

PERSONALS

REV. EUGENE STOCK, D.D., secretary of the Church Missionary Society from 1873 to 1906, celebrated his ninetieth birthday on February 26th.

* * *

DR. IDA BELLE LEWIS, daughter of the late Bishop Lewis, is the new president of Hwa-nan Union College, Poochow, China.

* * *

REV. JONATHAN GOFORTH left Toronto in February, in response to a cablegram from Marshal Feng, asking him to serve as chief chaplain in the Chinese national army.

* * *

REV. PAUL KANAMORI, sometimes called "the Moody of Japan," is at present visiting the United States.

* * *

LIEUTENANT COMMISSIONER GUNPEI YAMAMURO, the newly appointed head of the Salvation Army in Japan, has recently arrived in New York from London on his way to Tokyo. Lt. Yamamuro is the son of extremely poor Japanese parents who were followers of Confucius. He became a Christian in his student days, later a member of the Salvation Army and officer in 1895 and has rendered remarkable service to Christ for the past thirty years.

MRS. JOHN H. FINLEY has been elected first vice-president of the National Board of Y. W. C. A. of which Mrs. Robert E. Speer is president and Mrs. John D. Rockefeller, Jr., second vice-president.

* * *

OBITUARY

DR. JOHN Y. AITCHISON, for some years General Director of the Board of Promotion of the Northern Baptist Convention, and former Secretary of the American Baptist Home Missionary Society, died suddenly in Chicago on March 15th.

* * *

MRS. E. M. WHERRY, who with her late husband spent forty-six years in the Punjab, India, as missionaries of the Presbyterian Church, U. S. A., died in Ohio on January 28th.

* * *

PROFESSOR A. B. DRAY, of the American University of Beirut, was murdered on March 3rd by an insane Armenian servant.

* * *

DR. JOHANNES LEPSIUS, formerly director of the Deutsche Orient Mission and one of the delegates from Germany to the Edinburgh Conference in 1910, died on March 29th at Potsdam, Germany, in his sixty-eighth year.

* * *

MRS. WILLIAM WALLACE, for thirty years a missionary with her husband in Mexico, died from an electric shock while visiting at Palo Alto, California, on March 26th.

* * *

REV. F. H. SENFT, the President of the Christian and Missionary Alliance of New York, died of pneumonia at Tenafly, New Jersey, on Nov. 25, 1925.



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THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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NEW BOOKS

- A Bird's-Eye View of Latin America.** World Dominion Survey Series. 6d. World Dominion Press. London. 1926.
- China—An Analysis.** Frank J. Goodnow. 288 pp. \$2.00. John Hopkins Press. Baltimore. 1926.
- Churches of Distinction in Town and Country.** Edmund deS. Brunner. 198 pp. \$1.50. George H. Doran Co. New York. 1923.
- Mary Dobson, Musician, Writer and Missionary.** Una M. Saunders. 184 pp. A. & C. Black, Ltd. London; Macmillan Co., New York. 1926.
- Ethics of Opium.** Ellem N. LaMotte. 204 pp. \$1.75. Century Co. New York. 1924.
- Education in the Native Church.** Roland Allen. 26 pp. 6d. World Dominion Press. London.
- Fundamental Christianity.** Francis L. Patton. 330 pp. \$2.25. Macmillan Co. New York. 1926.
- A Gold Dollar.** Joseph M. Duff. 138 pp. \$1.25. Fleming H. Revell Co. New York. 1926.
- Indigenous Ideals in Practice: A Survey of the Evangelistic and Church Work in District of Siao-chang.** 6d. World Dominion Press. London. 1926.
- Insulinde: A Survey of the Dutch East Indies.** 6d. World Dominion Press. London.
- Missions and World Problems: A Syllabus of Questions for Use by Discussion Classes.** 135 pp. 75 cents. Association Press. New York. 1925.
- Making a Nation.** D. S. Hibbard. 127 pp. 50 cents. Board of Foreign Missions, Presbyterian Church, U. S. A., 156 Fifth Avenue. New York. 1926.
- The Moslem World in Revolution.** W. Wilson Cash. 160 pp. 2s. Edinburgh House Press. London. 1926.
- Our Lord's Earthly Life.** David Smith. 494 pp. \$3.00. George H. Doran Co. New York.
- O the Deep, Deep Love of Jesus, and Other Sacred Poems.** S. Trevor Francis. 125 pp. 3s 6d. Pickering & Inglis. Glasgow.
- Putting on Immortality.** Clarence E. Macartney. 189 pp. \$1.50. Fleming H. Revell. New York. 1926.
- Progressive Christianity.** Wm. A. Vrooman. 368 pp. \$2.50. Macmillan Co. New York. 1926.
- Quiet Talks on the Crisis and After.** S. D. Gordon. 224 pp. \$1.25. Fleming H. Revell. New York. 1926.
- Springfield Church Survey.** H. Paul Douglass. 374 pp. \$4.00. George H. Doran Co. New York. 1926.

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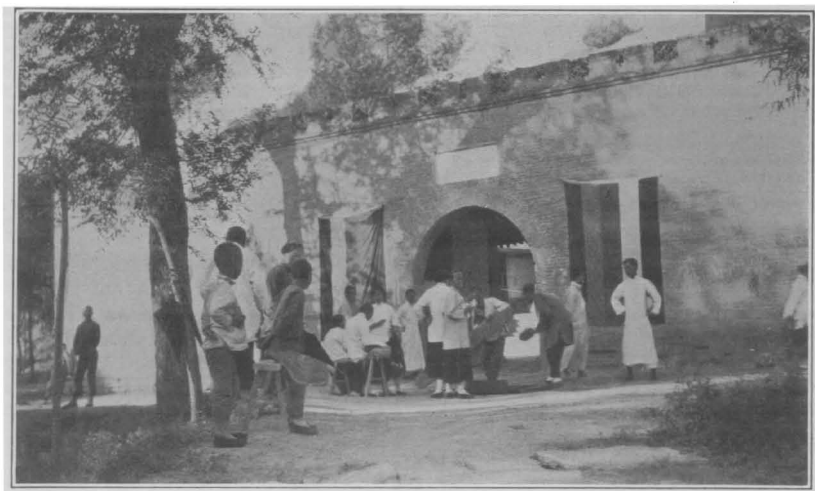
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(See article on page 333)

THE MISSIONARY REVIEW *of the* WORLD

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CONSTRUCTIVE FORCES IN CHINA

NEWSPAPER dispatches do not tell the whole story of present conditions and conflicting forces in China. While there are battles and riots, robbers and bandits, strikes and anti-Christian demonstrations, there are more powerful and constructive forces quietly at work that will yet be victorious. Physical forces may make more noise and receive more attention in the public press, but the spiritual forces have been proved infinitely more powerful and more enduring.

In China, as in other lands, there are at work today the dynamic powers of God's truth and love set free and exemplified in Jesus Christ and His followers. These are operating not only in the lives and teachings of the missionaries of Christ, but also in the Chinese Christians. They are a force to be reckoned with, as has been proved in the student associations where they have prevented anti-Christian demonstrations; and in government circles where they have stood for freedom, justice and good will.

One of the positive constructive forces that is unknown or overlooked by many in America and England is the Chinese Home Missionary Society, a nation-wide, interdenominational movement of the Chinese Church. It was organized in 1918, beginning with a small committee of seven Chinese members, and has grown to a society with a membership of thirteen thousand Chinese Christians, twenty foreign missionaries acting as advisory members. The society is almost entirely supported by the free-will offering of the native Christians. The effect of this movement upon the Chinese Church is remarkable. Seventy-four auxiliaries are now scattered all over the country representing Christians of all denominations.

At present the Society has two missions: one of them in southwest China in the province of Yunnan and the other in northeast Manchuria. Two stations in Yunnan have six Chinese missionary

families at work and seven stations in Manchuria are manned with seven workers. It is hoped that soon a new station will be added to the Yunnan field and a missionary will be sent to outer Mongolia.

Dr. C. Y. Cheng, President of the Society, last year made a trip to the Yunnan field to study the situation there. When he arrived in Tsuyung almost immediately the head magistrate called and expressed his desire to have missionaries sent to his district to heal the sick, enlighten the ignorant and save the spiritually lost. The head of the seven other public institutions in the city, representing the total force of the place, also welcomed Dr. Cheng and urged him to make plans as speedily as possible to occupy the district of Tsuyung, actually offering the Society large buildings free of charge. This is remarkable especially in view of the present anti-Christian movement which is prevailing throughout the land.

"In order to accept the challenging opportunity which is so full of promise," writes Rev. C. K. Lee, the executive secretary of the Home Missionary Society, "at the sixth annual meeting, it was decided to call a National Missionary Convention in Peking the latter part of June, 1926. It is hoped that from 250 to 300 Chinese delegates from all parts of the country will spend a week together for the consideration of the problem of the missionary enterprise of the Chinese Church and a Committee on Arrangements has been appointed. Through this convention it is hoped that the missionary interest of the Chinese Church may be more thoroughly roused up, the existing missionary activities may be greatly strengthened, and the unification of the various missionary bodies may be more speedily realized."

This is the first convention of its kind ever held in China by the Chinese Church, and Christians in all lands are urged to join in prayer that wisdom may be given the leaders and that the Chinese Church may be fully missionary in spirit and Christian in practice so that it may be healthy and strong in performing its spiritual task.

A MEDICAL MISSIONS CONFERENCE

THIS conference, held in Baltimore in March, was another effective piece of interdenominational cooperation—the first of its kind. Among the eighty-seven who registered were doctors and nurses from the field, Board secretaries, doctors from the United States, and medical students, and a few lay friends. It was suggested that a medical missionary auxiliary association be organized for promoting contact between medical missionaries and the profession in America and on the field and bringing to the aid of medical missions the latent potentialities of the profession whether technical, personal or financial.

The Committee on Findings reported the following convictions that were approved by the conference:

The Aim of Medical Missions:

1. Generically the aim of medical missions is an integral part of the aim common to all forms of missionary work, that is, to lead people to Christ and to organize them into churches and train them to self-propagation, self-support, self-government and social service.
2. Specifically the aim is—
 - (a) The relief of suffering.
 - (b) Training a national Christian profession.
 - (c) Removal of superstition regarding causes of disease.
 - (d) Preventive medicine—public health.
 - (e) To do these things in the name and spirit of Christ so as to strengthen the evangelistic work.

Distribution of Medical Missionaries:

1. We warmly endorse the projected survey of medical missionary work of India now being initiated by the National Christian Council of India, believing that it may be fruitful of great good for the missionary enterprise.
2. We recognize the fact that the China Medical Association is a compact, competent organization and we suggest that Boards and Missions should recognize and consult them in all general matters dealing with medical policy in China, and we endorse the request of the Association that Mission Boards before opening new medical work in China should advise with the authorized representatives of the China Medical Association.
3. We hope that in the near future medical associations will be formed in areas where they do not now exist, which will be available for consultation with Missions and Boards.
4. The Conference hopes that a comprehensive study of the medical needs and problems of South America may be made as a basis for the formulation of a sound policy and the development of a suitable program.
5. Significant changes in the distribution of medical missionaries have occurred in the past quarter of a century. The greatest numerical advance has been in China and India, and the greatest single advance in China. The greatest shift in personnel has been the increasing proportion of nurses. In proportion to the total of men being sent out, the percentage of women physicians is not being maintained. The increase of native physicians attached to the Mission staff has increased from 229 in 1916 to 612 in 1925. In 1903 the total number of missionaries for Latin America, Africa, the Pacific Islands and Asia was 14,470, of whom 700 were medical, or one doctor to every 20½ missionaries. In 1925 for these general areas there were 27,872 missionaries, of whom 1,139 were physicians, or one physician to every 24½ missionaries.

Problem Arising from Changing Conditions in Mission Lands:

We advise that wherever possible private practitioners and government physicians of the right type, nationals of the countries in which mission medical institutions are established, be encouraged and invited to associate themselves as colleagues (on an honorary basis) in the mission hospitals and dispensaries.

Medical Education:

We reemphasize the position that medical education is preeminently the field for cooperative interdenominational work, since we believe that a

high grade medical educational institution is too large a task for any one denomination to undertake.

Health of Missionaries:

1. We commend for further study the problem of providing a small sanitarium in Japan for missionaries in the Far East and request that the Boards consult the China Medical Association on the matter.
2. The Conference notes with appreciation the excellent work now being done by a number of mission boards in the maintenance of health of the missionary staff. Progress has been particularly gratifying in the excellent system of examinations and physical preparation for candidates which is in effect for the great majority of newly appointed missionaries. We refer to:
 - (a) Examination that is complete according to the best modern methods of clinical diagnosis, and is made by a specially qualified examiner selected by the mission Board.
 - (b) Typhoid-paratyphoid triple inoculation completed shortly before sailing, and repeated every two years.
 - (c) Small-pox vaccination.
 - (d) Prophylactic dental care.
 - (e) Initiation of definite plans on the field for annual physical examinations.

We believe further progress is needed in:

- (a) Psychic studies of candidates to learn trends and attitudes in order to lessen the health casualties due to the neuroses.
- (b) Extension of typhoid preventive inoculation to all going to the field over the age of 2 or 3 years.
- (c) Diphtheria immunization for all children.
- (d) Review of health papers submitted by candidates, by a special central medical examiner for the Board concerned.
- (e) Use as largely as possible of uniform health blanks by the various Boards so that the accumulation of records may serve better the purposes of future study.
- (f) The adoption of a practical system of continuous health record for each missionary.
- (g) An effective plan for health study and treatment of furloughed missionaries. In this connection we advise:
 - (1) Complete examination of every member of the furloughed missionary family during the first month in the homeland, and preferably at the port of arrival.
 - (2) Specific recommendation to the missionary by the central medical advisor for correction of the defects noted.
 - (3) Refusal to approve return sailing plans until assurance is in the hands of the Board administrators that health is adequate to resume work on the foreign field. This final clearance would involve a re-examination at the close of the furlough period, and also small-pox vaccination and typhoid inoculation.
3. We advise the adoption and enforcement by the Boards of rules for protective screening against flies and mosquitoes in all places where these pests threaten health.
4. We commend the plan of medical examinations now being effectively carried out by the Student Volunteer Movement.

5. We urge increasing cooperation between the various mission Boards and agencies in the health care of candidates and missionaries.
6. We recommend to the Committee of Reference and Counsel that they secure the cooperation of some proper agency to undertake for us and with us a study that will give us the facts on which to base future health procedures; and also to the end that we may perfect a satisfactory uniform system of vital records.
7. We recognize that the frequency and length of the furlough period in the homeland are important factors in the health of the missionaries and we commend this matter to the Boards for their study.

Public Health:

1. Public Health work and preventive medicine should receive increasing attention and support from mission Boards and medical workers in all fields, but particularly in those centers ripe for cooperative effort with national leaders in government and business.
2. We heartily endorse a systematic mission school health program which includes entrance, physical examinations and periodic examinations throughout the course with appropriate follow-up treatment, in addition to the careful teaching and practice of hygiene and sanitation in the school.

Miscellaneous:

We recommend that a conference on medical missions be held approximately once a year if advisable and possible.

We recommend to Boards careful study of the advisability of more adequate grants in aid for medical student volunteers.

One of the chief desires of the Conference was that such gatherings should be continued as annual affairs. The Conference was planned by the Committee of Reference and Counsel of the Foreign Missions Conference and was presided over by Dr. John Wood, Secretary of the Missionary Society of the Protestant Episcopal Church.

FAMINE AMONG KOREAN CHRISTIANS

RECENT reports from the flooded famine area in Korea show a need for continued help, though the relief distributed by the missionaries has kept thousands alive through the winter months. Contributions have come from the native churches and the local community of business and consular people, in addition to gifts from America.

The flood extended for forty miles along the River Han, east and west of Seoul, the capital. Extra heavy rains occurred on both branches of the Han and peak floods synchronized in the lower river so that the river villages on both banks, including several populous suburbs of Seoul, were inundated. The water in places rose thirty to forty feet in a few hours—ten feet above any previous recorded high-water mark. Water flowed over the tracks on the railroad bridges and the railway yards and shops were under water.

Many of the villages along the river plain are built upon artificial mounds a few feet higher than normal high water and, last

July, when the water came up to their houses and continued to rise, the villagers climbed upon their roofs to await the subsidence of the flood. Those not rescued by boats were washed away and hundreds perished. One grandmother of eighty-seven was washed away to sea on the roof of her home but was rescued. All that remained to show the site of one village was the iron stove of the church. Others whose homes were built on hillsides when overtaken by the flood "took one another by the wrist and fled," leaving all their possessions engulfed in the muddy maw of the river. The Christian churches in this district were numerous and the suffering among Christians is intense.

The Government was quick to answer the need and private relief was poured out; so that the survivors were provided with temporary shelter and food. The Government grant for rebuilding homes destroyed was twenty-eight yen (about \$13.00) per household, but as winter came on opportunity for occasional work ceased and food was hard to get. Many people, whose homes were untouched by the rising flood, lost their only means of sustenance when their crops were wiped out by the flood.

The missionaries, more conversant with the situation than the officials, have not relaxed their effort for relief, but have done all they could to keep life and heart in the stricken people. The Seoul Woman's Club, composed of about one hundred Western women, business, consular and missionary, began to provide bedding and warmer clothing for those most in need. They were assisted by many groups of native women and provided for over three thousand families. Gifts of material and money from America were utilized in this task and when at the New Year's time the government aid largely ceased, the Club shouldered the added burden of feeding those still dependent on outside help. During January and February they aided some 400 families in twelve villages, more than 2,000 persons being supplied the necessary moiety of food—a daily ration of half a pint of millet per adult. With this a mush was made and eked out with cabbage leaves—an occasional turnip or the wild greens gathered from the hills—they made out to live through the winter months. The cost per day, per adult has averaged 3.2 sen or about a cent and a half.

One who has visited the homes of these needy ones, often only a dugout with a thatch roof over it, writes: "I want to testify to the quiet patience of people who, while actually starving, have put the best face on their circumstances, and have, in almost every case, never whimpered."

As a result of the efforts put forth in ameliorating the hardships of the past months there has been evidenced a more receptive mind toward the Gospel of Christ on the part of villages and villagers formerly hostile. Now workers are besought to come out and teach

them Christianity. Decisions for Christ have been reported in many places and again it has been proven that the spirit of service, Christ's Spirit in action, is the all-conquering argument—unanswerable.

Until the crops of the new year are ready to harvest, there will be months requiring larger supplies of nourishment for the days of labor in the fields, planting, weeding and cultivating those crops which shall end the period of relief. Some funds have been contributed for seed to replace that laid by last year but long since eaten up in these days of dire need. There is also need of replacing tools and implements of labor lost when homes, furniture and cattle—all was washed away in the swirling currents of the devouring river.*

E. H. M.

AMERICA'S VARIED RELIGIOUS BELIEFS

IF AMERICA were as remarkable for the quality of the religious faith and life of her people as she is for the diversity of it, there would be more encouragement to believe in the speedy improvement of our national life. Unfortunately, the listing of forty-seven million people in the membership of various churches is only a nominal connection with many. Of this number, about thirty million are enrolled in one hundred and fifty different Protestant denominations and probably at least forty millions, or nearly one third of the population, have no vital connection with any part of Christ's Church. These include Jews, Spiritualists, Buddhists, Moslems, and many other non-Christian sects.

The Christian Herald prints Dr. H. K. Carroll's statistics which show a gain in all religious bodies during the year of 807,256, or about thirty per cent more than the year before and the largest in several years.

According to the census, the Roman Catholics in the United States number 16,156,914, the Methodist Episcopal churches come next with 4,516,806 members. The Jewish congregations report 357,135, chiefly heads of families, Mormons number 625,160, Spiritualists 75,000. As usual Christian Scientists refuse to give any reports. No gains are given for Buddhists, Swedenborgians, Communists, Jews, Reformed Episcopal, Ethical Culture, Unitarians or Universalists. The largest increase reported is among Methodists. Catholics are credited with a gain of 203,990 during the year. The Methodists, including the South and North divisions and other variations, have a total membership of 8,920,190, and their gains of 220,183 were the largest recorded for any family group.

The figures are set forth in a series of census tables, which

* Contributions for Korea Flood Relief may be sent either through Russell Carter or Lucy Lepper, Associate Treasurers of the Board of Foreign Missions, 156 Fifth Avenue, New York, or if desired, directly to Mrs. A. I. Ludlow, Severance Hospital, Seoul, Korea.

differ in their manner of grouping allied sects. One of these is as follows:

<i>Denominations</i>	<i>Members</i>	<i>Gains</i>	<i>Denominations</i>	<i>Members</i>	<i>Gains</i>
Adventists (5 bodies) ..	149,092	4,925	Evangelistic Assns. (15 bodies)	13,933	.....
Assemblies of God	50,386	24,614	Evangelical Protestant .....	.....	17,962
Baptists (14 bodies)	8,397,914	104,396	Evangelical Synod N. A. .	305,620	1,557
Brethren (Dunkards) (4 bodies)	150,160	6,273	Free Christ, Zion (Col.) .	6,225	.....
Brethren (Plymouth) (6 bodies)	13,244	.....	Friends (4 bodies)	115,528	549
Brethren (River) (3 bodies)	5,019	277	Jewish Congregations	357,135	.....
Buddhist Japanese Temple	5,639	.....	Latter-Day Sts. (2 bodies)	625,160	1,416
Catholic Apostolic (2 bodies)	2,768	.....	Lutheran (18 bodies)	2,546,127	42,485
Catholic Eastern Orthodox (9 bodies)	729,630	2,980	Scand'n Evan. (3 bodies)	42,758	.....
Catholic, Western (3 bodies)	16,156,914	203,990	Mennonites (12 bodies) ..	85,639	.....
Christadelphians	3,988	28	Methodists (15 bodies) ..	8,920,190	220,183
Christian Church	116,469	7,969	Moravians (2 bodies)	27,804	1,002
Christian Union	17,800	300	Non-sectarian Bible Faith	6,281	542
Church of Christ Scientist	.....	.....	Pentecostal Churches (3 bodies)	18,641	.....
Church of God and Sts. of Christ (Col.)	3,311	.....	Presbyterians (9 bodies) .	2,561,986	61,520
Church of God (Winebrenner)	28,484	1,519	Protestant Episcopal	1,164,911	25,719
Chs. of God, Gen. Assembly	21,076	.....	Reformed (3 bodies)	540,987	8,319
Chs. Living God (Col.) (2 bodies)	5,000	1,350	Reformed Episcopal	8,622	.....
New Jerusalem (2 bodies)	6,529	3	Salvation Army	74,416	3,442
Church of Nazarene	59,767	4,625	American Rescue Workers	6,946	400
Communitistic Chs. (2 bodies)	1,784	.....	Schwenfelders	1,536	97
Congregational Churches .	907,583	28,588	Social Brethren	1,800	800
Discip. of Christ (2 bodies)	1,759,399	90,493	Society for Ethical Culture	3,000	.....
Evangelical Church	202,992	3,090	Spiritualists	75,000	18,360
			Temple Society	260	.....
			Unitarians	58,024	.....
			United Brethren (2 bodies)	411,956	6,853
			Universalists	59,650	.....
			Independent Congregations	48,673	.....
			Grand total in 1925. .	46,883,756	807,256
			Grand total in 1924. .	46,076,500	621,630

MISSION STUDY BOOKS FOR 1926-27

THE Missionary Education Movement, with the Council of Women for Home Missions and the Central Committee for the United Study of Foreign Missions, have announced the publication of a large amount of material on the mission study topics of the coming year.

The foreign mission theme is "The Moslem World" and on this there are maps, four books for seniors, four for intermediates (with a game and a cut-out sheet), three for juniors and a painting book; one for primary, one for beginners and two series of picture sheets.

The home mission topic is "The Church and Rural Life" and the books include three for adults, one for intermediates, two and a picture sheet for juniors, one book, some picture stories and a picture for primary, one book of methods and two dramas.

Send for a circular to the Missionary Education Movement, 150 Fifth Avenue.

Dr. Watts O. Pye of China

The Passing of a Missionary Statesman and Pioneer

BY THE REV. CORNELIUS H. PATTON, D.D., BOSTON, MASS.

Secretary of the American Board of Commissioners for Foreign Missions

A TALL, rugged figure, with a gravely smiling face, a man of the Abraham Lincoln type, attempting the impossible task of describing within fifteen minutes a policy of evangelization in northwestern China, which had marked him as one of the great missionaries of modern times—that is the picture Rev. Watts O. Pye presented to that vast audience in the Washington Auditorium at the International Missionary Convention in January, 1925. Probably few who listened recall his appearance or even took serious note of what he said. That is the fate of many a missionary when conventions are depended upon to give publicity to his work.

A month later Dr. Pye was addressing banquets of prominent business men in such centers as New York, Boston, and Chicago, everywhere making a profound impression. No missionary of the American Board has ever produced the same effect and men were talking about it weeks after the event. Such expressions as these came to the Board rooms:

“That man Pye is an eye-opener.”

“Pye’s speech was worth \$10,000 to the American Board.”

“He converted all our delegation to an enthusiastic belief in foreign missions.”

“I never realized before that missions were so practical.”

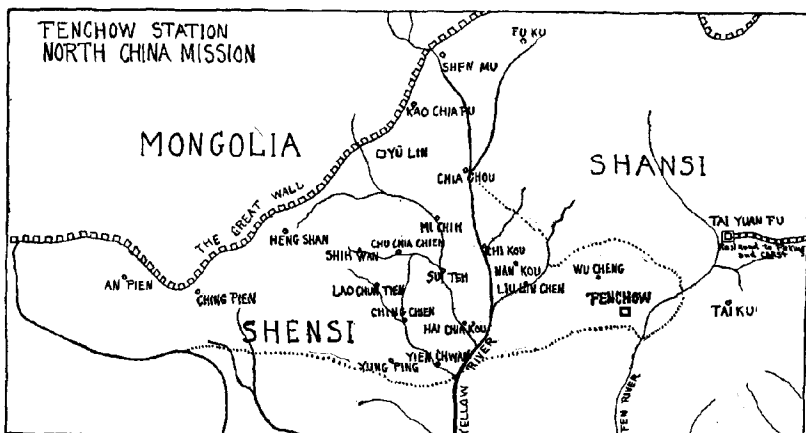
“You ought to keep that man going up and down among the churches for several years.”

Alas! In spite of his rugged appearance, Dr. Pye was a man of frail health. A weakness of the heart of long standing even then placed a limit upon his activities while on furlough. Upon the doctor’s advice only two months could be devoted to such work.



WATTS ORSON PYE

Born 1878; went to China 1907; died in China 1926.

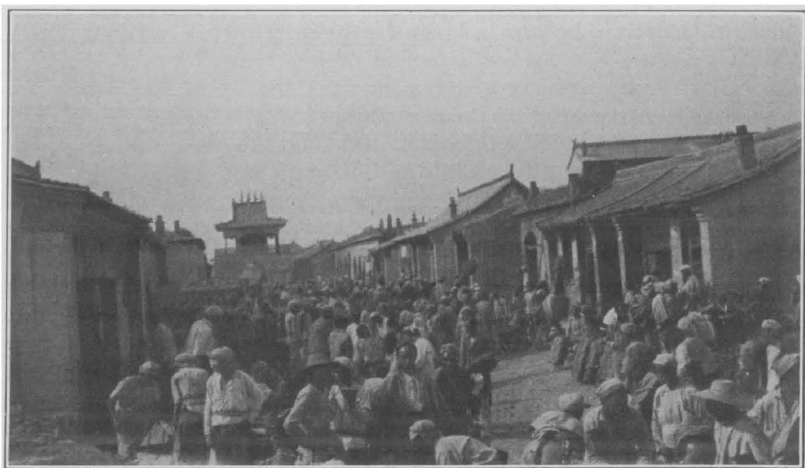


Last November Dr. Pye was back in China—at Fenchow in Shensi province—and immediately he became immersed in the multifarious problems and tasks of the station and of the vast field reaching to the northern boundary of the neighboring province of Shensi and even into Mongolia. It was his custom to rise at four in the morning and to work until midnight. Like the apostle of old, he was burdened by “the care of all the churches.” The strain was too great. Early in December came a sharp attack of pleurisy, followed by heart complications—a serious case from the start. There was no lack of medical attention in the hospital at Fenchow, one of the best in China, and every remedy known to medical science was available there in far-away Shansi. Human skill did its best, but the worn-out body failed to respond, and on January 9th Dr. Pye passed peacefully away. The cabled news came as a shock to the thousands in America who had listened to his voice and had looked into that strong, spiritual face.

In so far as Dr. Pye’s successful achievements may be traced to correctness of policy, what is popularly known as statesmanship, we are of the opinion that Dr. Pye should be credited with missionary genius of a high order. With all the powers of his being, he believed in native leadership and responsibility. He had the courage of his convictions and he never followed any other theory. He did not wait for the Chinese to suggest it; he began by pushing them into positions of responsibility and power. In no other way, he felt, could the vast regions be given the message of Christ; in no other way could the people be made to realize that Christianity is not a foreign religion. Like the Master, he spent a large part of his time in training leaders. A year before his death, it was stated by a prominent missionary of another Board that Fenchow was better supplied with Chinese leaders in every department of work than any other mission station in China.

Dr. Pye not only believed in native leadership, but he believed in a witnessing church. "Every church member a witness" was the basis on which he organized the more than two hundred Chinese churches in his field. He cautioned pastors against doing all the personal work incident to bringing men to Christ. "That," he insisted, "in the main is the task of the members of the church. Your responsibility is to see that your members are willing and trained for this work." When he occupied the northern half of Shensi, he located his churches about thirty miles apart so that each church might work through a radius of fifteen miles as an exclusive field. The rapid spread of Christianity in that region during the past few years attests the wisdom of this plan.

Dr. Pye went straight for the influential men in the cities he attempted—that is, he instructed his pastors so to do. His plan was to interest at the outset the leading citizens who had a reputation for honesty and truth, men who were living according to the light they had. He reminded his pastors that "God hath not left Himself without witness." As a rule, these men were led easily to a confession of Christ as the One they had been feeling after for many years. When such a group had been formed and instructed in the rudiments of the faith, and had opened a "Gospel Hall," Dr. Pye would appear on the scene—never until then—and with consummate skill he would use his influence and prestige for reaching officials and others of prominence. As a result of this policy his churches would be accredited to the community from the start, and within a short space of time would ordinarily become self-supporting.



A FAIR AT THE AMERICAN BOARD OUTSTATION, CHEN CHUAN PU, SHENSI

This fair is held every five days. At such small cities, Mr. Pye was often heard speaking to great crowds of Chinese who came in from the country to attend the fair.

Dr. Pye considered evangelism and social service to be integral parts of the Gospel of love. He refused to recognize the distinction, which so often prevails, and which to an unfortunate extent in America has placed the preachers in one camp and the settlement workers in another. Dr. Pye believed in the Parable of the Good Samaritan as well as in the Parable of the Prodigal Son. Every church a center of education, of friendly help, and of uplift for the entire community, was his ideal in every place. In the country districts he made much of agriculture and he had elaborated important plans for improving the crops. One day when visiting a county-seat called Fu Ku, Dr. Pye found awaiting him an audience of five thousand men, including the county magistrate and all the officials. They presented a petition for him to locate a church in every important place in their county. When the missionary inquired why they were so keen for the church, they gave five thoroughly Chinese reasons. They insisted that they must have the church:

- (1) To put down banditry.
- (2) To build good roads.
- (3) To deliver their women from foot-binding.
- (4) To uphold the officials in the enforcement of law.
- (5) To educate the masses in democracy.

Dr. Pye did not lose such an opportunity. He told them that the church undoubtedly could help them in all those ways, but that its primary purpose was to set them right and to keep them right with God.

Dr. Pye was very careful about his plans. He never rushed into a new region without thinking through his proposition. When a generous supporter in America, a business man of New England, whose consecrated dollars became a large factor in the work, offered him a thousand dollars a year for a period of ten years for new work in Shensi, Dr. Pye spent six arduous months surveying the field. He mapped the entire area up to the Chinese Wall, listing the walled cities, estimating their population, locating the iron and coal deposits, figuring the routes of future railroads, and gathering a fund of information which indicated the developments of a long future. He selected five walled cities for the opening campaign, and into them he sent ten carefully prepared pastors, two by two, in apostolic fashion. The story of that attempt is as fascinating as any romance; but its details must be omitted here. Suffice it to say that by the time the ten years had elapsed, in a section of Shensi where hitherto not a Christian could be found, there were a hundred and sixty churches, two hundred preaching places, and a body of disciples running close to 8,000 and rapidly expanding. For a detailed description of how these results were secured one should read Dr. Pye's article in the China Mission Year Book of 1919, entitled "How Christianity Was Introduced to a Community in Northwest China." In the opinion of the writer this remarkable piece of work is to be

accounted for on three grounds: a field providentially prepared for the Christian message, a missionary of apostolic passion and power, a man in America willing to pay the bills.



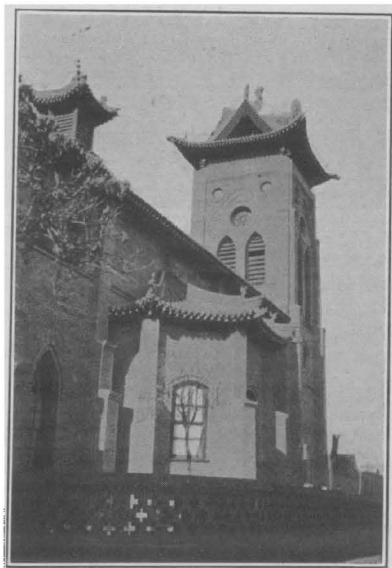
AN OUTSTATION CHURCH

This church, 60x30 ft., built largely according to Chinese style and architecture, was erected by funds raised by the congregation itself.

Dr. Pye was as successful in building strong institutions as he was in the pushing of work in the field. In 1907, he was sent to Fenchow, a station that had been utterly destroyed by the Boxers. He was the first missionary to settle there after the storm of martyrdom had passed. Today in the city of Fenchow and its suburbs there stand four churches (one an edifice seating a thousand, and crowded to the doors, at every service), a high school for boys, a high school for girls, two primary schools, a kindergarten, a Bible

training school for workers, a civic social center, a superb hospital for men and women, and six residences for missionaries.

Back of the methods was the man, and back of the man was the Spirit of God. Watts Pye was a man of deep spirituality, and hence of unsparing devotion. He had the Divine urge. His soul was aflame with God. Modern in his views, as one would expect of a graduate of Carleton College and of Oberlin Seminary, trained by men like President King and Professor Bosworth, he never obtruded his views and he certainly did not wear a theological chip on his shoulder. He was a very winsome and tolerant man. He won your confidence with a smile. I have heard it stated that during student days he persuaded no less than thirteen others to volunteer. It was just so with the Chinese; they were eager to do what he wanted to do. He had a quietly compelling personality. A power was his to transplant his belief, his enthusiasm, his courage, into others. Those



THE FENCHOW CHURCH

Used since 1924 especially for students.

three hundred Chinese pastors and workers were, in a way, reproductions of Pye. Some may say too much so. But he could and did say with St. Paul, "Be ye imitators of me, even as I also am of Christ." Those letters of his, written in Chinese, sent every two weeks to his workers, some of them in far away and lonely places, away from their families, facing terrific problems—they too remind one of St. Paul. To a large extent he held his pastors by means of these letters.

Then once a year he brought them all together for a three-weeks' conference at a beautiful place near Fenchow. What a time was that! It gave them knowledge, good fellowship, and spiritual cheer. Dr. Pye planned for these conferences far ahead and so famous did they become that prominent missionaries from all over China ac-



DR. PYE WAITING FOR THE FERRY BOAT ACROSS THE YELLOW RIVER

Note the book. He always carried books with him when on tour and it was by reading in such odd moments that he became familiar, not only with devotional and religious literature, but also with history, science, etc.

cepted the invitation to come as speakers or leaders in Bible study and prayer. Equally effective, but in a different way, were his letters to his supporters and would-be supporters at home. A letter from Pye became an event in the life of the recipient.

So this glorious missionary has gone! How can we account for such a loss? Who will fill his place? We must leave it all to God. Human speculation utterly fails. Already letters are coming, telling of the profound impression his death has made upon the Chinese and of their appreciation of Dr. Pye as an unusual man. One letter from a Chinese leader says: "How great his love, service and sacrifice are! No way to measure them. We can just say, 'He loved and died for us.'" They are also saying, "We must make good his loss; we must carry on as he would have us do."



K. L. REICHELT, HIS SON, AND KWANTU, A BUDDHIST CONVERT

The Awakening of Buddhism and Some of the Results

BY REV. LEWIS HODOUS, D.D., HARTFORD, CONN.

Kennedy School of Missions

BUDDHISM in different lands has responded to the ideas and methods of the new age. In Japan Buddhism has made long strides since 1889 when religious toleration was granted. Before this, a literary revival laid the foundations of the Buddhist advance. Twenty years ago there were many monasteries in Japan with roofs falling in and the decrepitude of old age manifest in all the appointments. Today such a monastery is a rare sight. Prac-

tically every one of the sects is adjusting itself to modern conditions. Buddhists send their choice young men abroad to be educated. They have built Buddhist schools and universities. At present there are eleven such universities with over one thousand students.

This educational work of the Buddhists has given them an intelligent leadership. New methods are being introduced, including some adopted from those employed by Christians. Services on Sunday, the Sunday-school, the use of Christian tunes, the establishment of the Young Men's Buddhist Association, and social service are widely adopted. A selection of Buddhist sutras is bound in one volume resembling the Bible.

In 1916 the Buddhists of Japan organized an association for the protection and promotion of the interests of Buddhism. An association has also been organized which includes Japan, Korea, China, Mongolia, and Tibet. Chinese Buddhist monks have been invited as lecturers to the Buddhist monks of Japan and Formosa.

Buddhism has not confined its attention to the home field. In 1897 the Hongwanji sect started its mission to the Hawaiian Islands. Today it has a large central temple surrounded by educational institutions in Honolulu with 26 meeting places. In the Hawaiian Islands it has thirty-three branch stations. In the Japanese vernacular schools in the Hawaiian Islands, most of them conducted by Buddhists, there are over 20,250 boys and girls.

BUDDHISM IN CHINA

The Buddhist revival in China has made considerable headway. In 1893 Dharmapala, returning from the Congress of Religions in Chicago, stopped in China with the purpose of arousing Chinese Buddhists to revive Buddhism in India. He prepared an address in which he urged the Chinese Buddhists to start missionary work in India, re-translate the Chinese sutras into Indian dialects and make preparations to spread Buddhism throughout the world.

Today the stirrings of new life are evident and the Buddhists have been repairing and rebuilding monasteries long in ruins. This is especially the case in the provinces of Kiangsu and Chekiang and the large cities.

The Buddhist publishing houses of Shanghai, Hangchow, Nanking, Peking, Yangchow, and Changchow have been busy printing Buddhist books. Buddhist bookshops dealing only in Buddhist books have been opened in the large cities. Several monthly magazines are now published. During the last few years numerous lectures on Buddhism have been delivered in all parts of China. Numerous societies for the study and spread of Buddhism have been formed and several schools for the training of leaders have been established. Men who have received their training in Buddhist schools in Japan are bringing new life into the Buddhism of China.

The Buddhists are taking an interest in social service. They have established orphanages and schools. They have done a little work in connection with the Red Cross. They have done preaching and held services for the dead in prisons and distributed quantities of Buddhist sutras. Recently a World Buddhist Association was organized. One meeting was held in China and one in Japan.

There is no question that this revival is one of the by-products of the impact of Western civilization and is the indirect result of Christian missions.

NEW METHODS OF APPROACH

These stirrings of new life among the Buddhists have suggested great possibilities to a number of missionaries. Among these is Rev. K. L. Reichelt, professor in the Lutheran Theological School at Shekow who has been in China since 1903 and is the translator of several books used in the theological schools of China. He interested himself in Buddhism, and gradually through his association with monks, he came to the conclusion that our method of approach to Buddhists was not giving us any results. In fact, it was creating a spirit of misunderstanding and opposition among them.

He tried another method. Instead of pointing out the weakness of Buddhism he laid stress on the positive side. He realized that there was a good deal in Buddhism on which Christianity might build. To him Buddhism was not entirely a departure from the light that lighteth every man. Buddhism in the Mahayana system developed a high idea of a saviour, a paradise, called the "Pure Land," salvation by faith, the unity of all life, the power of love to all beings and other noble ideas. He felt that Christianity could use these and by this approach to the monks in several years he made a large number of friends among them. He is well known as a Christian missionary in the monasteries of the Yangtze valley. His influence among the monks not only produced friendship, but he was able to direct a few toward the great Friend and Saviour, Jesus Christ.

When the small group of Buddhist friends realized the Christian life they at once wanted to extend the blessing which they found to others. Accordingly they decided to form a Christian brotherhood

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第一卷第一期

(號念紀尼牟迦釋)

日五十二月五年九國民華中
日八月四年七國民華中

THE "NEW BUDDHISM" PUBLISHED
AT NINGPO

among the Buddhists of China. In order to make real to themselves this new life and its implications they have made various rules for themselves and the future brotherhood. Among these are four vows which each convert is to take upon himself:

"1. I promise before the Almighty and Omniscient God, that I of my whole heart surrender myself to the true Trinity, God the Father, the Son, and the Holy Spirit. I will of my whole heart have faith in Jesus Christ as the Saviour of the world who gives completion to the profoundest and best objects of the Higher Buddhism. I will live in this faith now and ever after.

"2. I promise solemnly before God with my whole heart to devote myself to the study of the true doctrine and break wholly with the evil manners of the world and show forth in my public and private life that I am truly united with Christ.

"3. I promise that I in every respect will try to so educate myself that I can be of use in the work of God on earth. I will with undivided heart devote myself to the great work: to lead my brethren in the Buddhist Association forward to the understanding of Christ as the only one who gives completion to the highest and profoundest ideas of Higher Buddhism.

"4. I promise that until my last hour I will so work that out from our Christian Brotherhood may grow forth a strong Church of Christ among the Buddhists. I will not permit any evil thing to grow in my heart, which could split the Brotherhood, but always try to promote the progress of every member in the knowledge of the holy obligations laid down in these vows and our constitution."

For the extension of such a brotherhood Mr. Reichelt planned a central institute to resemble a Buddhist monastery in its architecture and organization, also with certain neutral customs observed by Buddhists. The Institute is now in rented quarters near an East Gate in Nanking. On the hills, two *li* outside of the Northeast Gate of Nanking, a site has been purchased. It overlooks the Yangtze River and is opposite Purple Mountain. Here a small building was erected last year. On this site will be built the permanent home of the Institute which will be known as "The Brotherhood of Religious Friends of the Mountain of the Great Luminous Wind."

The Institute will include a hostel for traveling monks who may stay as long as they work in harmony with the ideals and rules of the schools. From these visitors are drawn the students in the schools and recruits and workers for the Christian churches.

The preaching hall for the teaching of religion will contain a hall of meditation where the members may spend quiet hours of meditation and communion with God.

Any successful work for Buddhist monks must provide a means of livelihood as the monk is helpless when he breaks away from the Buddhist monastery. The layman suspects him and his former brother spurns him. The Institute furnishes employment to tide the monk over until he can find something to do.

The Brotherhood gives full liberty to all its members to marry and to conduct their life as seems best in accordance with Christian principles.

The policy and plan of the institute are as follows:

1. The establishment of a Central Institute for work among the 400,000 Buddhist monks, and the large number of devoted lay Buddhists with a view to lead them into the Christian Church.
2. The Institute will have five departments:
 - (a) Evangelistic, by means of Bible classes to prepare the visitors for church membership.
 - (b) Educational, the establishment of a training school for qualified monks for the purpose of fitting them for various forms of Christian service in the Institute, its branches and the Church in China.
 - (c) Medical, to establish a hospital for disabled monks, and as a place of training for monks who have decided to become nurses.
 - (d) Literary, to produce literature essential to the work.
 - (e) Hospitality, to receive and entertain for study and worship monks from all parts of China.
3. The establishment of branches of the Institute in various parts of China.
4. The Institute will cooperate with the churches of China.

Foreign Staff: One Director. One Business Manager. One Educationist. One foreign Physician. One foreign-trained male Nurse.

Chinese Staff: One Pastor. One Evangelist. Four Teachers also for literary work. One Chinese Manager. A Staff of Assistants. One Chinese Physician.

The Institute enjoys the sympathetic cooperation of the churches of China. The Lutheran Church of China has not only approved the undertaking, but is backing it financially. The success of the work has been remarkable. In 1924, about 850 monks visited the institution. In the school, 20 students have been enrolled.

The enterprise is one of the most significant developments in missionary work. This significance consists not merely in the purpose of employing the spiritual heritage of Buddhism, but in the fact that the approach is not made primarily by the inculcation of doctrine, or by social service, but through worship and mysticism.

海潮音

閻錫山題

覺社編發之月刊

中華民國郵務局特准掛號認爲新聞紙類

"THE SOUND OF THE SEATIDE"
Buddhist Magazine. Title written by the Governor of Shanshi.

The Old Watchman of Suez*

BY H. E. JONES, EGYPT GENERAL MISSION, SUEZ

OLD Ibrahim is eighty years of age. For the last four years, he had been night-watchman at the oil refinery. He used frequently to come to the book room, and we had some long talks together. He would often bring some of his "holy" books to read to me, but I was not allowed to touch them lest I should defile them. I asked if he would like to have a Gospel to read, but he always refused.

One day he called in great distress for he had been discharged from his work. He was found asleep while on duty, and, said he, "They discharged me for sleeping ten minutes in four years!" This was a great trial to poor old Ibrahim, as, at his age, it was impossible to get work. He thought he could do very well if he had a small shop and sold charcoal, but where was the money to stock his shop? He suggested I should lend him two pounds and every Sunday morning he would wait until I came out of church and then put in my hand the profits of the week and thereby soon pay off the money he had borrowed.

"Well, Ibrahim," I said, "I am very sorry, but I never lend money so I am afraid I cannot help you in that way." The poor old man went away very sorrowful, but at that time was willing to take a tract that I offered him. This was a little colloquial tract, "Consider the lilies of the field." A few days after he came back much happier, and said he had been able to stock his shop with charcoal. "And how did you manage that?" I asked. "Well," said he, "when the charcoal merchant saw me with that little tract, he asked to read it, and, having done so, he said, 'If that is what you read I can trust you,' and so he let me have enough charcoal to start my business."

From that time, old Ibrahim was getting more interested and more willing to listen to the Gospel. One morning, quite early, the bell of the book room was rung, and on opening the door there was old Ibrahim. He walked in, and, as soon as he had sat down, said: "Sir! I want to ask you a question: how long have you been working for the Lord?" I told him I had been working for the Lord thirty years. Then he asked, "Have you ever seen the Lord?" "No," I answered, "I have never seen Him." "Then," said he, "I have, and that's my luck, for last night I had a dream; standing by me was someone most beautiful to look upon; He was so beautiful that I turned my head and was ashamed to look upon his face. I said, 'Who are you?' and he replied, 'I am the Lord,' and oh! sir, when He said that, then I knew that all you have been telling me was true and I must believe. There were three others standing by, and they must have been His disciples." From that day old Ibrahim could say, "I am in Christ and Christ is in me."

Our prayer for old Ibrahim is that "he may be able to comprehend with all saints what is the breadth and length, and depth and height, and know the love of Christ which passeth knowledge."

* From "Egypt General News."

The Basis for the Home Mission Appeal*

BY. JAY S. STOWELL, LYNBROOK, N. Y.

Publicity Secretary of the Methodist Episcopal Board of Home Missions

THE home mission publicist is today beset with many metaphorical devils. One perennially whispers in his ear, "You must write or deliver such interesting home mission stuff that even a blind man will be forced to read it or a deaf man to listen to it." The twin brother of that particular devil shouts in the other ear, "Whatever else you do, tell only those things which will bring in the shekels." All the while, however, the home mission promoter knows that certain things have happened and are continuing to happen all about him, over which he has no control, but which have a very direct bearing upon his own task. A brass band can break up even a prayer meeting and the sliding of quicksand will wreck the strongest structure.

The world has moved fast and far in recent decades. Foundation conceptions for a generation considered impregnable are today being boldly questioned. The World War, the spread of the ideas of Christianity itself, and enlarging conceptions of "democracy," "self-determination" and the like have stirred the thinking of mankind, while modern industrial developments have greatly modified and, in some cases, entirely revolutionized living conditions. So rapid and so radical have been these changes on foreign fields that foreign mission boards are being forced to rethink their problems and to seek new sanctions for their tasks.

With such a radical upheaval on a world scale now in process, it would be too much to expect that home mission agencies should escape similar compulsions; in fact the pressure is already upon us. Never was it more important for home mission leaders to think clearly and to proceed humbly but boldly. It is a good time to glimpse some of the newer factors in our situation—to pause and consider whether we have a home mission appeal, what it is, and whether we are presenting it in an effective and, not least important, in a Christian manner.

Home missions are today under criticism and even suspicion in many quarters. We may take the foolish ostrich method of hiding our heads in the sand and declaring that there is no criticism or that there is no truth in it, or we may face it frankly, try to discover the facts, and attempt vigorously to remedy any evils that exist. The latter method is the only wise one.

The most valuable asset of home mission boards today is the confidence of the churches which they represent. Doubtless home

* From a paper read before the joint session of the Home Missions Council and the Council of Women for Home Missions, St. Louis, Missouri, Jan. 23, 1926.

missions have always had their critics, but probably never before have the very motives of home mission agencies been brought into question more openly and the wisdom of methods of home mission administration been so sharply questioned as during the past two years. Because this unprecedentedly critical attitude and direct attack has been quite largely outside of the churches and has not been blatant within our own organizations we have sometimes been inclined to underestimate its importance. It has had an insidious and far-reaching effect, however, and there can be little doubt that it has directly and indirectly diverted large sums from home mission treasuries and has weakened our appeal to our respective constituencies. In the long run the home mission enterprise will win or lose on its merits, but advertising is also a factor in the situation of too great importance to be disregarded. Home mission agencies have perhaps the finest record of service, both as to the extent and nature of work done, of any philanthropic agencies in the United States today. We admit that we have made mistakes and are still making mistakes in home mission policy and expenditures. That is a very real embarrassment to our publicity program.

Most of our home mission money may be spent in ways hardly open to fair criticism, but a reputation constructed upon such a foundation is insecure. The man who gets drunk but once a year may feel very virtuous, but that one day's spree will ruin the reputation of 364 days of sober conduct. We should not rest easy until we have a record which will bear inspection clear through to the end in our church and community work and certainly not less in what we call our mission school work.

Many errors grow out of the simple fact that, owing to present methods of procedure, we rarely seem able to look at the home mission task in a given community, or a given region, in a statesmanlike way. Instead, we sit down in a dozen different denominational home mission offices and think of our particular relationship to the field in question without knowledge of what is going on in other similar groups with reference to the same field. We have not begun to realize the possibilities for improving our work by the simple procedure of planning our work together. There are also types of home mission work which can best be administered jointly. We have made some progress in joint planning, notably in Porto Rico and the Dominican Republic, in work at Indian Government Schools, in some cities, in a few states like Montana, and in some other fields. As yet, however, we have merely touched the fringes of the situation. Until we arrive at a place where every important appropriation for buildings or maintenance in every community in the United States is reviewed by all the agencies concerned with that field and is thought of as part of a unified program for that community and until we have eliminated *all* duplicatory or competitive expending

of home mission funds, we shall be open to just censure. Many of us believe in the possibility of an effective League of Nations made up of groups whose interests are more or less selfish. How much easier is it to believe in an effective league of home mission agencies made up of people who have named the name and are seeking to show the spirit of Jesus Christ. Until we arrive at the place where all our home mission activities are controlled primarily by allegiance to Jesus Christ and secondarily by denominational considerations, rather than the other way around, your publicity representatives will be in a continuous state of embarrassment and the cause will suffer.

Overlapping is not however the only sin with which we have been charged. We have been accused of raising money for one purpose and spending it for another. Probably there is no illegal use of designated funds, but doubtless we have played up certain picturesque home mission fields out of proportion to the actual amount of money expended upon them. Certainly we must apply far more rigid tests to all of our home mission publicity and educational material today than we have in the past. The following facts will serve as an illustration. Fifteen years ago we made an appeal for the 50,000 Indians in the United States for whom no home mission agency was so much as attempting to provide a religious ministry. Although since that time several hundred million dollars have been deposited in home mission treasuries and duly expended, we find that there are still in the United States 50,000 Indians for whom no home mission agency is so much as attempting to provide a religious ministry. Do we seriously intend to provide for those 50,000 Indians? If not, is it a legitimate procedure to continue to exploit the fact stated as an argument for home mission support? If we really intended to reach 50,000 Indians, is the task beyond the means or resources of home mission agencies? We should base our appeal for support upon the record of our present work and our actual program for the future.

This leads us to discuss the *second factor* in the present situation, namely, a rapidly rising tide of racial and group consciousness, a growing impatience with any suggestion of inferiority or superiority and an awakened conscience on the part of earnest Christians relative to the Christian way of life in race relationships.

In recent years home mission literature of a promotional and educational sort has given much attention to what have been known as the "backward groups" in our national life. Volumes have been written about the American Indian and pictures show him in fantastic regalia until the average American child could no more think of an Indian without feathers than he could think of rain without water. In like manner we have dwelt upon the log cabins of the people who chance to reside in our eastern mountains, and upon the one-room shacks of the Negroes of the South. The stock in trade

of the home mission publicist has been that we have 300,000 Indians in the United States; 11,000,000 Negroes; 3,000,000 mountaineers; 300,000 Mormons, and 36,000,000 people of foreign birth or parentage. We have rung the changes upon these facts until the suggestion of any one of the groups mentioned immediately calls to mind a certain type which our literature has helped to create. The mountaineer must of necessity be a log-cabin dweller, the Indian a fantastic person of movie characteristics, and the foreign-born a "problem."

Is this presentation fair? Is it Christian? Can we continue along the old lines without endangering the entire future of our program?

On foreign mission fields we see today peoples whom we have been accustomed to think of as neglected and submerged groups are beginning to assert themselves rather vigorously. The Chinese, for example, may need our religion and our particular type of culture, but they seem inclined to say that they will not accept them, if they are to be imposed upon them and if accepting them means that they must lose their self-respect in the bargain. What is happening on the foreign mission field is happening also in the United States. The unfortunately-labeled "backward groups" are tremendously sensitive about what is said of them in print. Pictures used in publicity work and phrases which seemed harmless have brought forth a storm of protest. Negroes do not care to have the impression continued that 11,000,000 ragged Negroes live in one-room cabins on a hand-to-mouth plane of existence. It is not true; there are thousands of them that have ample incomes, comfortable homes, bath tubs, and college educations.

Facts are changing, but, more important than that, new declarations of independence are being written, this time by the Negroes themselves and they are helping us to see that home mission publicity must meet other requirements than that of part-truth. Nor is the mountaineer inclined to remain happy under similar exploitation. I rode past the home of one such mountaineer recently. He is one of the 3,000,000 of whom we talk, yet he was living upon a farm recently purchased for \$50,000 in payment for which he had drawn a \$50,000 check. Over large areas good roads and countless coal and other industrial developments have radically changed living conditions and attitudes toward life, throughout the mountain regions. Many mountain dwellers are still living in log cabins, but even the cabin dweller cares little for our assistance, if, in exchange for it, his hard circumstances must be exploited throughout the land. An old mountaineer said recently to a traveler about to take, without permission, a picture of his cabin, "No, no, friend, you can't do that. You can't make fun of us just because we're living hard." Even the Mexicans, our newest arrivals, feel the sting of shame and their leaders have pleaded with tears in their eyes that we shall not exploit their poverty and their need throughout the land.

Surely an important part of our home mission task has to do with the development of personality and the establishment of attitudes of kindness, good will, and respect for the other fellow and his point of view. We are under obligation, therefore, continually to study our methods of home mission promotion to see whether they are in line with our central Christian purpose. Can we afford to go on with a propaganda based on group consciousness and group differences, thus tending to perpetuate those differences and keep alive friction and ill will, while we claim at the same time that we are working to break down differences and to create an America which is a unit and to build a spiritual community where the accidents of race or social groupings do not count? While we cannot ignore in matters of home mission policy deep-seated sociological differences, there is reason to believe that these are fewer and of far less importance than we have sometimes imagined. The fact is that what we can do for the Indian of Oklahoma, the Negro of Mississippi, the cabin-dweller of the Southern mountains, the Mexican of California, the Italian of New York, the Czech of Chicago, or the descendants of the Pilgrims on the stony farms of New England is pretty much of a piece, and the question which is forcing itself upon our attention is whether we can further our task and really express the spirit of Jesus Christ better by emphasizing the physical peculiarities of individuals and environment, or the vital task which we are trying to perform. Can we then afford to raise home mission money at the price of the self-respect of those whom it is supposed to benefit? Starvation both physical and spiritual is still preferred by sensitive souls to being listed as a charity case or having one's need exploited before the public, and we may well thank God that it is so. Can we not afford to sacrifice something of the picturesque if necessary for the sake of being Christian?

We cannot use the pictures which we have used in the past nor make the statements which we have made, and, now that our consciences are aroused, we would not wish to do so. Surely we would not wish to give such undue attention to groups or individuals as will seem unkind, do moral harm or create unfortunate mental attitudes. We would not wish to use statements which would tend to humiliate or decrease the self-respect of the people concerned, or to use statements and stories which tend to perpetuate unnecessary social groupings, or to create irritation between groups.

Is there not reason to believe that we shall succeed best by stressing in our publicity and in our policies the spiritual nature of our task and by minimizing the physical peculiarities of a few groups? Is it not time for us to examine our statements with the old-fashioned test recorded in our school readers: "*Is it true; is it kind; is it necessary?*"

The third factor in the present situation is the radical change during the past fifteen years in the "immigration problem." Fifteen

years ago we were confronting an enormous influx of laborers from southern and southeastern Europe. A million newcomers a year, was a situation to conjure with. We talked freely about the foreigner and his family, about the immigration problem and about "Americanization." In the name of the latter we did some very crude and very unwise things. In 1914, however, this stream of immigration was suddenly cut off at its source and the tide began to turn the other way. Following the war we reversed the historic policy of more than a century and closed our open door to European immigration. So far as we can now see it will remain closed for many years if not permanently. The smaller number of European immigrants now coming to us are of a different type and lose themselves more readily in the complex of our national life. Last year, for example, more Italian laborers left this country than came into it.

As a result of the causes mentioned our so-called "foreign-speaking" colonies in our great cities are made up chiefly of people who have been in America from twelve to thirty years, and of their children and their children's children. In view of these facts is it wise, for example, to continue our emphasis upon the fact that one third of our population is of foreign birth or parentage and therefore represents a home mission field? To be sure many of that particular group are outside of the evangelical churches, but other members of it are serving as pastors of some of our biggest churches, home missionaries, home mission board secretaries, bishops, editors of church papers, employees of mission offices, and in multitudes of other professions and callings. Hundreds of thousands of them, at least, are members of our American Protestant churches. To continue to speak and think of our foreign-language group as a unit is not only not according to the facts, but it also tends to hinder the very process which we are trying to promote, namely, the incorporation of these newcomers as an integral part of our national life. There are increasing signs that a growing impatience is being felt, particularly on the part of the second and third generations, when we insist upon emphasizing their racial extraction rather than thinking of them as fellow Americans. Not long ago a so-called "Bohemian" settlement was inclined to resent the sending of a well-educated, and otherwise acceptable, preacher of Bohemian parentage to their community on the ground that they were Americans and not Bohemians, and that the selection of that particular worker for their field was an affront to them. In another church it became necessary to change the name of the organization because the younger generation refused to belong to a church with a foreign name. These people do not wish to be exploited in home mission propaganda even though they may be sympathetic with our purposes and aims.

A fourth factor in the present situation is an unprecedented period of national prosperity. "Home Mission" regions which can

be identified by the poverty of the people who live in them are getting fewer and fewer. We can not build our home mission program of the future on the appeal of sympathy for people who live in log cabins. Uncle Sam's family is moving out of the cabin as rapidly as possible but its spiritual need continues. A home mission program founded upon the assumption that certain groups in the United States are foreordained to permanent poverty and certain other groups to affluence is on a precarious footing. Mr. Samuel Crowther, after extended studies in every part of the country, says: "There is" (in the United States) "no poverty other than voluntary or due to accidents or disease and that is negligible. We are, excepting in a few sections, solidly prosperous, with a buying power beyond comprehension." We cannot build our home mission program upon a basis of sympathy for poverty-stricken groups in our national life. Theoretically, at least, home missions is no more concerned with poverty than with wealth. Its concern is with spiritual and moral values. New York is the richest city in the United States yet it is avowedly our greatest home mission field. The sympathy plank in our platform is bound to prove less than adequate, not only in New York, but in nearly every other field. The ideal Christian attitude is not one of sympathy for the downtrodden, but rather of fellowship with the uplifted. Sympathy for the unfortunate is doubtless commendable when such sympathy is necessary, but it is repugnant to many sensitive souls and it very easily shades off into an unchristian "superiority" complex which is today one of the chief curses of the world. The fact is that our home mission responsibility bids fair to continue long after bath tubs and Ford cars have been universally distributed.

A fifth factor in the present situation, with which the home mission publicist must deal but which we can only mention here, is a marked change in our religious thinking. The appeals which were effective when home missionaries went out to fight the devil single-handed in frontier towns and save hardened sinners from a bottomless pit are not so effective today. Our work must be justified in the moral and spiritual values which it creates here and now.

A sixth factor which has grown out of practical experience is an amazing new emphasis upon the importance of work with young people. Our emphasis has swung from adult evangelism to the importance of Christian nurture for the rising generation. Right here we believe is to be found both our future success and the appeal upon which we can base our program for the years to come.

We are convinced that home missions has a great future, greater than anything the past has witnessed or even dreamed, and a compelling appeal. That appeal is one for adequate religious opportunities for the rising generation, quite regardless of whether the members of that generation are red, black, yellow, brown, or white; whether they are tall or short, fat or slim, long-haired or bobbed; whether they live in log cabins or in six-room houses. It is the ap-

peal to make America Christian by raising up a generation of Christian youth.

The fundamental task of home mission boards is we believe an educational task—educational evangelism, if you choose to call it so, but because the educable years are the years of youth our home mission task is essentially and must always be a task with the rising generation. We may have to spend some time and energy to keep our adults as good as they now are, but to attempt to make America Christian by centering our attention upon work with adults is a hopeless task. The sooner we face that indisputable fact and take its implication seriously the sooner shall we set ourselves in the way of real achievement. Already the greatest boards of Christian nurture in the United States are our home mission boards, and that new conception of the home mission task is manifesting itself in the new types of buildings which we are erecting, in the enlarged staffs of workers which we are employing for individual churches, in the sort of training which is more and more being demanded of home mission workers, in the new type of program in our city churches, in the employment of rural directors of religious education, and in the amazing growth of daily vacation church schools and week-day religious instruction under home mission auspices.

Our chief task is to make available for all communities the opportunities in religious training now available for the young people of our more favored places. The fact is that, so far as we know, there is no other way and has been no other way since the beginning of the Christian era to make Christians except by the education process. It took years of education to pave the way for the first convert on the foreign mission field and, within recent years, we have seen earnest, consecrated missionaries turn away tens of thousands of applicants eager to be baptized as Christians and always there is the one reason, "Because we have no one to teach the people."

There are millions of boys and girls in our great cities and in our sparsely settled rural regions growing up with no religious training and millions of others whose opportunities for Christian nurture are very inadequate and inferior. In general it is the supreme business of home mission agencies, to meet that need. When we have made available for every boy and girl in America the opportunities which some boys and girls are now enjoying, and not until then, may we retire.

If the foregoing interpretation is correct there is everything to be gained by acknowledging that fact and shaping the organization of our home mission boards to that end. In some cases it will involve far closer relationships with, if not actual unification with, denominational boards of Sunday-schools or boards of education and in some cases it will call for an entire reshaping of departments within home mission boards. A combination of the educational leadership now available in our Sunday-school and church school boards with

the financial resources of our home mission boards would enable us to make an almost irresistible impact upon our task.

Our appeal is an evangelistic appeal, the evangelism of youth and through the educational process. That means a spiritual appeal, for education is not concerned with complexions, skin textures, the contour of noses, the shape of skulls, or the slant of eyes; it is concerned with the things of the mind and the heart.

If I were to define the aim of home missions I would say that it is to contribute its part toward winning individuals to Jesus Christ and toward the complete Christianization of America by helping to build up and make permanent and self-supporting in neglected or under-privileged communities as good religious leadership and as adequate religious facilities and opportunities, particularly for the rising generation, as are now available in our more favored communities. The first responsibility of home missions, however, is to develop the spiritual and economic resources of the community for the support of its own adequate religious institutions and programs of work. At that point we have often failed.

There is reason to believe that home mission churches, home mission schools, and home mission agencies of every sort are suffering because we have made so little effort to define our aims, to standardize the qualifications for home mission service, and to standardize the process by which we are trying to realize our slogan of "America for Christ." Surely we have learned some things by experience and we could make some progress in standardizing home mission ideals and methods if we undertook to do so.

Any attempt to apply seriously the conception of home missions suggested in this paper would involve at least some of the following elements:

- (a) Cooperative, interdenominational planning for all communities in which work is undertaken or carried on.
- (b) Cooperative interdenominational administration of certain types of work.
- (c) Closer affiliation with or union with denominational and interdenominational agencies for religious education.
- (d) Employment of many community teachers of religion in addition to, or in some cases, in place of preachers.
- (e) Investment of church extension funds only in buildings making adequate provision for a program of religious nurture for youth.
- (f) An organization of home mission agencies so far as possible along functional lines.
- (g) More attention given to the development of the financial and personal resources of the community than to the securing of outside financial assistance for the community.
- (h) More attention to communities now nominally "self-supporting" religiously, but in which the religious ministry is of a very inferior type.
- (i) More effort to get local churches to extend their ministry to needy groups of every sort in their respective communities.

- (j) In general higher salaries for better trained workers.
- (k) Possibly it would lead ultimately to the abandonment of the term "missionary" which often places an unfortunate stigma upon our work. Even so-called "backward" groups are becoming impatient with being "missionized." The adoption of some term such as "National Board," "National Board for Christian Service," or "National Service Board" would tend to relieve us of some embarrassment and also free us for becoming genuine leaders in a national program of religious service.
- (l) A frank recognition of the fact that the hope of building a Christian America lies with the rising generation.

Our home mission publicity is so closely associated with matters of home mission policy that we can hardly discuss the one without the other. The future of home missions depends largely upon the clear heads and the honest hearts of its leaders. Our home mission appeal can be permanently effective in proportion to the wisdom with which our program is laid out, and the worthiness of the policies which control it.

At the Old Crossing—A Home Mission Incident

BY THE REV. MURDOCH MACKINNON, D.D., TORONTO, CANADA

Minister of the Runnymede United Church

"THERE is a farmer living sixteen miles north of here, a good friend of mine and devoted to the Church, but he has had a hard time of it with crop failures and other disappointments, and I question if he can do anything to justify our going so far."

Carmichael knew every settler for miles around and looked in on them whenever he could, but he did not want to waste his time or that of the Moderator of the General Assembly in a vain quest for subscriptions. The Moderator had been assigned the herculean task of raising a million dollars as a Century Fund. He too, wanted to save time, but his heart turned in the direction of the farmer, who was at once a friend of the minister and of the church.

"Carmichael, we'll go out and see them anyway. The trail is good and your ponies are in fine fettle."

Dr. Robert Campbell was a big man—physically, and big in human sympathy and in his vision of the opportunities of the Church. When the agent of the Century Fund arrived at the farmhouse, Mr. Tate was out in the field, but his wife was at home and invited them to dinner. The greeting she gave "our own Carmichael" as she called him, and her welcome to the Moderator, was in itself sufficient reward for the two-hour trip. The modest house had been built when lumber was scarce and money scarcer. Twenty-five years ago the

Western farmers had not learned the art of raising bountiful harvests on dry farming principles, for the secret of the conservation of moisture still lay hidden in Nature's recesses. All this and more was evident from the appearance of the Tate farm.

When Mr. Tate arrived his welcome was no less cordial than that of his wife. "I wanted to tell you about the Century Fund and the endowments," said Dr. Campbell. "What is it for?" Mr. Tate interjected. "Oh, it's for our mission work, for our colleges where we train our ministry, for our benevolent funds, and other worthy objects."

"I'll have to talk it over with mother," replied the farmer, as Dr. Campbell threatened to expound the mysteries of endowments and the possibilities and prospects of the Century Fund.

The afternoon was precious to the farmer for every day meant an opportunity of cheating the early autumn frost of its spoil. But it was not a matter of time with William Tate this day. To the kitchen he went to talk over the matter of "The Century Fund" in their own direct way.

"Let me see the subscription paper," he ventured, as he returned to the sitting room.

"Oh, Mr. Tate, we must leave that until after dinner when I can explain fully to you this great movement. I want to tell you about the great importance of our home mission work and the doors that are beginning to open in heathen lands."

"Yes, but mother and I have talked this over and I would like to see the paper."

He took the subscription paper and wrote:

NAME	ADDRESS	AMOUNT
"William Tate"	"Hungry Hollow"	"\$500.00"

The Rev. John Carmichael, who knew the circumstances, could not believe his eyes. Dr. Campbell was thunderstruck. The whole place, farm, buildings and stock, did not look to be worth five hundred dollars. The agent of the Century Fund spoke:

"You must tell me the story of this subscription. I had no thought of so magnificent a gift."

"We'll tell you," Mr. Tate acquiesced, with a slight touch of pathos, mingled with an unconscious sense of triumph in what they had been able to do.

"It was like this," he began. "We came here eighteen years ago last August with the first C. P. R. passenger train. We took up land on the banks of the Wascana Creek. The trees and water, what there is of them, we liked because the place reminded us of home. We had no neighbors for miles around, times were hard and away from our old friends we were very lonely at first. But when our little daughter came we were a happy pair. She was great company for us both and we loved her so. When she was six years old, she took

ill one day, and we sat up with her for a few nights. That was eight years ago on the 10th of April. Late one night a knock came to the door. It was the missionary who had seen the light in the window and came to inquire how we were. Finding we had sickness he remained all week, helping to nurse our little girl. He brought the water, cut the wood, and kept the fire going. He looked after the barn and helped mother about the kitchen. He did not leave us until Sunday morning about two o'clock when he started for his seventy-nine-mile drive to keep his three preaching appointments. At four o'clock on Monday morning he was back again and stayed all that week until she died. There was a little lumber in the building out there and he took charge and did everything."

Straightening himself with an effort the father looked wistfully out of the window. "Do you see that little cross out in the field there? She is buried there. He made that cross with his own hands. After that he came to see us every week. Five hundred dollars! Five thousand if we had it, for it was the missionary who came to us in our hour of need. But for him God only knows what would have become of us!"

Family worship over, Dr. Campbell and the Rev. John Carmichael departed. They left the Tate home with a new estimate of the missionary and his place, with a fresh enthusiasm for the great work of the Church, and with a deeper appreciation of the deprivations and tragedies incident to the task of building up a new civilization upon the virgin soil of the great western plain. A light that never was on sea or land illumined them. "Five hundred dollars! five thousand if we had it." The words reverberated through the chambers of generous and grateful hearts as they sped over Wascana Creek, up the slopes of Hungry Hollow, on past the Old Crossing, on over the winding Indian trail, on to their next appointment.

AMERICA'S PROVIDENTIAL PREPARATION

AMERICA has enjoyed a providential preparation for exerting a Christian, world-wide, gentle, but predominating influence. It was well born in poverty and in the right zone for rugged growth. Its inheritance and environment have attracted many people of ambition and achievement from all over the world. America had a new and strong start in life. Its driving power must be Christian. In it, the ideal man of world-wide vision and sympathy can be developed. America has had plenty of room in which to develop a national laboratory. Its experiment of life in the open air of freedom has attracted many millions of men wearied of natural oppression and of religious despotism. America is the crucible in which many national strains are being mixed. Let the dross be cast aside so that the new amalgam may be formed for the making of the world's best leaders!

Fifty Years of Progress in Mexico *

BY REV. JOHN HOWLAND, D.D., MEXICO CITY

President of the Union Theological Seminary in Mexico

IT IS more than half a century since evangelical missions definitely began work in Mexico. Many are the changes that have taken place in that time. Although some may be simply coincident with the implantation of the Gospel, the study is suggestive.

Politically, the first thirty years and more of the half century were passed under the "benign despotism" of President Diaz. Then followed ten years of revolution, with its kaleidoscopic changes of rulers and political platforms. Finally, a president succeeded in completing his term and the office was peacefully transferred to his successor, thus making a new epoch in Mexican history. As the political organization has acquired stability and strength, it has shown a progressive purpose and an increasingly ample vision. Economy in administration is saving millions annually: roads are being constructed and improved; education pushed forward in every way; the small owner of land encouraged and helped to independence; and the principles and practice of real democracy constantly developed.

In education greater progress has been made than in any other department. Many "model" school buildings have replaced rented quarters that were wholly unsuited to the purpose; a stadium has been constructed in the capital, which is in almost constant use and competes with the near-by bull-ring; free public libraries have been opened in many parts of the city of Mexico and throughout the country; large editions of classical works, including the Protestant version of the Gospels, have been published by the Department and sold at a nominal price and given to schools and libraries; groups of "educational missionaries" have been sent to all parts of the country, and thousands of volunteer teachers have been enrolled to teach the rudiments to groups of children and adults among the rural population. While private schools, and especially those of a religious character, are not encouraged on account of the very general distrust of the teaching under Roman Catholic influence, a very striking testimony to the value of the work of the evangelical mission schools has been given by the way in which the product of these schools has been utilized in all departments of public service, and very especially in the Department of Education. Lectures, posters, screen exhibits, leaflets, school instruction, night classes for study and industrial training, and broadcasted instruction are some of the methods employed for the education of the people. Fifty years ago there were few newspapers of real value in the whole country, and what there

* Condensed from *The Missionary Herald*, Boston, Jan., 1926.

were depended largely on subsidies from the Government. Now the newsstands offer a large variety of publications of positive value, and several of the dailies are well up to the times in every way.

For centuries, the work of the country was done by the *peon*, who was practically a serf. His usual wage was twenty-five cents per day. Now the minimum is about a *peso*, and skilled labor receives from three to ten or more *pesos* per day. There is a court of arbitration, open to all, for the settlement of disputes about wages and labor. The unions have become very strong, and largely control all matters of wages and the employment and discharge of workmen. An interesting movement has taken place in the purchase of lots and the building of homes.

The retirement from the country of many of the old families, and the loss of prestige of others by the destruction of their property during the revolution, together with the economic and intellectual progress of the working classes, are elements that have contributed to the breaking down of the former social barriers. In the old days, the poor man would walk in the street with his hat in his hand, not thinking it his right to join his superior on the sidewalk. Now, it is each for himself, and if there is any aggressive assertion of rights, it is likely to be by the workman and his family.

The success of the revolution brought into the highest positions those who had enjoyed little social culture, but they and their families quickly adjusted themselves to the new conditions and former social distinctions became impossible. Public playgrounds, athletics, domestic science, and hygiene are producing a new race, more vigorous, better balanced, and with saner aspirations, that are making new and social conditions.

In former days there were few, if any seats in the Roman Catholic churches, the worshipers kneeling or standing during the services; now, even the small churches are supplied with pews. It was quite unusual to have sermons, except for especial festivities; but now, sermons and talks are usual, and many of them are essentially evangelical and inspirational instead of consisting mainly of diatribes against Protestants and Masons. The revolution caused a large number of priests to flee to the United States, where many of them learned new methods of activity and organization; so that the Roman Church is much more efficiently managed than before. The moral and intellectual character of the parish priests is also notably improved. The epoch of brutal persecution of Protestants is passing, though some still suffer, even unto death, for their faith, and stones are frequently thrown during services in as large and cultured a city as Guadalajara.

The evangelical Church has not had a great increase in numbers, but its position in society has changed very markedly. As officialdom always determines the status of society, the introduction of so

many evangelicals to office makes it necessary for them to be received into many circles where they were formerly debarred. To be known as a Protestant is now hardly a hindrance to social position in the larger cities, instead of causing absolute ostracism, as in the days gone by. In the mission schools, and in study in the United States, leaders have been developed that are proving their ability to carry large responsibilities. The churches are now exclusively in charge of Mexican pastors, many of whom successfully carry out a very large and varied program of activities.

The economic condition of the evangelicals has risen in a notable degree. It is not unusual in the capital, to see automobiles waiting at the doors of the evangelical churches, while their owners take part in the services. A number of churches are fully self-supporting, meeting a large budget and helping the feebler churches.

The new generation of ministers are better prepared, more efficient, and far less sectarian than those who were trained in the denominational seminaries or only in the school of experience. A union evangelical paper and Sunday-school literature are published by the Union Press, which also prints tracts and books. There is a National Committee on Cooperation which meets monthly for the consideration of the common problems of all the societies; a National Sunday-school Association; a Federation of Young People's Societies, now called "Leagues of Christian Endeavor"; and there are many other union organizations and efforts.

The natural resources of Mexico make certain her development and will eventually assure her economic stability. Her strong self-consciousness will enable her to evade external pressure and maintain her independence.

Political changes will take place, with possible experiments in radicalism, or even the temporary dominance of reaction; but the net result will surely be towards a truer democracy.

Reaction against Romanism has caused the Government to favor unbelief. The new order of things was begun by leaders whose thought had been shaped by French positivism; but the new generation of thinkers and writers have shown the futility of positivism, and have sounded a note that is more clearly evangelical. Labor is largely opposed to Rome, and still fails to discriminate between papacy and real Christianity; but it is restless in its uncertainty and seeks the truth that alone can give abiding satisfaction.

Evangelical Christianity has not yet found its final adjustments; but it has the vitality that assures its permanence and growth. There will be attempts in the line of unification and nationalization. Time will show whether the first of these can be attained or will content itself with federation. Nationalization will come, and perhaps speedily, aided by the statutory limitations that were intended for the Church of Rome.

From Sailor to Swedish Evangelist

*A Story of How the Mariners' Temple in New York Became the
Mother of Swedish Baptist Churches*

BY REV. COE HAYNE, NEW YORK

IN APRIL, 1844, Gustavus Schroeder, a Swedish sailor from Gothenburg, drifted into a Methodist meeting house in New Orleans with his friend Paul Bruere, and was converted. In later years, when referring to this event, he said: "I have ever loved my Methodist brethren for their zeal in winning souls, and particularly mine."

After a voyage to an English port, Schroeder returned to New York and with his room-mate attended a service at the Baptist Seamen's Bethel where the latter was a member. On November 3, 1844, in the East River, near what is now called Corlear's Hook Park, he was baptized by Rev. Ira R. Steward, pastor of the Baptist Seamen's Bethel, and became a member of his church which was at that time worshipping in a hall on the corner of Catherine and Cherry streets. This church is now internationally known as The Mariners' Temple. The old building, one of the places of historic interest in the downtown section of New York, may crumble into dust but the work that it has helped to build up will not die.

In 1845 Schroeder was offered a chief officer's place on board a Chilean bark and upon his arrival at Valparaiso he was put in charge of a new vessel. Thus in six months he was advanced from before the mast to a captain's position.

When Schroeder became a Christian he knew of no other Swedish Baptist in the world, although there might have been Swedish members in English-speaking Baptist churches in England or America. Today Swedish Baptists can report 60,530 members in their churches in Sweden and 31,000 in America. In addition there are thousands of them in English-speaking churches throughout America. It was Captain Schroeder who helped forward the early struggle for religious liberty in Sweden and so was instrumental in establishing the Baptist Churches there.

After having made several coasting trips from New York, Captain Schroeder returned to his birthplace, Gothenburg, Sweden, in June, 1845. Here he met F. O. Nelson, a sailor missionary, who was supported by the American Seamen's Friend Society. On the following Sunday, Nelson was invited to preach in Schroeder's home, three miles from the city, where his mother and sister and several friends and neighbors met together. After the meeting, Schroeder made known the doctrines and practices of Baptists, so that it was

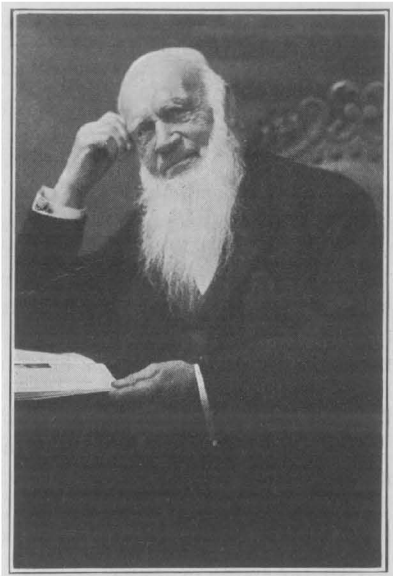
there, in his childhood home, that the Baptist doctrines were first made known in Sweden.

Then he went to Stockholm and met other Christians to whom he related the story of his conversion and baptism. As a result of Pastor Nelson's activities in Gothenburg he was arrested and tried before the High Court at Jonkoping. A sentence of banishment was passed on him, and when he appealed to King Oscar I, he was told that royal clemency could be granted only on condition that he promise "not to preach the Gospel of the Son of God." As he would not surrender this privilege he and his wife departed from Gothenburg on July 4, 1851, amid the farewells of a company of weeping Christians. Going to Denmark, he became pastor of a little church in Copenhagen. While laboring there, Nelson baptized A. Wiberg, an eminent minister and teacher of the Lutheran State Church of Sweden, who had also been banished from his native land because of his religious beliefs. Wiberg went to America where he was ordained by the Mariners' Church, which engaged him as a colporteur and missionary among the Swedes, Danes and Norwegians. He became, in consequence, the first Baptist home missionary among these nationalities in the Eastern States.

The persecution of dissenters continued in Sweden so that in 1853 about thirty Baptists asked Nelson to go with them to America. Upon their arrival in the new world, they were kindly received by the Mariners' Church and were assisted to continue their journey to Minnesota where, as Schroeder has chronicled, "Nelson organized and became pastor of several churches."

At Bordeaux, in May, 1861, Captain Schroeder sold his vessel for her Chilean owners and proceeded with his wife and daughter to Stockholm. He found the Baptists holding services in an obscure place for fear of arrest and at hours other than the regular time for the services of the State Church. The persecutions and discomforts to which evangelical Christians had been subjected during the decade 1850-1860 had led to the flight of thousands of Swedes to America.

The fearless master of ships was aroused by the injustices to



CAPT. G. W. SCHROEDER

Born April 9, 1821, at the Navy Yard of Gothenburg, Sweden. Entered into "life everlasting" on March 2, 1914.

which evangelicals were subjected and journeyed to Gothenburg to see how his brethren fared. Soon after his arrival at Gothenburg, he attended the funeral of a little nephew and was told by two priests of the Lutheran Church that the "heretic," Nelson, who had been permitted to return to Sweden, was holding meetings in out-of-the-way places so as to avoid the vigilance of the authorities. Again the spirit of the crusaders found an echo in the captain's heart and he determined to give up his life upon the sea and remain in Sweden to assist his brethren. Meeting Pastor Nelson later, he told him that he had made up his mind to build a house in a prominent place in Gothenburg, and in the front part of this house, which was to be his home, he would build a hall for worship, where all passers-by could see it.

Providentially, he found a vacant corner lot on one side of the Alameda, a public promenade. This lot he bought for \$1,350 and soon began the erection of a two-story house in which was a hall for worship, capable of seating about two hundred. While the building was in process many speculations were made as to the purpose of such a hall, some saying that it was for the Catholics, others for Mormons, and others, for the Baptists. Finally a large sign-board was made, extending the entire length of the house, containing the words "*Baptist Meeting Hall*" in large letters. Pastor Nelson begged the Captain, in view of the possible consequences, not to put it up, but Captain Schroeder replied "I have put my hand to the plough, and ahead it must go."

"Well," said Pastor Nelson, "God's will be done."

Captain Schroeder tells the story of what followed:

On the eighth of December, 1861, the hall was ready. Advertisements had been put in the papers, among the church notices, making known that preaching would be held in the Baptist Hall, forenoon and evening. In the forenoon it was during the time of the High Mass of the State Church. Only once before had such a thing occurred, and the result was a fine.

That afternoon Nelson spoke on the following subject: "The Baptists, What Are They, and What Do They Want?"

There was present a priest who, I observed, when Nelson read the articles of faith, took notes. After the service I gave him a copy in print, telling him he would have it so much more complete.

In the evening the hall was full of people, but only fifteen or sixteen were Baptists, six of whom had, on the fourth of August, been organized into a church in my rooms. That was and is the First Baptist Church of Gothenburg, now numbering from five to six hundred members, worshipping in a fine building called the "Tabernacle," costing about twenty-five thousand dollars, ten thousand of which was given by Americans . . .

Nelson and I, by the demands of the Bishop, were first cited to appear at the Police Court. Nelson's crime consisted in the charge of preaching the Gospel of the Son of God; mine in allowing such preaching in my house. Both charges, of course, were served up in legal phraseology. The judge, however, after hearing us, referred the case to the City Court. On account of Nelson's former punishments, that Court acquitted him, but contrary to

law, sentenced me to a fine of twenty-six dollars. This amount, by costs of appeals to the higher and highest courts, became doubled. But the popular cry of shame and disgrace to the country on account of that trial was such that they never troubled us any more. We could meet when we pleased, advertise the meetings, and do everything in accordance with God's Word as we thought best, "none to molest us, or make us afraid." All these blessings and exemptions from persecutions, which others suffered in other places, were certainly worth fifty dollars, when five thousand had been spent in building the house, which was a free home to the Baptist Church from 1861 to 1875, when a much bigger hall was required.

Space does not allow the telling of other chapters in the history of religious liberty in Sweden which have to do with the work of the colporteur-missionaries of the American Baptist Publication Society in Sweden and of their persecutions while endeavoring to disseminate the Gospel through the printed page. The work has, however, grown to large proportions and today not only do all churches and denominations enjoy full liberty of conscience in Sweden, but the Baptists of the world have been royally welcomed in the capital of the country.

A Picture of the Pyengyang Mission*

BY REV. C. L. PHILLIPS, PYENGYANG, KOREA

PYENGYANG (Korea), or Heijo (Chosen), as the Japanese call it, is on the beaten path which those have made in this twentieth century, who are going up and down and to and fro, on the whole earth. Even those who travel in the air, the human migrants from far-off nations in Europe and South America, find the extensive aviation field in Pyengyang a good landing place in their patient attempts to fly around the globe. Pyengyang is an ancient burg that was on the map when Solomon was visited by the Queen of Sheba, yet today it is fast becoming a new and prominent city in a new world.

Riding on the street cars and walking on the streets of this newly awakened city, we daily find the greater part of the population of 100,000 souls who have made Pyengyang what it is. You will meet on these streets four different kinds of people. The Koreans come first in numbers and in round numbers there are ninety thousand Koreans in the city. Then there are at least ten thousand Japanese, largely engaged in merchandise, in teaching, and in the government offices. Many of these Japanese are very agreeable and some have studied abroad. Others are graduates of universities in Japan, principals of schools, the Japanese governor and mayor and other representatives of the official class. There are also about a thousand Chinese. We could not keep house without them—shrewd mer-

*From *The Korea Mission Field*.

chants helping to clothe the city, thrifty gardeners who feed the people, and, most indispensable of all, efficient bricklayers. Last of all comes the foreign missionary community. Since the summer of 1890, when Rev. S. A. Moffett first came to Pyengyang, Presbyterians of America have been sending representatives to this ancient city until there is here the largest Presbyterian mission station of the world, with about fifty men and women, and a property that covers about 100 acres. Compared with the rest of the population, the foreign missionary community is very small, but we dare say that the presence of this little colony of Christian men and women has been during the past quarter century, and still is, the outstanding influence that has been shaping the trend of thought and action of this whole city.

The greatest claim to our notice of all things in this city of Pyengyang is the sure forward movement of the Church of Jesus Christ. Thirty-five years ago it was not here, yet today more people in this city talk about the Christian Church than they do of any other subject. One out of every ten persons in the city is a Christian. More people go to church than gather in any other one kind of place.

The activities of the missionaries may be divided into seven groups. These are: 1. Preaching the Gospel. 2. Teaching the Word. 3. Training the youth. 4. Healing the sick. 5. Lifting up the fallen. 6. Encouraging to work. 7. Introducing good literature. There are no specialists among the fifty missionaries in Pyengyang but in a course of a day or a week each missionary lends a hand in most of these activities.

PREACHING THE GOSPEL

1. Preaching the Gospel is the one all absorbing question, the one driving motive of the missionaries of Pyengyang. Whether doctor or preacher, nurse or teacher, the dominant idea of these fifty men and women is to tell the story of Jesus and His love. Pyengyang station is first of all an evangelistic station. The biggest idea of all in every form of service is to bring to Jesus Christ the Koreans who do not know Him. The Korean Christians far surpass their teachers in enthusiasm for personal evangelism. Well-organized preaching campaigns are organized by the Koreans themselves. The Gospel has been preached, first by the missionaries and then by the Koreans, within the past twenty-five years so effectively that, in the city of Pyengyang alone, fifteen Presbyterian churches have been organized, most of them entirely self-supporting, many of them churches with well-paid pastors and with congregations numbering far above five hundred. A little farther in the country where the Christian influence of Pyengyang has gone, within a radius of twenty-five miles you find today one hundred and twenty Presbyterian churches in which the Gospel of Christ is faithfully preached every Sunday and midweek prayer-meeting is held. Farther out in the

territory for the evangelization of which this Pyengyang station has been responsible, you find over 600 organized churches and Christian groups scattered around on fertile plains and in deep recesses of the rugged mountains.

How has this been accomplished? Only a few examples can be given to show how the Gospel has been preached. Nearly every Korean Christian believes himself a preacher. Many Christians, when they meet in church services or in Bible conferences, contribute "days of preaching." For example a man will stand up in church and say: "This year I will give ten days to the Lord, in which I will do nothing else but pray and preach." Add up these individual preaching day offerings and in the past twenty years in the Pyengyang field alone the total days of preaching would reach into several hundred years of preaching. That is how within such a short time so much has been accomplished in preaching the Gospel.

Every church also either has a missionary society of its own or belongs to a district society. From these organizations go out paid workers to preach the Gospel. Not only in the churches, but outside as well, these missionary societies are formed. Last year students of the Boys' Academy sent preachers to the Island of Quelpart, and the boys also began to preach near at home. Within two miles of the school they started a little Sunday-school where as yet no church had been built. By the preaching efforts of these students a new church is being established in that very spot this year. Members of the Alumni Association of the Union Christian College have started a city mission for the purpose of preaching the Gospel to the factory workers of the city. On the other hand the Christian laborers of Pyengyang have organized a missionary society of their own, and with a yearly budget of two thousand dollars they have sent out preachers into the country, and during the past year they have been able to establish two or three new churches.

A large part of the missionaries' time in Pyengyang is spent in teaching God's Word. From the very beginning these men and women have stood four square on the Scriptures. Doubts and controversies regarding the Word of God have never yet entered into the conversations of the fifty missionaries of this station. They know from personal experience that the Word is the one necessary spiritual food for the child of God, and therefore they have put forth their best efforts to teach this Word to the men and women of this part of Korea.

Here is the Pyengyang Bible teaching program in which the missionaries have an active part.

(1) *In the Sunday-school.* The name of Sunday-school in Pyengyang is practically a new name given to an old organization. These 600 churches and groups scattered around in this Pyengyang field have always had Sunday-school but it has not been so called. Since

the church began the entire morning has always been devoted to the study of the Bible. Men met together, then the women gathered in classes, and then wriggling boys and girls filled up the churches on Sunday morning. In those days they never called this a Sunday-school. It was then just "*Sungkyung Kong Pu*," which being put into good English means "Working at the Bible." These schools are now well organized, and the missionaries have been able to teach Koreans a great deal about the principles of teaching and the proper conduct of the Sunday-school. During the past year much of the time of many of our missionaries has gone into teaching in Sunday-school conventions, holding Bible study normal classes and teaching Saturday afternoon preparatory classes.

BIBLE CLASS AND BIBLE INSTITUTES

(2) *Bible Class*. Outside of the Sunday-school nearly every church of any size devotes one week each year, oftentimes two weeks, one in the summer and one in the winter, when the whole church gathers together for Bible study. In the direct conduct of these classes the missionaries do not have a very large part. The ladies of the station last year held eighteen classes for women in the country and the men attended some twenty classes in the country. The missionary's time is spent largely in the training of native teachers who go back to their local districts to hold Bible classes. The missionary ladies of Pyengyang have a system of Bible training that is not merely a model but a well working machine that produces results. For example during the past year they persuaded 1,510 Korean women, leaders in church activity, to gather in five different periods of the year for Bible training classes in Pyengyang. At these times the missionary ladies met personally all this little army of Korean women workers and gave them new help and inspiration in the teaching of the Word of God. As a result of these classes this year one hundred and forty-nine selected and specially trained Korean women were sent out into the country districts, where they held two hundred and thirty-eight Bible classes for women with a total attendance of 9,146.

(3) Then there are the *Bible Institutes*, one for women and one for men. In the midst of the mission compound there is a spacious Women's Building, recitation hall and dormitories. A visitor to Pyengyang will find something going on in this building at almost any season of the year. Besides the training classes mentioned for women at five different times during the year, in this building is conducted a Bible institute for Korean women where this year ninety-two women were enrolled, studying over a course of two and a half months for five years, preparing to become Bible teachers and leaders in the work of the salvation of Korean women. Seventeen of these women were graduated last June. Not content with this work

of training the women, and in order to satisfy the ever growing desire of the Korean women for further study of the Bible, and for more complete preparation in Christian work, the ladies of the Korea mission have established in Pyengyang a women's Higher Bible school, a graduate school where last year twenty-two women have been in study, preparing to take their places in higher service in the church. To help meet these ambitions of the Korean women thirteen missionary ladies of Pyengyang have devoted much of their efforts in these two schools.

The Bible Institute for men, in which six missionary men give their time for a week in the winter, is also a popular place for Bible study. It draws in the young men, mostly of the farmer class, men who have neither the time, nor education, nor the ability to prepare for the Gospel ministry and yet who have a desire to serve the Lord while they till their fields. This year one hundred of these men gathered in Pyengyang for their leisure time in December and January and seven men having completed the course of a total of nine months, were graduated last year.

(4) *The Theological Seminary* of Pyengyang is playing a great part, not only in the work in Pyengyang but in all Korea. As this seminary is a union institution of the four Presbyterian missions in Korea, which assign their own quota of teachers, only three members of the Pyengyang station are assigned to give their full time to teaching the one hundred young Korean men studying in the seminary. At the commencement last winter twenty-six men were graduated from this institution and sent out to be ordained as ministers of the Korean Presbyterian Church.

(5) Then there is the *Bible Correspondence Course*. Not content with the wonderful system of Bible study in the Sunday-school and in the local churches and Bible institutes and theological seminary, one of the veterans of the station has decided that he would use the government mails and take the Bible study into the Korean homes. This correspondence began on a small scale but has now extended over a large part of Korea. The method of Bible study is very simple so that the course is popular, even with women in the country. This year 2,597 Korean men and women enrolled in this course and are reading the Bible over and over again to seek out and put in their own writing, the answers to the many questions given to them.

SOME KOREAN PROVERBS

One hand finds it hard to applaud.

The man with the dry throat should dig the well.

Even death cannot be avoided. Why tremble at smaller things?

Life is a season of exile; death is going home.

I'd like to strike the rat, but fear to break the dishes.

BEST METHODS

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

MISSIONARY PLANS AND PLATFORMS FOR SUMMER DAYS

Not retreat but advance.
Not abdication but occupation.
Not repetition but variation.
Not closed doors but open opportunity.

The call of the days of summer to missionary leadership is unmistakable for those who have eyes to see and ears to hear. In omniscience and with omnipotence God gave us a world with a variety program. After Winter and Spring, Summer and Fall. After arbutus and violets, roses and chrysanthemums. Slowly our churches are learning that changing plans and programs may greet the changing seasons without involving the orthodoxy of the faith.

We cannot turn a key and lock the door of our responsibility during the days of summer.

SUMMER WORK OF CITY CHURCHES

Through the Commission on the Church and Social Service of the Federal Council, Helen Ward Tippy, Secretary of Community Relations, made a study of the summer work of various churches by sending out questionnaires, visiting communities and interviewing pastors and other officials. The results of the investigations made by Miss Tippy and by other leaders are full of suggestions for summer platforms and plans. They are based largely on a study of work done in 1922.

Summer Camps

An increasing number of churches are establishing and maintaining summer camps. In many instances there are full-time privileges in these camps for boys and girls who can enjoy them, and also special arrangements for those who can be there for week-ends only.

Trinity Church, Boston, maintains a summer camp for boys and girls on

the shores of a New Hampshire lake. Dr. Alexander Mann, the rector, thus described the unique feature of this camp: "We have the upper floor of the old Glover House at Marblehead, a very large room, with kitchenette and bath. The room has accommodations for four cots, and various women of our parish, who are engaged in some business or profession, go down with a party of two or three others for week-ends, or sometimes for a week or ten days. They have the use of the room free and get their own meals. In this way a great many people have summer vacations who would otherwise be without them."

The Brick Presbyterian Church in New York maintains during the summer a large house and annex on the mountain in St. Cloud, New Jersey. A charge of \$1.75 a day or \$10.00 a week is made for room and board. For the most part the life is very quiet, for all the girls need rest, but there are tennis and croquet with wonderful opportunities for hikes and picnics.

The Summer Camp of St. George's Episcopal Church, New York, faces the ocean at Rockaway Park, Long Island. Its equipment includes a large central building with dormitories and a pavilion for mothers and children, a week-end cottage, three tiny bungalows for light housekeeping, and a tent for small boys. The central building accommodates sixty at one time. Each group remains for twelve days. There is no regular charge but each mother is expected to make a gift of at least \$2.00 and each child at least \$1.00. The week-end cottage accommodates thirty girls each week. The bungalows are held for the young couples of the parish. No regular charge is made for them but the occupants usually give five, ten or twenty dollars a week for the maintenance of the camp.

Through the activities of this camp about 5,000 persons have outings of a day to a season. There are no organized amusements. That the city dwellers are satisfied to revel in the delights of outdoors is shown by the reply of one little girl when her mother proposed to take her to a moving picture: "I can go to a movie any day in town. I'd rather watch the ocean while I have a chance."

City missionary societies of various denominations are maintaining summer camps for their churches. The Congregational Society of Boston has a camp which is open on alternating two-week periods to boys of 11 to 18 for a month and then to girls of 12 to 18 for the following month. Applications are accepted in the order of receipt up to the camp capacity.

The Episcopal City Mission Society of Boston maintains a Mothers' Rest on Revere Beach. During one summer a thousand mothers and children of the city enjoyed its bright bedrooms, broad piazzas, and large dining room. This society also provided six city play rooms for five weeks with an average of 700 children daily.

A valuable educational feature of

some of the camps is a study course or discussion group. In some camps the presence of a missionary guest who arranges hikes, with informal discussions, has been stimulating. In others the association of boys and girls of different countries has brought about a practical forum on international friendship. Interesting missionary biography provided for rainy-day reading has helped to widen the horizon of campers.

Daily Vacation Bible Schools

In both urban and rural communities the Daily Vacation Bible School has been an important factor in meeting the opportunity of the summer days. In the programs of thousands of churches, the schools now have an established place. They provide opportunity for missionary education as well as for missionary service. Consecutive days of study of missionary courses, or of the development of projects, far exceed the weekly or the monthly missionary meeting in furnishing opportunity for missionary education.

The Daily Vacation Bible School of the Italian Mission in Boston has accomplished much in helping to make better Americans. One hundred and fifty children attend the school. They elect their officers once a week and pay all their employees in bogus money. There is a mayor, bank president, chief of police with two assistants, street cleaning department (which helps the janitor), store keeper, and judge (who is one of the workers.) Although the officers are elected by the children, nominations are made by the workers. The city is renamed every summer. The program includes Bible work, manual training and recreational activities. Those who attend the Bible session are admitted to the factories and shops (manual training) where they receive 30 cents an hour pay in bogus money. All those who commit misdemeanors are tried by the court, and if found guilty, are fined. Fines are also levied for contempt of court.

Once a week the children receive their pay checks which have to be properly endorsed and cashed at the bank. Once a week the store is open and those who have the most money are admitted first. During August, 150 of the neediest children (not necessarily the same who have been attending the Daily Vacation Bible School) are taken to a camp where the same kind of program is carried on. A medical examination is required for admittance and a charge of \$8.00 is made for the month. The church has four workers on its paid staff—an Italian minister, whose wife speaks Italian, Italian visitor, a student, and a woman worker. The rest is done through volunteers.

Special Attractions for Summer Days

The Brick Presbyterian Church, Rochester, New York, brings a series of noted speakers for its summer evening services. The director of church activities says "We have these big men not for ourselves alone, but for the city as well." This church maintains a well-rounded summer program of social, educational and recreational activities—with Sunday school, Daily Vacation Bible School, summer camp, gymnasium, swimming pool, bowling and billiards.

St. Bartholomew's, New York, has a full choir during the entire summer and opens its pews to all comers.

Wayside Pulpits

In former days street preaching was not in good and regular standing in orthodox church circles, notwithstanding the fact that our Lord Himself and His early disciples used every opportunity to preach and teach along the way.

Today preachers of the most conservative and liturgical denominations are recognizing the value and the opportunity of the wayside pulpit, and are teaching thousands of people who have never heard a voice from within the chancel of the church.

The Marble Collegiate Church in downtown New York has a wayside

pulpit with daily summer services at 2 P. M., at the corner of 29th Street and Fifth Avenue, with preaching planned especially for the lunch-time throngs.

St. Paul's Episcopal Church of Boston holds a porch service at night for the passers-by on the street, followed by the regular service in the auditorium.

In Lansing, Michigan, six downtown churches combined in a Sunday evening community service on the capitol lawn.

An important development of recent years has been the city-wide open-air meetings in Detroit, organized by the Detroit Council of Churches. The city was divided into nine districts with a system of open-air meetings in each of them. Special attention was given to foreign-speaking districts, and to the distribution of gospels of St. John and of pamphlets. Meetings were held in Grand Circus Park every noon, where thousands of working men and the unemployed were reached. Careful attention was given to personal conferences and to the follow up.

The Trail of the Automobile

Auto-tourists' camps present a new problem and a new opportunity. Alert leadership will answer the message of opportunity with special invitations to tourists to attend church and Sunday-school services. Daily Vacation Bible Schools may be opened for the children of the auto camps with provision for supervised play.

A Year-Round Program of Service

There is little gain if our churches are kept open during the days of summer simply in order that we may have grounds for boasting an unbroken record. Henry Sloane Coffin says, "No factory concerns itself chiefly with keeping its machinery going, but with producing goods that are wanted. No church represents the Son of Man which does not invariably think of itself as not to be ministered unto, but to minister."



This cool, shady porch in New England offered an inviting location for working out "Friendship Center in China" in an outdoor missionary society.

AN OPEN AIR MISSIONARY SOCIETY

REPORTED BY VERA WARES

Winter days have many missionary handicaps. There are the limitations of time and space, of lessons and furnaces. Summer days are long, and all outdoors is ours. School rooms are closed and we are independent of furnace heat. Summer is a wonderful time for boys and girls to work out missionary projects.

A front porch, a group of eager boys and girls, an interested, capable leader and "Friendship Center in China" demonstrated this possibility of an open-air missionary society.*

The Light Bearers Society, a group of juniors, gathered on the leader's front porch last summer four mornings a week, from 9-11 o'clock, for four weeks. The society had started

the study of China, using "Friendship Center in China," by Miss Stooker and Miss Hill, in the winter when they met once a week after school. There seemed to be no place in the church where the mission station, which was a part of the project, could be built and left in safety; the leader was afraid the project would become tiresome if drawn out over too long a space of time, and therefore it was decided to wait till school was out and have the meetings more often on the front porch.

The plan worked splendidly. Not all of the members were able to come but others came so that the total enrollment was 18—11 girls and 7 boys. The porch was large enough for a rude table to be constructed, a yard wide and twelve feet long, on which to build "Friendship Center." As the station was built in sections, the

* "Friendship Center in China," is a missionary project worked out and written by Miss Wilhelmina Stooker, a professor in the Auburn School of Religious Education, and Miss Hill, a student at the school. (50c from any Board.)

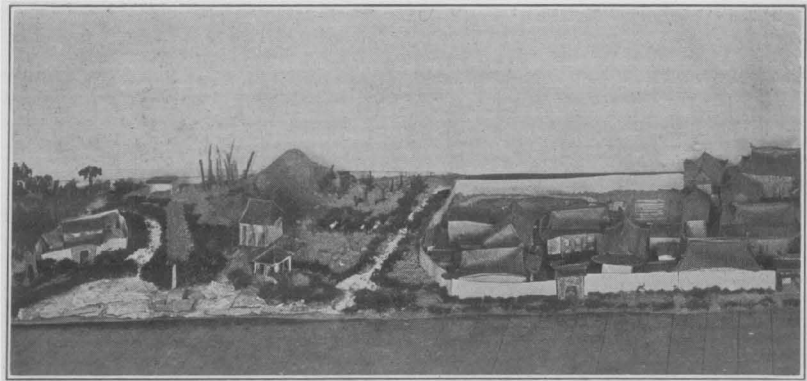
The project is based on the experiences of a doctor and his family who go as missionaries to China. It starts with their departure from America and follows them across the Pacific to their new home in China. The station is called "Friendship Center."

Suggestions for the project are carefully and fully given in the little book "Friendship Center in China." It is a well balanced program of worship, instruction, recreation and service. Through reading, instruction and most of all through dramatization and actual building of Friendship Center, the children are led to a genuine interest in and knowledge of, China and the life of a missionary.

A large sheet of patterns for the roof, bridges, walls, and other objects, accompany

the book. The buildings are made from different sized boxes, painted with ordinary house paint and sprinkled with sand. When dry, doors and windows are stenciled on with brush and ink. The roofs may be made from wrapping or detail paper, colored with crayon to look like tiles and adjusted to the buildings with pins.

There are three main sections to the station—the mission compound, country section and city section. The mission compound includes the boys' and girls' school, with hospitals, chapel and all the buildings which would be found on a typical station. At the left is the country section where the boys' school has its practice school, Purple Mountain, where reforestation has been started, fields, etc. On the right is the city section surrounded by the high city wall with winding entrance so that no evil spirits will get in. Here also is a somewhat detailed reproduction of a typical Chinese home.



THE MODEL OF A FRIENDSHIP CENTER IN CHINA
County Section. Boys School.

table served as a work table till the last section was ready. The lawn made a lovely play ground. A door opened from the porch into the parlor where there was a piano, so that the children could sit on the porch and still have the piano accompaniment. When chairs were scarce the steps and railing came in handy. The railing also served as work table.

As this was a regular organization with officers, though that was not part of the suggested project, the secretary kept the attendance record, the treasurer received and recorded the offering; the president was one of the most interested and felt his responsibility, presiding at many of the meetings. The program in general was as follows:

- I. Worship.
 1. Song.
 2. Scripture.
 3. Prayer.
 4. Offering.
- II. Note Book Work.
- III. Games.
- IV. Story.
- V. Hand Work.

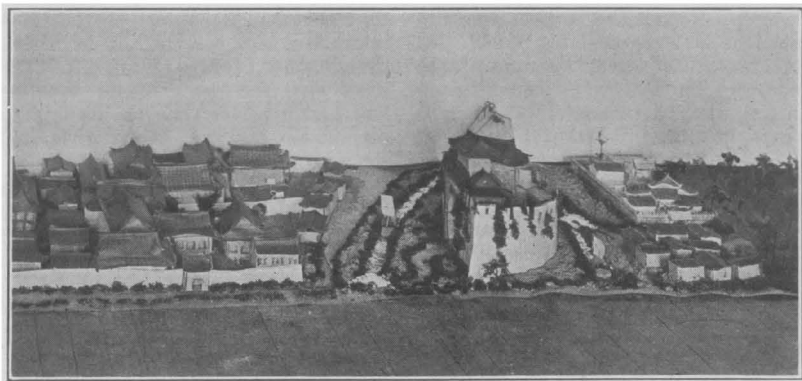
In the worship service several missionary songs were used. The worship services prepared by Miss Elizabeth Colson, (now published in book form, *Hymn Stories for Juniors*, Pilgrim Press) built around such songs as "The King of Love My Shepherd Is," worked in splendidly. The songs and sometimes the Scripture to be

learned were printed on large sheets of wrapping paper and tacked on the side of the house. The children took part by selecting or reading the Scripture, or both, or all reading responsively, and by selecting the songs. They were asked to write prayers at home and read them. The youngest member, under Junior age, was the first to bring one. Sometimes, a special feature in the form of a beautiful poem brought by the children or leader added to the joy of the worship service.

The notebook work consisted of scripture passages, songs, poems and interesting facts about China.

Chinese games found in "Children at Play in Many Lands," were played as well as some games of our own land.

The stories came from many sources but were all Chinese. The leader told most of them but sometimes one of the children brought a book or magazine to read from. A particularly good story appeared in *St. Nicholas* for January, 1925, entitled "My House-Boat Trip in China." Another feature of the story period was the Chinese Theatre. A lovely one is described by Miss Lois Lyon in the *Pilgrim Elementary Teacher*, for February, 1925, but the one which the society made was not so elaborate. It was made from a large corrugated board bread box with one



CONSTRUCTED BY A GROUP OF BOYS AND GIRLS
Hospitals. Girls' School. Practice School. City Section.

side cut out, leaving only a border around, for the front. The opposite side, or back, was cut in the form of two doors high enough to admit the dolls and a cut-out strip joined them so that the sticks on which the dolls were mounted could be moved from side to side. The setting was very simple, consisting chiefly of lanterns, and a table on which the ancestral tablet was placed. The figures cut from the sheet in the *Pilgrim Elementary Teacher* were pasted on cardboard, colored, cut out and attached to the ends of long sticks about the size of a pencil. The boys were interested in figuring out how to fix a curtain which could be raised and lowered. All thought it quite a treat to be allowed to operate the dolls while the leader read the stories from Miss Lyon's article.

The hand work was the building of "Friendship Center." This gave expression to what the children were learning about the Chinese and the work of the missionaries.

When the study of China was first begun, two Junior study books, "Chinese Lanterns" and "The Honorable Crimson Tree" were passed around to be read. As soon as a child read one of these books, he wrote his name on one side of a small red cardboard lantern and the name of the book on the other side. This was hung on a large red cardboard lan-

tern by means of a string and staple. Many of the children read both books and asked for others.

Besides building "Friendship Center," the children made paper booklets depicting scenes from Chinese life and several posters, one of which was "Products of China." The service work for others was done outside of the regular sessions. Several beautiful scrap books which members made were brought, as well as books and other articles which they thought small children might like. These were put in the Friendship Box and sent to the school for Chinese children in Oakland, California. The children had been interested in the school through stories, a snapshot of two of the children, pictures from missionary magazines and by hearing a friend tell of her visit to a mission school in California.

The project did not follow along the lines outlined in the book many times but many interesting incidents happened. At the first meeting when the idea was proposed to the children, the president of the society said that he was going to be a doctor when he grew up, so everyone thought it would be the proper thing to have the doctor named after him. Therefore, the doctor's part seemed to be his by right. He said he was not going to be a missionary doctor

though. Before the project was finished he had changed his mind.

It was discovered that one of the members had learned to count to ten in Chinese. Therefore, it was thought proper for him to take the part of the Chinese student who was named Mr. Wong.

The pastor of the church attended the first meeting and added interesting facts about life on an ocean liner.

The children seemed so eager to act out the dinner scene where the captain was at the head of the table and introduced the guests, that the leader gave them pieces of chocolate to serve to make it a little more real.

One of the most interesting scenes was that of the Sunday service on shipboard. When the leader told about the manner of holding services on shipboard and suggested they plan a service, the idea met with approval. She suggested that they probably could not have a sermon but could plan something to take the place of it. Here the president again was ready with an idea. His father had been a pastor but was then in another line of work. He said, "O, yes, we can have a sermon and I will preach it." The other children agreed that he could. So that is just what he did. It worked out very well for as he was taking the part of the missionary it would be natural that he should be asked to speak at the service. Others helped with other parts of the service. The pulpit in the Sunday-school room was used to lend a churchly air and though the audience was very small, the doctor did not seem to mind. He had chosen the parable of the sower and had his notes prepared.

It was thought that the missionary children would probably have stories on Sunday afternoon, so the leader told them about Dr. Peter Parker. Then the children cut out the figures from "The Chinese Twins, Travelogue," while the leader read one of the stories. It is sometimes felt that there has to be a large group to make such a program worth while. All felt

that this had been one of the most interesting and worthwhile meetings, though only four were present. The president, the doctor, said that he had had a better time than going to the movies and one of the girls said she wanted to stay all night.

Another interesting scene was when the boat landed at Shanghai. The balcony in the main Sunday-school room made a lovely deck from which the passengers could look down on the harbor where a small boat waited to take them ashore. The small boat was one of the boys sitting on a roller skate on which he could glide around very nicely and only a little imagination was needed to see him as a small sampan propelled by a long bamboo pole. From the shore they went by barrow to the city where they boarded the train for Nanking. Here they visited the compound where the doctor and his family were to be stationed. Later a poster was made entitled, "Our Trip to China."

Sometimes a special meeting interrupted the project. In February the leader was away but her helper, the mother of one of the boys and another friend helped with a Valentine party. In April the society went on a hike to the woods.

The children never seemed to tire of building "Friendship Center," (unless it was when a large number of roofs were to be made or a long stretch of wall was to be set up) and loved to watch it grow.

A cinder track was fixed on the athletic field for the boys' school while a small slide made of paper was much admired for the girls' playground.

A country fair is held every year in the town where this project was worked out. The suggestion on the part of the leader that "Friendship Center" be exhibited at the fair was met by the heartiest response. By having a few extra sessions it was finished in time. With fear and trembling, it was moved in sections, with heavy corrugated cardboard underneath, on a truck to the fair

ground. When it was finally set up in a corner of the large hall with the posters on the wall behind it, the books, scrapbooks and pictures on a small table at one side, it presented one of the most interesting exhibits at the fair. One or two children were delegated to stay near by each morning and afternoon of the fair, so that they might explain it to any who seemed interested. Though some visitors reported that the attendants were missing, the call of the outside attractions probably proving too strong, others reported that the one in charge was able to explain the whole layout.

An interesting side-light was thrown on the effect on the children by the mother of the president. He has a brother five or six years older. One night when the two boys had gone up stairs, the mother heard the older boy say, "What is it you are talking about? What is a compound anyhow?" "Why, don't you know what a *compound* is?" answered the president contemptuously. Then he proceeded to explain what he meant, and brought his brother over to see the exhibit when it was almost completed.

Older people were also enlightened by visiting "Friendship Center." A lady who is interested in such things remarked, "I don't believe that I realized before what a mission compound really is."

"So "Friendship Center" served more than one purpose—the building of it made the study of China and the life of a missionary more real to the children and kept them interested in study; seeing it when completed, made the meaning of missionary work clearer to the grown-ups.

Often the objection to trying a plan of this sort is a lack of leaders. Though the leader of this project had a helper at the church part of the time, she had no helper during the four weeks the society met on the porch. One would have been a help but if one person is interested enough

to try alone, it can be done. It is worth the time and effort.

The children will come to this kind of mission study. When the leader first told of the plan to have the society meet four mornings a week, one of the boys said he wished it could be seven. When children are as eager as this, one person in every church ought to be found who would give the time and effort necessary to furthering such a plan.

PRACTICAL PLANS FROM FOUR

The offering at an interdenominational meeting in Tekamah, Nebraska, was used to place subscriptions to the *MISSIONARY REVIEW* and *Everyland* in the public library.

A Washington church is promoting missionary reading by giving to every one who attends the mid-week prayer service a book to be read, and returned the next week.

Members of four churches in New Concord, Ohio, studied "Prayer and Missions." An enrollment of about sixty was divided into six groups. A leader was appointed for each group. Copies of the Intelligence Test suggested in the booklet "How to Use Prayer and Missions" were given the leaders who passed them on to members of their groups. In addition to indicating the true and false statements and filling in the missing words, members starred the paragraphs from which statements were taken.

A missionary society in Carthage, Ill., varied the routine of the "usual meeting" with an April Hunting Party. The idea of the hunt began with invitations which gave the street and number but not the name of the hostess. There was an African Hunt in the program with a number of short talks on Africa illustrated by crayon sketches. After an Easter egg hunt, a tiny nest with a silver quarter for a nest egg suggested the purpose for which it was designed.

Woman's Home Mission Bulletin

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

SCHOOLS OF MISSIONS

BY MRS. PHILIP M. ROSSMAN

The Council is very happy to add to its list of affiliated Schools of Missions the one which was started at Mills College, Oakland, California, in June, 1925. This is primarily a school for young women though no one is debarred because of age. The registration was 416, fully 80 per cent being young women who took keen interest in the study of the mission study books of the year and in the discussions on Law Enforcement, World Peace and Organization of Women in the Churches. The school was under the efficient leadership of Mrs. Paul Raymond, assisted by Mrs. John Ferguson, Mrs. Lena Leonard Fisher and Mrs. Jeanette Wallace Emrich, who taught classes and led discussion groups.

A meeting of unusual significance and importance was held in Asbury Park, New Jersey, May 6-11, 1925, being attended by leaders of Schools of Missions and by denominational leaders interested in the presentation of present-day problems which are of sufficient importance to be brought before Schools of Missions and Summer Conferences. The questions of paramount interest were those relating to War and Peace, Standards of Success and Profit Motives, Race Relations and Women in Industry. The meetings were all of the discussion method variety based on the above topics and including the general subject of conference methodology. So successful was the conference a similar one is planned for May 5-9, 1926.

Your chairman was privileged in attending the schools at Oklahoma City, Oklahoma; Boulder, California, and Mt. Hermon, California, receiving everywhere a most cordial welcome and an assurance of a desire for closer contacts between the

Schools of Missions and the Council. Methods periods with discussions were used for presenting interdenominational activities, and the discussions showed the keen interest of the women along the line of "working together." Every school visited wanted methods for increasing attendance. To supply this information the publicity plans for the Northfield Home Mission Conference, 1926, prepared by Mrs. Virgil B. Sease, have been adapted for general use.

A. To reach general public.

Press articles for newspapers, church papers, magazines.

First article to be of general information, giving (a) aims of school, (b) dates, (c) who is invited, (d) how to secure further information.

Second article to contain as full a program as possible several weeks prior to session of school.

B. To reach leaders in women's work and pastors.

1. Letter of personal type—mimeographed—brief—telling how a school of missions develops leaders, who should attend the school, and how to secure further information. Aim should be to get such a letter into every congregation in territory of school.

2. Posters for display in churches.

Posters may be made by camp girls or young women's department.

C. To reach women and girls attending denominational conferences.

1. Flyer containing general information.

2. Five-minute talks by girls who have been there.

3. Ten-minute presentation by camp girls.

D. To help Camps or Young Women's Department secure delegates.

1. Leaflet containing:

a. Suggestions for rallies, suppers or luncheons.

b. Suggestions for two minute talks by girls.

c. Suggestions for "skit" on camp life.

d. Playlet "A Day at —."

This leaflet should be of permanent value.

2. Booklet of Camp Songs.

E. To reach members of previous schools.

Government postal cards giving dates, outstanding features of program and speakers.

F. To furnish information to prospects and inquirers.

1. Flyer same as 1 under C.

2. Camp or Young Women's Department flyers.

G. For those who register.

Full program mailed in advance of opening of school so courses may be selected in consultation with home leaders.

The following interesting items have been gleaned from the reports of the affiliated Schools of Missions:

Lake Geneva and Winona Lake have been the first of the schools affiliated with the Council to institute a system of credits for work done.

St. Petersburg led in registration and in the number of states included in the registration.

More attention to spiritual elements in program.

Increased emphasis on World Peace.

Increase in discussion groups and forums.

Increase in daily bulletins.

Increase in numbers of schools presenting activities of Council of Women for Home Missions and Federation of Woman's Boards of Foreign Missions.

Increase in number of offerings for interdenominational objects.

Decrease in dramatics and pageants.

Decrease in presentation of Law Enforcement.

Nearly all schools now have three departments, in many cases using the children of the community for graded work.

SCHOOLS OF MISSIONS

Affiliated with

Council of Women for Home Missions

Bethesda, Ohio—July 12 to 16—Mary I. Scott, 310 Tomlinson Ave., Moundville, W. Va.

Boulder, Colorado—June 15 to 24—Mrs. Frank I. Smith, 515 E. 11th Ave., Denver, Colo.

Dallas, Texas—Sept. 26 to Oct. 1—Mrs. John Hanna, 319 Euclid Ave., Dallas, Texas.

Dallas, Texas (Negro)—Sept. 26 to Oct. 1—Mrs. C. R. Boswell, 1719 Allen St., Dallas, Texas.

De Land, Fla.—Jan. 30 to Feb. 4—Mrs. R. W. Thiot, 114 E. Michigan Ave., De Land, Fla.

Houston, Texas—First week in Oct.—Mrs. J. H. Petitfils, 4318 Mt. Vernon, Houston, Texas.

Illinois-Missouri (Greenville, Ill.)—June 14 to 18—Mrs. J. D. Bragg, 638 Oakwood Ave., Webster Groves, Mo.

Lake Geneva, Wisconsin—June 28 to July 5—Mrs. F. E. Clendenen, 300 S. Taylor Ave., Oak Park, Ill.

Mills College, Oakland, California—June 22 to 29—Mrs. Paul Raymond, 90 Santa Monica Way, San Francisco, California.

Minnesota (Minneapolis-St. Paul)—May 24 to 28—Mrs. George E. Young, 3021 Park Ave., Minneapolis, Minn.

Mt. Hermon, California—July 3 to 10—Mrs. C. W. Brimstad, 2929 Lincoln Way, San Francisco, California.

Mountain Lake Park, Maryland—July 26 to August 1—Miss Susan C. Lodge, 1720 Arch St., Philadelphia, Pa.

New Orleans, Louisiana—Nov. 8 to 12—Mrs. D. Beach Carre, 44 Audubon Boulevard, New Orleans, La.

Northfield, East Northfield, Massachusetts—July 6 to 13—Mrs. Charles E. Blake, 7 Angell Court, Providence, R. I.

Oklahoma City, Oklahoma—June —Mrs. Joseph Deupree, 1609 West 19th St., Oklahoma City, Oklahoma.

St. Petersburg, Florida—First week in Feb. 1927—Mrs. J. W. Appley, 236 7th Ave., So., St. Petersburg, Florida.

Southern California (Los Angeles)—May 31 to June 4—Mrs. H. W. Crabbe, 1135 W. 30th St., Los Angeles, California.

Wilson College, Chambersburg, Pennsylvania—June 28 to July 6—Mary C. Peacock, Torresdale, Pa.

Winona Lake, Indiana—June 19 to 26—Mrs. F. E. Clendenen, 300 S. Taylor Ave., Oak Park, Ill.

Home Missions Institute

Conducted by the Council

Chautauqua, New York—Aug. 14 to 20—Mrs. John Ferguson, 156 Fifth Ave., N. Y.

ORIENTALS IN AMERICA

By GEORGE L. CADY

It is a matter of regret that greater progress has not been made in the further unifying of the Oriental work on the Pacific Coast and the hopes that we have held out for a number of years that we should put an end to unfortunate and expensive competition in San Francisco have not been fulfilled. Perhaps we expected the millenium too soon, but vested interests have proven too strong. While the Protestant forces continue to carry on in their old divided way and, on the whole, with less and less ef-

iciency, the Catholic Mission has increased in power and influence under a united and strong control. A few years ago it was weak and without a future, and today it is by far the strongest, best managed and best financed Chinese mission in San Francisco. It has a graded day school with an enrollment of about three hundred pupils. Long ago, Count Cavour said of the Catholic Church, "It never forgets anything and never learns anything," but it would seem that that is much more applicable to Protestantism in its work among the Orientals.

The young people's work is a bright spot. The building formerly occupied by the United Christian Missionary Society and turned over to these Chinese youths, has continued to be a center of influence. Last summer a Daily Vacation Bible School was instituted and attended by over three hundred pupils. A daily Chinese language school with eighty in attendance is also being conducted by the devoted young people.

The Presbyterian Board has just dedicated a large building costing \$100,000 for the Chinese orphan and half-orphan girls. A fine, new Chinese church is being dedicated in Mexicali, just across the border. It was started as a Congregational mission under the American Board and then continued by the Presbyterians. Now, by agreement, the Methodists have taken it over with the heartiest cooperation by all the denominations.

Of special significance was the Conference held at Johns Hopkins University on the Relation of America to China. This relation of the Orient to the whole white world has been brought to the fore by the revolt of Chinese students against the intolerable conditions imposed on China by the so-called Christian nations. Here is a vivid illustration of the growing fact that our whole foreign missionary enterprise will soon be brought to naught unless we can Christianize America and the other nations of Christendom, Christendom

can no longer hope to Christianize the world while it is unwilling itself to follow Christ in international and racial relations. The Chinese students in the University of California widely circulated a pamphlet throughout the Chinese communities warning them against the three menaces threatening China—militarism, industrialism and Christianity. We must Christianize America to Christianize the world.

And at this point we meet the challenge to Christianity and to America and world peace in the strained relations between Japan and America brought on by an inexcusable and un-Christian immigration law.

A new Oriental problem is facing us. After the restriction of Japanese labor into the United States was enacted, the plantation owners of Hawaii began to import the Filipinos. There are probably 25,000 of these in the islands at present. Lately they have begun to come over to the mainland. How many have thus passed on East we cannot determine but already colonies of considerable size have organized themselves on the Pacific Coast. They are very proud and refuse to be classed with the Japanese. We are told that about one hundred are now employed by the Pennsylvania Railroad as attendants in their finest club cars. They are very closely organized into lodges. A recent invitation sent out for the celebration of Rizal Day at Salina, California, had running down the side the names of eleven lodges and nine other Filipino associations and churches. Rizal Day is what our Fourth of July is to us, for Rizal is the martyr who gave his life for Filipino freedom in the Spanish regime just before American occupation. They are intensely patriotic and all of them practically are out for Filipino independence.

The Methodists are conducting six Filipino missions in California, two in Washington and eleven in Hawaii. The Presbyterians have one in Brooklyn and the Congregationalists have one in California, nine in Hawaii.

Woman's Foreign Mission Bulletin

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

CHINA AND WORLD PEACE

ADDRESS BY MRS. CHARLES KIRKLAND ROYS

At the Annual Meeting of the Federation of Women's Boards, January 11, 1926.

Shortly after the Locarno Conference, Ambassador Houghton said: "The little town of Locarno has made the world a sweeter, kindlier place in which to live. The war came to an end nearly seven years ago but peace in any true sense did not follow. Now we may say it has come. Men may go their ways with quiet minds. We may even contemplate the future with confidence."

Back of Locarno and the blessed results of that conference lay certain attitudes of mind—the will to peace, the determination to understand the viewpoint of other nations, the purpose to cooperate in building up a right world order.

One half of the human family live in the Orient. In considering world peace, it is well, therefore, to turn our thoughts to China. Since attitudes of mind are of such prime importance, let us examine the way some people habitually think of China.

First of all there is the *closed attitude of mind* which says, "I read in the newspapers all I can find about China but it is just a kaleidoscopic series of skirmishes of military leaders of unpronounceable names in places all of which sound alike. It is useless to try to understand the situation." From this group the phrases "The Chinese Puzzle," and "The Inscrutable Oriental" are often heard. They lack the courage of the colored clergyman, who attempted to "unscrew the inscrutable."

There is the attitude of *impatient scorn* which says, "Look at China's internal disorders, at her futile attempt to establish a republic. After

all these years she hasn't even a republic in name." If one wishes to be scornful about official corruption, banditry, lawlessness, why trouble to look at distant China when one has the records on the front pages of our own daily newspapers?

There is the attitude of *supercilious superiority*. Foreign students in our land sense this instantly and resent it hotly. Let us missionary women squarely face the question: Is our presentation of missions wholly free from encouraging this attitude? Do we talk of mission work in the terms of charity of a superior people to an inferior one? In a large international gathering not long ago, there was much discussion about the superiority complex, and then the entire group rose and fervently sang "From Greenland's Icy Mountains." Will you some time take that hymn and read it over and see if in it there is not an air of superiority which should forever rule out parts of it from any missionary meeting?

Finally, there is the attitude of the *Christian internationalist*, who, looking at China, sees a great people trying worthily to take her place in the family of nations. Looking below the surface this group appreciates something of the colossal difficulties of welding into a unity the divergent elements of China, and believes in the high destiny and intrinsic worth of this great people. It is this group which today is asking: "What is the present situation in China?"

At the outset one is confronted with the unmistakable certainty that today we deal with a new China. It is not the China of Boxer years, nor yet the China of ten years ago. There are certain essentially new elements in the present situation.

CHARACTERISTICS OF NEW CHINA

What then are the characteristics of this new China? The China of a few years ago was so indifferent to political happenings that as one traveled through villages only a few miles from Peking, months after the overthrow of the Manchu dynasty, one found even educated people who had not so much as heard of the establishment of the republic. That indifferent China is gone and if we feel that we are today dealing with a country which, after the present outburst, will revert to type, will again become the indifferent China, we are, I believe, utterly misreading the signs of the times. In the China of former years nothing approaching national unity of sentiment was evident. The common people cared only that they be allowed to pursue their own peaceful way of life. Even the old anti-foreign sentiment never succeeded in gripping China as a whole. The *newly aroused spirit of patriotism* has, however, laid hold on the allegiance of the nation and to an unbelievable degree has welded it into one articulate demand for justice and fair treatment. In the most remote parts of the country the people have been stirred by the cry of the students to right the wrongs inflicted on China by Western powers. On no issue in all their long years of history have the Chinese people as a whole been so united, so well-informed, so deeply stirred, as they today are in regard to their sovereign rights in relation to other nations. To those who have known China best in the past, the birth of a unified, constructive patriotism is of profound significance. Without question it was that most highly sensitized group, the students, who developed in people, so long supine, a national ambition.

We are dealing in the second place with an entirely *new student body*. In former years it was practically impossible to arouse in the students any social passion or patriotic fervor. As a class they cultivated their minds for the sake of cultivating their minds.

They saw no possible relationship between education and service. Today we face a student body not indifferent but keenly alert, hotly resentful of the treatment China has received from certain Western powers and determined that China shall hereafter take her rightful place as a sovereign people.

At the time of Japan's twenty-one demands, the students' patriotism revealed itself in fiery oratory and demonstrations. In this present period they are expressing their patriotism in a definite program of educational reform, with the purpose of welding the country together and fitting it for a creditable national rôle. The students have established night schools, teaching the simplified alphabet, printing textbooks and magazines in the vernacular, and thus democratizing the language. Conscious of China's high rate of illiteracy (80%) the students have thus put their finger on its cause, namely, the difficulty of mastering the written language which, up to this time, has been that of the early classics. By teaching the One Thousand Foundation Character System, a merciful substitute for the thirty to forty thousand characters formerly necessary for reading the classics, and by dealing with the ages between twelve and twenty-one, the students aim definitely "at a literate China in our generation." Twenty provinces have already been organized in this amazing educational venture. North and South unite in the effort. Public lectures in connection with this educational program, given in cities and remote villages, have built up a public opinion hitherto wholly lacking. Modern methods of communication, the telegraph, post, and railroad, have made possible the rapid spread of ideas and have helped produce national solidarity. Public opinion is indeed the most potent factor in the present situation. It might be called the real government of China today. Standing out therefore with unmistakable clearness in the picture of

present-day China is this twice-born student class, inspired by a sense of moral responsibility for social and political reform. That class, which from time immemorial was set apart by its exclusive pride and indifference to China's needs, is now gratuitously serving in free dispensaries, teaching in night schools and giving itself to bettering the conditions of the working man. Freed at last from age-long inhibitions of tradition, they are identifying themselves with labor and demanding that their country develop her industry on the principles of justice to the common working man. Amazing significance of the handwriting on the Great Wall!

In the third place, *the industrial situation* has brought about a new condition in China. The introduction of modern industrialism is slowly changing the entire social fabric of that land. Twenty years ago the industrial life centered in villages—no foreign factories or mills were to be seen. Today certain sections of China resemble Fall River or Manchester. Large factories are owned by Westerners employing Chinese laborers. Any dispute, therefore, between employer and employee becomes at once an international question.

We face, therefore, three unique elements in the China situation: a recently aroused national spirit, a new idealism on the part of the students, a modern system of industrialism. We of the West, who are given to exhorting China to set her house in order, should be on our guard lest we fail to appreciate how much she has accomplished in the face of incredible handicaps. No one who studies the situation can doubt that China is conscious of her national weakness and has made a conspicuous beginning of essential reforms along three main lines. Let us not be so blinded by China's failure in the realm of government that we fail to see her definite achievements in non-political fields during the past decade: in judicial reform, in foreign trade, in her postal system, and in

the development of an extensive educational system. China's determination to remove the disgrace of corrupt courts and obsolete laws is amply revealed in the fact that since 1914 a commission has worked uninterruptedly on the colossal task of bringing the laws of China into agreement with the practices and laws of other countries. . . .

It is, however, in the field of education that China's most conspicuous achievement is to be seen. Abolishing the system by which memorizing the classics was a necessary step to official appointment, and eliminating the ancient examination system, were the first steps in building up a modern system of education. Through all the political upheaval, the one department of government which has functioned uninterruptedly is the Educational Bureau. So thorough has been its work that today there are institutions from kindergartens to colleges and universities, technical schools, provision for foreign study, popular education, public lectures, libraries, museums and exhibits as the fruit of the untiring efforts of this bureau.

Figures are more convincing than generalizations. In 1912, China had 57,267 government schools, enrolling 1,626,529 students. In 1923, there were 178,972 schools and 6,818,486 students. With every condition of government such as to retard educational advance, and with hopelessly inadequate funds, China has built up so great a system!

This then is the China with which the world today has to deal: a new China in which the Spirit of God has been working, stirring the students to an idealism not known before; a China which potentially may be one of the great gift-bearers to the family of nations. Surely America of all the peoples on the earth, with her rich traditions of friendliness in the past, should be among the first to walk with China along the pathway of helpful cooperation in the building up of a right world order.

NEWS FROM MANY LANDS



INDIA, MALAYSIA AND SIAM

New Opium Policy in India

AN ADDRESS on opium legislation delivered by Lord Reading just before he retired as Viceroy of India, marks a long step towards the position consistently upheld by the American delegation to the Opium Conference at Geneva. The Viceroy recommended "such measures as may be required to prevent completely, within five years from the present date, the smuggling of opium from constituting a serious obstacle to the effective suppression of the use of prepared opium," and continued: "As a result we have come to the conclusion that, in order at once to fulfil our international obligations in the largest measure, and so to obviate the complications that may arise from the delicate and invidious task of attempting to sit in judgment on the internal policy of other governments, it is desirable that we should declare publicly our intention to reduce progressively the exports of opium from India so as to extinguish them altogether within a definite period—except as regards exports of opium for strictly medical purposes. . . . We further propose to discontinue altogether the system of auction sales of opium in India."

India Demands Prohibition

THE Prohibition League of India was organized at a conference held in Delhi late in January. The plans for this conference were announced in the October REVIEW as indicative of the strong and rapidly growing prohibition sentiment, and one feature of the gathering which is emphasized in the reports was that the 1,500 delegates represented "all religious communities and every shade of political

thought." The resolutions passed included the following:

"This Convention is of opinion that the prohibition of alcoholic liquor is not only in consonance with the sentiments of the people of India, but also imperative for their social well-being and for the promotion of their economic efficiency. The Convention, therefore, urges the Government of India and the local governments to accept the total prohibition of alcoholic liquor as the goal of their excise policy. . . . The introduction of local option laws is in the opinion of this Convention the best means of ascertaining the wishes of the people in this matter. . . . This Convention calls on the leaders of the various communities to take immediate steps for an effective organization of public opinion throughout the country in support of the prohibition of liquor."

Memorials to Dr. J. C. R. Ewing

WHILE the graduates of Forman College themselves constitute his finest possible memorial, it is natural that special efforts should be made at this time to perpetuate the name of this great missionary educator and statesman. Word comes from India that the Indian Christians are raising a fund in India to rebuild the Presbyterian Church at Lahore. The pastor of this church is a graduate of the College and one of the leading ministers of the Protestant churches of North India. His congregation now is too large for the old building and energetic steps are being taken to raise a large fund for a new and much-needed building which will adequately represent the Presbyterian Church, which is the pioneer church of the Punjab. The non-Christian public of North India, under the

leadership of Abdul Qadir, the Minister for Education in the Punjab and President of the Forman College Graduates' Association, is raising another fund to establish scholarships for poor and brilliant students in connection with the Punjab University. In addition to these two funds, it is planned to raise in the United States the Ewing Memorial Library Fund of \$50,000, for a building in Forman College bearing Dr. Ewing's name. The Board of Foreign Missions of the Presbyterian Church in the U. S. A. has expressed its approval of this undertaking.

The Church of England in India

AT THE second meeting of the All-India Provincial Council of the Church of England in India, Burma and Ceylon held in Calcutta the bishops of all the thirteen dioceses of the province were present as well as seventy-four clerical and lay representatives. The main topic discussed was the proposed dissolution of the legal union between the Church of England and the Church of England in India. The principle of disestablishment was already accepted by the previous Council which met in 1922 and it was again reaffirmed in this Council when a formal resolution to that effect was carried with only two dissentients. It is an interesting proof of the spirit of the gathering that the dioceses of Travancore and Dornakal which are almost entirely Indian sent up resolutions to safeguard the position and privileges of the European minority of the Church.

Dnyanodaya comments:

We believe that when this measure becomes law it will help not only in the Indianization of Christianity but in banishing that racialism from India which is the negation of everything Jesus was or said or did.

Christian Indian Festival

THE London Missionary Society has for years in its Telugu field in South India followed a plan that appeals greatly to village folk and brings in large and steadily increasing gifts. Rev. J. Macnair writes of

it: "We have made the Indian festival our model. This is a cheerful occasion, partly religious, but mainly social, when large crowds gather. A suitable center is fixed and the people from fifty or more congregations assemble for two days. Each village brings some animal, usually a sheep or a goat, as its thank-offering for the year, and individuals offer voluntary gifts in money or kind. All are received and blessed and then sold. Great crowds gather, and Christians also come in large numbers. The festival is not specially religious, but there is a good opportunity for preaching and teaching. These occasions are helpful in many ways and that, as opportunities for generosity, they are on the right lines, is proved by the ever-growing gifts."

Slavery Abolished in Burma

AN ASSOCIATED Press item late in March reported official advices received in London from Rangoon to the effect that slavery had at last been suppressed in Burma. All slaves in the Hukawng Valley, to the number of 3,487, have been released as a result of representations made to the Naga chiefs by J. T. O. Barnard, Deputy Commissioner of the Burma Frontier Service, who headed a government party on a visit to that territory a few months ago. Sir Harcourt Butler, Governor of Burma, who visited the Hukawng Valley a year ago with an escort of 110 military police and opened negotiations for the freeing of slaves, said he believed slavery, as well as head-hunting, still existed in remote parts of Burma, but the time soon would come when these abominable practices would be blotted out completely. Until recently the Naga tribes have been in the habit of kidnapping annually about fifty boys and girls from Assam. When interviewed by Sir Harcourt Butler last year the chiefs defended the practices of slavery and human sacrifice and refused to discontinue them. The Governor, however, called a durbar, at which he announced the

British Government was determined to see slavery ended.

Siam Cordial to Christians

ON THE occasion of the death of Rama VI, King of Siam, which was referred to in the February Review, a Christian memorial service was held in Chiangmai church, which was attended by Siamese officials from the Viceroy down to government clerks. At the close of an address reviewing the progress of the nation under Rama VI, delivered by the Rev. Ban Chong Bansiddhi, the officials expressed hearty appreciation. The reading of Scripture and prayers were listened to attentively, and the old prince of Chiangmai remarked that the only fault of the service was its brevity. The sympathetic attitude of the late king toward missionary schools is typical, says *The Continent*, "of the sincere recognition of Christian missions among leading Siamese. The opportunities for service in Siam have never been greater than at the present time, for missionaries are welcome to extend their work in every part of the country if only they had the workers to make this possible."

CHINA

"Golden Rule Sunday"

THE girls in a Bible class in Hangchow, China, attended by Y. W. C. A. students, only one of whom is Christian, and some of whom had never seen a Bible before coming to the Y. W. C. A., are beginning to think in world fellowship terms. Their Chinese teacher, Miss Yui, presented to them the origin and purpose of "Golden Rule Sunday." Pictures were shown of Near East conditions, and as a result of this glimpse of need abroad, \$19 was given by these girls. The children in the Hangchow Sunday-school were told about Near East children by their Chinese leader, who asked them, "Who do you think are better off, they or we?" These children are poor children and used to a diet of rice and vegetables with perhaps meat or fish once a week. The children

readily agreed, "We are more fortunate because we have fathers and mothers and they have not." When they voted whether or not to send their money to the orphans even the tiniest hand was raised, so thirty-five cents was added to the fund.

Bibles for Protection

A PRESBYTERIAN missionary in Shantung Province writes: "A soldier friend of Pastor Wei, Ankiu City, in going around the country looking for robbers, reported seeing many Bibles and hymn books placed in conspicuous places in many homes. He was surprised that so many were Christians and asked about them. None of these people were on any church roll and what is more they could not and did not use these books, except to try to create a good impression so that the soldiers would not search their homes, for Christians have a reputation for being good citizens. This incident shows that people no longer despise the Christian religion and are even willing to be known as having a connection with the church if only for the sake of protection."

A Million Testaments Wanted

GEORGE T. B. DAVIS, of the Pocket Testament League, with headquarters at 119 S. 4th St., Philadelphia, is conducting a special campaign for "a nation-wide distribution of the Word of God in the hour of crisis in China." The American, British and Scottish Bible societies are cooperating with the League in its plan to present a million copies of the New Testament to those who will agree to read and carry them. The missionaries have already applied for nearly 700,000 copies for careful and prayerful distribution in their districts. A missionary in the province of Szechwan in applying for 2,000 or more of the Testaments for distribution by four missionaries in four counties says: "I can imagine no movement which would be likely to have such far-reaching results in the present day of urgent crises and un-

paralleled opportunity in all parts of China." Approximately \$150,000 is needed to cover the cost of the campaign, including the printing and distribution of the Testaments. Each fifteen cents places a neat cloth-bound copy of the New Testament in the hands of a Chinese.

Bolshevik Activities in China

IN a book entitled "In the Heart of Asia," recently published by Lieut.-Col. P. T. Etherton, formerly Consul-General and political resident in Yarkland, there is a graphic account of the widespread activities of those engaged in Bolshevik propaganda, which is quoted by *China's Millions*. They have established schools at Tashkent, where they train specially selected men from the various tribes and races of Asia, who are then sent out as agents. In addition they have specially equipped trains fitted with cinema apparatus, which are used on the Central Asian and Siberian Railways for the purpose of disseminating their doctrine.

In South China their influence is particularly strong. Here they have seized public funds and confiscated public property to finance the Soviet revolution. Farms and city property have been sold to pay the Red Army, and it is reported that the ordinary taxes have in some areas been collected up to the end of 1929. Missionary operations in certain parts of Kwangtung Province have become almost impossible, and missionary property has been seized.

A Christian Bridge Builder

REV. OTTO BRASKAMP, Presbyterian missionary in Ichowfu, Shantung Province, relates this unusual incident: "A veteran Chinese Christian who lived near a river extremely difficult to cross, sold his small tract of land for 200,000 cash, in order to build a bridge for Christians to cross to attend Sunday and mid-week services. After his death our county official heard of the charitable deed and went out to investigate the bridge. He found it was well con-

structed and of great benefit to the community. He immediately inquired if any members of the family remained. Upon his inquiry he found there was a boy of sixteen. After consultation the boy was promised an interest of 40,000 cash annually on the 200,000 cash his father had expended on the bridge, to pay for the boy's food, clothing and tuition while in our mission school. Besides the official promised him five acres of land for the boy's later use. The boy thanked the official for his kindness and went home rejoicing."

Chinese Surgeon Honored

ALLEXANDER PAUL, secretary of the United Christian Missionary Society (Disciples), writes after a recent visit to Luchowfu, Anhwei Province: "We have two or three splendidly trained Chinese doctors who are well prepared to carry on their share of the work. This is especially true of Dr. Chen who is not only a remarkable surgeon, but an outstanding Christian man. He had been to Peking for six months' post-graduate work in the Peking Union Medical College. We were at Luchowfu when he returned, and were struck with the wonderful reception which was accorded him by the people of the city. The city elders spread a great feast for him the day after he got back and seemed to be very sincere in their welcome to one who, as they put it, had done more than any other man for the welfare of the people in Luchowfu and district. The hospital buildings are in fine condition."

Foochow's Interest in Lepers

ONE interesting result of the present world tour of W. M. Danner, of the American Mission to Lepers is the organization of an auxiliary in Foochow, China.

Mr. Danner spent ten days in Foochow in February. His coming made a much larger place for leper work. Mr. Danner held many important conferences with the civil governor of the province, foreign

missionaries, Chinese pastors and other leading Chinese citizens. The governor, who is much beloved by Foochow people generally, has long been interested in the welfare of the lepers. But his efforts and those of the C. M. S. and American Methodist missionaries have been altogether inadequate. Mr. Danner's vivid presentation of the service given to lepers by governments and communities in other parts of the world made a profound impression on Christian and other leadership in Foochow. As a climax to a series of meetings there came the decision to organize the Foochow Auxiliary, the chief purpose of which will be to generate intelligent public interest in the leprosy problem and in the methods of dealing with it.

Selling Scriptures in Tibet

REFERENCE was made in the October REVIEW to the colportage work done on the Tibetan border by Rev. J. H. Edgar, F. R. G. S., to whom, according to a secretary of the British and Foreign Bible Society, "the palm for really heroic work in the wide dissemination of the Scriptures must be given." Mr. Edgar writes of a visit to Litang, the highest city in the world: "On our arrival in Litang we took up our abode in one of the hovels and began operations immediately, Crook treating diseases, and the writer supplying literature to Tibetans at an unprecedented pace. He also accompanied his sales with a rehearsal of the old, old story of man, his Maker, and the world Saviour. During our stay we also visited the lamasery and encircling settlements on the same errand; and finally galloped far and wide over the plain, visiting lamaseries and nomadic camps. The plain was considered to be especially unsafe; so the official kindly accompanied us with a powerful body-guard. In many ways this was an amazing trip. In any case, 3,844 books and 14,000 tracts went into the hands of lamas, brigands, and ordinary Tibetans."

JAPAN-KOREA

Japanese Ideas of Greatness

WHOM would Japanese boys pick as the "three men who have exerted the greatest influence in the world?" That question went out to a goodly number of students in mission and other schools in Japan and the following ten names received the highest vote:

Christ	400	Kaiser Wilhelm II..	71
Buddha ...	249	Thomas Edison	64
Confucius ..	185	Edward Jenner	50
Napoleon ..	96	Stevenson (inventor)	41
Meiji Tenno	81	A. Lincoln	40

Students from mission schools voted for religious leaders, scholars, philosophers and reformers. Students in other schools thought first of scientists, inventors, discoverers, military leaders. Both groups put about the same estimate on statesmen.

Prohibition in Japan

MORE than two hundred official delegates were registered in advance for the Sixth Annual National Convention of the Temperance League of Japan. The program of the convention listed over thirty propositions to be considered by the delegates, the chief of which were the following: (1) The adoption of prohibition as a political issue. (2) The possible formation of a "dry" party and the election of "dry" members to the Diet under universal suffrage. (3) The election of "dry" candidates in local assemblies as a first step in political reform. (4) Means for the crystallization and more effective organization of the growing temperance and prohibition sentiment throughout the country. (5) Cooperation with and development of the student prohibition movement. (6) A more adequate program for scientific temperance education. (7) More effective enforcement of the Juvenile Prohibition Law. (8) Proposals for advance legislation in the next session of the Diet. It is anticipated that the extension of suffrage in Japan will greatly aid the dry cause.—*American Friend.*

Union S. S. Monthly for Japan

THE Sunday-school work in Japan has developed at such a rapid rate that by last year, in addition to the uniform and graded lessons there were four denominational magazines for teachers and officers. It was evident to many leaders that this was unnecessary duplication of effort. The Congregational Board of Religious Education was the first to respond to the suggestion to join with the National Sunday School Association in the publication of one magazine and call it *The Sunday School*. The first number under this consolidation was on its way from the printer to the Sunday-school office in Tokyo at the time of the earthquake and before reaching there, the man drawing the hand cart had to flee for his life and the 2,000 copies were left and were burned in the street. Since then the Methodist Church has also given up its own magazine to join the other forces in *The Sunday School*. The result is a good magazine of ninety pages edited on a high standard with most of the best talent in the country behind it. Only one denomination in Japan continues to publish its own Sunday-school monthly.

Japanese Attitude to Lepers

SECRETARY DANNER, of the American Mission to Lepers, writes of his recent visit to Japan: "Throughout the Empire we found the public sentiment toward leprosy greatly changed for the better since our last visit eight years ago. The Japanese word for leper literally means 'Heaven-cursed sick people,' but there is a tendency to outgrow this superstitious attitude and to regard lepers as like other sick people to whom we owe a debt of sympathy. . . . The Princess Higashi Fushimi, widow of the Emperor's nephew, invited us to call at her palace. The Lady-in-Waiting, Madame Ora, and Admiral Kawashima attended her when she received us at the interview. The Princess asked us most intelligent questions, and thanked us for what

our Mission had done for her people. Our public meetings were numerous. Schools, clubs, churches and other civic and religious organizations of both Japanese and foreigners welcomed the opportunity to inform themselves regarding the lepers of Japan and of the world. A day of prayer for lepers has been proposed in Japan." The five government leper hospitals of Japan, as well as several Christian hospitals, were visited by Mr. and Mrs. Danner.

"Mott Conference" in Seoul

JAPAN was the first stopping place of Dr. and Mrs. John R. Mott on their present Pacific Basin tour, and it is reported that delegations, official and otherwise, met him as he landed, the freedom not only of the cities but of the Empire was bestowed upon him, and every possible recognition was accorded him. While in Korea he conducted in Seoul a conference of sixty Christian leaders, representing all denominations. Alfred W. Wasson writes in *The Korea Mission Field* that, in response to Dr. Mott's question, "What problems confront you in Korea on which you would like to have brought to bear the experience of the Christians of the world?" the following seven points were most emphasized by the Koreans:

1. Better living conditions for the Korean people.
2. Salvation of the young people of the Church.
3. A better understanding and closer cooperation between missionaries and Korean workers.
4. A broader program and simplified methods of church work.
5. A union of the Christian forces in Korea.
6. A clear statement of essential Christianity.
7. Removal of the handicap which evils in nominally Christian lands place upon Christianity.

Korean Men's Bible Class

THE zeal of Korean Christians as Bible students has been shown in many ways. A further illustration is given by Rev. W. B. Harrison, a

Southern Presbyterian missionary in Kunsan, who writes of a ten days' Bible class for men: "There were about three hundred in attendance, and there would have been more but for the snow storm that continued for several days at the opening and made traveling very difficult. Some of the men waded through twenty miles of deep snow in the face of a biting wind in order to attend the class. The men boarded themselves. The mission furnished rooms, light, fuel and cooking utensils.

"There were seven grades with three hours of daily study each, one Sunday-school period and two devotional periods for the whole body. The spirit of the class was good, as shown especially by the attendance at the six o'clock morning prayer meeting, when notwithstanding the darkness, the snow and their light clothing, about three hundred were usually present.

ISLANDS OF THE SEA

Composite Maori Church

FOR a number of years missionary work has been carried on, chiefly by Anglicans and English Methodists, among the Maoris, the aboriginal people of New Zealand. There is now a Maori Church, in which, it is stated, 20,000 out of the total Maori population of 54,000 have already enrolled. For a long time past Ratana, the Maori leader, had been urged by chiefs to place himself at the head of an independent Maori Church movement, and after having visited the Wembley Exhibition and (on the way home), various parts of the Far East, he agreed. The Maori movement is interdenominational, in the sense that members are not called upon to break with the mission churches, but it is organized, and preachers are appointed under the name of "apostles." The 20,000 members comprise some 13,000 Anglicans, 4,000 Roman Catholics, 1,400 Methodists, over 1,000 Mormons, and a number belonging to the Ringata (or old native church). A writer in

a Wellington newspaper suggests that the movement needs sympathetic and patient handling by the churches concerned.

New Basel Mission in Borneo

AN OPEN door has been entered by the Basel Mission in Borneo. In the southwestern part of their mission field there is a region known as Kota Waringin, where in July, 1925, Missionary Henking baptized 105 persons in one day. This miracle of conversion, which so far is unprecedented in Borneo, dates back to 1915 when a school was opened in Nangabulik. Several other schools followed and the teachers were mostly Christians from Kuala Kapuas. A few years ago a Dutch official brought several boys from Kota Waringin to Kuala Kapuas and sent them to school. They were instructed and baptized and will soon receive positions as teachers in their own home. Through them, however, the knowledge of the Gospel had come to Kota Waringin. As early as 1916 the people from there clamored for a missionary. They repeated their request in 1923 and finally in 1924 they presented it in person. That year a native evangelist, Willy Adam, was sent there and he began to travel through the land. The rest is the history of his work. "Thus," say the missionaries, "the harvest ripened in Kota Waringin without our knowledge and without the activity of an European missionary, all through the wonderful providence of God."

Among the Bataks of Sumatra

IN SUMATRA on the island of Samosir, where the Rhenish Mission has three main stations, heathenism is still very powerful. There are about 10,000 Christians in a total population of 80,000. The mountain called Pusukbuhit opposite Pangururan is the chief intrenchment and center of worship of animism. But many non-Christians feel that it is only a question of time when they

will enter the Christian Church. In Samosir there were many baptisms of converts during the past year and there are others under instruction. In Pangururan the great obstacle is the smoking of opium, and gambling also attracts many victims. On the whole, the missionaries report that the work on Samosir is steadily progressing. The latest statistics include the following figures for this mission: Total number of native Christians for 1924, 216,588; baptisms in 1925, 1,654; baptisms of children among the non-Christians, 1,265; number of schools, 433, in which there are 24,475 pupils. In these the schools maintained by the Government and the natives are not counted. There is also a seminary for teachers, an industrial school, two Dutch-Inland schools, a furniture factory, a smithy and a printery.

NORTH AMERICA

Evanston Conference Aftermath

THE Continuation Committee of the Evanston interdenominational student conference held a meeting early in March, at which five commissions were agreed upon. One will start an investigation of the educational processes of the Church, particularly as those processes relate to the broadcasting to students of information regarding the activity of the Christian Church as a constructive agency in the present social order. Another commission is to study and help to launch certain projects relating to church cooperation. Various inter-church young people projects which have already been begun will be cleared through this commission. A fourth commission is to begin an immediate investigation of the religious leadership in student communities with particular reference to the methods by which the Church is endeavoring to reach undergraduates. A fifth commission, which has already begun its work, is to study something of the current religious terminology in an effort to help bring about the rephrasing of religious ex-

pressions in more modern terms. Each of these commissions will consist of students with the advisory help of an expert in the particular field which the commission is to consider.

Sesquicentennial and Religion

MAYOR KENDRICK, of Philadelphia, is planning for a congress of religion as a part of the celebration in that city this summer of the 150th anniversary of the signing of the Declaration of Independence. In announcing it he said: "Religious freedom was one of the fundamental principles announced by the signers of the Declaration of Independence, and no celebration of that event would be complete without an appropriate recognition of this fundamental basis of human liberty. It is, therefore, proposed that there shall be held during the celebration of the Sesquicentennial in Philadelphia, in the summer of 1926, a world congress of religion, to emphasize again the fact which was so indelibly stamped upon the minds and consciences of the members of the first Continental Congress that no enduring basis for civilization can be laid which does not guarantee to the individual members of society the right to worship God in their own way."

A New Type of Immigrant

THE thousands of young college men who each year work under the Industrial Department of the Y. M. C. A. to interpret America to the immigrant and to help promote a better understanding between him and the people among whom he is living, are now meeting a new type of European, according to an article in *The Interpreter*. This publication, an organ of the Foreign Language Information Service, points to the influx of people of the middle classes, forced to leave their own lands under pressure of economic conditions, and often compelled to abandon their professions and enter American industrial life. One of these, a Hungarian author, whose pen could not earn him

a living in an English-speaking country, is now working in a glass factory, the article states. An Austrian physician, socially prominent in his home city before the war, has taken a job as a bus-boy in a lunchroom, and a former professor in a Russian university is making \$150 a month as a teller in a New York bank. These people, "men with distinguished careers behind them, but aliens to the language of the country, its institutions, and ways of life," find the problem of adjustment even keener than did their predecessors, most of whom were manual workers. They offer a new problem to those who are trying to promote friendship and good will for America among new arrivals from other shores.

Protestant Episcopal Cut

FAILURE of various dioceses throughout the country to raise the full amount of the quotas assigned to them at the General Convention of the Protestant Episcopal Church at New Orleans last October forced a cut of \$200,400 in proposed expenditures when the National Council met February 25th to balance the 1926 budget. The reduction will necessitate the curtailment of activities in foreign and domestic missions, at headquarters, along educational lines and among the cooperating agencies. The total subscriptions from dioceses were \$3,074,502 which is nevertheless \$50,000 more than has been given in any previous year. Part of the deficit will be made up by interest on securities owned by the Council and by unexpended balances.

Moody Colportage Library

THE channels through which the consecrated personality of Dwight L. Moody is still influencing lives are too many to count. One of these is the Bible Institute Colportage Association of Chicago, which recently stated in its annual report that in the past fiscal year it had sent out 170,403 copies of the Moody Colportage Library. This is about 5,000 copies

more than for the immediately preceding year. The secretary's report shows that 4,180,000 pages of tracts were also printed during the year. The Association's missionary department stressed work for the spiritually neglected in nearly a thousand jails, prisons, and other penal institutions, and also among the homesteaders and pioneers in the out-of-the-way places, especially in the Rocky Mountain states and provinces.

Church Women and Race Question

SOUTHERN efforts for the betterment of race relations have been carried on chiefly along geographical lines. The subject was, however, given a prominent place at the annual meeting held in Raleigh, N. C., early in March of the Woman's Missionary Council of the M. E. Church, South. The report of the Council's Race Relations Commission brought out the fact that a standard interracial program has been formulated, providing for committees on this subject in all the local auxiliaries, which number about 6,000 and have a total membership of 250,000 women. The objectives of these committees are: (1) A better knowledge of the achievements and possibilities of Negroes, as a basis of appreciation and respect; (2) First-hand study of the conditions which hinder the progress and happiness of colored people; (3) The acceptance of definite responsibility for these conditions; and (4) A program of cooperation for their improvement. Reports indicated that hundreds of local groups of women are at work along these lines.

Self-Help for Indian Boys

REV. HENRY ROE CLOUD, Yale graduate and notable leader among his own people, is principal of the American Indian Institute, at Wichita, Kansas. He reports that during the first few years of its existence the energies of the school have been chiefly absorbed in getting the proper start, in the acquisition of 180 acres of fine farm land adjacent to

the city, and in erecting a few buildings to try out the experiment of Indian education along self-help lines. He says: "The Indian boy pays as he goes. If he has no money, as is the actual case with most of them, our 'work-hour system' affords him a splendid opportunity to work it out. Our experiment has proved successful. The Institute is sound financially and must now expand. It has exceedingly meager equipment. With additional equipment, endowment and maintenance funds, the present enrollment of forty boys can easily jump to one hundred and fifty. My one great hobby in life is to help Indian boys into Christian American citizens. Let them join what church they will. The secret of racial uplift is our giving back to that race its own youth trained for proper and noble leadership."

LATIN AMERICA

Methodists and Mexican Law

THE Mexico Annual Conference of the Methodist Episcopal Church met in the city of Pueblo while "the secular crusade" described in the April REVIEW was at its height. Rev. Ralph E. Diffendorfer, D.D., of the Board of Foreign Missions, attended this conference with Bishop George A. Miller, resident bishop in Mexico City. He says: "The Conference elected one of its own members, Rev. V. D. Baez, a Mexican, from Mexico City, as its presiding officer, the bishop and myself taking no official part in the proceedings of the entire week. The Conference was conducted efficiently by Mexicans in fine spirit, the business was transacted with dispatch, and the appointments were read by the presiding Mexican officer. This only illustrates the spirit of all the evangelical workers in Mexico."

Why Mission Schools in Mexico?

SOME of the reasons why educational missions are needed in Mexico, in spite of the interest which the Calles Government is taking in the matter of education, are suggested as follows by W. A. Ross, of the

Southern Presbyterian Church: First, "these schools are an excellent means of approach to the people and of commending the Evangelical Church to whole communities, because the missionary teacher acquires a standing and an influence otherwise difficult to acquire. The Mexican people respect the teacher of their children. The educated person, whether doctor, mechanic, nurse, or teacher, is highly honored, even where the masses of the people are themselves unlettered. Second, the mission schools are ready instruments for the training of the Christian community. No church anywhere in the world can thrive, or even survive, without the wise, well-balanced and consecrated Christian layman. Finally, with the growing spirit of nationalism in the churches, there is no larger work that the missionary force can now do, than that of searching out and preparing young men and women for the place of leadership in the growing national church. Our schools are these training places."

A Guatemalan Boy's Witness

MISS L. BARROWS, of the Central American Mission, writes from Guatemala: "I have received a letter from one of the boys of the school, telling of the opportunity he had on returning home this year, to give the Gospel to his grandfather, who is one of the 'pillars' in the Catholic Church in his town. The old man listened and asked many questions and the boy said that with the help of the Lord he was able to answer his questions in a way that seemed to satisfy the old man and he invited him to come to his house and talk it over. The grandfather had not spoken to him before for two years, because he had come to our school in San Antonio. This boy has seen his mother, two brothers and a married sister accept the Gospel by means of his testimony in the home by word and life and now we are praying that the old grandfather may enter the fold before it is too late."

Latin American Feminism

JUAN ORTIZ GONZALEZ writes in *World Neighbors* of the great opportunity which lies before the Christian women of North America in their possible influence in Latin American countries. He says: "A new era for womanhood is dawning in Spain and also in Latin America. Whether it is to be for good or ill depends largely upon the leadership of that movement. A great majority of the educated have lost all faith in religion. If the feminist movement gains impetus (and everything points to that), and if women get more education but also lose faith in religion, it will be a great calamity for Latin America. If we succeed in permeating that feminist movement for greater independence, greater freedom and culture for womanhood with Christianity, then the future of Latin America will be brighter and more hopeful." Mr. Gonzalez refers to various mission schools in which women are being trained for leadership, and says that the Y. W. C. A. "everywhere in Latin America is awakening deep interest and influencing many women members belonging to the middle and higher classes of society."

Fear of the Bible Overcome

THE representative of the British and Foreign Bible Society in Brazil writes of how the priests prejudice the people against the Bible before they see it. Sometimes they say that it is an immoral book, not fit to be received into any decent family. One colporteur had an experience of this at the farmhouse of a widow of whom he asked lodging for the night. Before retiring to rest he asked permission to read from the New Testament. The poor woman was in a dilemma: she must either obey the priest or offend her guest. She compromised by sending the children out of the room, and then the colporteur began to read. He had read only a few words when the woman stopped him and said that she wanted her children to hear these beautiful

words, so they were brought back, and great was the rejoicing in that home. Others who have been told that the Bible misrepresents the story of the mother of Jesus are surprised when the colporteur reads to them the first chapter of Luke, and they buy the Book to read more.

The Union Church of Rio

DIRECTLY responsible for seven hundred Americans and Britishers in a foreign land, the Union Church of Rio de Janeiro finds its work one of difficulty and yet of opportunity. It is, first, concerned with individual lives. The new environment, the lack of traditional home restraints, differing standards of morality, the legality of gambling devices, and plentiful supplies of intoxicants at low prices subject the moral stamina of the individual to a real strain. All too frequently both men and women break under it and fall away from the standards of their former lives. Second, the Union Church, with a membership drawn from seventeen denominations, is a demonstration of Christian unity. Third, the Union Church is the logical point of contact for the colonist and the native work. The foreign resident whose life contradicts the spirit of Christian teachings is a serious obstacle to evangelical work. Many of the colonists may be led to an active interest in the Christian enterprise in Brazil and will be able to interpret it rightly to the people at home.

EUROPE

A Livingstone Memorial

THE house in Blantyre, Scotland, in which David Livingstone spent his early years is in danger of being demolished. It is in the midst of a slum area and has been condemned, and as soon as accommodation can be built for the present occupants it will be, unless saved, razed to the ground. "Scotchmen," says the *L. M. S. Chronicle*, "are too proud of Livingstone to let this happen, hence a movement has been started which aims

at purchasing and restoring the property and establishing either in the building or near it a museum in which it is hoped to gather the Livingstone relics." Among those who are taking an active interest in the plan are Rev. John White, D.D., Moderator of the Church of Scotland; Rev. J. I. Macnair, Chairman of the Congregational Union of Scotland; Dr. Donald Fraser, and Rev. W. B. Stevenson, Convenor of the Foreign Missions Committee of the Church of Scotland.

Tribute to Spanish Protestants

MISS ALICE BUSHEE, who has spent fifteen years as a Congregational missionary in Spain, writes of the Protestants there: "They are scattered throughout Spain, sometimes only a family or two in a village or town, and in order to obtain a certain solidarity, a Federation of all the Protestant churches has been formed, with a secretary in Madrid, who may be able to see the Secretary of State on questions that arise in various parts of the country. In spite of difficulties they are and have been a group of people of high ideals, with a religion that is alive and that means so much that for its sake they would bear insult and persecution. Their standards of morality are high. The Protestants also set an example of the value of education. The young men attend the institutes (for the B.A. degree) and also the universities, and, owing to the system of competitive examinations in the country, are now taking their places as professors in these same institutions."

Status of German Missions

DR. JULIUS RICHTER states in the *Neue Allgemeine Mission-zeitschrift* that in 1924 3,500,000 marks were raised in Germany for missions. This is only about one third of the amount needed in the years before the World War. The hope that the stress of the times would bring about a merger of the various German missionary societies has not been fulfilled, and some of

these organizations are almost in despair as they face the demands that come to them from many sides. The Moravians, relying only upon the generous offer of 30,000 marks annually from sister missions, have ventured to take back the Nyasa mission offered by the Free Church of Scotland. The Berlin Mission has taken back its Nyasa mission and is now negotiating for the return of the Bena and Hehe missions, has extended its South China work in view of favorable offers and will not be able to avoid an active resumption of the South African Swasiland Mission. The Basel Mission has generously offered to assume the entire mission of the Rhenish Society in Borneo. Now they are compelled to resume in rapid succession their old work in North Borneo, on the island of Hong Kong, in Malabar, in the now English part of the former Cameroonian Colony and along the Gold Coast.

"A Robert College for Bulgaria"

THIS phrase has long been used to express the ideal of thoughtful Bulgarians, many of them Robert College alumni, who realize that leadership based on character is the supreme need of their country. With the King and the Government friendly, even to the extent of offering a fine tract of land, with prominent families eager to send their sons and daughters, with able and consecrated teachers ready to be sent out, nothing but lack of money has stood in the way of the enterprise. The success of the campaign for the colleges of the Near East nets a tidy sum for Bulgaria, so far as running expenses are concerned; from another quarter an endowment fairly adequate is in sight. On the strength of this situation, the American Board has decided to move its academy for boys, maintained for fifty years at Samakov, to Sofia, the capital, and to raise it to college grade. To this will be joined the school for girls now at Samakov. The election of Professor

Floyd H. Black, of Robert College, to the presidency of the reorganized Sofia schools was noted in the April REVIEW.

AFRICA

Missions in the Barbary States

REV. FRANCIS C. BRADING, who spent a number of years in North Africa among Mohammedans more than twenty-five years ago, has recently visited his old field, of which he writes: "A third of a century ago one could almost count the number of missionaries on one hand, but today there are nearly eighty workers—belonging to the North Africa Mission, Algiers Mission Band, the Brethren, the Spanish Mission, the London Jews Society, the British and Foreign Bible Society, and the American Methodists. This is significant of the increase of missionary effort throughout the Barbary States, Morocco, Algeria and Tunisia. During my two months' visit I naturally did not have time to visit all the stations, but I was privileged to go to about fifteen of them, and everywhere found a hopefulness among the workers which was cheering and quite different from the old days. At Tozeur, one of the largest and the most beautiful of the oases of the Sahara, the Algiers Mission Band has a station held now by only two ladies; it is the outpost of the Gospel from the North African side, and nothing else in the way of missionary work can be met with until the Niger is reached. Earnest prayer should be made on behalf of these lonely workers in the desert."

Earnest Abyssinian Women

A RECENT visitor to Sayo, Abyssinia, was greatly impressed by the work that is being done among the women by the mission of the United Presbyterian Church. She says: "Four days a week the women gather, just after the noon hour, for their Bible class. An interesting group it was which gathered on the verandah of one of the busy missionary homes, for the missionary wives

in turn lead the class. Even on a rainy day the class is not forgotten. On one rainy day when you would not have expected a single woman to trudge through the mud and rain, knowing that they have no changes of clothing, there were seventeen present. In the Bible school the women's class is taught by one of the Abyssinian women. With a very quiet dignity she leads the others into one of the little classrooms in the church. On Saturday evenings she very faithfully attends the teachers' meeting with the men teachers of the school. This same woman has been chosen to go out into the neighboring villages to teach groups of women."

Transformation in Nigeria

TEN years ago, Enugwu, now the center of the coal-mining district of Nigeria, was practically uninhabited, and lay in the territory of most primitive and savage tribes. Today it is a rapidly-growing, up-to-date town with some thousands of inhabitants, European and African. When Rev. I. Ejindu, an Ibo clergyman connected with the Church Missionary Society, was sent to open work at this place in 1916, he found a people whose barbarities almost passed belief. Cannibalism was common. In a single month in 1917 three people who lived in one house were stolen, a man and his wife were kidnapped on the road, and the servant of the government doctor was abducted, none of them ever to be heard of again. There was no welcome for Ejindu, and he had the greatest difficulty in finding any place in which to live. Several attempts were made to poison him and eight times during 1919 his property was stolen. Now there are in the district some seventy churches, forty schools, and eighty to ninety teachers, entirely supported by the people themselves.

A Self-Propagating Church

THE missionary in an African parish like that of the American Board at Bailundo, West Africa, be-

comes almost like a bishop in that he directs and oversees many phases of work over a large area. "Last month," writes Rev. W. C. Bell, "marked just forty-four years since the first missionaries arrived at Bailundo and the self-same anniversary day I had the privilege of recording the one hundredth outstation belonging to this parish. The encouraging fact of it all is that over half of this number have been begun within the last five years. The mission has always stood for the self-propagating idea for church extension and so though in some ways we have not been 'spectacularly' successful in making a great show, yet the yeast has been working quietly and the Church has been growing in a self-reliant way from power from within. The self-sacrificing work of our catechists is a marvel to many and yet that very self-denial and putting 'first things first' is a key to the present success of the work. The many years of right foundation building are now bound to show in the results we are likely to witness within the next twenty-five years."

Moslem Boys Hear the Gospel

A SIMPLE service held every evening at Tel-el-Kebir, Lower Egypt, is described as follows by Miss I. Ash: "Some nights we may get some thirty or forty boys, another night just a few girls and women. Several nights we had so many big boys, and even men, that we had to keep the girls and small boys away. Moonlight nights we get big crowds, dark nights fewer, and older ones come. Then once in a way, like last night, nobody comes, but this does not happen often. It is a mixed congregation, but when we remember that only two or three are Copts, and all the others are Moslems, we are glad to be able to tell them of Jesus and His love. What is it that brings these big lads after working in the fields from daylight till sunset? We do not offer any attractions or give any cards. Just a hymn, short talk, and

prayer, yet many of them come again and again. Surely it is the Gospel that is drawing them. Like all other boys, they are full of fun and mischief, and sometimes are difficult to control. Yet there are times when there is perfect stillness, and we feel they are taking in the message. Pray for them."

Heart of Africa Mission Divided

OWING to disagreement with the Field Overseer on policies of administration, the American Executive Council of the Heart of Africa Mission has separated from the British Committee and will conduct work in a separate field in the Belgian Congo, manned by American missionaries and financed and controlled from America. The World-Wide Evangelization Crusade was founded in England by Mr. C. T. Studd who is the Field Overseer of the Mission. The officers of the American Council are Dr. Geo. McNeely, *Chairman*; Miss C. J. Brandon, *Secretary*, and Dr. George H. Dowkontt, *Treasurer*, 113 Fulton Street, New York.

New Stations in Mendiland

THE United Methodist Church Missionary Society of England announces that three Mendi chiefdoms in Sierra Leone have been assigned for its occupation by the United Christian Council, that its superintendent in the field, Rev. W. S. Micklethwaite, has interviewed the three "Paramount Chiefs" and found them favorable to the establishment of missionary work among their people, and that the home committee has sanctioned the planting of missions in each of the three new chiefdoms, Bonga, Jaiama and Wunde. The extension thus commenced will need to be maintained with vigor. The committee is therefore anxious to secure immediately two ministers for West Africa, one to devote himself to the training of native agents and the other to superintend the work of the whole district. The new stations will be planted in virgin soil, and the

Gospel will be preached to those who will hear it for the first time. New buildings are already being erected.

Indians in South Africa

THE proposal in the Union of South Africa either to deport the whole Indian community about 160,000 or to deny it the rights of citizenship and of trade was referred to in the February REVIEW, which quoted Bishop Fisher, of the Methodist Episcopal Church. A later summary of an article by Bishop Fisher points out the elements of racial prejudice and economic competition which enter into the problem, and the special difficulty which arises from the fact that approximately two thirds of the present Indian population of the Union of South Africa is native-born, some families going back as far as three generations of native-born residence in South Africa. A deputation was sent by the Government of India to collect information in South Africa, and a deputation of South African Indians went to India to enlist support and sympathy there. A meeting of protest held in Calcutta in February was presided over by Bishop Westcott, of the Anglican Church, who is chairman of the National Christian Council of India, Burma and Ceylon, and who definitely placed himself among those who consider that the enactment of the legislation proposed will be a violation of the Gandhi-Smuts agreement.

THE NEAR EAST

Training a Nation's Leaders

NEAR EAST RELIEF, from being a refugee feeding and rescue organization has become a great school and home system, with today 7,000 children who receive their food and training but live at home, and 20,000 who are wholly dependent upon the organization for their education and life. Educational efforts of the past in the Near East have produced an aristocracy of learning which has not penetrated the sub-strata of society. It is the policy of Near East Relief

to stress vocational training. Not more than five per cent of the orphanage children have been selected for advanced training, but the general program of the organization has been directed to serve the children *en masse*, and to equip them for efficient self-support and usefulness in the social and economic life of the country. The Near East Relief trade schools are training 6,213 boys and girls for leadership in crafts. But of the young people, former orphanage wards who have been able to continue in schools and to take special training, 27 are now employed as government teachers in Armenia and 25 in Greece, and 114 girls have taken courses in nurses' training schools.

"Servants of Syria" Organize

WHEN the Week of Prayer special meetings were held at the Lebanon Boys' School, Suk-el-Gharb, Syria, under the leadership of Rev. George H. Scherer, Field Secretary of the World's Sunday School Association, the general theme was, "Getting Clean and Keeping Clean." The topics considered were: "A Clean School," "Clean Words," "Clean Hands," "Clean Hearts," "Help Make Syria Clean." About two weeks after these meetings were concluded, the boys were invited to take the following pledge: "I promise that, whatever be my profession, I will dedicate myself to the service of Syria." Under the leadership of a fine Moslem boy, an organization was effected called "Servants of Syria." These boys plan to attack intemperance, gambling and social immorality. Most of these boys are in the Sunday-school connected with the Boys' School at Suk-el-Gharb, though such membership is entirely voluntary. Mr. Scherer states that some of the village children also attend the Suk-el-Gharb Sunday-school, and, as an activity of the students, Sunday-schools are conducted by the older boys in five villages near-by every Sunday afternoon. The enrollment in these outside schools is about 250.

New King of the Hedjaz

THE successive victories in the Hedjaz of the Wahabi chieftain, Ibn Saoud, were described in the February REVIEW. Word has since come that he has been formally proclaimed King of the Hedjaz as well as of Nejd, and is now in complete control of all northern and central Arabia, with well-defined frontiers agreed upon with Iraq and with the British mandatory power in Trans-Jordan. A letter which appeared in a Cairo newspaper and was quoted in the New York *Times* indicated one practical way in which Ibn Saoud is using his power; namely, in forbidding the exploitation of pilgrims to Mecca. This letter states that Ibn Saoud has reduced the fare both by camel and automobile from Jiddah to Mecca from \$100 to \$2.50 and is taking great pains to make the pilgrimage safe and inexpensive.

Help for Assyrian Christians

THE sending by the Protestant Episcopal Church of two missionaries to Mosul, "to save the remnant of the Assyrian race and church," was reported in the September, 1925, REVIEW. Word now comes that they have opened a school of two hundred boys and girls, and have begun the education of a few young men for the ministry. As in the East the priests hold the highest places in public regard, they are also the first who suffer during persecutions. Most of the Assyrian priests were killed during the war, and for nearly ten years there have been no candidates to fill their places. Once this church had 230 bishops in Persia. Now there is not even a priest to bury the dead or baptize the children of 10,000 Christians in Urumia, Persia. For nearly ten years the Assyrians have been living near the ruins of the ancient city of Nineveh, driven from their homes by the Turks. Once a great nation which ruled in the Near East, and five centuries ago the strongest Church in the world, they are now re-

duced to 50,000. For many centuries cut off from the rest of Christendom, they fought against Islam and maintained their Christian faith.

GENERAL

Y. M. C. A. World-Wide Assets

THE net property and endowment holdings of the Young Men's Christian Association throughout the world amount to \$193,236,000, according to the annual statement of the World's Committee at Geneva, Switzerland. Of the total holdings approximately eighty per cent is in the United States. The figures show that exclusive of American work abroad, which is counted in the world total, the property and funds of the Y. M. C. A. in this country alone amount to more than \$154,542,000. At the beginning of 1926 there were 7,382 officers employed in the fifty-two countries in which the Association operated. Of these 5,026 were employed by the American Association.

Roman Catholic Medical Missionaries

VARIOUS forms of missionary activity on the part of the Roman Catholic Church, such as the opening of a university in Peking, China, have been reported recently in the REVIEW. Word now comes that a new organization, "The Society of Medical Missionaries," opened its first house in Washington, D. C., September 30, 1925. A Catholic weekly says of it:

The work to which the noble women who compose it are devoting themselves is not an innovation. Monasteries and convents for centuries were centers of nursing and healing. Upon the foreign mission field, which is more particularly aimed at by the new society, there is not the least doubt that the pioneers of the cross were also pioneers of the hygiene and remedial agencies which are the common inheritance of civilization. The five laywomen who are its nucleus are all trained specialists—doctors, nurses, dentists and pharmacists—and will not enter their chosen field until a further period of intensive training has been undergone under the direction of their head and founder, Dr. Anna Gengel, a pioneer in medical missionary work in India and the East.

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THE REVIEW.

Life of David Brainerd. Edited and Abridged by Rev. Homer Hodge. 8 vo. 200 pages, with frontispiece and picture of Brainerd's grave at Northampton, Mass. New York. 1925. Price \$1.50.

The diary of David Brainerd as arranged by Jonathan Edwards is the basis of this little book which puts the great facts of Brainerd's life in a convenient form for many who would not read the extended journals.

The record gives a remarkable incentive to prayer in connection with missions. David Brainerd succeeded in establishing four great centers of Christian influence among the Indians: Kaunaumek, Albany Co., New York; Forks of the Delaware, in Pennsylvania; Crosweeksung, New Jersey; and at Crambury, New Jersey. In each of these places he built himself a house and established a body of Christian Indians. In addition he labored among the Indians along the Susquehanna River, in New York, and Pennsylvania, and in Connecticut. His interest led to large gifts for the support of the work. All was accomplished through prayer. He usually preached through an interpreter and never enjoyed physical health, yet in answer to prayer he was given strength to ride on horseback hundreds of miles through the forests and his preaching was honored of God to the salvation of multitudes. Twenty-nine years measured the earthly life of this man who has contributed more to the modern missionary movement than any other American missionary. His journals were read by William Carey and helped to send him to India. They were read by Robert McChesney and helped to mould the remarkable missionary to the Jews. Henry Martyn also fed the fire of his missionary zeal at the same source and his wonderful ministry to India with its culmination in Persia

was the result. We are still reading the experiences of this wonderful soul in communion with God. Prayer is the power behind all successful missionary endeavor. M. T. S.

Occidental Interpretations of the Far Eastern Problem. H. G. W. Woodhead, C. B. E., Editor, *Peking and Tientsin Times* H. K. Norton, American publicist, and Julean Arnold, U. S. Commercial Attache in China. 246 pp. \$2.00. Chicago. 1925.

Oriental Interpretations of the Far Eastern Problem. Count Michimasa Soyeshima, House of Peers of Japan, and Dr. P. W. Kuo, President, Southwestern University, China. 213 pp. \$2.00. Chicago. 1925.

These two illuminating volumes should be read in the order named. The Norman Wait Harris Lectures, given each summer at the University of Chicago, look to the "promotion of a better understanding on the part of American citizens of other peoples of the world, thus establishing a basis for improved international relations and a more enlightened world-order." The two books are the lectures for the summer of 1925. The aim is most praiseworthy, the main topic most timely, while it is difficult to see where the foundation could have found lecturers more capable of bringing intimate information on the subject. Japan comes in for consideration, but China is almost always the center of the stage. Russia, Japan, America, Britain, Europe and the world in general to-day, as concerned with China, are under review.

Julean Arnold's concise chapter on China's Economic Resources should be read first to see China's splendid, yet slumbering, economic powers. Woodhead's four chapters should come next, as he reviews China's rather pathetic attempts at establishing a republic, her present disorder and the dangers attending the sud-

den waiving by Western nations of their extraterritorial rights. Then should follow Norton's brief outline of Russian subtlety in her far eastern diplomacy and her present aims in Northern Manchuria and outer Mongolia.

To stop with the first volume would be to hear the case of the plaintiff and refuse a hearing to the defendant. Count Soyeshima has naturally something to say about Japanese and American relations: Japan is poor and seeking peace, war with America is impossible despite the jingoes of both countries, and Japanese exclusion will be settled when the best public opinion in America secures the power. Regarding China, the Twenty-one Demands are admitted as a wrong, and a sad diplomatic blunder. The only semi-apology is that Japan was following European example.

The surprise of the series to some will be Dr. Kuo's skilful handling of the problems of his country. He frankly admits the present squalor but pleads for time among so many millions. He is fearful of Britain in Tibet, Japan in Manchuria and is on his guard regarding Russia in Mongolia, but feels that foreign relations are improving in each case. Regarding customs autonomy he pleads China's sovereign rights, and for shelving extraterritoriality shows how China has codified her criminal law and reformed her courts.

Commenting in closing on the present Anti-Christian Educational Movement, he would incline to make "religious teaching and worship voluntary" and believes the movement "is not as serious as it appears." As to missionary work in general he makes the emphatic assertion, "In spite of the existence of anti-religious movements, and despite the mistakes made by Christian missions, one is led to say in all fairness that their work, taken as a whole, constitutes one of the important factors in the development of a new China."

One wonders what a Russian lec-

turer would say in defense of his country's policy. J. L. S.

Between Black and White. Henry Hugh Proctor. 12mo. 189 pp. Boston. 1925.

"From the backwoods of Tennessee to the temple at Jerusalem," is Doctor Proctor's summing up of his eventful life. He is now pastor of a Brooklyn Congregational church and reveals the eager spirit of a Negro youth struggling for an education and the longings of a race that has come up out of the injustices of the centuries. His references to men and women who have helped his people in their upward climbing reflect the appreciation of one who has felt, but is willing to forget, the sting of oppression by white people and of bitter misunderstanding on the part of his racial brothers. With good cheer he has shared the burden of his people and with patience sought to lift the load, accepting a willing part in movements to create interracial goodwill. Not all of the pages are autobiographical. Six of the sixteen chapters contain the author's views on the Negro's contribution to religious thinking and living and to sacred music and on the Negro's social outlook in the South and North. "Between Black and White" will be a creditable addition to the missionary section of any library. C. H.

India in 1924-1925. Professor L. F. Rushbrook Williams. 8 vo. 435 pp. Index, Maps and Charts. \$1.00. British Library of Information. 44 Whitehall Street, New York. 1926.

India is a continent in numbers and in variety of population. The land, people, resources, customs and problems form a fascinating and a vast subject for study. Dr. Rushbrook Williams, Director of Public Information for India, has prepared this extensive material for the information of the British Parliament and has made it accessible to others interested, with maps, diagrams and statistics. External and internal relations; economic, political and social problems; and a study of the reforms suggested,

make up the subject matter of the volume. Much light is thrown on the Gandhi movement, on the Mohammedan situation in relation to the Government and on the causes for the present political and economic unrest. Naturally, little is said of religion and less of Christian missions. The report says, however: "The educational work of Christian missionary societies...is beyond all praise. Schools in large numbers for the education of depressed classes have been founded and a body of public opinion is gradually arising which recognizes that these unfortunates have a claim to be treated as human beings. Already some impression is being created upon the stout wall of orthodox opinion. Last year, a body so representative of Hinduism as the Hindu Maha Sabha passed a resolution removing from the untouchables the ban in regard to schools, public wells, meeting places and temples. More important still, there are significant indications in many parts of the country that class consciousness is slowly awakening among the untouchables."

The Sources of Islam. John Blair. 12 mo. 189 pp. 4s net. Christian Literature Society, London. 1925.

There is much ignorance among Christians as to the claims, the facts and the effects of Islam. Interest in the subject has been growing since the war, but unchangeable Islam has also been changing in practice.

Mr. Blair, who has become acquainted with Mohammedanism in the East, shows wide and careful reading. He distinguishes clearly between what is good and true in Islam and what harmful and false. To understand this religion, one must understand its antecedents and sources. He must realize the reforms that Mohammed instituted and the relation to the Jewish and Christian Prophets. The teachings and practice of this religion of over 200,000,000 people are set forth here concisely and clearly, but in a way that makes the volume a valuable aid to missionaries and other

students. The final conclusion of the author is that, judged by Mohammed's teaching as to the character of God, the doctrine of sin and of salvation from sin, Islam does not show evidence of being from God or a revelation of God.

NEW BOOKS

(Continued from Page 323.)

Central American Indians and the Bible. W. F. Jordan. 88 pp. \$1.00. Fleming H. Revell. New York. 1926.

The Cost of a New World. Kenneth Maclellan. English Edition. 185 pp. 2s, 6d. Livingstone Press. London. 1926.

The Redemption Reciter. By Pickering. 104 pp. 3s. Pickering & Inglis. Glasgow.

The Task of the Christian Church: A World Survey. Thomas Cochrane, Editor. World Dominion Press. London. 1926.

Modern Missions in Chile and Brazil. W. R. Wheeler, R. G. McGregor, M. McIl Gillmore, A. T. Reid, and R. E. Speer. 430 pp. \$2.50. Westminster Press. Philadelphia. 1926.

American Relations with China. Report of Conference held at Johns Hopkins University, September, 1925. 184 pp. \$1.50. Johns Hopkins Press. Baltimore. 1926.

Present Situation in China and Its Significance for Christian Missions. 40 pp. 25 cents. Committee of Reference and Counsel. New York. 1925.

Addresses for Women Workers. Mrs. George H. Morrison. 212 pp. \$2.00. George H. Doran Co. New York. 1926.

Evangelistic Sermons. J. C. Massee. 182 pp. \$1.50. Fleming H. Revell Co. New York. 1926.

Outline for the Study of Dervishism. Prepared by George Swan. Pamphlet. 50 cents or 2s. Nile Mission Press. Cairo. 1925.

Year Book of Prayer for Missions, 1926: Presbyterian Church in the U. S. A. 25 cents. Philadelphia Office, Board of Foreign Missions of Presbyterian Church in U. S. A., Witherspoon Building, Philadelphia.

Jewish Confessors of the Faith. Henry Einspruch. 35 pp. Jewish Missions Committee of United Lutheran Church of America. Baltimore. 1925.

The Beast, Modernism, and the Evangelical Faith. Francis Asa Wright. 311 pp. \$2.00. Stratford Co. Boston. 1926.

Do Fundamentalists Play Fair? Wm. Mentzel Forrest. 117 pp. \$1.00. Macmillan Co. New York. 1926.

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A Retrospect and a Forecast: Fifty Years of Missionary Work in South Africa. 1875-1925. Edgar H. Brookes. Illus. Map. 23 pp. 9d. Mission Suisse Romande. Lausanne, France, 1925.

Francis Balfour of Basutoland: Evangelist and Bishop. Bishop Montgomery. Foreword by the Archbishop of Capetown. Illus. 104 pp. 1s 6d. Society for the Propagation of the Gospel. London. 1925.

The Truth About the Chinese Republic. H. W. G. Woodhead. 287 pp. 15s. Hurst & Blackett. London. 1926.

China and the West: A Sketch of Their Intercourse. W. E. Soothill. Map. 216 pp. 10s 6d. Oxford University Press. London. 1925.

The Passing of the Dragon. J. C. Keyte. Illus. \$3.00. Edward Evans. Shanghai. 1925.

Papua of Today: An Australian Colony in the Making. Sir Hubert Murray. Illus. Maps. 324 pp. 21s. King. London. 1926.

Women in Ancient India: Moral and Literary Studies. Clarisse Bader. 356 pp. 10s 6d. Kegan Paul. London. 1925.

Women of Bengal: A Study of the Pandanasins of Calcutta. Margaret M. Urquhart. Illus. 165 pp. Rs. 2. 8. Association Press. Calcutta: 5s. Student Christian Movement. London. 1925.

The Depressed Classes and Christianity. P. O. Philip. 52 pp. 4 as. Christian Literature Society. Madras. 1925.

In the Heart of Asia. P. T. Etherton. 305 pp. 16s. Constable. London. 1926.

Life in the French Congo. Gabrielle M. Vassal. Illus. 192 pp. 12s 6d. Fisher Unwin. London. 1925.

Village Schools in India: An Investigation with Suggestions. Mason Olcott. Foreword by D. J. Fleming. Illus. Rs 2. Association Press. Calcutta. 1925.

The Apostle of the Marshes: A Story of Shomolekæ. J. Tom Brown. 109 pp. 2s 6d. R. T. S. London. 1925.

The Origin of Islam in Its Christian Environment: The Gunning Lectures Delivered in Edinburgh University, 1925. Richard Bell. 232 pp. 10s 6d. Macmillan. London. 1926.

A Handbook of Early Muhammadan Tradition: Alphabetically Arranged. A. J. Wensinck. 200 pp. 26s. Brill, Leyden: Luzac, London. 1926.

Healing of the Nations: Studies in Some International Aspects of Social Problems. Archibald Chisholm. 155 pp. 4s. Student Christian Movement. London. 1925.

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