, and is likely to seek to introduce a spartan regime into such civil as well as military departments as may fall under his control.

A Church of England bishop in North China, wrote of him in *The Mission Field*:

He is still working hard on his own lines at Christianizing his army. He is now organizing a training college for chaplains who will, I believe, have to qualify in industrial work as well as in such knowledge of the Bible as he demands, etc., as it is his intention to use his chaplains largely in developing industries for the good of the people. Large numbers of his soldiers are still being baptized from time to time; opium has been practically banished, or at least driven underground in Kalgan.

### Christian Shops Not Looted

**M**ANY false reports continue to come from China but those from missionaries are generally reliable. American Presbyterian missionaries in Changteh, Hunan Province, write of a bandit raid in one of their outstations: "None of the Christian

households were looted nor members of their families molested though several had narrow escapes. Their heathen neighbors inquiring the reason why they were so calm, gave them a splendid opportunity for witnessing to the keeping power of God. A Christian widow, who has a small hosiery business, lives in a part of the city that was badly looted. Soldiers entered her shop evidently with the intention of taking what they wanted. Her young son, also a Christian and one of our school boys, just then called out, 'Mother, don't be afraid, God will take care of us.' The soldiers turned and walked out without a word, not lifting even one pair of socks. All the shops around her suffered severe loss."

### A Magistrate and Foot-Binding

**A** CHURCH of England deaconess in Yungtsing, Chihli Province, writes of the reforms that are being brought about by a new county magistrate, who, she says, is one of Marshal Feng's men and is following his example. He has had the town streets improved and has opened night schools for both men and women. "The third great matter," she says, "is foot-binding. The magistrate is trying to enforce it on the women and girls; the older women are to unbind partially and the children wholly. Inspectors have been appointed to go round to the houses every ten days and see whether the orders are being carried out; they are to measure and keep notes of the size and growth of each one's foot, and fines are to be imposed on the disobedient. So far the only people with unbound feet have been a few Christians or children who come to the church schools."



### Overcoming Rural Illiteracy

**T**HE fight against illiteracy in China, through the medium of the so-called "thousand character system" invented by James Yen, a Christian Chinese educated in the United States, is familiar to readers of the REVIEW. Rev. Hugh Hubbard, of the American Board Mission at Paoing-fu, has been using the system in a campaign for rural mass education, which is described as the first of its kind. He organized his churches for putting night schools into hundreds of communities. His pastors leaped to the opportunity, the young farmers and villagers were keen to learn, he furnished \$1.00 per school for heat and light, he charged only ten cents for the textbook; incidentally he taught the gospels and Christian hymns, and he closed his term with these results: 5,600 students between nine and fifty-seven years of age taught; 800 received diplomas; 400 volunteer teachers enlisted; a type of community service discovered for the Church, inexpensive, immensely worth-while; a basis established for teaching Christian truth; a demonstration that illiteracy can be wiped out.

### Swatow Baptists Independent

**T**HE movement, so familiar now in most mission fields, towards autonomy for the native Church has assumed a new form in Swatow, South China. There the Chinese Baptist Convention, with some five thousand church members, has taken matters into its own hands, and declared its independence, having addressed a letter to this effect to the Board of Managers of the American Baptist Foreign Mission Society. This communication, couched in the friendliest terms, states that the Chinese churches recognize with gratitude all that the missionaries have done in the past sixty to seventy years. Recent movements in China, they say—the anti-Christian movement of 1922, the indignation over the recent Shanghai massacres, etc.—have led them to take

this step in order to escape the imputation of being a foreign, not an indigenous church. The council is to consist of eighty persons, of whom fifteen are to be missionaries. They request for the present a continuance of foreign financial aid, but without foreign control. "We are very much ashamed that we are unable to provide for the missionaries."

### Chinese Christian Gentlemen

**T**WO of the early graduates of the Anglo-Chinese College in Tientsin, whose father held at the time of their entering a position second only to the provincial governor, are now, having completed their medical studies in England, rendering voluntary service in the hospital of the London Missionary Society in Tientsin. One of the missionaries writes:

When I see these fine Christian gentlemen at work there day after day, I rejoice that the College has had a share in their education . . . Their father, who was the first Minister for Foreign Affairs of the Republic, has been regular in attendance at the college chapel on Sunday mornings for many years. He holds the important position of President of the China International Commission for Famine Relief, and is one whose advice and support are sought for all good causes. One Sunday morning when collections were to be made for the relief of the flood sufferers, he took the opportunity to declare himself a Christian, and to testify to the help received at the Sunday services.

### A Non-Missionary Hospital

**T**HERE is a town near Ningpo, described by Miss A. Maddison, of the Church Missionary Society, where, for many years, there was strong anti-foreign and anti-Christian feeling. Two women missionaries, however, did much to break down prejudice, and a dispensary did still more. After a time, the non-Christian gentry of the town opened a hospital, and installed a fully-qualified, foreign-trained, Chinese doctor, and he was a Christian. Bible woman, catechist, and missionary were always welcome to preach in the dispensary or visit in the wards, and the doctor himself held a Sunday evening service for

the patients. As a result, there is now in that town a church in charge of a Chinese pastor; boys and girls are being taught in C. M. S. day schools; and a catechist and Bible woman are carrying on evangelistic work.

#### Aim to Christianize Industry

**T**HE Wusih Technical School was started two years ago by the M. E. Church South, in connection with Soochow University. The Principal, H. A. Vanderbeek, writes:

"Our double aim is 'Christianized Industries' and 'Christianized Lay Leaders by 1935.' The plan is for a six-year high school course. During the first three years, the boys study general subjects and have manual training. During the last three, they specialize, either in 'Construction,' where they learn to be building superintendents, or architectural draftsmen, or 'Manufacturing,' by which the boys in the machine shops learn to be draftsmen or foremen. The purpose of the school is to try to express the principles of Christianity; to establish a Christian industry that shall be characterized by the following essentials: A six-day week; no child labor; reasonable working hours; and humane treatment of workmen. When you note what goes on in shops and industries about us, you can realize that we are up against a pretty stiff proposition to adhere to standards of humaneness and try to compete on a price basis. While the boys take part in the production work as part of their educational experience, the production department is not primarily for their support, but for the support of the school itself. If we can get through the next three years, we will be practically self-supporting."

#### For Deaf Chinese Children

**A**LTHOUGH there are now known to be thousands of deaf children in China, only about one hundred of them are in school, and forty-six of these—thirty-two boys and fourteen girls—are cared for in the "Charles Rogers Mills Memorial School," conducted by American Presbyterians at Chefoo. Miss A. E. Carter, the principal, writes of her chief Chinese assistant: "Great praise is due Mrs. Lan, who has spent fourteen of the best years of her life in helping to make the school a success. Everyone trusts her and we all go to her for

advice in solving our problems." She continues: "The good reports of the boys and girls who have left us to make their own places in the world, cheer us. Three of the girls are teaching in schools for the deaf, and three others are teaching embroidery to hearing women. Six girls are happily married; one of them to Tsei Tien Fu, a graduate of this school who opened a school for the deaf in Hangchow. Thirteen boys are working in Shanghai and most of them are supporting a family. Others are living at home, and doing their share of work in the great struggle for daily bread..... It is especially gratifying to be able to report that nearly all of the pupils, who have been in school long enough to acquire the language necessary to read the gospel story, have accepted Christ as their Saviour."

#### "Very Good News" in Cairang

**M**RS. L. E. JACKSON, of the Christian and Missionary Alliance, writes from French Indo-China: "Mr. Jackson has written of the salvation of an idolatrous family in Cairang, whose home resembled a pagoda because of its many altars and shrines. The old mother had spent around a thousand piasters in her worship of Buddha, trying to insure for herself a worthy place in the next world. But when she heard the story of Jesus she became very angry with Buddha, saying, 'Buddha never did any of these things for me,' and she, with her family, started right in to put everything pertaining to Buddha and the Devil out of her house! The next question was what to do with their clean house? The preacher was consulted, with the result that a large sign reading *Tin-Lanh Rat Tot* (very good news), was placed over the gate to attract passers-by into the house. The mission of that sign is a story in itself. Suffice it to say that people from far and near find their way into that home to ask what the 'Good News' is about, and are then pointed to the Saviour. Later this

devoted family cleared out their big front room and converted it into a chapel. In this very room where the Devil had been worshiped for so many years, many souls have found their way into the Kingdom."

### JAPAN-KOREA

#### Japan Still Unevangelized

**T**HE great progress which has been made by Christian missions in Japan as a whole inclines many to overlook such facts as are stated in the latest issue of "The Christian Movement in Japan." For instance, though evangelistic work in Kyoto prefecture was begun nearly fifty years ago, there are still five towns with a population of more than 5,000 people each, and 235 villages of more than 1,000 population each in which there is no organized Christian work. The industrial group, toiling in some 500 factories, remains almost untouched; the coal mining group, where the need, physical, moral and spiritual, is very great, is almost entirely neglected. This is true also of the fisherman groups. Rural Japan is still a neglected field.

#### Japanese Braille Bible

**T**HE Japanese New Testament in type for the blind has been available for a good many years, but a group of blind Christians in Tokyo have long been praying that the Old Testament might be put into type that they could read. When the work was begun in August, 1922, they held praise meetings and prayed God for His best blessing to rest upon the undertaking. By Christmas, 1924, it was completed, and the blind brethren held a celebration and praise meeting. Their cups were running over with joy, and the Bible Society representatives joined them in thanks to God for this achievement. It makes a big set of books in itself, consisting of thirty-four volumes. There are two remarkable things in connection with the Japanese Braille type Bible. One is the fact that with the printing of the Gospel of John in this type by

the American Bible Society, about twenty-three years ago, Braille type was first introduced into Japan. Christianity has the honor of introducing literature among the blind in Japan. The other thing is the fact that Japanese is one of the first languages into which the whole Bible has been transliterated into Braille type; and is the first Far-Eastern language to have the whole Bible in Braille—Arabic being the only other Oriental language with the whole Braille Bible.

#### Christian Higher Education

**R**EV. A. OLTMANS, D.D., a missionary of the Reformed Church in America in Japan, writes that in the sphere of Christian education the question becomes more and more urgent why the Japanese Church concerns herself as yet so very little about this matter, but leaves it still so largely to the missions. "It seems to me," he says, "high time to change the name of 'mission schools' into that of 'Christian schools.' Such a change of name might probably do something to increase the interest of the Japanese churches in higher Christian education, as is already so splendidly the case in the work of the Sunday-schools. A hopeful sign of progress is the passing of a resolution at the recent Synod to form a Board of Education in the Church, whose task it shall be to encourage and assist Christian education and the training of Christian ministers and evangelists. For something like this we have for years longingly waited, but on the mission field one learns to exercise patience."

#### New Buddhist Magazine

**T**HE Young Men's Buddhist Association of Tokyo is now publishing a magazine entitled *Young East*. In its first number the editor describes the mission of young Buddhists:

What is our mission for the East? To harmonize and bring to mutual understanding our brothers and sisters of the Asiatic countries, to make them recover their lost vigor, and to unite their efforts for the

restoration of the ancient civilization of the Orient, which gave birth to great religions, deep philosophies, and noble arts . . . What is our mission for the West? It need scarcely be said that the civilization of the West, laying, as it does, too much importance on the material side, is a lame civilization. In fact it finds itself at a deadlock today. If civilization is really what the present civilization of the West represents, it is a curse instead of a blessing. The shortest cut to remedy its shortcomings and make it complete is, in our opinion, to spread to the West the culture, philosophy, and faith of Buddhism. We feel that it is our duty to implant in their minds the spirit of Buddha, whose love extends not alone to men, but to all living creatures on earth.

#### Courage of Korean Pastors

**T**HE deprivations resulting from the forty-per-cent cut in the evangelistic budget for Korea of the Methodist Episcopal Church are being met heroically by the native pastors, whose salaries before it were only about \$20 a month. Bishop Welch tells of one district superintendent, who, at the close of a three-days' "retreat" for prayer said to his fellow-workers: "There are days before us when there will be no grain for the noon meal. Our children will come home from school and from play hungry and will ask for their dinner. Let us not look sad and tell them that there will be no dinner, because there is no grain in the house. Do not let us allow them to carry through their lives the remembrance of hunger with no food to satisfy. Let us pat them on the head and with a smile say, 'You had a late breakfast, and we shall have a good soup for supper, and it will be early; Take a drink of water and run on!'"

#### The "Norman Period" in Korea

**R**EV. JAMES S. GALE, D.D., whose thirty-four years of missionary service under the Presbyterian Board give his words authority, says that young Korea, reaching out after Western civilization, does not realize that the latter demands "hard work" and "the actual goods." Recently, he says, a young man called told him that his having no work and knowing nothing was the fault of society today.

When that was reconstructed there would be work for all. "I told him," Dr. Gale says, "that the Chinese, millions of them, cared not a penny about society or its reconstruction, but they knew how to work and were taking it daily away from the Korean in his own land. Dr. Inouye, former Minister of Finance, told me the other day that for government work Japanese coolies demanded four sen a day, Koreans one yen and a half, while Chinamen took seventy sen and smiled. Koreans and Japanese struck for higher wages still and so were sloughed off, leaving the Chinamen in command of it all . . . We must be patient, however, for we are in a condition today not unlike that of the Norman period in England—an age of social and literary confusion."

#### Government Grant for Lepers

**T**HE work of American missionary physicians in caring for lepers in Korea was recently praised highly by Governor Sawada of North Kyung-sang, Korea, at a reception in Taiku at which were present the Japanese officials and their wives, General Secretary William M. Danner of The American Mission to Lepers, and Dr. and Mrs. A. G. Fletcher, Presbyterian missionaries. Governor Sawada has been instrumental in securing a government grant of \$3,500 a year for the leper work cared for by Dr. Fletcher in the Leper Mission Hospital in Taiku. He said:

We appreciate very much the excellent work done here by The Mission to Lepers, through the loving and untiring efforts of Dr. Fletcher. We are glad to have had some share in it through the Governor-General's grant. I shall have greater sympathy with it now since I have learned of its worldwide character.

#### Korean S. S. Convention

**A**T the National Sunday-School Convention in Korea, held in October under the general leadership of Rev. J. G. Holdercroft, D.D., the paid enrollment was 1,945 and the actual attendance over 2,200. No less than nine churches were required to

care for the crowds. Even in their optimism, and there is an abundance in Korea, plans were made to entertain only 1,000 and the committee declared they were "about swamped." The treasurer, Rev. Charles Allen Clark, D.D., wrote, "It was the greatest religious Christian assembly ever held in Korea and will do much for Sunday-schools throughout the land." Plans were made for regional conventions in different parts of the country, that the influence from the great gathering in Seoul might be effective in all sections. One in Pyongyang was to take place from December 29th to January 5th. Among the speakers in Seoul were Rev. E. G. Tewksbury, of Shanghai, and Horace E. Coleman, of Tokyo, both of whom are field representatives of the World's Association in the respective countries.

#### ISLANDS OF THE SEA

##### Girls from Pagan Tribe

**A**T Zamboanga, a mission station of the Protestant Episcopal Church in the Philippines, the missionary and his wife have taken into their household a young girl from the Tirurai tribe, the first of the tribe to venture out of the very primitive conditions of her pagan home. She has had some schooling, and is to be trained so that she may return to her people and prepare them for baptism, teach church school classes, and instruct the women in nursing and the care of children, matters in which they have only most primitive knowledge. Her name is Augustina Cariaga. A second girl from the tribe, Balbina de la Cruz, is receiving preliminary instruction and doing practical work in the hospital, looking towards a possible course in the Nurses' Training School, perhaps to be the first Tirurai nurse. The Bishop confirmed Augustina during the summer, and received Balbina from the Roman Church.

#### New Britain Teachers

**A**USTRALIAN Methodists conduct on the island of New Britain, in the South Seas, a training school for

native catechists, of which E. G. Noall writes: "The three grades have each a native teacher in charge, the teacher of the final year students being known as the native head-teacher. For some months the school was conducted with credit by them when there was no white headmaster, and when duties of a manifold and complex nature constantly called the Principal away. Such men are invaluable. Between them they handled about 130 boys. They are also local preachers and class-leaders, one being a catechist on trial. . . . As it is impossible to send all of our qualified students to their own villages, it will be seen, therefore, that their future life demands sacrifice. Yet, while many of our villages are often unable to receive a visit from a white missionary for many months, often for a whole year, the native minister still 'holds the fort.' "

#### NORTH AMERICA

##### Churches and World Peace

**T**HE conference on this subject, held in Washington in December, was composed of delegates from thirty denominations. There were also groups representing the Federal Council, the Church Peace Union, and other agencies interested in peace propaganda. The purpose of the conference was (1) to study what are the Christian ideals and attitude with regard to war and peace; (2) to study what the churches ought to do; (3) to plan a nation-wide campaign of education to carry to the churches the results of the study of the first two points. It was throughout a study conference. There were no set addresses save at the opening session and at the closing session; but for eight periods this group of earnest men and women met and discussed definite problems. The findings, embodied in "A Message to the Churches" constitute a very suggestive document.

#### Methodist Union Defeated

**T**HE vote of the annual conferences of the Methodist Episcopal Church, South, on the adoption of the Plan

of Unification, is 4,528 for and 4,108 only against. Inasmuch as the legal majority of three fourths was not obtained, the present proposal fails.

The Plan was framed in 1923 by the joint commission of fifty, with only three dissenting votes, all from the Southern group. The Northern General Conference in May, 1924, approved it by a vote of 802 to 13, and the General Conference of the Methodist Episcopal Church, South, on July 4, 1924, took similar action by a vote of 297 to 75. The annual Northern conferences have been voting upon the plan this year, approving it by overwhelming majorities. The one thing needful to validate the action and unite the long-severed branches of Episcopal Methodism was a three-fourths vote of the Southern Conferences. This has now definitely failed.

#### Rival Baptist Mission Board

**T**HE break which has been developing inside the Northern Baptist Convention has reached the point where the Baptist Bible Union of North America has organized a foreign missionary board of its own. The executive secretary of the union is quoted as speaking of the new board as frankly "in opposition to the Foreign Mission Society of the Northern Baptist Convention." "Needless to say," comments *The Christian Century*, "the missionaries sent out will be pledged to the propagation of an unbendingly conservative type of doctrine. The first field to be entered, it is announced, will be Russia." *Christian Work* estimates that perhaps three or four hundred of the twelve thousand churches belonging to the Northern Baptist Convention will support the new Mission Board.

#### Race Relations Sunday

**T**HIS day, proposed by the Federal Council of the Churches, was first observed in 1923. The active cooperation of the Home Mission Boards, the Y. M. C. A.'s, Y. W. C. A.'s and thousands of local churches has made the day an event which is receiving

attention in all parts of the nation. The date for the next annual observance is February 14, 1926. In a country where many social and national groups dwell, the problem of applied brotherhood and goodwill cannot be limited to one or two races. The Indians, the original Americans, seek justice at our hands. Through leaders of character and intelligence largely trained in schools supported by the mission funds of the churches, the Negroes are now asking for full participation in community and national life. The Japanese and Chinese are demanding that their treatment in America be upon the same basis as that of other foreigners. Mexican citizens within our borders are asking a full chance and a fair understanding and interpretation of themselves and their aspirations.

#### Hampton-Tuskegee Fund

**T**HE \$5,000,000 required to be raised or pledged by Dec. 31st in order to meet the conditions under which George Eastman offered to add \$2,000,000 more as an endowment fund for these two institutions was secured three days ahead of time. The chairman of the Campaign Committee said:

The reasons given by Mr. Eastman for his gift have appealed to the public and it has responded in the shape of more than 10,000 subscriptions, running from gifts of \$1 each from some of the colored graduates, to subscriptions of \$250,000 each from five different individuals, topped off by a \$1,000,000 gift from John D. Rockefeller, Jr., matching the \$1,000,000 pledge with which the General Education Board inaugurated the campaign.

The entire South was organized with headquarters in Atlanta. Many well-known Southerners took an active part in making the campaign a success and countless new friends were made for the cause. The alumni of the schools raised more than \$200,000.

#### Seamstress Helps Two Continents

**M**ANY instances have been told of the way in which great blessing has resulted from comparatively small

sums of money, when these represent true devotion and sacrifice. The *Christian Century* is authority for this latest story: In the tiny village of Nanton, about 100 miles from Calgary, in the province of Alberta, Canada, a seamstress, by giving up even some of the necessities of life, never spending a needless penny, and never taking a day's holiday, has saved \$450. This sum she has invested in foreign missions through the British and Foreign Bible Society. Two hundred dollars has been used to distribute the Gospel according to Mark in Braille among the blind of Burma. The rest was used to take a translation of the same gospel, just completed by workers of the Swedish Evangelical National Society, to 5,000 natives of Somaliland, Africa. The Swedish society was without funds to publish and distribute the translation—the first part of the Bible to reach Somaliland.

#### Girls' Delight in Giving

A TEACHER in one of the Presbyterian schools in the Southern mountains, Langdon Memorial School, at Langdon, Ky., writes:

"Our chief thrill during the month of November is our annual thank-offering to the Lord given through our Board of National Missions. It is a busy time, because girls without money must find ways of earning if they are to give. Oh, for power to convey to your minds and hearts their earnestness, their sacrifices, their enthusiasm, their joy in earning and giving! What though they must rise before five in the morning, and hasten to work, what though digging turnips, burying cabbages or raking leaves be substituted for Saturday's hike, and what though the daily recreation hour for the whole month be given up, if they may thereby earn money to give! One thing was uppermost in the minds of us all—our gift to the Lord, and so the work continued merrily—tatting, crocheting, ripping, mending, sewing, washing, ironing, pressing, mouse-catching, nut cracking and coffee grinding as well as fine baking and ironing for the community. Finally the day came and the offering was found to be over two hundred dollars, of which more than one hundred and thirty dollars was the gift of these penniless girls themselves. We were much touched by the fact that the largest earners were six girls who are working their way through school, either by summer work

or by doing two girls' work during the school term."

#### Protestant and Greek Churches

THE Federal Council of Churches has appointed a special committee, headed by Bishop Charles H. Brent, to plan a conference between representatives of the Greek Orthodox and of the American churches, in some Greek Orthodox land. Such a conference would discuss social and educational questions, international relations, and church matters of a non-ecclesiastical nature. So far, in addition to Bishop Brent, the committee includes Dr. Charles S. Macfarland, general secretary of the Federal Council of Churches, and Dr. George R. Montgomery, one of the American advisers on the Near East at Versailles, and later secretary of the Armenia-American Society.

#### Buddhists in California

LOS ANGELES may now boast the possession of the largest Japanese Buddhist temple outside of Japan. It was dedicated in November by Count Sonyu Atoni, brother-in-law of the Japanese Emperor, head of one of the largest and most progressive of Japanese Buddhist sects. Count Atoni, while in Los Angeles, emphasized the common contribution to world peace which the United States and Japan can make. He stated that one of the purposes of his trip was to encourage the sons of Japanese now in this country to return to Japan for training, in order that they might later act as Buddhist missionaries to America.

—*Christian Century*.

#### Christian-Jewish Good Will

ONE of the newest committees under the Federal Council Commission on International Justice and Good Will and one that has attracted a good deal of attention, is that on good will between Jews and Christians. It is believed that it is the first time that such a commission has been appointed by Christian churches acting together to plan to bring about

better relations between the races. The Rev. Alfred Williams Anthony, formerly secretary of the Home Missions Council, is chairman, and the Rev. John W. Herring is secretary of the committee. One editor comments on the high type of social leadership which these appointments promise, and continues:

Improvement of the relations between Jews and Gentiles is the more difficult because the problem is so intangible. Why should there be any trouble in the first place? One is apt to exclaim, "The solution of this problem is simply bringing Christians to act as such," and let it go at that. But, however large a measure of truth there may be in such a generalization, it does not come to grips with the problem. Granted that Gentiles have not lived up to the highest conceptions of Christian conduct, and granted that some Jews have given evidence of mannerisms that have made social contacts difficult, the resultant irritations—and worse—are so real that they need to be faced frankly, analyzed, and dealt with. Mr. Herring brings to his new task the enthusiasm of one who believes that a liberal attitude, in whatever realm exhibited, will call forth a liberal response. He is, it is understood, taking the obvious course of informal get-togethers between Jews and Gentiles to find out what the present situation actually is. He has not mapped out any hard-and-fast course of procedure; he is not the kind of man who will announce panaceas. But if he succeeds in impressing on Christians the existence of this problem, he will perform a true service.

#### Yale in Labrador

**E**STABLISHMENT of a Yale school in Labrador, at the Grenfell Mission, has been announced. The institution, founded by gifts of Yale students, stands at Northwest River, the gateway to the interior of Labrador. Seventy families now residing at that point have no other means of educating their children. For years Yale men have passed their summers assisting Dr. Grenfell in his work among the children and young men, all of whom, above the age of sixteen, earn their livelihood by trapping. Three undergraduates were attached to the Grenfell mission last summer. In a letter to the Yale Grenfell Association, Dr. Grenfell said: "The establishment of a school at Northwest River is the result of a long

history of volunteer service from Yale. A whole list of Yale names comes to my mind as I write, men who have done yeoman service."

#### LATIN AMERICA

##### Mexican Catholic Campaign

**A** NATIONAL congress of Roman Catholics held in the city of Mexico to organize a youth movement among Mexican Catholics, is reported by *The Christian Century*. The archbishop has given out a statement to the press in which he indicates that the church will hereafter actively oppose governmental policy in Mexico. The archbishop says: "The laws which oppose the natural rights of Catholics, those which destroy marriage through the medium of divorce, those which deprive fathers of the right to give their children a Christian education, those which prevent freedom of worship, will be opposed by the national hierarchy. Methods similar to those adopted by the cardinals and archbishops of France will be followed for this campaign. Active propaganda will be carried on by means of pastoral letters, tracts, and lectures; petitions will be addressed to the chamber of deputies; popular manifestations will be organized; and all possible efforts will be made to convince the executive, federal and local authorities of the justice of a constitutional and legislative reform. Catholic groups are in process of organization and a national action against lay legislation will soon begin."

#### The Bible at Work in Mexico

**T**HE Mexico Agency of the American Bible Society was established in 1878. For almost fifty years, in the midst of revolution and internal strife, and in spite of privation and persecution, the work of Bible distribution has gone steadily forward. The results of this patient, persistent effort on the part of the faithful colporteur are found by missionaries in many unexpected places. A whole family appeared at an afternoon serv-



ice in a mission church and asked to have the children baptized. No missionary had ever visited the little village where they lived, and they had never attended an evangelistic service. Through reading in their own home a Bible given forty years before to the grandfather of these children, the father and mother had become followers of Christ and were taking advantage of their first opportunity to have their children baptized by a Protestant minister. Isolated groups have been discovered never before visited by missionaries. One of these had chosen a leader from among their own number and held regular services. Most of the people lived in the mountains, and some of them had to leave home at daylight to arrive in time for an evening service.—*Missionary Voice*.

#### **Preaching from a Treetop**

**REV. J. T. BUTLER**, of the *Central American Mission*, writes of a native preacher named Jose Escamilla: "I found him up in a big tree fully sixty feet above the ground preaching about Zaccheus in the tree. I listened and looked. There he was, barefooted and bareheaded, standing on two small limbs away up in the top of the tree. This is his regular preaching place. He goes up there every Sunday morning and can be heard a mile away. Drove of people pass along the street a short distance from him. He preaches, sings and prays. I hardly knew what I thought about this novel way of doing things, but I waited to hear from others as to results. On Sunday night I baptized a woman who lives near the tree and she testifies that his preaching and praying was used of God to convince her of her need of a Saviour. She said that his praying for his enemies was a new thing to her. On Monday night I baptized a man and his son and a daughter who live a mile or more away from the town. They say they can hear him preaching from where they live. I say amen, now, to his preaching up in the tree. He said he had been shot at a

time or two while he was up there. The woman I baptized on Sunday night told me that the priest had warned the people not to sit in their doors and listen to that fellow up in the tree or they would be dealt with by the church for doing it. It seems that people are listening to him in a way to alarm the Romish priest."

#### **Protection for Dominicans**

**THE** policy for the protection of natives of Santo Domingo adopted by the social action department of the National Catholic Welfare Conference has been endorsed by the Board of Home Missions and Church Extension of the M. E. Church. Methodist missionary work in Haiti and the Dominican Republic, as well as in Porto Rico, is under the control of this Board. In Porto Rico, according to Dr. D. D. Forsyth, secretary of the Board, the natives have been largely reduced to a condition bordering on peonage at the hands of American sugar concerns. If something is not done, the same fate threatens the Haitians and Dominicans. The Catholic protest, which now will have behind it the endorsement of the Methodists, seeks government action to restrain American interests from thus exploiting the island of Santo Domingo.

#### **Persecution in Brazil**

**THE** men's Bible class of Juiz de Fora, Brazil, is maintaining work in near-by villages. "One village, however, suffered violent persecution a few weeks ago when two or three persons interested in our work were attacked by a mob, instigated by the priest, and one of our men was killed and another wounded in the spine, perhaps crippled for life," writes the presiding elder, Rev. C. A. Long. "This was done on the man's own land. The mob said: 'Methodists cannot exist here; away with them!'" The father of the man killed, who is also grandfather of the man wounded, gave the land and built the church for the Romanists, who have repaid him

in this way . . . Work in this village has been suspended until conditions are more favorable, but the people interested are coming to Juiz de Fora to church and want the work continued. The murderer is at large, and the inquiry will result in nothing, due to Rome's protection."

—*Missionary Voice.*

## EUROPE

### British Resolutions on China

**T**HE resolutions, quoted in the December REVIEW, which were adopted by representatives of thirty-seven American missionary boards on the present situation in China, have been followed by this statement issued in Great Britain:

The British missionary societies which have work in China have been following recent events there with close concern. The standing committee of their conference have just sent a letter to the Chinese Minister in London, in which they state that the societies welcome the action taken by His Majesty's Government in entering upon a comprehensive revision of the treaties which at present regulate the position of foreigners in China. They inform His Excellency that the leading British missionary societies working in China have passed resolutions expressing their desire that their future legal rights and liberties instead of depending on existing treaties between China and Great Britain, should be those freely accorded to them by China as a sovereign power and mutually agreed upon in equal conference between the Chinese Republic and Great Britain.

### European Student Confederation

**T**HE efforts for world peace that are being made by the students of Europe are thus described by Dr. Stephen P. Duggan: "Since the World War there has been founded in practically every European country a National Union of Students and as early as 1922 these national unions were amalgamated into the Confederation Internationale des Etudiants. The Confederation holds a conference in a different country each year, which is attended by the leading spirits of the national unions. At this conference the questions that interest students are discussed and the meth-

ods of approach to them adopted by the different national unions explained. The Confederation works through commissions, each of which is under the supervision of some one national union. One of the finest aspects of the movement is the disappearance of national animosities. The Confederation Internationale des Etudiants which started as an Allied organization has now admitted the representatives of all the ex-enemy countries."

### Continental Jewish Converts

**T**HE United Free Church of Scotland has a Jewish Mission Committee, whose last report contains these encouraging statements: "There are more conversions to Christianity among the Jews, proportionately to their numbers, than there are conversions among the heathen as a result of foreign mission effort. In Hungary alone, since January, 1918, 40,000 Jews have declared themselves Christians. In Budapest over 2,500 Jewish converts have entered the membership of the Presbyterian Church during the past seven years, and half that number have been received into the other Protestant churches of the city. Similar things are taking place in Czecho-Slovakia, Poland, Ukraina, and other places. There has been an unusual disappearance of prejudice, and a quite extraordinary response to the Gospel among the Jews. At all our stations—Glasgow, Prague, Kolozsvár, Budapest, Constantinople, Tiberias, Safad—there are numbers of earnest Christian men and women who were reared in Jewish homes."

### Czecho-Slovakian S. S. Teachers

**O**VER one hundred students were enrolled in the school of methods for Sunday-school teachers, held under the auspices of the Sunday-school Association of Czecho-Slovakia, in Sazava. All parts of the Czecho-Slovakian republic were represented by the students who attended during the eleven days. Thirty-six lectures were given, on the study of the Bible,

Palestine, pedagogy, psychology, and methods related to the various departments of the Sunday-school. Daily devotional periods were conducted by Rev. A. Novotny, Secretary of the Czecho-Slovakia Sunday-school Association. Physical and recreational hours were included. A volley-ball match with the Y. M. C. A. from Prague was won by the Sunday-school teachers. A report of the school in a newspaper which seldom prints religious news stated:

The Sunday-school Association in Czecho-Slovakia is seeking to introduce new methods of religious education into the church educational scheme. It was organized in 1921 and has now more than 10,000 members. The leaders of it are convinced that the mere religious instruction in public schools is not sufficient to develop the spiritual forces of children.

### Bolshevism and Religion

A NEW illustration of the bitter attitude of the Soviet Government toward religion is to be found in a recent decree, quoted by *Evangelical Christendom*, ordering the removal of books from the libraries that serve the needs of the masses. It is stated "the section on religion must contain solely anti-religious literature; historical and philosophical books that formed part of this must be included in the corresponding sections."

*The Christian Advocate* states that the Comsomol, or League of Communist Youth, which is limited to young atheists, has 1,200,000 members, a larger number than the combined Y. M. C. A. and Y. W. C. A. membership in the United States. A junior order called "Pioneers" consists of boys and girls of "scout age," the early teens. These Pioneer groups are led by members of Comsomol and are prepared for membership in the senior order. The whole number of children in Russia now receiving any sort of religious instruction in church or school is practically negligible. Breach of the law prohibiting religious teaching of children under eighteen years of age is punishable by a long term

of imprisonment or even by exile to Siberia.

### AFRICA

#### Plans for African Education

THE Carnegie Foundation has given \$37,500 to the Jeanes Fund for such supervision of little local schools in Africa as the Fund gives to Negro country schools in America. James W. C. Dougall, of Scotland, has already gone out to Kenya as the first educational director under the Fund. In addition, American missionary and other agencies are sending James L. Sibley, who has already done work of the same sort in Negro schools in Alabama, to Liberia to study educational conditions there. These plans were reported at the Conference on Africa held in November at the Kennedy School of Missions in Hartford. Another significant outcome of the conference will probably prove to be an International Bureau of African Languages and Culture, in which mission boards of America, Europe and Africa and learned societies from all parts of the world will cooperate for the study of 800 African languages and dialects and the production of educational literature in them. The Bureau will also serve as a clearing house for those engaged in translation, and help to insure a uniform and scientific system in reducing unknown languages to writing. The early plans for this bureau were described in the May, 1925, REVIEW.

#### Earnest African Learners

THE Rev. A. J. Leech, a missionary of the Church Missionary Society at Butere, in the Nyanza Province, Kenya Colony, reports that there has been a steady stream of candidates for baptism and for the catechumenate during the past year. Their keenness may be judged by the fact that many a lad or young woman residing at a distance of, say, ten miles from the mission station will have walked at least one hundred miles during the week, going to and from the instruction classes. Not infrequently they

are overtaken by heavy rains on their long journey homewards in the afternoon. Not all, of course, come from such distances, but many do; some travel even longer distances, and have in addition to ford unbridged rivers at dangerous crossings. The evident sincerity and devotion of the candidates give promise of their future usefulness in the Church.

#### Her "Friend, Jesus"

**M**ISS E. J. VEAL, a C. M. S. missionary in Berega, East Africa, tells of the trust in God of a woman, very old and nearly blind, who had been deserted by her relatives and left to live quite alone in a tumbledown house in the forest, where once there had been a village. She had received Christian teaching from a Bible woman, and her faith in God as her protector and keeper was absolute. When asked whether she was not afraid to live alone in that wild place, she replied: "I am out in the forest; long grass grows right up to my door, and wild animals are all round me; but God does not let any come near me, nor harm me." She loved the name of the Lord Jesus, and often said when the Bible woman went to see her: "Ah, you have come to tell me about my Friend Jesus."

#### Developing Kru Leadership

**F**OR the first time in its history, according to Mrs. M. W. Williams, of the Methodist Mission in Liberia, the Kru Coast District Conference, held in September, 1925, at Nana Kru Mission, Liberia, elected all its officers from its own native ranks. She says: "The secretary and his assistant were young Kru men educated at our college in Monrovia and in high schools down coast. The secretary is in charge of our Methodist Day School in Grand Cess; his assistant, of our school in Newtown-Sasstown. The treasurer and his assistant were Kru preachers, from Kinicadi and Wrukre. The District Superintendent and his wife were the only foreigners present. The Workers' Institute, held three

days before District Conference, was a real test of qualification for work. Forty of our workers took the examinations on their scholastic ability in mathematics, grammar, reading, spelling and letter-writing, and on their knowledge of the Bible and ability to conduct a Methodist Episcopal church service. Several Kru men, educated in our higher schools in Liberia and abroad, gave valuable service as instructors and examiners. To have Kru men conducting an Institute among Kru people on this coast as it would be done in college circles in the U. S. A. was an inspiration and an incentive to our staff of district teachers, which staff each year shows steady increase in its enrollment of better-educated workers."

#### Methodist Congo Mission

**R**EV. JOHN M. SPRINGER, D.D., superintendent of the Congo Mission of the M. E. Church, and Mrs. Springer, were recalled by Bishop Johnson from South Africa, where they had been taking a vacation. Dr. Springer writes: "Though we were sad at parting with our Rhodesia friends, when our train turned north at Bulawayo, we felt a thrill of home-going. And when we saw the scores of smiling faces, white and black, at the station of Elisabethville, we felt that we were verily back in the midst of our own family. Brother Guptill kept us going in the mission Ford all the rest of the day from one meeting to another till our heads swam. The Mission Hall erected for native work in 1917 is entirely too small for the present congregation. Indeed, we had it crowded when it was first opened. And now with a thousand members and adherents it is quite inadequate. We thank God that the Detroit area is now providing for the erection of a much larger native church and this building can be used for the many social and school purposes among these thousands of natives. We are now stationed at Panda, ninety miles north of Elisabethville, where there are about 600 white people and 4,000

natives employed in the various industries. I also have the care of Kambove and several out-stations. I am more than grateful for a Ford car that came as a direct answer to prayer."

#### South African Indian Problem

**B**ISHOP FREDERICK FISHER, of the Methodist Episcopal Church, on his arrival in Bombay after an extensive trip in Australia and South Africa, stated that he had never seen anywhere in the world a race situation more sordid and with more possibilities for evil than that which at present exists between the combined English-Dutch "superior white" minority and the African-Indian colored majority in South Africa. Legislation is pending in the Union of South Africa, which, if passed, will completely crush the Indian community resident there, practically forcing it by economic and social pressure to leave the country. Mr. C. F. Andrews, independent missionary in India, and close friend of Mahatma Gandhi, has left for South Africa to give moral leadership to the harassed Indian community there.

#### South African Native Churches

**A** NATIVE Churches Commission, appointed by the Government of South Africa to investigate the various religious bodies organized by natives who had seceded from the bodies to which they had belonged, has recently made its report. This holds that union of the various churches in a strong, properly-articulated organization is much to be desired, and makes recommendations for government recognition, an advisory board, and the framing of a few rules to which secessionists should conform. The report continues:

The most notable move has been made by the United Free Church of Scotland, which has formed a separate Native branch of the Church to be known as the Bantu Presbyterian Church, with a General Assembly of its own in which the European missionaries are a minority. It says much for the good sense of the natives that they have elected

a European as their Moderator, while in the meetings there has not been a division on racial lines. The new Church is still in its experimental stage, but it seems to the Commission to have in it the germ of the safest solution of a difficult problem. It is interesting to note that three of the great missionary churches of Nyasaland have united their converts into one great Native Church in order to allow them to advance in the direction of control in church matters without having to resort to the expediency of a secession.

#### THE NEAR EAST

##### Turkey and the Iraq Boundary

**T**HE Council of the League of Nations, at its meeting on December 16th, definitely established the "Brussels line" as the northern frontier of Iraq and the southern frontier of Turkey. The decision, which ends the five-year dispute between Turkey and Britain as to the sovereignty of the District of Mosul, is made upon condition that Britain renew for twenty-five years her treaty obligations with Iraq, which practically make her a mandatory power over the Arab State. The representatives of Turkey refused to attend the Council meeting and have since declared their unwillingness to accept the decision. The aspect of the situation which most concerns the student of missions is probably the report of the special commission on the atrocities committed by the Turks. A regiment of Turkish infantry, says the report, acting under orders from the Turkish Government of Angora, sacked villages, criminally attacked women and killed men and children in the part of the disputed territory which was held by the Turks. Details of the massacre were obtained by the commission during an investigation carried on among 3,000 Chaldean Christians who escaped from the ranks of Christians who were being deported by the Turks.

##### Near East Colleges Fund

**T**HE recent campaign to raise \$2,500,000 for the Near East Colleges—the American University of Beirut, Robert College, Constantinople Wom-

an's College, Sofia American Schools and International College of Smyrna—in order to secure the additional \$625,000 offered by John D. Rockefeller, Jr., has emphasized the international character of these institutions. Contributions toward the fund have been received from every State in the Union, from Canada, Alaska, Hawaii, Jamaica, China, Japan, England, France, Germany, Greece, Bulgaria, Turkey, Russia, Egypt, Syria, Palestine, Persia, Iraq, Arabia, the Malay States, Soudan, Cypress, Hauran, Austria and South American countries. Many of these have come from graduates of the American University of Beirut. The Alumni Association has 3,280 members representing many creeds and races in all parts of the world, and the organized effort which they have put forth for this fund, after the manner of "alumni drives" in the United States, has been the first undertaking of the kind in the East. The present student body of 1,200 in Beirut represents twenty-nine nationalities.

#### Bin Saoud's New Victory

**F**IRST Mecca, then Medina, and now Jeddah have fallen into the hands of Bin Saoud, the Wahabi chieftain, whom Dr. Paul Harrison, as readers of "The Arab at Home" will remember, speaks of as "my friend." Word was received in New York by cable late in December that King Ali of the Hedjaz had surrendered Jeddah to the Wahabis under the command of Bin Saoud. For many months, in fact since he succeeded his father on the throne of Hedjaz, King Ali has been engaged in a desperate struggle to put down the opposition of Bin Saoud, head of the Sultanate of Nejd. Several days ago Ali was reported to be planning his escape from the invested city of Jeddah. He fled after the Wahabi tribesmen under Ibn Saoud had captured the city of Medina. The conflict between the Arabian States of Nejd and Hedjaz began in 1919. When Mecca fell into the hands of Bin Saoud, King

Hussein, pressed to abdicate by the people of Jeddah, relinquished the throne, having held it for eight years. The Jeddah notables then selected Ali as Hussein's successor.

#### INDIA AND SIAM

##### Woman Successor to Gandhi

**T**HE Indian National Congress, that great unofficial gathering which settles the policy of the nationalistic movement in that empire from year to year, is being presided over this year by a woman, Mrs. Sarojini Naidu. Mrs. Naidu, who succeeds Gandhi in the presidential chair, is widely known as a poet, and in politics she has been able to use her poetic talents to make vivid the causes to which she has committed herself, Hindu-Moslem unity in particular. *Christian Work* comments: "The Communist Internationale has wired its sympathies to the Indian Nationalist party. The Moscow Soviet has lately sent a letter of sympathy and cooperation to the workers of India. But no one fears the spread of Bolshevism in India so long as Mrs. Naidu remains in the presidential chair."

#### A Theosophist "Christ"

**T**HEOSOPHISTS gathered at Adyar, Madras Presidency, during the latter part of December hailed a Hindu named Krishnamurti as "the second Christ." Seven of his twelve "apostles," chosen from "The Order of the Star of the East," were then announced as follows: Mrs. Annie Besant; Bishop Charles W. Leadbeater, of Australia; Jinarhadasa, a Singalese Buddhist and a graduate of Cambridge; the Rev. Oscar Kollerstrom, a priest of the Liberal Catholic Church in Australia; George Arundale, an English lecturer and educational commissioner in Indore state; his Hindu wife, Rukmini Arundale, and Bishop James Ingall Wedgwood, a priest of the Liberal Catholic Church. These "apostles" have been appointed "by command of the King," according to Mrs. Annie Besant, who has been training Krish-

namurti for years for the role which he is now about to assume. In "The Christ of the Indian Road," Rev. Stanley Jones suggests that the choice of this title "the second Christ" is one proof of the influence of Jesus on the thought of all India today.

#### **An Earnest Village Teacher**

**A** NEW church organized in a section where, he says, "unmitigated heathenism prevailed until about a year ago," is described by Rev. F. W. Stait, American Baptist missionary in Udayagiri, South India. He writes: "The village is called Nandipadu and we have a church of forty-seven members. The acting pastor is Peter, a government board school teacher. He is a lower-grade trained man, but a real power in evangelistic work. He has led most of his pupils to Christ. He has regular services and Sunday-school every Sabbath. It is a real spiritual feast to attend one of his Sunday services. We try to be with them on the first Sunday of each month. Peter and his church members have brought converts from two new villages during the year. God grant that many more may be brought to the Saviour through their influence. Peter has passed out of his school nine boys who finished the fourth standard and led them all to Jesus. It is the first village with such a record."

#### **One Doctor, 18,000 Patients**

**O**NE missionary physician aided by two missionary nurses and a few Indian assistants, cared for 18,000 patients and performed more than 1,000 operations in a hospital with 100 beds and 66 private wards, during the past twelve months, according to a report received by the Board of Foreign Missions of the Methodist Episcopal Church. This record was made by Dr. Alexander Corpron, Medical Superintendent of the Thoburn Memorial Hospital, Nadiad, India. During the year he cared for 16,600 out-patients, 1,216 in-patients and performed 976 major and 177 minor operations. In addition to this, the

doctor and the nurses and native assistants traveled through a territory of some 3,000 square miles where 2,000,000 Indians live and gave advice, clinical care and instruction in sanitary methods. Dr. Corpron is not only an M.D., having graduated from the University of Michigan, but he is also an ordained pastor. He has carried on religious services in the hospital and in the villages visited.

#### **Redeeming Burmese Slaves**

**A** DISPATCH from London to the New York Times in December stated that at a cost of \$100,000 the Burmese Government hopes to stamp out slavery in Hukawng Valley, in Upper Burma, a settlement of people of the Mongolian type of many mixed races. The form of Animism followed by the people requires occasional human sacrifices. To stop these absolutely would require a dangerous and expensive military expedition, but it is hoped that, as the victims are always slaves, the sacrifices will practically cease if the slaves are emancipated. The people are quite willing to do this at a price, and the British are prepared to pay it.

Frontier officers escorted by Burmese police have started from the civilized regions of Burma to make their way through the jungle to the valley, there to buy up the slaves. It is recognized that they can be purchased at about \$30 apiece, and the Government is willing to pay that for them. Half will get their manumission free, on condition that they stay on the land, but the remainder will be expected to refund the ransom by instalments.

#### **Burmese Buddhists Won**

**R**EV. V. W. DYER, American Baptist missionary in Rangoon, writes in *Missions*: "Outside of the Mohammedans, the Buddhists of Burma, where that religion is found in its purest form, are the hardest to win for Christ. We Baptists have 75,000 members among the Animistic Karens, who number only about one

million of the population while the Burmans have ten millions, but after more than one hundred years we have only the deplorably small number of 4,000 Burmese Christians! A missionary of nearly twenty years' experience in Burma says: 'I have lived to see what I never expected in my lifetime, namely—mass evangelism among the Burmans. Always before the work of these Immanuel Gospel Teams of college boys, the Burmans came out for Christ more or less secretly and one or two at a time.' The simple fact is that during a year and a quarter in a dozen campaigns among the Burmese high and grammar schools there have been more than 500 public decisions for Christ as Saviour and God, more than 300 being from Buddhist Burmese homes."

#### Leper Bible Students

**T**HE earnestness of the Christian lepers in an asylum in Belgaum, South India, is described as follows by Rev. William C. Irvine: "One Lord's Day morning, after the meeting, I told the Christians that I would take the subject of the precious blood of Christ that afternoon. On regathering I asked them if they had searched the Scriptures for verses about the blood. Smiling faces, sheets of paper and open Bibles answered in the affirmative. One after the other they gave out references, which were read in Marathi and Canarese (for both languages have to be used in our meetings), and for the next hour or more I was busy commenting on the verses read. Before the meeting I had looked up all the most important passages bearing on the blood, and had selected at least fifteen. All but one of these passages had been found, and they have no concordance. As I was leaving, these modern Bereans said: 'Give us another subject for another day.'"

#### Gifts of Marathi Christians

**W**HEN word was received by the Marathi Christian leaders in the mission conducted by the American Board in Bombay Presidency that the

Board might have to make serious cuts in appropriations, they came forward with splendid voluntary offerings. In Wai, fifty-four adult Christians gave with genuine sacrifice. Sixty-five boys and girls in the Wai Boarding School asked their matron to omit one of the two times a week when they were allowed meat at the table and to send its money value to Boston towards lessening the Board's debt. At Vadala the pastor and teachers decided to weed in the cotton fields for an hour or two every afternoon. Their efforts did not earn a large sum, but they have to their credit an unusual effort. "Such giving," comments *The Missionary Herald*, "if emulated in spirit by the churches of wealthy America, would not only clear away all existing deficits and debts, but also gladden the heart of God by an advance of unprecedented dimensions."

#### Liberal Siamese King

**T**HE new King of Siam, Praja Dhīpok, is a younger brother of Rama VI, who died suddenly at Bangkok recently. The latter received his education in England, France and Germany. His prolonged stay in Europe made him a man of real vision. With all his royal tradition he became a democrat, an autocrat with pronounced liberal views. His influence led his father to send dozens of other members of the royal family to be educated in England, France, Germany, Russia, Belgium, Holland, and America. At present probably three hundred royal and princely Siamese young men are studying abroad, most of them under assumed names. When Rama VI came to the throne, in 1910, he introduced many reforms. He started a public school system and founded hospitals. He erected a modern university at Bangkok. He created a council for the kingdom. His untimely death is a great blow to the cause of liberalism. His brother, Praja Dhīpok, who succeeds him, likewise received his education in Europe, but has not a serious interest in life.



# THE MISSIONARY LIBRARY

**The Christ of the Indian Road.** E. Stanley Jones. 12 mo. 213 pp. \$1.00. New York. 1925.

From the standpoint of giving inspiration to Christian thought, life and service, this is undoubtedly the outstanding missionary book of the year. It has in three months called for four editions.

Dr. Jones is a well-known missionary of the Methodist Episcopal Church in India where he has been working for nearly twenty years. He has had remarkable success in evangelistic work and his own religious experience and faith are clearly set forth and practically demonstrated in this volume in such a way as to be especially stimulating to other Christians the world over. His position is clearly evangelical and the power of the Spirit of God has been wonderfully experienced in his own life and preaching. His address at the Washington Foreign Missions Convention last year was most powerful in its impression. He might have been elected a bishop of his Church at the last quadrennial convention if he had not refused the honor.

Dr. Jones tells in this volume of how he came to his own present clear conviction as to the missionary's message and compelling motive. Both are Christo-centric, with emphasis on the Living Christ, the Eternal Son of God. The effective message is a testimony as to "Whom" rather than "what" we believe. Abundant evidence is produced from Dr. Jones' experience that Jesus Christ, in Oriental garb, is adapted to India's needs and that He draws India to His feet. He is too often obscured by Occidental expression and ecclesiastical garments of Western manufacture. Every preacher, every missionary, every Christian would be blessed by thoughtful reading of this volume.

**Religions of the Empire.** Edited by William Loftus Hare, with an introduction by Sir E. Denison Ross, C.I.E., Ph.D. 519 pp. New York. 1925.

The long subtitle explains that the volume reports "a conference on some living religions of the Empire, held at the Imperial Institute, London, September 22 to October 3, 1924, under the auspices of the School of Oriental Studies (University of London) and the Sociological Society." This is the latest step in the series of which the Chicago World's Fair Parliament of Religions was the forerunner. Since then five gatherings of the International Congress of the History of Religions have still further extended our pioneering effort. The papers in the present volume are in most cases by leading representatives of the various religions discussed. The religions presented are Hinduism, Islam, Buddhism, lesser Indian religions, Taoism, such modern movements as the Brâhma Samaj, Arya Samâj and Bahâism; the primitive religions of East and West Africa, and of the Maoris. Nine chapters deal with as many phases connected with the psychology and sociology of religions and are written by European specialists. The most impressive discussion is by Prof. Patrick Geddes, on "Religion on the Chart of Life," in which he gives his view of the social side of the evolution of religion. Another interesting paper is by the editor, Mr. Hare, on "The Ideal Man" under differing religions.

The volume avowedly leaves out of the consideration Christianity and Judaism. Without controversy, each speaker endeavored to present his faith as found in his own land. The subject matter is likely to jar upon many readers who have been accustomed to discussions of non-Christian faiths by Christian writers, who have

often emphasized the defects rather than the strong points of such religions. If one wishes to know what these religions are as seen by their votaries, and from a theoretical and scientific viewpoint, this is an excellent exhibit well edited. One wishes that what was attempted in the last two chapters, "General Survey" and "Summing Up," had been done much more adequately.

H. P. B.

**Education of Christian Ministers in China.** An Historical and Critical Study. Samuel H. Leger, Ph.D. 118 pp. Shanghai, China. 1925.

This little volume is likely to result in more mind illumination and open discussion than any book recently published for China. It arose out of a series of classroom discussions in Union Seminary, under the leadership of Professor Kilpatrick of Columbia, which culminated in the consideration of "How Union Seminary might be Conducted on a Thoroughgoing Project Basis," and it was continued by the author in his work in the Foochow Union Theological Seminary in China. It is thus an investigation and an application of this method to the training of young Chinese theological students.

The book begins with a comprehensive, well-documented survey of the first hundred years of theological education in China, filling a third of the volume. Chapter II presents three "Types of Theological Education in China and the Presuppositions That Underlie Them," the Practical-Vocational or Apprenticeship, the Classical-Dogmatic and the Scientific-Historical Types. The three are each considered as to location, with the theories and presumptions back of each, and with regard to the conception of human nature and the educational process in general. The author's characterizations seem to us to be warranted, but we question the list of particulars of assumptions held by all schools coming under the Classical-Dogmatic group, as found on pages 58-59. Dr. Leger, writing from the

viewpoint of modern theology, favors the Scientific-Historical Type which is still in the earlier stages of its development. It is most fully found in the Peking University School of Theology, the West China Union University School of Religion, the Shantung Christian University School of Theology, the St. John's University School of Theology and the Boone University School of Theology.

Chapter III, entitled "A Critique of Existing Theological Education, with Suggestions for Possible Improvement," is the most constructive part of the volume. Section 3 gives the provisional plan for theological education in China, which is the author's real objective. The knowledge and skill required in the modern Faculty of Theology are a knowledge of the Bible in its contents, literary history, development of thought and its original languages; knowledge of the history of Christianity; of the history of philosophy to enable students to do constructive thinking about their own Christian faith; of the history, philosophy and psychology of education, with special reference to religious education and the psychology of religion; knowledge of the leading ethical ideas and systems influential in China and the Occident, with special reference to Chinese and Christian views of life; of the history of religions, with special reference to Chinese religions; ability to conduct a service of worship which will create differences in life and help men to feel God's presence; and a knowledge of Chinese history and literature, with special reference to the literature of religion and ethics. Personal evangelism, directing religious education, preaching and lecturing for his station, and its pastoral and administrative headship are leading features of the successive four years of the student life and preparation. Schedules, supervision, standards, status of graduates, and most suggestive of all, the order of study and emphasis of the four years of seminary life, will prove the most pregnant sections of

this thought-provoking and way-pointing volume.

H. P. B.

educated Negroes of Southeastern Africa.

H. P. B.

**Islam and Africa.** An Introduction to the Study of Islam for African Christians. Godfrey Dale. 141 pp. London. 1925.

The Canon of Zanzibar Cathedral, where once stood the slave-block upon which Livingstone was told that thousands of Negroes had been sold into slavery, presents a handbook written to aid in freeing other thousands of black men from the thralldom of Mohammedanism.

This condensed mass of material, explanatory of Islam, is arranged in orderly sequence for an effective defense of Christianity, and for an attack upon the Moslem religion. The advance of Islam in Africa is continuous and threatening, as the line creeps farther south each year, and the Christian Church should be made aware of its duty in stemming this tidal wave. Yet Canon Dale only incidentally alludes to this aspect of the situation. The volume is filled with facts as to the Prophet himself, the Koran, the religious rites and life of Moslems, and ends with a number of suggested replies to Mohammedan objections to Christian beliefs.

The prospective African missionary will find this an arsenal containing all sorts of offensive ammunition, useful for his own intellectual battles and also likely to stir unfriendliness or hatred in the hearts of Mohammedan hearers. From an extended tour of Africa, the present reviewer wonders where, outside of North and Northeastern Africa among the white Moslems, on Sahara's southern fringe, and in such centers as Zanzibar, one would find Moslems intelligent enough to call for such well-tempered weapons. The simple-minded Negro of the Sub-continent, dwelling away from the coast in sections where Islam is filtering in, cannot appreciate such ammunition as is here supplied against Mohammedanism. But the book is a valuable collection of anti-Mohammedan material for the use of both Occidental Christians and of

**Canadian United Church Monthly.**

Dr. William T. Gunn, formerly treasurer of the Canadian Congregational Board of Foreign Missions and afterwards Home Mission Secretary of the Congregational Union of Canada is the editor of the new *United Church Record and Missionary Review*, published under the auspices of the United Church of Canada.

The first issue was published in September last, an illustrated paper of thirty-two pages, containing home and foreign church news and combining the General Board sections of the *Congregational Monthly*, the *Methodist Missionary Outlook* and the *Presbyterian Record*. The paper will be informational and inspirational, telling of the needs, the program and the progress of the United Church work in Canada—among Indians, English and French-speaking populations, Russians, Chinese, students, churches and Sunday-schools; also in the foreign fields of Japan, Korea, China, Formosa, India, Trinidad, British Guinea and West Africa.

The United Church has nearly five thousand missionaries at home and abroad in 3,490 stations and out-stations, and supports 1,317 schools and colleges and 87 hospitals.

**To Be Near Unto God.** Abraham Kuyper. 8vo. 679 pp. \$3.00. New York. 1925.

These are meditations on God and spiritual things by the great Dutch theologian and former Prime Minister of the Netherlands. They contain much light, some warmth, and an abundance of spiritual food.

**One Thousand New Bible Readings.** F. E. Marsh. 8vo. 473 pp. 6s net. Glasgow. 1925.

These suggestive studies on scriptural themes will be especially valuable for Christian workers who wish outlines for themes. There is a great variety of topics, skeletons which need more flesh and life to give them power.

**Peace on Earth, A Study for Today.** Edited by Rhoda McCulloch and Margaret Burton. 144 pp. 30 cents. West Medford, Mass. 1925.

Workers for national and international peace have, in this volume, facts and suggestions that will prove a great help in their campaign for peace. The chapters deal with Missions and Peace, Interracial Cooperation, Causes and Cure of War, the Christian Way of Life; Programs and Suggestions are included, and a statement concerning the Permanent World Court. It is good crusade material.

**Matthew Twenty-Four and the Revelation.** An Analysis, Literal Translation and Exposition of Each. Henry W. Frost, D.D. 321 pp. \$2.50. New York. 1924.

In this excellent example of the interpretation of Scripture by Scripture, the twenty-fourth of Matthew is taken as a key to the study of prophecy, and as covering the same events as are dealt with in the central chapters of Revelation.

The analysis is clear and concise, and the literal translations from the Greek (following Nestle's text) deserve careful thought. The rendering of Rev. 7:15 reveal the beauty and power of a literal translation from the Greek: "On account of this they are in presence of the throne of God, and minister to him day and night in his inner temple; and the one sitting upon the throne will tabernacle over them."

The author expresses his belief in a partial fulfilment of the prophecy in Matthew 24, at the destruction of Jerusalem in 70 A.D., and looks for a complete fulfilment still to come. He believes that Christ's coming for his saints will not occur until *after* the tribulation. Momentary watching for Christ was not for the disciples, nor is it for us, but for the believers who shall live in the yet future tribulation time. The author presents excellent arguments for the pre-millennial view of our Lord's return which is to be "instantaneous in time and continuous in process" (p. 146).

A literal interpretation of the sym-

bolism of the Revelation is preferred wherever possible. The letters to the seven churches are regarded as having a "historic, prophetic, and progressive" fulfilment. The rider on the white horse (6:1, 2) is held to be not Christ, but Antichrist. Interesting arguments are given to show that the Antichrist will be a Greek general.

C. R. S.

**Looking Toward a Christian China.** A Discussion Course by Milton Stauffer. Pamphlet. 25 cents. Missionary Education Movement. New York. 1925.

Many illuminating quotations from contemporary literature answering various questions make this a valuable help in the study of China's political and industrial problems and religious awakening. The author of "The Christian Occupation of China" insures up-to-date and intelligent selections.

**Dispatches from Northwest Kansu.** By A. Mildred Cable and Francesca L. French. Illustrations. Pamphlet. 74 pp. 1s net. London. 1925.

What reports from the battle front are to those at the home base, these short, snappy chapters are to those interested in Christian missionary work in the most northwesterly province of China, bordering on Tibet and Mongolia. The writers of the dispatches tell of need, of hardship, of conflicts and of conquests. The facts, incidents and pictures are timely and impressive.

**New Notes for Bible Readings.** Compiled by S. R. Briggs. 8vo. 228 pp. 3s. Glasgow. 1925.

Twenty-five or more teachers and preachers, like James H. Brookes, D. L. Moody, Geo. F. Pentecost, W. J. Erdman and Major Whittle, contribute these Bible readings and outlines on sacred themes. They are useful for many occasions.

**The Doctrines of Modernism.** Leander S. Keyser. Pamphlet. 40 cents. 1925.

A professor of theology in Wittenberg College, Ohio, dispassionately and clearly points out some of the weaknesses of the positions of "liberal" writers on religious themes.