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THE MISSIONARY REVIEW OF THE WORLD

DELAN L. PIERSON, *Editor*

Jubilee Number—December 1927

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Publication office, 3d & Reilly Sts., Harrisburg,
Pa. 25c a copy. \$2.50 a year

Editorial and Business Office, 156 Fifth Avenue,
New York City

Entered as second-class matter at the Post
Office, Harrisburg, Pa., under Act of March 3,
1879.

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PERSONALS

DR. GEORGE S. McCUNE formerly of Pyeong-Yong, Korea, recently President of Huron College, South Dakota, has resigned that position to become President of the Union Christian College of Korea. He is now spending a few months at Princeton, N. J., preparing a book for publication and co-operating with the New York Board of Trustees of the college.

* * *

COMMANDER RICHARD E. BYRD carried with him in his flight on the *America* a copy of the Bible which weighed one ounce. On his return the American Bible Society presented to him and his crew a handsomely-bound copy of the Bible, in honor of their having been "the first to carry the Bible to Europe by air."

* * *

REV. F. W. BOREHAM, minister of a Baptist Church in Melbourne, Australia, and author of many books, is planning for a world tour early in 1928, in the course of which he plans to spend more than three months in the United States and Canada.

* * *

REV. ROBERT E. CHANDLER, recently appointed a secretary in the foreign department of the American Board, is described as "the product of 117 years of continuous missionary service," his grandfather having been the first to go out.

* * *

REV. JAMES W. HAWKES, of Hamadan, Persia, who has been for forty-seven years a Presbyterian missionary, is spending this year in Beirut, Syria, putting his translation of the Bible Dictionary through the American Mission Press.

* * *

DR. MARION TALBOT, former Dean of Women at the University of Chicago, will serve as acting President of the Constantinople Woman's College during the absence of its President, Kathryn N. Adams, who will spend the coming year in the United States.

* * *

REV. WILLIAM McCANCE, formerly of Satara, India, has been appointed by the American Board candidate secretary for men, to succeed Rev. J. Kingsley Birge, who has returned to Turkey.

* * *

MISS GLADYS WOOD is the new field secretary for young women's work for the Reformed Church in America, succeeding Miss Evelyn Zwemer, who has resigned.

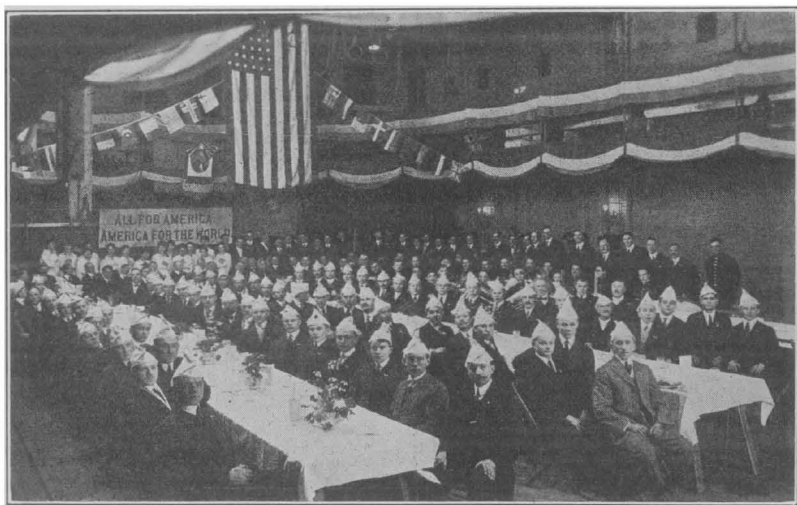
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DR. ALBERT SCHWEITZER, for thirteen years medical missionary of the Paris Evangelical Missionary Society in French Equatorial Africa, and author of "On the Edge of the Primeval Forest," has returned to France on furlough.

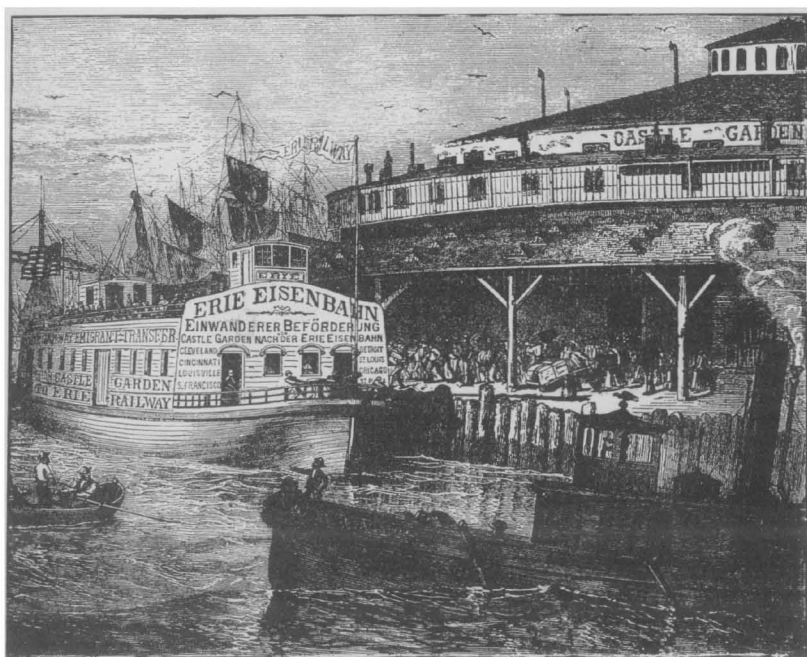
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REV. LEONARD DANIELS, of Wilcannia, N. S. W. has the first airplane constructed for missionary purposes, with which to visit his parish which is as large as England.

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THE MISSIONARY REVIEW *of the* WORLD

VOL.
I

JUBILEE NUMBER—DECEMBER, 1927

NUMBER
TWELVE

AFTER FIFTY YEARS

GREAT changes have taken place in the world in the past half-century. Many notable leaders have come and gone; influential movements have been inaugurated; governments have arisen and fallen; there have been tragedies and triumphs.

With this issue the REVIEW completes fifty years of life as an independent and progressive missionary periodical. In these years many other magazines have come and gone but, while the REVIEW has passed through many changes in outward appearance, it continues to serve the cause of Christ by disseminating missionary information, stimulating interest and upholding spiritual ideals and methods in Christian service. The main purpose and the standards have been maintained.

In this and in subsequent numbers, a series of articles will rehearse the great events and signs of progress in the world of missions during the past fifty years. The survey is one of exceptional interest. It would be more so if we could see the half-century from God's viewpoint to discover what has been truly worth while and is abiding.

Other notable jubilee anniversaries are coincident with that of the REVIEW. Approximately fifty years mark the life of the Livingstonia Mission on Lake Nyasa, founded by Robert Laws of the Free Church of Scotland. It was fifty years ago (in 1878) that Alexander Mackay arrived in Uganda. It was fifty years ago that the American Presbyterian Board of Home Missions established work in what was looked upon as the ice box of Alaska. In the same year (1877) the women of the Presbyterian Church in America organized for Home Mission work on a national basis. The American Baptist women united for Home Mission work in the same year. In 1877 the Student Christian Movement was inaugurated in the colleges of America after a letter had been sent out by the Student Association of Prince-

ton calling for a conference in connection with the international convention of the Y. M. C. A. at Louisville, Kentucky.

The year 1877 was marked in China by the Shanghai Interdenominational Missionary Conference and the year 1878 in England by the International Protestant Foreign Missionary Conference in Mildmay Park, London. These events of historic significance will be referred to more fully later.

In our January issue—also a special Jubilee number—we plan to show the world situation in 1877 as it stands in contrast with conditions in various lands in 1927. The missionary progress in the past fifty years will be shown by comparing the number of missionaries, the stations, the converts from non-christian religions and the pupils under Christian instructions in non-christian lands, then and now. In those days there were reported at the London conference only sixteen Protestant Foreign Mission Boards in America, twenty-one in Great Britain and seventeen on the European Continent. Today there are 153 such societies in America, (not counting auxiliaries, educational boards and cooperating missionary agencies). British societies today number eighty and there are ninety-six Protestant missionary agencies on the Continent. There are also numerous missionary societies in Africa, Asia, Australasia and Latin America, where Protestant churches were weak or did not exist fifty years ago.

Home missionary work in America has increased and has changed even more radically than foreign missions. Frontiers have been pushed westward and northward and new problems have been presented by the influx of Orientals, Mexicans and other foreign elements. Former Home Mission churches have become towers of strength, while parishes in the eastern states, that were formerly Christian centers, have themselves become subjects for missionary effort.

The world and the Church have been moving generally forward, but at times they have gone backward. The reports and contrasts presented in our special articles are illuminating.

THE WORLD'S RELIGIOUS PROGRESS

OUR cover plate this month represents the comparative number of the adherents of the principal religions of the world nineteen centuries after the coming of Christ and His commission to His disciples to evangelize the world. The chart is drawn in correct proportions.

It will be a surprise to many that professed Christians in the world out-number the adherents of any other religion—Hindu, Buddhist or Moslem. All classes—Roman, Eastern sects and Protestant—number about 640 million, an increase of 60% in the past fifty years. Protestants are estimated to number 180 million, an increase of 80% in the last half-century. The Roman Catholics are estimated

at 300 million (50% increase) and Greek and other Eastern sects 130 million (30% increase).

Of the non-Christian religions the Confucianists and Taoists are most numerous (if the former may be called a religion). They number together only about 300 million—a decrease of 25%. Hindu sects include 240 million—a 20% increase; Moslems number 240 million—a 20% increase (mostly in Africa); Buddhists and Shinto worshippers number about 160 million, an increase of 25%; and animists or spirit worshippers and various atheistic groups number 240 million, an increase of 20%. The strictly pagan or animists have, however, decreased thirty percent in the last fifty years so that the increase has come from the growth of atheism in such lands as Russia or the falling away from faith in other countries. The Jews are difficult to tabulate as they are scattered and many do not avow faith in the religion of their fathers. Those of the Jewish race are estimated at about 15 million—an increase of 150% in fifty years, through their large birth rate.

The total population of the world has increased, in the last half century, from about 1,400 million to over 1,800 million or approximately a thirty percent increase. The Christian converts from other religions have grown from about one million to over four million—or a four hundred percent growth, not including those who have died. The Protestant converts in the mission field were estimated in 1877 to be about 300,000 but today the communicant Protestant church members in those fields number 3,600,000—over a thousand percent increase. The total adherents to Christian churches in mission fields are estimated at over eight million.

While these figures are not exact they serve as a basis for comparison and a long look backward is encouraging as an evidence of the activity of the Church of Christ and the work of the Spirit of God in the world. Yet there remains a vast amount undone of which we may well be ashamed. While nominal Christians have increased over 240 million in number, the non-Christians of the world have increased at least 130 million. Clearly the Christian Church cannot yet rest complacently from her labors. The world of men whom Christ came to save has not yet learned to know and follow Him even in name, much less in daily life and service.

OUR MODERN MISSIONARY OBJECTIVE

IF OUR present-day missionary motives should be examined to see if they are Christian and adequate, it is equally important to examine our modern missionary objectives. Motives and objectives are vitally related but they are not the same. A desire for business advancement or for novel experiences may send a man to a foreign field to sell merchandise but his objective may be to sell goods so as to increase the company's business or to benefit the peo-

ple. A soldier may be moved to enter military service from love of country, from a spirit of adventure or he may be drafted. His objective may be to win the war so as to gain military honors for himself, to enlarge national territory or to right a wrong. The missionary objective, as well as the motive, will largely determine the type of men and women who volunteer, the methods they adopt and the whole plan of campaign.

The response to a second questionnaire recently sent out to missionary leaders in America reveals as great a difference in missionary objectives as in missionary motives. Fifty years ago the prevailing motives were loyalty to the command of Christ and a desire to save heathen souls from eternal death. The objectives were to evangelize the non-Christian world, to win men from heathen beliefs and practices to Christ and His way of life, and to build up a strong, true Christian Church in non-Christian lands. These objectives naturally determined the methods adopted.

Have these objectives changed? If so, are the new objectives better than the old? In response to the questionnaire to pastors, missionary secretaries, teachers and other Christian workers, the objective that received the most votes was "The training of a native Christian leadership," second came "The promotion of universal brotherhood," and then "Sharing with others our personal knowledge of Christ," and the "Christianization of all aspects of national life." The fewest votes were given to the objectives: extending denominational beliefs, the evangelization of the world in this generation, the salvation of souls from eternal death through faith in Christ and "the overthrow of false religions which cannot save and which blind men to the truth."

These answers are illuminating if they represent any considerable proportion of missionary workers and church members. Many other objectives were marked as more or less desirable but were not accepted with any unanimity even among these missionary workers. Among these suggested objectives were—character building through the Christian message, deliverance of individuals from the power of sin, building up Christian communities as a leavening force, extending the benefits of Christian civilization, helping other peoples to make their own interpretation of Christ and "fellowship with people of good will who respond to the Christian message."

Evidently there is a lack of any general consensus of opinion and of any clear understanding of the objective that Christ, the divine founder of the missionary enterprise, set for His followers. If a commercial representative is to look to his employers to understand the objective of his mission; if a loyal soldier is to take as his objective the carrying out of the program of his government or his commander-in-chief, must not the true Christian look only to Christ and His Word to discover and understand the objective that shall mark his or her missionary service?

What is the objective set before us by Christ Jesus, our Lord? The New Testament clearly states that He came "to call sinners to repentance," to save men from sin, to reveal God the Father, to give the abundant Life. He commissioned His disciples to make Him known so that His objectives would be accomplished. With this in view His disciples are:

1. *To lead men to repent of their sins* and to carry to all mankind (while they live on earth) *the Gospel of Life* which Christ came to proclaim and which He made effective by His life, death and resurrection. (Matt. 24: 14, Mark 16: 15 and Acts 1: 8, 13: 32).

2. To teach the people of all lands and nations, races and conditions to *know God as revealed in Christ* and to understand and observe the commands of Christ as He taught the Way of Life and service. (Matt. 28: 19, 20, Mark 1: 16, Acts 5: 42, Romans 1: 5.)

3. *To extend the Kingdom of God*—His sovereign rule—throughout the earth by persuading men to become loyal followers and servants of Jesus Christ and by obedience to the laws of God, as interpreted by Christ, in personal, social, industrial and civic life. (Luke 9: 2, 11, 60, Acts 28: 31.)

4. *To teach and train the followers of Christ*—to "feed the sheep and tend the lambs" of His fold—so as to build up a strong, intelligent Church, with a fulness of life so that young and old, by precept and example will be true, strong disciples and effective, loving ministers to others. (John 10: 10; 20: 21; 21: 15-17.)

What other objectives characterized the ministry of Peter and the apostles on the day of Pentecost and subsequently in Jerusalem and Judea? What objective sent Philip to Samaria and to the Ethiopian on the way to Gaza? Were not these objectives before the apostle Paul in all his labors in Asia Minor and Macedonia, in Greece and at Rome?

Examine carefully the objectives toward which other successful missionaries have moved forward in all ages under the guidance and power of the Holy Spirit (Acts 1: 8). The blessing of God was on the labors of Raymund Lull, William Carey, Robert Morrison, Titus Coan, Henry Martyn, Bishop Valpy French, Robert Laws, Guido F. Verbeck, Adoniram Judson, John E. Clough, John G. Paton, Marcus Whitman, Sheldon Jackson and unnumbered others in home and foreign lands. Were not these their objectives in interpreting the message and program of Jesus Christ? Has high secular education, or the increase of creature comforts, or the cultivation of nationalism, or even the effort to promote human brotherliness, proved as effective as the objective of leading men to know, love, trust and obey God as He is revealed in His Son, Jesus Christ? Such an objective is not selfish and does not appeal to selfishness. It deals with the individual first in order that he may be enabled to live a Christ-like life and may be more ready and better able to serve his fellow-men.

The missionary who truly takes Christ to the non-Christian may also take his books and his school, his surgical instruments and medicines, his gymnasium and his shop, his industrial betterment and his peace program, but he will not depend on these. They are important by-products, not the main objective. "These signs shall follow them that believe."

With the missionary motive pure and the missionary objective clear, methods may change, but all factors will work together to save men by bringing them, individually and collectively, into harmony with God in the Way revealed and made possible by Jesus Christ.

UNION AND DISUNION IN CHINA

WHILE China is being torn into fragments by domestic political strife, a dispatch reports that a conference of leaders in the Chinese Christian Church has announced the abolition of denominationalism and the formation of a United Church of Christ in China. There has been a movement in this direction for some years and the new organization does not reveal any radical or widespread change in the situation. The conference in Shanghai, referred to in the dispatch, was made up of ninety-four delegates representing sixteen denominations—chiefly Presbyterian, Reformed and Congregational. The merger does not yet include Methodists, Baptists and others but involves over 1,000 churches in sixteen provinces, representing about one third of the Chinese Protestants who total over 400,000 communicant church members.

There has been formed a General Assembly for all China, uniting the Congregational and Presbyterian Unions of Canton, South Fukien, Manchuria and churches of these denominations in other parts of the country. The first Chinese Moderator of the new United Church is Rev. Cheng Ching-yi, a well known Christian leader. The organization carries a step further the movement for a united Christian Church for which missionaries and Chinese Christians have been working. Only a few strong denominationalists among the missionaries have desired to perpetuate Western ecclesiastical divisions and few Chinese have been able to grasp the reasons for Christian sectarianism. With the withdrawal of many foreign missionaries it is natural that the Chinese should take matters more into their own hands. Let Western Christians pray that they may be guided and blessed in this undertaking to unite all true followers of Jesus Christ. If the Church of Christ in China is dominated by the Spirit of Christ and is true to His life, work and teachings as recorded in the New Testament, the Church will grow in strength and will be a blessing to China. The present turmoil and the withdrawal of missionaries may yet result in increasing the strength and purity of the Chinese Church, if the people realize that Christianity is not a for-

eign institution and if they will accept responsibility for its support and promotion, and look to God rather than to man for guidance and power.

In the midst of the present disturbed condition, when over one-third of the foreign missionaries have been obliged to leave their stations, the Chinese Christians have been faithfully carrying on the church work. One mission alone (the China Inland Mission) reports 904 baptisms in the first five months of the year. A cablegram from Shanghai also reports that the "British Consul has given consent for the return of men to their stations at their own risk when permission is granted by local officials." Already some missionaries have left Shanghai for Hankow and other points in the interior. Encouragement is also gathered from the fact that the British have withdrawn over two thirds of their military forces from China—a sign that much of the danger to foreigners seems to have passed. The outlook for peace between contending forces is, however, as remote as ever. The war lords cannot or will not come to an agreement. In the meantime the people suffer. They discount Nationalist promises since they find that the promises of the communistic army are not fulfilled. There is no hope for peace and prosperity in China until selfishness is rooted out of national life and the laws of God, as interpreted by Jesus Christ, are recognized and obeyed.

THE NEW UPRISING IN MEXICO

THE present revolt against the Calles Government and the executions of rebel leaders in Mexico have grown out of a bitter presidential campaign. The administration candidate was Obregon, and since he would continue the reform policies of Calles, with probably a little more tendency to compromise with foreign and ecclesiastical opponents, many were ready to accept his imposition in order to continue order and progress. Others believed that they must "fight for their principles" and so the revolt was launched. Such armed protests always come in Mexico before the elections.

"General Calles is facing a difficult situation. He had to choose between two courses. The one was to gain the friendship of the lower classes by carrying out a program of reform, distributing land to the peons, organizing large numbers of new schools, developing irrigation projects to help the farmers, and cutting down the national budget with the elimination of a large number of government and army officials. In this way payment of interest on the national debt and the salaries of public officials may be met continuously. His other course might have been to leave the army alone, to permit the budget to continue unbalanced, to court the favor of large foreign investors, promoting good business and forgetting the promotion of public education, land distribution, laws limiting foreigners, the development of public health and other social reforms that tend to stir

the opposition of certain vested interests. The President has chosen the first course.

"Undoubtedly many officials in the National army and the Roman Catholic Church, along with many foreigners and Mexicans interested in large property holdings, as well as a considerable number of Mexican liberals who resent the seeming approval of Obregon's candidacy by the present government, make President Calles' position a difficult one."

Dr. S. Guy Inman, who recently returned from Mexico, says:

"Calles is a strong executive. He is putting himself enthusiastically into the educational and land reforms and has given a great deal of attention recently to balancing the nation's budget, to reducing the excessive number of employees both in the army and the civil departments of the government. No doubt he has used 'strong-arm' methods. Many believe that Mexico is not yet prepared for a democracy and the maintenance of peace is necessary while the educational processes are speeded up as rapidly as possible."

The church question in Mexico remains about the same as since the beginning of the policy of the Roman Catholics to refuse to allow priests to serve in the churches if they must register with the Government. The Evangelical leaders, foreign and national, continue to obey the laws of the State in religious questions in spite of the difficult situations in which they are often placed.

FREDERICK L. COLVER—AT HOME

ON ARMISTICE DAY, November 11th, Frederick L. Colver, who has been for nearly seven years a beloved and honored member of our Board of Directors, died at his home in Tenafly, New Jersey in the sixty-fifth year of his age. Like David, he "served his generation by the will of God."

Mr. Colver was a native of Milwaukee and moved to Brooklyn, New York, as a boy. In 1884 he and Edward W. Bok organized the New York Syndicate Bureau, chiefly to publish in newspapers articles by Henry Ward Beecher. From 1889 to 1906 he was successively advertising manager of the Frank Leslie magazines, then Treasurer and business manager, and finally President. In 1902, he established the first Periodical Publishers Association, composed of publishers of most of the larger magazines and weekly publications of national circulation. He was its Secretary for five years and succeeded Cyrus H. K. Curtis as President. In 1907-8 he was Secretary, advertising director and part owner of the *Success Magazine* and in 1913 he went to Philadelphia as advertising and business manager of *Lippincott's Magazine*, but returned to New York in 1914 to become business director of the National Boy Scouts of America. Mr. Colver is survived by his wife and son. He was, for some years, the efficient superintendent of the Sunday School of the Presbyterian Church of Tenafly, in which he was also an elder.

The Early Days of the "Review"

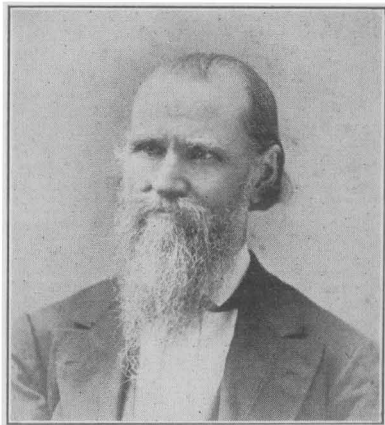
Reminiscences of the Founder, Royal G. Wilder

BY HIS SON, REV. ROBERT P. WILDER, D.D., CAIRO, EGYPT

AFTER thirty years of missionary service in India, the Rev. Royal Gould Wilder retired and went to live in Princeton, N. J., in order to make a home for his two sons while they attended college.

For several years he had been collecting material for a book which he expected to write after his retirement from active service, and planned to publish under some such title as: "Kolhapur—the Kingdom and the Mission." The material for this book, as well as most of his library and other possessions, were shipped in a ship sailing around the Cape of Good Hope to America.

The sailing vessel was wrecked off the African coast and everything on board was lost. This was a great loss to the aged missionary, especially the precious material for the book—much of which had been secured from British and Indian government officials and could not be replaced. In this book, he had planned to present not only the work of the mission which he had founded, but also to give some of his mature convictions concerning the best way of carrying on the missionary enterprise, and the principles underlying effective service.



ROYAL GOULD WILDER

The publication of the book was necessarily abandoned, but after much prayer Mr. Wilder decided to start an interdenominational missionary magazine in which could be presented the work of missions in all lands as carried on by all branches of the Evangelical Church at home and abroad. No such periodical was then in existence. This magazine would give him a better opportunity than the book could have furnished to state the basic principles of missionary service and to voice his deepest convictions as to the policy which missionary societies should adopt.

One day in 1877 he surprised his wife by showing her the proof for the cover of a new magazine called *THE MISSIONARY REVIEW* on

which were the words *Nil Desperandum Christo sub Duce* ("Nothing to be despaired of under Christ as Leader.") This motto represented the spirit in which the REVIEW was started and carried on for ten years until my father's death. It was no easy undertaking for a missionary, who had labored 30 years in a foreign land where his work was in a foreign language, to establish in America an English periodical without any editorial assistance. All the work of culling material from a hundred exchanges, all the editorials and proof reading were done by him. He even wrapped the REVIEWS and carried them to the post office. In those years I never knew him to take a holiday.

THE MISSIONARY REVIEW.

Nil Desperandum, Christo sub Duce.

PUBLISHED AT PRINCETON, N. J.

TERMS—\$1.50 a year, in advance, in U. S. and Canada; 8 shillings in Europe, and 10 shillings, or 5 rupees, in India, China, Africa, and South America. No charge for postage.

NEW YORK, - - -	A. D. F. RANDOLPH & Co.
CHICAGO, ILL., - - -	W. G. HOLMES.
BOSTON, MASS., - - -	NOYES, SNOW & Co.
LONDON, - - -	TRÜBNER & Co., Ludgate Hill.

VOLUME I.

(JANUARY, 1878, to DECEMBER, 1878, INCLUSIVE.)

TRENTON, N. J.:
W. S. Sharp, Printer, No. 21 West State Street
1878.

THE FIRST ISSUE OF THE REVIEW

reasons for starting the REVIEW. The following brief extracts from this article will be of interest:

"First of all we aim to help develop an interest in foreign missions which shall speedily double the present amount of giving, praying, going and working in this cause." . . . "We would supplant no existing missionary periodical. Every society and board conducting foreign missions has its own organ, or keeps its patrons posted in church papers. There will be the same reason for these organs notwithstanding this Review." . . . "We do not believe the church can hasten the millenium by abrogation of all denominational distinctions, and enforcing a rigid uniformity in the non-essentials of faith and practice. . . . Let every regiment fight its own battles, ready to help its neighbor as emergencies shall rise. Let each division

His table talk at home during meals was most inspiring. At luncheon he might speak about the latest news from Central Africa. At supper recent facts from China would be given. At breakfast India's problems would be discussed. No wonder that two of his children purposed to become missionaries as soon as their education could be completed, for the facts he furnished thrilled, deepened loyalty to Christ and fired enthusiasm for evangelizing the world. His personal appeals to Princeton students and his editorials in the MISSIONARY REVIEW were important factors in the formation and growth of the first group of Student Volunteers which was formed in Princeton in the autumn of 1883.

In the first number of the MISSIONARY REVIEW the editor published an article entitled "To Our Readers." In this are given his

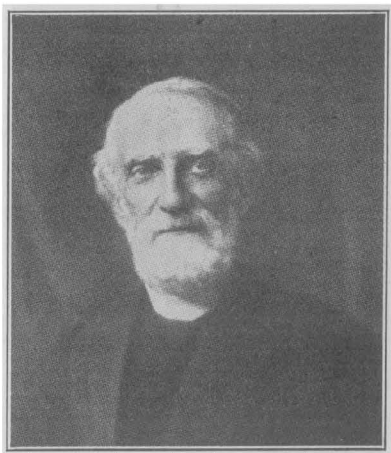
move forward its own lines, in advance of all others, if possible, all provoking each other to love and good works, vieing with each other in self-sacrifice and love for souls, and in supreme love and loyalty to Christ, the great Captain of our salvation." "Very few of the most devout Christians of the church do at all grasp the magnitude of this work, and the immense resources in men and money which must be poured out at the feet of Jesus in obeying his divine command, 'Go ye into all the world and preach the Gospel to every creature.' And yet this command is binding. It has never been abrogated. Its obligation is imperative. It rests upon every redeemed soul with a solemn weight of responsibility which can be exceeded, if at all, only by the exceeding preciousness of the privilege of obeying it."

"Should we continue to climb till we reach a mountain top high enough to command the vision of a world evangelized, we shall see the Presbyterian Church of America sending to this work not less than \$25,000,000 every year, for a generation, and keeping in it not less than six thousand ordained missionaries, and all other denominations enlarging their efforts in like measure. And to this we must come ere Christ shall see of the travail of His soul and be satisfied. And then this, we fear, is not placing this work before the mind in its full magnitude."

"But how are Christians to be brought to understand and feel their obligation and privilege in this matter?"

"Let pastors look well to the spiritual life of their flocks, feeding them with the true bread and water of life, till devotion to Christ in their hearts becomes a reality, love for souls a ruling passion, and this spiritual life flows out in currents full and strong enough to embrace the world. Where this true life exists, all that is needed to give its currents proper direction is information—facts as to the state of the heathen without the Gospel and facts as to the new life imparted to them by the Gospel, when it becomes the power of God to their salvation." "We shall aim, by diligent reading, research, and correspondence, to gather these facts from every heathen nation and tribe, and from every mission field on the globe, presenting them in successive numbers, and occasionally so generalizing facts and results, as to enable busy pastors and intelligent laymen most readily to grasp and understand them, and receive from them the convictions and inspirations inseparable from such knowledge. Of the value of discriminating notices of missionary biographies, and of the many books latterly issuing on Oriental races and religions, heathen philosophy and mythology, and the various treatises bearing more or less directly on the work of missions, we need make here only the briefest mention."

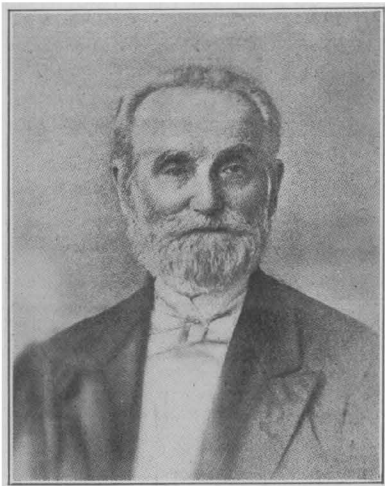
Another reason for starting the REVIEW is given by him in these words: "To review the principles, measures, agencies and administrations of the different missionary boards and societies." Of this he wrote: "Some may fear lest criticism of the measures of good men may weaken confidence in them and do harm. Does not such a fear itself argue a lack of confidence in said men or measures? If they are perfect, the most searching scrutiny and criticism can but reveal and confirm their perfection, and secure to them more



ARTHUR TAPPAN PIERSON

absolute confidence. If they are imperfect, kindly criticisms and suggestions will improve them and make them worthy of more confidence than they now enjoy." . . . "There has been a strange omission, for the most part, of all public discussion of the ways and means employed for evangelizing the world. When have our religious papers and periodicals engaged in any searching investigation of the details of management by the different foreign boards? Or in a faithful 'comparison of the views and experiences' and results of our different American foreign boards, in comparison with those of the great foreign missionary societies of Great Britain and Europe?"

For ten years the MISSIONARY REVIEW was carried on in this spirit, during the last two years in spite of much suffering, since the editor was afflicted with a fatal and most painful illness.

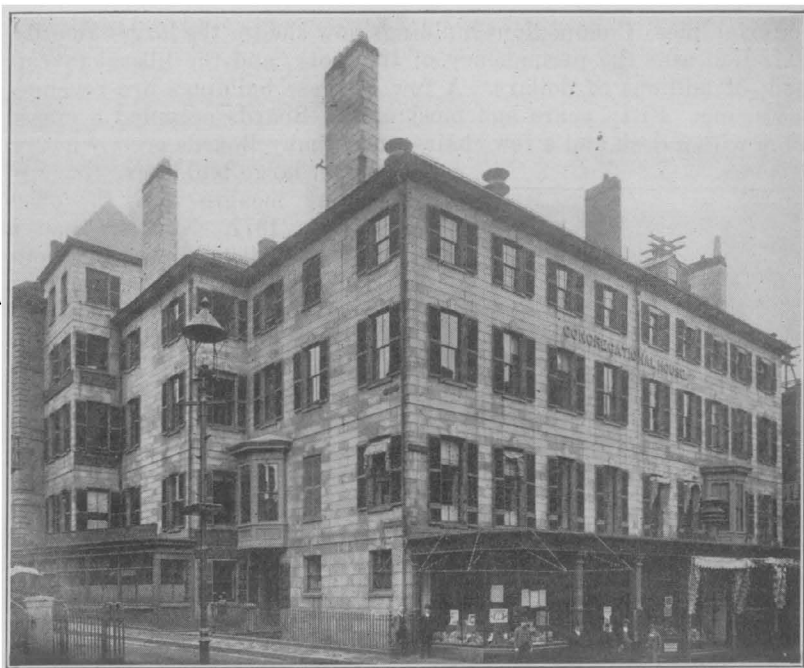


JAMES M. SHERWOOD

It was on a Saturday in late October, 1887, that the last number of Volume X was completed—all but a single page. That very day editorship of the MISSIONARY REVIEW had been made over to Rev. Arthur T. Pierson, D.D., and Dr. James M. Sherwood. The old missionary's quill was laid aside until Monday morning when he expected to prepare the last page for the printer. On the following day, Sunday, he asked my sister and me to sing two of his favorite hymns: "I'm the child of a King" and "We've sighted the Golden Gate." On Monday morning he entered the Golden Gate to see the King

in His beauty and the Land of great distances. The unfinished page of Volume X of the REVIEW was used for a short obituary notice.

The aged editor passed away two days before the date originally set by him for his return to India where he hoped to spend his last days. When my brother said to him "You cannot live long enough to reach India," he replied, "Then they can bury me at sea—the waters of the ocean wash the shores of every land." His love and prayers went out to all lands and the REVIEW was founded and carried on to hasten the evangelization of all lands. He believed strongly in the watchword of the Student Volunteer Movement—"The Evangelization of the World in This Generation"—which he convincingly advocated in the pages of the REVIEW.



HEADQUARTERS OF THE AMERICAN BOARD, BOSTON, IN 1877

Mission Boards Fifty Years Ago

A Half Century of Changes in Missionary Administration and Organization in the Home Boards

BY ALLEN R. BARTHOLOMEW, PHILADELPHIA

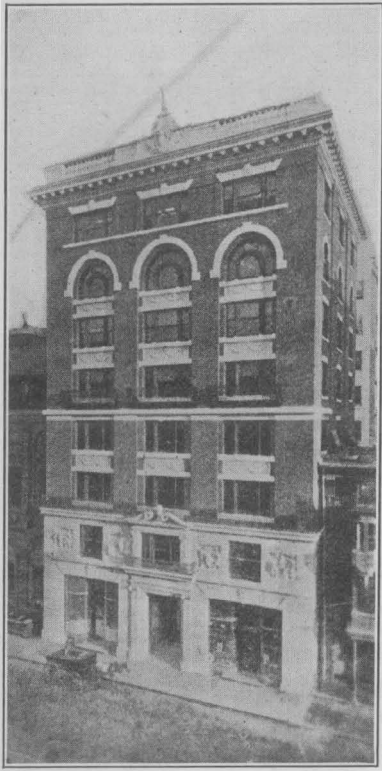
Secretary of the Board of Foreign Missions of the Reformed Church in the U. S.

It was a rare display of wisdom on the part of the Editor of the REVIEW to ask a man, small of stature, to prepare an article in brief form on this very complex topic. Without realizing the task involved, I promised to prepare it. Lacking the necessary material, kind associates of other Boards came to my help, and to them the readers owe much of this information. A questionnaire was sent to twelve secretaries, typical of all the Boards of Foreign Missions in the United States, and their replies would fill a good-sized volume. How to perform the feat of condensation, into the given space, was the problem.—A. R. B.

FIFTY years ago practically every Mission Board had very inadequate secretarial staff and meagre office equipment. With the exception of the Moravians, all the denominations have changed the location of their headquarters. Some relocated in the same city, and a number report removals to other cities, all due, doubtless, to the expanding work. Most of the larger Boards now have their headquarters in New York, but the old American Board still clings to Boston. The South and Middle West also claim a goodly share of administrative headquarters.

So far as one can gather the greatest changes are manifest along

material lines. Commodious buildings now shelter the larger Boards. This indicates the permanency of the work, and the liberal investment of millions of dollars. A few of these buildings are revenue-producing. Fifty years ago most of the Boards occupied a single room with a desk and a few chairs; now many Boards occupy entire floors in large buildings.



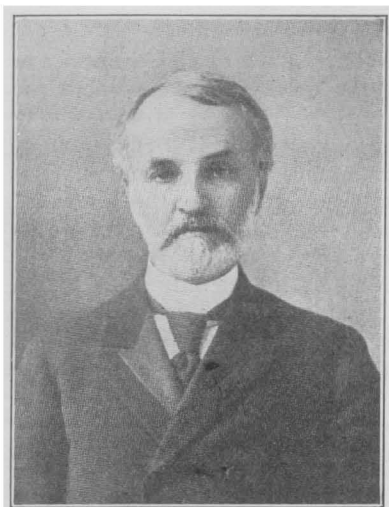
PRESENT HEADQUARTERS OF THE
AMERICAN BOARD

Very meagre were the office outfits in 1877. No office had a typewriter, dictaphone, telephone or addressograph in those days. The letter-press took the place of the carbon paper and the gelatine-pad was used in place of the mimeograph. Perhaps quills and lead pencils were also used instead of the fountain-pen and eversharp pencil. In some offices, no doubt, sand instead of the blotting-paper was used to dry the ink. Those were days of small things. Fortunately the men then did not feel the need of the many modern devices, so indispensable now, in the conduct of their work. It was not the age of mechanics. There were no taxi-cabs, no subways, no electric cars and no sixty-mile-an-hour trains! But the work at that time was in charge of men who were as capable, conscientious and courageous as the men and women now. I add, "women now," for there were very few, if any administrative women secretaries in 1877. Strange to say, fifty years ago women were "the silent part-

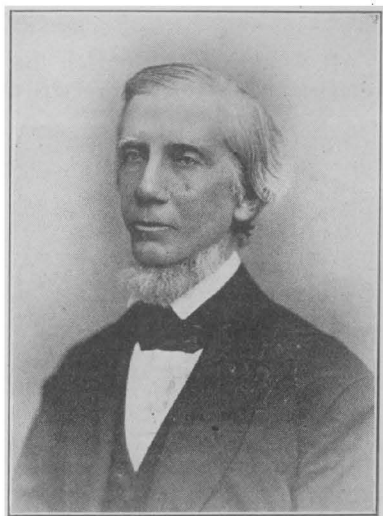
ners" in most of the church work. Experience has since taught the Boards that it was not good for man to be alone in the administrative work of Foreign Missions. The women today form a very vital factor in the conduct of the world-wide missionary enterprise, and we may well sing, "Blest be the tie that binds."

SECRETARIAL STAFF AND INCOMES

The administrative staff then was small. One Board that had only one secretary then has the same number now, but with "ten times as much work." Another secretary was also a pastor and editor. "In 1877," writes the secretary of one large Board, "the little work



FRANCIS FIELD ELLINWOOD
Secretary of the Presbyterian Board of
Foreign Missions, 1871 to 1908



ELDER RUDOLPH F. KELKER
Treasurer of Board of Foreign Missions
of the Reformed Church in U. S. 1877

that was required for the conduct of Foreign Missions was done by the officers of the committee elected by the general body." Lest the present Boards might be accused of a surplus of office force, a sage secretary says, "Considering the growth of the Board there is little difference in the staff now from what it was fifty years ago."

To give a bird's-eye view of the progress made during the past fifty years, without partiality, the writer chose the Boards of the following churches to present a comparative statement as to secretarial staff (including women) and income:

<i>Denomination</i>	<i>Secretarial Staff</i>		<i>Income</i>	
	1877	1927	1877	1927
Baptist (Northern)	2	9	\$225,733	\$1,436,124
Congregational	4	18	433,979	2,137,371
Methodist Episcopal (North)	2	14	560,055	3,766,538
Methodist Episcopal (South) ...	2	11	114,000	2,500
Moravian	1	1	13,054	68,017
Presbyterian Church (North) ...	3	30	511,180	4,609,712
Presbyterian Church (South) ...	2	5	59,947	1,225,635
Protestant Episcopal	6	11	114,976	1,292,553
Reformed Church in America	1	3	58,152	510,977
Reformed Church in the U. S. ...	1	5	200	463,355
United Brethren	2	7	9,027	212,889
United Lutheran	3	25,000	985,000
United Presbyterian	1	3	77,028	1,062,199

Some of the secretaries and treasurers received no salary in 1877; a few received \$2,500 and upwards; the salaries in 1927 range from \$3,000 to \$8,000.

REPRESENTATIVE LEADERS

It would greatly enrich the missionary lore of the churches in America if the story were written of the lives and labors of all the leaders in Foreign Missions fifty years ago. Here is a rich mine of very choice material, and it is of too much value to the cause of Christ to let it remain hidden in the archives of the Boards. We can mention here only a few of the noble men to whom we owe so much for the deep and broad foundations laid by them and upon which we have been building all these years. These saints will live on in the currents of the history of missions.



HEADQUARTERS OF THE PRESBYTERIAN
BOARD OF FOREIGN MISSIONS IN
1877, 23 CENTER ST., NEW YORK

Dr. John M. Ferris (Reformed Church in America) was a man of noble ability and peculiar effectiveness in bringing about the opening of Japan to Christian influence, particularly in promoting the coming to America of promising Japanese young men and their education at Rutgers College.

Dr. John B. Dales (United Presbyterian Church) gave the work of Foreign Missions a large place in the heart of the Church by his own vital interest in the cause and by his intelligent and interesting method of presenting the subject through the pages of the *Christian Instructor* and to church courts and congregations.

Dr. J. Leighton Wilson (Presbyterian Church in the U. S.) greatly benefited the cause of Foreign Missions through his writings, having translated a number of the Gospels into African dialects, being editor of *The Home and Foreign Record* and *The Missionary*,



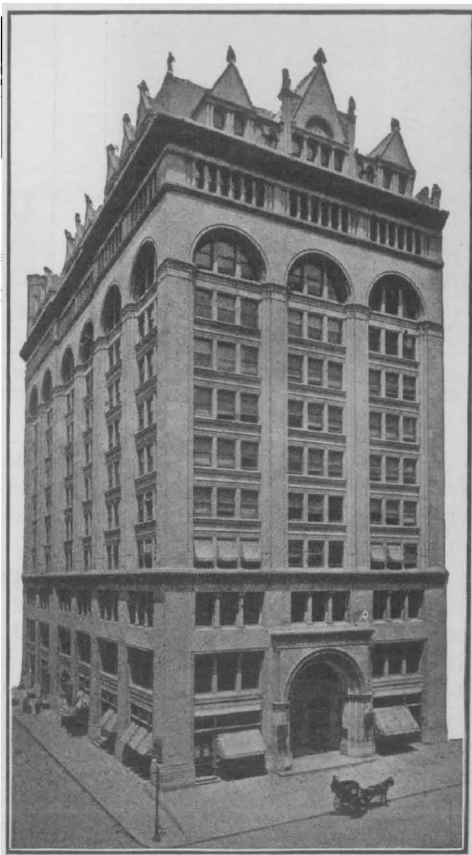
FIRST BUILDING OF THE REFORMED
CHURCH IN THE UNITED STATES,
ARCH ST., PHILADELPHIA

and preparing many articles for the theological and literary reviews.

Dr. D. K. Flickinger (United Brethren Church) was a keen and constant missionary promoter. He gave many years of faithful and efficient service to the cause of missions.

Rev. A. T. Twing (Protestant Episcopal Church) was at first a traveling missionary agent, but from the very beginning he became a living and organizing power. His commanding presence was a fit expansion of his large heart and generous sympathies. He took special interest in the children, organized the work among women, interested the sympathy of individual laymen in particular fields, and bound all the Church to its missionary work by the strong and quiet influence of his catholic spirit and warm heart.

Dr. Robert L. Dashiell (Methodist Episcopal Church) was one of the most eloquent advocates of missions. He traveled extensively and labored arduously for the work. Dr. John L. Reid of the same church was a very able administrator and left deep impressions on the missionary work of the denomination.



PRESENT HEADQUARTERS OF THE PRESBYTERIAN
HOME AND FOREIGN MISSION BOARDS,
156 FIFTH AVE., NEW YORK

Drs. J. B. McFerrin and D. C. Kelly (Methodist Episcopal Church, South) were for many years brilliant, unique, and very able leaders in the work of the denomination. There is nothing especially characteristic about their methods of work except the brilliancy and forcefulness of their addresses before the Conferences and congregations.



CHURCH MISSION HOUSE, PROTESTANT
EPISCOPAL CHURCH, FOURTH AVE.,
AND 22ND ST., NEW YORK



PRESENT HEADQUARTERS OF THE RE-
FORMED CHURCH IN THE UNITED
STATES, AT PHILADELPHIA

Few secretaries have been of greater constructive help than Dr. N. G. Clark of the American Board and Dr. Mark Hopkins, President, who is too well known among all classes of the present time to require any comment.

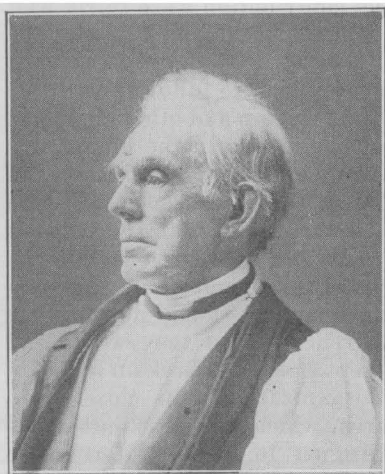
It was a great blessing to the cause of Foreign Missions that for so many years it had identified with it men like the Hon. Walter Lowrie, Dr. John C. Lowrie, Dr. Frank Ellinwood and Mr. William Rankin of the Presbyterian Church in the U. S. A. Of Dr. Lowrie, it is said that he wrote letters to the missions with his own hand, scorning the modern innovation of the typewriter. He was a man of great frugality, deeply consecrated to the missionary cause, and with absolute loyalty to the New Testament ideals. Dr. Ellinwood was a man of rare intellectual power—a true scholar in theology, philosophy and comparative religions, a courageous and honest administrator. Mr. Rankin, Treasurer, was a most picturesque and intelligent personality. He lived to be 103 years of age. When he was over 90 he used to slip away from his home in the suburbs and come into New York alone to visit the headquarters of the Board.

Elder Rudolph F. Kelker (Reformed Church in the U. S.) was treasurer of the Board for many years. He did more than any other man to keep alive the missionary spirit in our church, and bring us into contact with the representatives of other Boards. He was a gentleman of the old school in faith and morals and left a deep impression on many hearts.

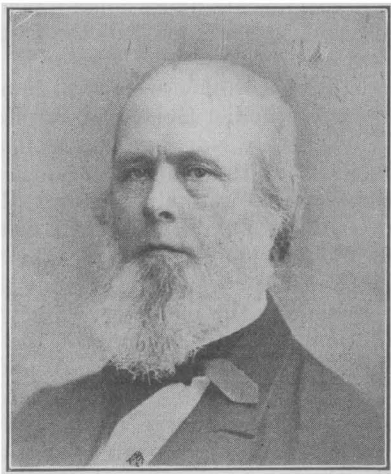
PROMOTIONAL WORK

In 1877 the literature of missions was scant. Very few magazines were published, and but few books, pamphlets, leaflets and tracts. The stereopticon was as great a novelty then as is the airplane now. Imagine the surprise of an audience of fifty years ago to see the face of a dignified secretary thrown upon the screen by a motion picture projector, which in our day causes no comment.

There were no interdenominational missionary agencies then, such as the Student Volunteer Movement, the Laymen's Missionary Movement, and the Missionary Education Movement. The Annual Foreign Missions Conference, the Ecumenical Missionary Confer-



BISHOP BENJAMIN BOSWORTH
Protestant Episcopal Church, 1877



DR. N. G. CLARK,
Secretary of the American Board of Commissioners for Foreign Missions in 1877

ence of 1900, the World Missionary Conference of 1910 and the Foreign Missions Convention of 1925, the summer missionary conferences, missionary institutes, and schools of missions, all of these are products of later years.

The promotional work as now carried on through the educational and field departments was on a much less extensive scale. One secretary writes, "There was in those days less machinery and more direct contacts." Most Boards lay special emphasis on the need of keeping constantly before the membership the scope and service of Christian missions.

A great deal might be said in commendation of the Board members and the Board officers who are devoting their best thoughts and energies to the greatest of all causes in our day, but why speak about the living when their works do praise them?

Woman's Place in Missions Fifty Years Ago and Now

LUCY W. PEABODY, BEVERLY, MASS.

SIXTY Years ago there was very little suggestion of any modification of the principle "woman's place is in the home." Her contribution to missionary work at that time was necessarily through the General Boards or the interdenominational organization known as the Woman's Union Missionary Society.

Fifty years ago woman's place and contribution were fairly well determined since most of the larger denominations had followed the example of this woman's union of '61 led by Mrs. Doremus. The Congregational women were first to organize and were followed by those of the Methodist Episcopal, Baptist, Presbyterian and other churches. Women were learning that woman's place is also in the missionary society. With one exception, the Woman's Foreign Missionary Society of the Methodist Episcopal Church, the ladies' societies were becomingly auxiliary to their General Boards, with varying degrees of independence of action. Neither men nor women considered it quite safe for women to assume the entire responsibility of organization though the men were very willing that they should do the work of their societies. Some of the brethren felt that they would fail in the administration of funds and so kept a careful check on finances. The place of woman in missionary organizations was closely and safely allied to her place in the Church, which still continues to be her place. This morning's paper (August 16, 1927), referring to the Conference on Church Unity in Lausanne brings this question of woman's status vividly before us as a present-day question. Four of the seven women appointed to represent the churches of the world, with 400 men delegates, raise the inquiry as to why, with women in the majority as members and supporters of the churches, only a negligible number should serve as delegates and none be permitted to speak. At a great world council an English bishop stated as the ground for their position that there were no women among the apostles and none at the Last Supper. Yet our Lord was cradled in a woman's arms and women were, we recall, at the Cross, and "very early while it was yet dark" at the tomb. It was to Mary that the Risen Lord revealed Himself. So women were not left out of the divine plan and they have generally been found faithful in the darkest hours.

It has not troubled women very much that they are not officially recognized. It was not for that reason that they organized as women, but because there was special work for women and children which

men could not and did not do, which appealed to women and to many thinking men as important and indeed necessary. So they began 60 years ago and in ten years had made a good start in building organizations, publishing literature, collecting large sums in small gifts, and learning to "speak in meeting" which was, if not out of order in general assemblies, not possible for lack of time. They were usually allowed to meet at the noon hour alone while the brethren were finishing luncheon which was an important woman's contribution.

The early '70s, now derided as the sentimental decade by certain modern writers, seem to those of us who were close to that period new days of practical idealism for women. They stood then in relation to a devastating war where we stand today. Their reaction was spiritual, international, progressive and took concrete and practical form. They cleared away the ruins which war always leaves, healed the enmities and built new world foundations, and they builded well.

The Women's Mission Boards began in the early '90's to seek association with each other through an annual and later a triennial conference which grew in 1911, after the Jubilee, into a Federation of Women's Foreign Mission Boards. On the material side they have saved, earned and invested in 50 to 60 years approximately one hundred and fifty million dollars in the work in foreign fields. This has been accomplished with very small cost for home expenses since women were free to give voluntary service when few men were able so to give their time. Boards, like the Women's Foreign Missionary Society of the Methodist Episcopal Church, with a present yearly income of two and one-half millions with an income of like amount for home missions, are the highest examples of efficient and economical business management. They could do this because they were free for the first time to work out their own ideas. Men had always had freedom to work out theirs and they chose to have their own organizations composed of men and managed by men for good and natural reasons. If women were to develop initiative and responsibility and train executives they could do it only in their own societies for women. They were needed also to select and send women teachers, doctors and evangelists to the Orient and South America. The great value of their organization at home was that it led to a remarkable education in prayer and in the study of fields with their various needs and types of work. This education began in the Cradle Roll and led up, with good grading, through Mission Bands and Junior Societies, Young Women's Societies and older groups.

Twenty-seven years ago the Women's Boards grew into a higher united plan of study through the group organized in 1900 at the Ecumenical Foreign Missions Conference. In these years they have published nearly 4,000,000 study books prepared by the best authors. Twenty-five years ago they inaugurated the Summer School of Missions at Northfield, Mass., which has been the model for some thirty

others throughout the country. The Federations of Women's Foreign and Home Mission Boards have general oversight of these schools, though each works under its own committee. During the year many institutes and study conferences are held, generally interdenominational. Leaders are trained not only for teaching the text books, but missionary methods, and through the now popular Forum, allied questions of international relations and law observance have generally found their place in these conferences. Bible study classes for girls in camps and for women leaders, with opportunity to visit the literature exchanges, make the Summer Schools of great value to all Boards.

Seventeen years ago, in 1910 coincident with the jubilee of the first foreign missionary society for women, the Central Committee on the United Study of Foreign Missions published a book entitled, "Western Women in Eastern Lands." The author, Helen Barrett Montgomery, gave here a remarkable picture of the work of women in foreign missions. Nearly 150,000 of these study books were issued and studied by groups of women of all denominations. The book seemed to have come by a special act of Providence since it was written before any one had realized its historical significance. It was the book of the Jubilee campaign and many eloquent addresses at national meetings and in the local "Jubilees" which followed, were based on the material found in this volume.

On the foreign field growing demands of women, liberated from zenana and the limitations of illiteracy and the need for trained teachers and nurses, have made necessary a higher grade of work. Seven Union Colleges in Japan, China, and India entered into a successful united campaign for funds which resulted in the purchase of land and buildings which are the loving gift of American women to the women of the Orient, a proof of international friendship. In addition to the seven which shared in the three million dollar fund is the Shanghai Medical College of A grade which is going steadily on with its work in spite of war. There are other beginnings of colleges and a long list of normal schools, high schools, Bible training, kindergarten, and industrial classes and best of all the social settlement which is the fine flower of every mission station demonstrating year after year the Christian home. This training abroad is reflected here at home in guilds and leagues and other national organizations of girls who learn their first lessons of international goodwill through their study and work for their missionary society.

Just at present we are witnessing a transition. Several of the women's societies have been merged with the General Boards and most of the others have been affected by the trend toward such mergers and the pooling of missionary interests in the denominations. It is not possible at present to determine just what the effect will be. The experiment is too new. The women who have gone

into the General Boards are women who received their training in the woman's missionary organizations and are their highest product. It remains to be seen whether the united boards will train women who will measure up to these who have developed through responsibility and the power to initiate. It is hardly possible to think of the Y. M. C. A. and the Y. W. C. A., for instance, being able to work as effectively in a joint way as they have worked in their own separate organizations. We are not sure that the men, if they really gave women equal power as well as place, would not lose in their efficiency. On the whole women work rather better with women. While they can hold their own fairly well with individual man on most questions, collective man on a Board is another and a modern problem, and the training of women has not yet fitted them to meet on an equality even if men were ready for full equal status.

We of the '70's were brought up on J. G. Holland's "Mistress of the Manse" and Tennyson's "Princess" which helped to form our feminine complex, inferior or superior as we choose to consider it.

Our place and contribution seem to be at this moment in question. Indeed the whole missionary situation is changing. It is difficult for instance to say what will happen in China. Many Chinese women, educated in our mission schools, are loyal and outspoken in their Christian devotion. They have caught the heroic spirit of their teachers and are realizing, in this day of trial, all that their Faith means and must mean. Christianity is revolutionary in the highest sense and is the only hope for the women of any land. But revolution without the motive and the method of Christ is dangerous. The women of America have worked wisely under divine leadership for the women of the East. Out of their colleges and training schools are coming the leaders of the new world for men and women. What women have done seems to be fully justified. Already, with these strong groups of Christian leaders, we feel a fellowship with no hint of patronage. We are workers together with God.

The World Day of Prayer has become an institution and we pray with greater power here because we feel the presence of the Christian women of Asia and Africa with us. Our prayers are the same, our needs the same. And now we unite for the first time in our Study Around the World. Our study book for 1927-28 in Japanese, Chinese, Urdu and Tamil, Spanish and Burmese, will gather groups of Christian women into one great world study class and we all thrill to the thought that after fifty years we Christian women of the world have achieved our real unity. In Mrs. Platt's book, "A Straight Way Toward Tomorrow," we shall study Child Welfare, The Christian Home, Religious Education, Christian Literature, World Peace and Social Service, great problems for all Christian women.

It is interesting to see that leaders in internationalism now turn to the women of the missionary societies for expert aid. The Vice-president of the League of Women Voters stated in a recent article that women are prepared for citizenship and political organization by their work in their women's missionary societies in the country churches where they learned to work together for a cause. Directly and indirectly women's missionary societies have made a great contribution to the world and have strengthened the Church by this contribution. If we separate from the Church the distinctive work of women in the missionary societies the Church will feel a great loss. The work of the women is less than sixty years old. There is still much to be done and in these days of consolidation and merger, it is well to remember that we need also to emphasize specialization. No great plan of men which weakens or lessens this work of women or removes from them responsibility and initiative really marks a gain. To a certain extent some of the mergers have done their best to perpetuate the work of women and may prove to be a great forward movement. On the other hand the Church must not forget that the very success of the organization of women's societies has led to many other organizations of women who offer to church women fields for womanly service which may appeal to them and lessen their service in the Church. Unless the Church has large tasks to assign to its women with the same freedom and representation given men they would better leave the women to their own methods, which are not exactly like those of men. This is especially true of the missionary task. It is a beautiful divine plan of selection that puts women in charge of children and builds up a sisterhood with other women. Some of us who have lived in this work for fifty years are especially thankful for that privilege and are hoping that all the best may go on. The glory of the work catches the imagination of the girl of today as it did that of the girl of fifty years ago. Bobbed hair and short skirts are externals. The girls of the world need the girls of America and the girlhood of our churches needs this appeal for world fellowship and comradeship and sharing of God's best gifts.

It does not matter so much about the older women who love the work enough to do it under almost any form of organization. Their place and contribution are less important than that of our new generation who must assume some share in the world task if it is to be completed and if they are to be complete as Christians. Will they measure up to the standards of fifty years ago? As we left the summer school at Northfield, last month, with the song of 600 camp girls ringing in our hearts, "Follow, follow the Gleam," we felt that we could "Trust all nor be afraid."

Missionary History Test for December

PREPARED BY BELLE M. BRAIN, SCHENECTADY, NEW YORK

WHAT IS YOUR SCORE?

THE following twenty questions may be used to test your knowledge of missionary history during the past fifty years. Grade yourself and your friends by the percentage of correct replies. Twenty correct answers score 100 per cent, ten correct answers fifty per cent, and so on. The answers will be found on page 944, but do not consult them until you have graded yourself on your answers. You will be interested to discover your score.

1. Who won great favor for missions in China by curing Lady Li, wife of the great viceroy, Li Hung Chang?

2. Whom did Henry M. Stanley pronounce "the greatest missionary since Livingstone"?

3. Who made the first tour of colleges in the United States and Canada in behalf of foreign missions in October, 1886?

4. Who introduced Siberian reindeer into Alaska?

5. Who was founder of the China Inland Mission and director of it for forty years?

6. What great mission was founded in Africa as a memorial to David Livingstone?

7. What agent of the American Bible Society gave fifty years to evangelistic work in Latin America, and was twice imprisoned?

8. What great mission was begun in Africa in the same year as THE MISSIONARY REVIEW OF THE WORLD was founded?

9. What mission is farthest north of any in the Western Hemisphere?

10. What young Moslem convert of Syria died in Arabia under suspicious circumstances that pointed to poisoning, after a brief period of successful work for Christ under Messrs. Cantine and Zwemer?

11. What notable Christian Indian woman founded the Sharada Sadan and Mukti, refuges for Indian widows?

12. What English woman missionary made a heroic journey into Tibet and came within three days of Lhasa before she was turned back?

13. Who were the founders of a Protestant mission to the people of Paris which now operates in many parts of France?

14. Who was George Grenfell and what was the name of his missionary boat?

15. Who is Wilfred T. Grenfell and what is the name of his hospital ship?

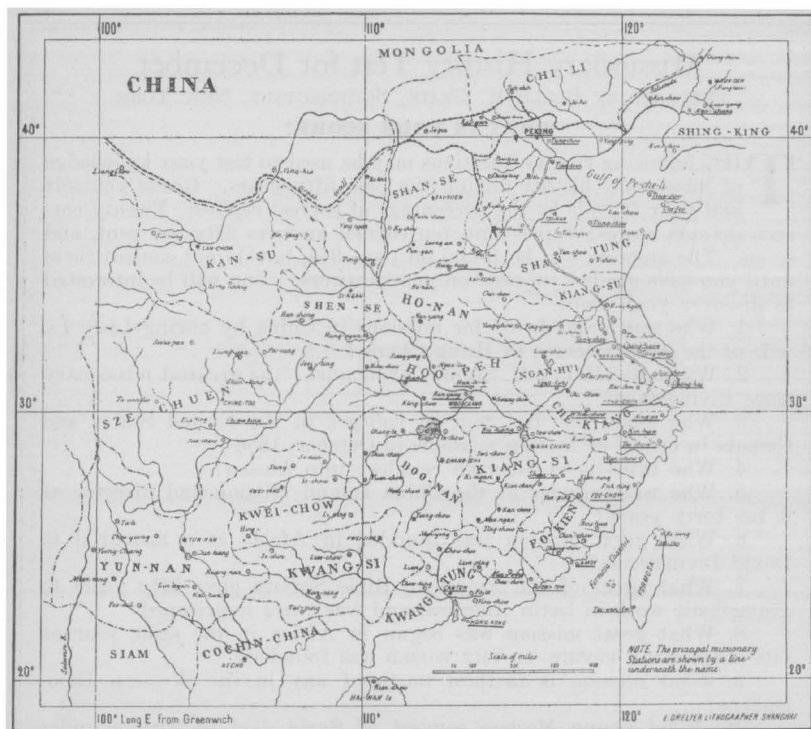
16. Who founded, at Canton, the first asylum for the insane in all China?

17. What South Seas missionary earned more than \$25,000 for missions by writing the thrilling story of his life?

18. What native Japanese was educated by a Christian business man of Boston and became a college president?

19. What famous English world traveler became a convert to missions and a large giver to the work as a result of what she saw missionaries doing in non-Christian lands?

20. What event occurred in Korea soon after the arrival of Dr. Horace N. Allen, the first missionary, that gave Christianity its first foothold in that long-closed land?



A MISSIONARY MAP OF CHINA MADE FIFTY YEARS AGO—FORTY STATIONS MARKED

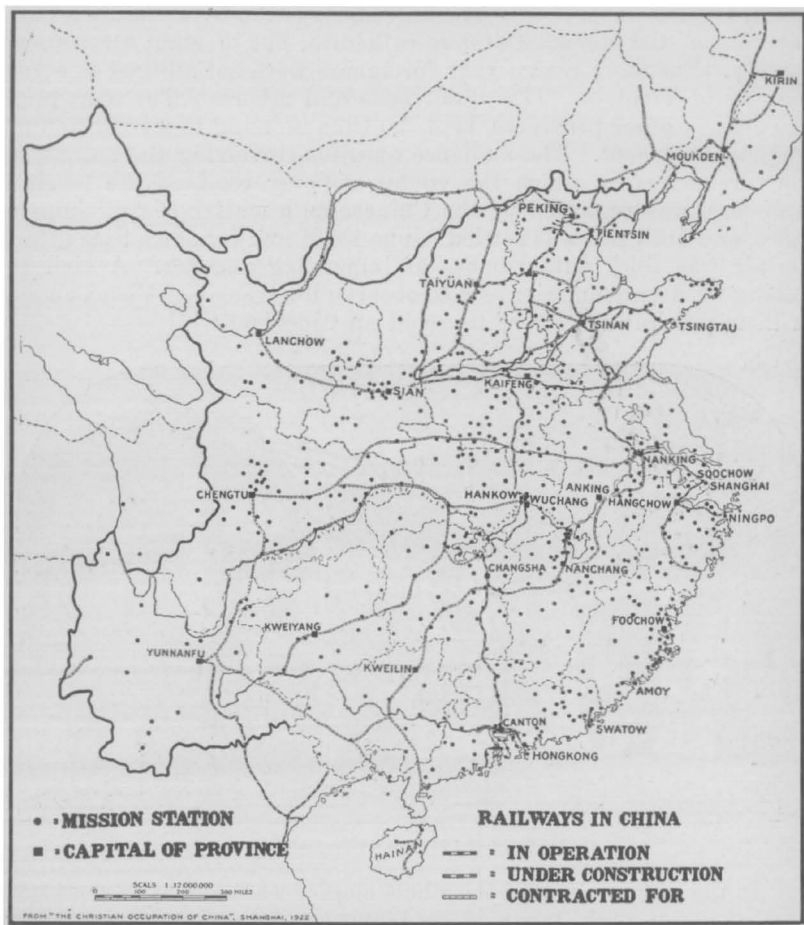
Fifty Years of Protestant Missions in China*

A Bird's-Eye View

BY REV. ARTHUR H. SMITH, D.D.

THE seventh decade of the last century was a very unquiet segment of a very unquiet century. The war between France and Germany had set all Europe in commotion, with far-reaching world effects. The five years of civil war in the United States had recently come to an end. There had been discovered great undeveloped capacities for Christian work, more especially among women. In many of the leading American missionary societies, women's boards had been organized. Important changes had recently taken place in China, notably the suppression of the great Tai-ping rebellion, which lasted for fifteen years, devastating four-

* In a sketch like this it is essential to take note of a long series of events covering practically the whole period under review which constantly hampered and often stopped missionary work. Lack of space forbids explanatory comment but a mere mention will convey to the instructed reader something of the significance of these incidents.—A. H. S.



MISSIONARY MAP OF CHINA TODAY

teen out of the eighteen provinces, incidentally destroying some of the finest cities in China and perhaps twenty million lives.

In 1860 there were perhaps an hundred missionaries pent up in Shanghai awaiting permission to open mission work elsewhere. Some went up the great Yang-tze valley to Hankow, others to the northern ports of Chefoo, Tientsin, (and Peking), as well as to Newchuang in Manchuria. One of the earliest anti-Christian outbreaks was the Tientsin massacre (June, 1870), when ten Roman Catholic sisters of mercy, two priests, the French consul, three other Frenchmen and three Russians were killed. This was due to malicious and libelous reports of the murder of infants in an orphan asylum. The French consul unwisely refused to allow an

official Chinese inspection. The outcome was the wrecking by a mob not only of the Roman Catholic cathedral, but of eight Protestant chapels. For more than a year foreigners were not allowed to enter the city of Tientsin. This occurrence and other smaller ones of a like kind in other provinces, kept the Chinese mind in a condition of perpetual ferment. The audience question, involving the nature of the ceremonies by which the young emperor received the foreign ministers, was regarded by the Chinese as a matter of first importance, and until this was settled (June 1873) and for some time after, the air was thick with rumors of impending disaster. A visit to Peking by American scientists to observe the transit of Venus ended in their precipitate retreat to avoid an "incident."

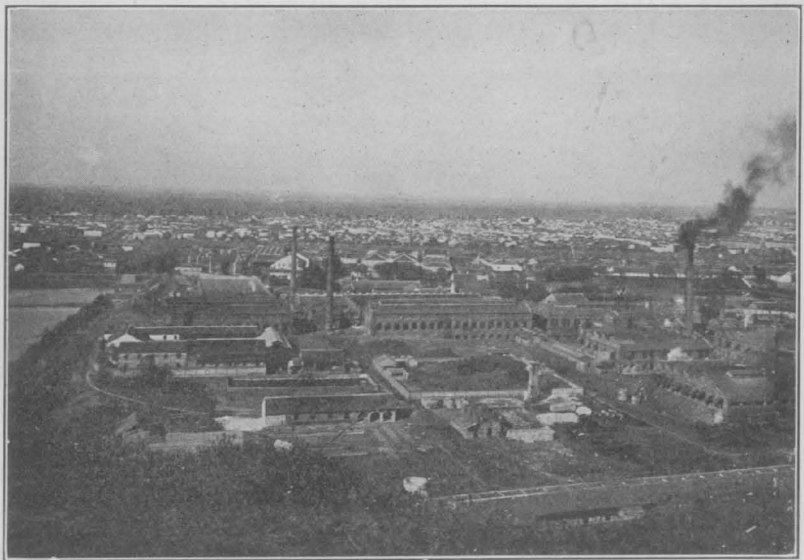


A CHINESE CITY IN 1877—CANTON

In the summer of 1874 the whole empire was excited by the prospect of a war with Japan in consequence of the massacre of fifty sailors in the Liuchiu (Riukiu) Islands, but this was adjusted by the good officers of the British minister, Sir Thomas Wade. In January, 1875, the death of the enfeebled young emperor from small-pox, and the irregular and arbitrary action of the Empress Dowager Tzu Hsi placing her little nephew (who was of the wrong generation) upon the throne, caused general popular perturbation. In the same year the premeditated official murder (on the borders of Burma) of a young British consular officer named Margary, again brought China to the verge of war with Great Britain, but the matter was at last settled, after some dramatic episodes, by a heavy indemnity (silver taels 200,000) and the compulsory opening of several new ports, to the intense dissatisfaction of the Chinese intelligentsia.

In the autumn of 1877 the baleful shadow of famine was thrown

over several of the provinces of Northern China. Many missionaries and some other foreigners threw themselves into the work of giving local relief, but on a scale necessarily limited. The Chinese Government did practically nothing, some officials definitely forbidding foreign intervention, no matter how many died of starvation in consequence! The province of Shansi was the greatest sufferer. Millions of Chinese died of "famine fever" (often a combination of typhoid and typhus) till the population was visibly diminished. The fever was fatal to almost every foreigner who contracted it. Yet this great calamity though deeply disguised was a blessing to



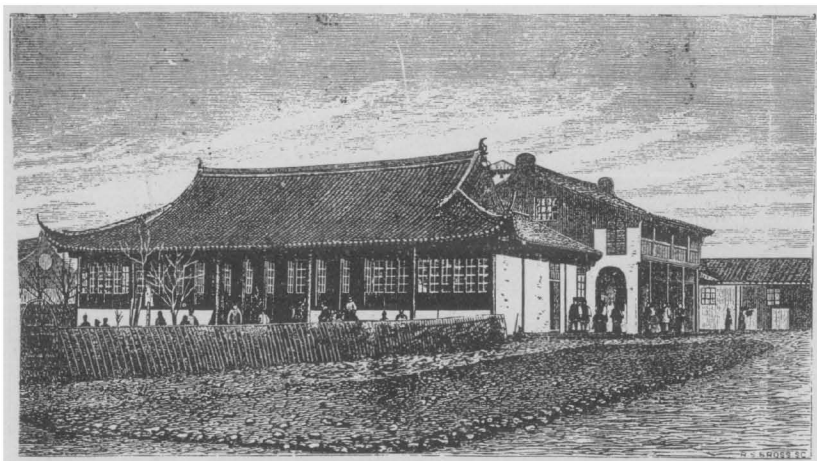
A CHINESE CITY TODAY—HANYANG NEAR HANKOW

China, proclaiming in portentous tones the absolute necessity of introducing railways, but it was not until twenty years later that the first line was opened.

Floods of the great rivers in China have for ages been a destructive heritage from the past. One of the most calamitous overflows of the Yellow River (popularly known as "China's Sorrow") occurred in 1888, when the turbid torrent broke its banks rushing off to the south, as in ancient times. This event again brought foreign relief to the front on a large scale. The only radical remedy would be in scientific engineering of which China had then no experience and for which it had no resources, and no ambition. (The analogy between the problems of the Yang-tze and the Yellow River and the Mississippi and Missouri is at present very striking.)

In the middle "eighties" there was a quarrel between France

and China, accompanied by much slaughter of unresisting Chinese although no war had been declared! This difficult matter was at last mediated (in 1885) by the aid of Sir Robert Hart. In the next decade there was the war with Japan, in which China was decisively beaten at Pingyang (Korea) and lost her navy, paying a heavy indemnity in addition. A little later came the spasm of reform in the young emperor Kuanghsü, his twenty-seven spectacular decrees followed by imprisonment for the rest of his life by his imperious aunt. Then followed in rapid succession the German seizure of Chiao chou, the "Boxer" uprising in retaliation, the fifty-six days of siege of all the legations in Peking, the deliverance (Aug. 14th, 1900) by allied troops, the flight of the Empress Dowager, the slow settlement by



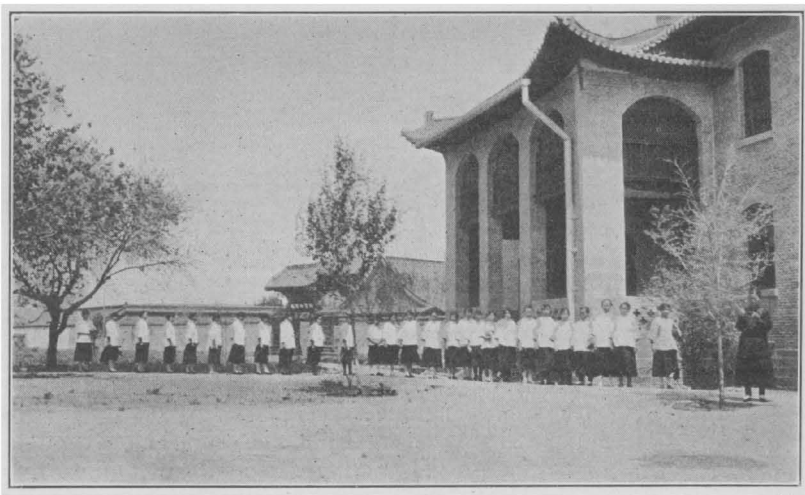
A MISSIONARY BOARDING SCHOOL FOR BOYS, SHANGHAI, IN 1877

peace commissioners fining China four hundred and fifty million taels (\$333,900,000) spread over nine and thirty years, with a view to preventing her further effective antagonism for at least one generation. This was followed by the return of the Empress Dowager with the court, her belated adoption of the very reforms that she had suppressed, a national parliament, provincial councils, and somewhat later the doubtless prearranged death of the emperor, followed at once by the death of the Empress Dowager herself, removing the most prominent figure in contemporary Asiatic history. Then three more years of misrule, the premature and preposterous "Chinese Republic," the disappearance of China's one "Strong Man" Yuan Shih K'ai, the succession of military satraps, followed by the slow evolution under the lead of Sun Yat-sen of the so-called National Party determined to put an end to this ruinous tyranny at whatever cost. This is one of the main issues now turning China

into an armed camp. The other and not less important one is escape from overt and covert foreign domination.

In a mere charcoal sketch of missions in China, only the most general outlines are admissible. Numerical summaries are particularly irrelevant and misleading, for in the crisis through which China is passing it is impossible to forecast the conditions of the next five years, or even two years.

Fifty years ago the interdenominational and international China Inland Mission had but recently entered on its unique enterprise. At the close of the half century its workers, together with those of various affiliated missions, numbered more than a thousand, widely



A MISSIONARY BOARDING SCHOOL FOR GIRLS IN 1927

spread over China. Almost every society of importance has expanded its work and increased its agents.

In 1876 there were in China twenty-nine missionary societies with four hundred and seventy-three workers. In the latest Christian Year Book (1926) there were 8,158 workers, who are connected with more than two hundred organizations of the most varied types. Some of the small societies are sponsored by single individuals, others by solitary churches. In such cases the death of a patron, a change of pastorates, or any one of many other causes might easily result in the suspension of the work, or its submergence in some more stable body. In the Christian Year Book, it is shown that since 1918 eleven units have disappeared (seven having united with others) but on the other hand twenty-one new ones have been listed!

The development of a new national consciousness in China has extended to the Christian Church, which is now effectively taking into

its own hands its complete administration. There are many indications that this means radical readjustments in Christian missions in that land. In *The Chinese Recorder* for May-June, 1927, there was published a Preliminary Statement of the Committee of the Hangchow Christian Union, composed of members of five different churches, that of the Church Missionary Society (low church Anglican), the China Inland Mission, the American Presbyterian North & South, and the American Baptist, North. (At the Edinburgh Conference of 1910 one of the most outstanding Christians in China, Dr. Ch'eng Chingyi, gave as one of the "seven points" of his brief address: "Denominational distinctions do not interest us Chinese"). In view of their future importance it is necessary to quote these findings of this pioneer committee.

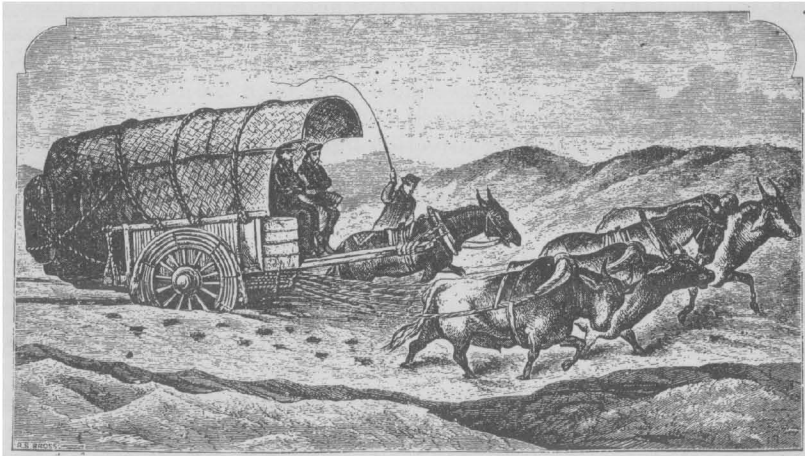
- I. SEPARATE FROM THE WESTERN CHURCH. (Basis of freedom and independence.)
 1. A Church with sovereign rights.
 2. Independence in government.
 3. Independence in finances.
- II. ELIMINATE DENOMINATIONS. (Discontinue those religious practices and customs that have been brought from the West which becloud the Christ that we know.)
 1. Follow Christ.
 2. Unify the creeds.
 3. Unify forms and ceremonies.
- III. ESTABLISH THE CHINESE CHRISTIAN CHURCH. (Take over church authority.)
 1. The Chinese Christian Church should have a unified system of organization.
 2. It should meet the needs of the Chinese people.
- IV. THE ATTITUDE TOWARD THE FRIENDLY CHURCHES OF THE WEST. (Ask them to assume the place of a guest.)
 1. Foster the original friendship.
 2. Do not interfere with their preaching the gospel, but they should not establish churches, give baptism, or compromise our sovereignty.
 3. As to the control of schools and hospitals, we will leave those matters to the government to decide.
 4. If the Western churches wish to help in the matter of supplying workers and money, the appointment and distribution of the same must be left to us.
- V. THE METHOD OF INAUGURATION.
 1. This plan will first be tried in Hangchow.
 2. The five churches in Hangchow will each announce their separation from their original relationships.
 3. All five churches will unite and organize the Hangchow Christian Church.
 4. The matters of creed, ceremonies, and the details of organization must be presented and discussed a month in advance, after which they may be passed by the whole body and put into operation.

It has been said that politically the Chinese have "hurdled a century." In view of plans like this (of which there are several) it

might be added that they are also planning to short-circuit Chinese history. If anything like this program is carried out instead of two-hundred different Protestant bodies working in China there may be very few. Those which the Chinese can not or will not assimilate will be obliged to retire.

It is a perfectly rational question. What has the introduction of Christianity done for China? What has Christianity done for any country? What did it do for the Armenians, the first people to accept it? What for Greece, for the Roman Empire, for medieval Europe, for modern Europe? Inquiries like these can not be answered off-hand, nor without prolonged study, and a well balanced judgment.

The benefits of Christianity are not the less real because in every



From an old copy of The Presbyterian Foreign Missionary.

MISSIONARY TRAVELING IN NORTH CHINA IN 1877

age they are ridiculed, undervalued, denied and despised, as perhaps they will be to the end of time. Christianity produces beautiful lives unmatched by anything found elsewhere. This it has done in China as in other lands, alike in the ancient Greek Catholic, the Roman Catholic, and the Protestant churches. It has taught a reasonable as well as a scriptural idea of God, quite new to China. It has given an explanation of sin of which China's religions took little or no account. It brings the news of Salvation, and of the indwelling and outworking Spirit of God in the soul of man.

Christianity has given a new conception of holy motherhood, of the beauty of childhood, and the worth of the individual as taught by the Master, never hitherto within the scope of Oriental thought. The Christian Church with its firm but gentle authority over the inner as well as the outer lives of men and of women, a weekly day of physical rest, mental recreation, and spiritual uplift, its regular

oral religious instruction for old and for young on life's duties and opportunities, opening to all men the spiritual inheritance of thousands of years of Christian and pre-Christian experience in sermon, story and song—all these are God's best gifts to a wearied and discouraged age. Christianity has taught mothers how to care for their infants, and parents how to train their children, supplementing and vastly expanding and uplifting China's ancient system of education. It has taught China to care for her sick and disabled by the aid of modern appliances. It has introduced new therapeutic principles and practice on an unexampled scale. It has taught the importance and the necessity of universal education. Chinese educational ideals have always been lofty but limited. There was practically no provision for teaching girls, the coming mothers of scholars and statesmen, although in a few exceptional instances women in China have attained scholarship and influence. The humble day-school for boys and girls, and also the Sunday-school have been the theory and the practice of each mission station in China, which has in reality been a dynamo radiating in every direction light, heat and electricity, and *doing it all the time*. The Western-educated women in China, who have come in ever-increasing numbers, have been an object lesson, whether as wives, as educators, as physicians, or as trained nurses, wise and winning, strong and sweet, God's best gift to the twentieth century. Chinese girls, at first too shy to leave their humble homes, have now for decades been educated in Christian schools, have gone to foreign lands, and although relatively few in number have exerted immense influence upon their return to China.

The work of any earnest missionary "who seed immortal bears," is never easy. He has this treasure in earthen vessels. It is a truism that his real troubles begin with his first convert. He knows all too well what it is to have coming upon him daily the care of all the churches. He has longed for the time when that burden should be lifted by the evolution of an "indigenous church," now already well on the way to realization, but in widely differing degrees. The many bitter attacks upon the Church in China, and upon Christianity, are not so much due to dissatisfaction with its teachings, although that exists often upon a great scale, as to the behavior of those who have advocated it, but whose actions have not always squared with its precepts. It was once supposed that nations possessing and professing such a lofty moral teaching as Christianity seems to be, must be ideal. That superstition is extinct—extinguished by bitter experience!

The Christian Church in China will endure and come forth from its fiery ordeal purified and strengthened. But it is possible that large successes in Christian work in China will await the time when America, at least, has set her own house in order and has become in a more real sense a Christian nation.

The Missionary Appeal Fifty Years Ago and Now

BY REV. STEPHEN J. COREY, ST. LOUIS, MISSOURI
Vice President of the United Christian Missionary Society

IN ADDITION to the spiritual appeal to prayer for the missionary enterprise there has always been the two-fold appeal for life to be dedicated to the service and for gifts to support the cause.

What were the fundamental factors on which the appeal for missions was based fifty years ago? What is the basis of the appeal at the present time? Some of the elements of the appeal were more clear cut a half century ago, than at present moment when the whole enterprise is passing through a period of change and readjustment.

I. PERMANENT ELEMENTS IN THE APPEAL

There are factors in the missionary appeal which are fundamental and unchanging. They lie at the basis of all sending of the Gospel. The emphasis may have shifted, but they endure in the very foundations of Christianity. These are: The compulsion of divine love, the need of all men for God, the inadequacy of the non-Christian religions, the power of Jesus Christ to save, the imperative call of the Great Commission, the inherent missionary principle of Christianity itself and the results of the missionary enterprise in individual redemption, in social uplift, in education and in the overthrow of human injustice. These permanent factors in the missionary challenge form a broad and enduring appeal. They cannot rightly be discarded because of any change which may take place in human conditions. When the Church came to a consciousness of its missionary responsibility, more than a hundred years ago, all of these elements of appeal were expressed except the last. When measurable results began to be recorded, this appeal for human justice and higher education began to emerge. In the new missionary era of the present day, it behooves us to hold fast the unchanging realities of our missionary faith and appeal. Important as are some of the new elements, here are factors which fit into all periods and all conditions. To abandon them would mean a loss of faith and would bring disaster to the cause.

There are, however, changing factors in foreign missions work, brought about by rapidly shifting world conditions, which not only alter the emphasis in the missionary appeal, but may even bring into it different elements.

Fifty years ago the missionary cause knew nothing of the following realities: the awakened self-consciousness and virile nationalism

of Oriental races; the world awareness of once isolated peoples; the rising indigenous church in mission areas; the emergence of native leadership to take many responsibilities once carried by the foreign missionary; the discrediting of Western leadership through the example of so-called "Christian" nations; the change from expansive to intensive plans on the fields; the active and virulent non-Christian movements in the Far East. No church constituency, no foreign board and no missionary, or missionary leader, can afford to ignore the problems and adjustments necessary because of these changes which are certain to influence the missionary appeal. Changing conditions do not alter the unchanging factors in Foreign Missions, but they supplement and expand the appeal, and affect its impact upon both life and financial support.

II. THE APPEAL OF FIFTY YEARS AGO

The missionary challenge of half a century ago was more subjective and simple than the challenge of today. It reflected the theology and outlook of religious thinking and preaching in those days, just as the present challenge is colored by those concepts of today. Someone has wisely said, "Men did not analyze motives and were not as psychological fifty years ago as now." The preaching then laid more emphasis on the life to come, while today the preaching is largely concerned with the life that now is. The missionary appeal then, dwelt largely on the lost condition of non-Christian people, while today their present intellectual and social needs are emphasized. One of the oldest missionary leaders writes, "So far as I can recall, the prevailing appeal of the missionary meeting and Sunday school fifty years ago was:

Far, far away, in heathen darkness dwelling,
Millions of souls forever may be lost.

Behind it was the awful significance of the words *lost* and *forever*, and all that in the physical sense." He goes on to say that there was also present the higher appeal of our "marching orders." Some no doubt rose into such an intimate fellowship with the eternal Father, who is Love, that they were caught in that great stream of love for a lost world.

Another one of the older men, a retired secretary of one of the oldest Boards who was a missionary fifty years ago, says, "My own impression is that the great change, certainly in our own denomination, is from the emphasis on the future life, to emphasis on life today." He adds, "A secretary of the Board gave an address at one of our annual meetings, in which he pictured the non-Christian populations of the world passing in review for days and weeks, and dropping over a precipice into eternal damnation. It was a vivid picture and I imagine it made a strong appeal at that time."

A general, interdenominational conference on Foreign Missions, held at Mildmay, London, in October 1878, with delegates from thirty-five Boards and Societies, gave one whole session to the "Claims of Foreign Missions on the Home Churches."

The appeal as it was presented in that meeting revealed a number of outstanding elements. The most oft-repeated note was the Great Commission of Our Lord and its imperative obligation upon Christian people.

Next in emphasis was the millions of the lost, without hope, hurrying on to judgment, with the compulsion of the fact that out of every three persons in the world two had never seen the Bible or heard of heaven or hell.

Close to the above in emphasis was the assuring success which had already rewarded missionary effort. Then followed the spiritual need of the church at home for the unselfishness and Christ-like spirit which the missionary passion develops. Some other appeals emphasized were: the duty of taking to others the blessings bestowed upon us; the social and educational uplift provided by missionary effort; the unifying influence of the missionary task among Protestant Christians; the new means of communication and a more accessible world; our compassion for suffering humanity; our debt to the nations for past neglect. The duty was also emphasized of carrying the Christian elements of our civilization to the uncivilized and unChristian lands.

The literature of forty years ago had a strong element of the crusading spirit in it. The thought was that Christ's policy for His Church was not one of concentration, but diffusion and that the "regions beyond" should be our cry in a holy and enthusiastic crusade upon the kingdoms of darkness in all the earth. This was followed a little later with the electrifying call of the Student Volunteer Movement, "The Evangelization of the World in this Generation."

III. THE APPEAL OF TODAY

The change of emphasis in the appeal from fifty years ago, as far as theological convictions are concerned, can be accounted for by the different emphasis in modern teaching and preaching, and by the changed views of child psychology. Most religious work today, both at home and abroad, emphasizes the proper training of the child, rather than the snatching of adults from the burning. But other factors in the relation of the missionary cause to a shifting world cannot be so explained.

Fifty years ago, and even in more recent times, the missionary task seemed relatively simple. It had to do with the conversion of non-Christian people to Jesus Christ and its chief objective was emphasized as the winning of converts and adding them to His Church. Types of missionary work not directly evangelistic, such as healing

and education, were considered mainly as keys to unlock the hearts of people for evangelism. Today the work of Foreign Missions is decidedly complex. The closer contact of the East with the West, the presence of many foreign students in America, the nationalistic movements in nearly all mission fields, the handicap to the Christian appeal because of the unChristian political and industrial relationships of so-called Western Christian nations with the East, have all added to the problems of the work.

The missionary enterprise cannot longer be looked upon only as a crusade to bring the whole world in line with Christianity as interpreted in the West. It is now recognized as including the task of penetrating the Oriental world with the spirit and teaching of Christ, for both individual and social life. Its base line is the conversion of the individual to Christ, but its imperative circle includes the transformation of the entire area of Oriental thinking and living, through the cleansing power of the Christ life. This is a vastly greater undertaking than missionary work as conceived of by most people a half century ago. It demands a more comprehensive appeal that must challenge a consecration both in life and substance, commensurate with the larger undertaking.

Our Lord said to His disciples, "Pray ye the Lord of the harvest that he thrust forth laborers into his harvest." That call to prayer is as insistent today as in the first century, but we must pray wisely. Until recently most of our praying has been as though the laborers were all to go out from the home base. It is now evident that such is not the case. While missionaries must still go to foreign lands, they must be fewer and better equipped, and proportionately greater numbers of native leaders must take up the work. Perhaps the greatest challenge to our faith in missionary effort today, is for a new realization that our support must be invested more largely in the service performed by brothers whom we have not seen. Our giving for the spread of the Gospel must find its objective increasingly in the wise undergirding of native Christian work on the field. The major part of the enterprise can no longer center in the support of the foreign missionary. We should frankly face the issues involved. This is due the work itself, the home constituency, and the young American life which stands ready to go and serve in distant lands.

The major factors affecting the number of new missionaries needed at the present time for service abroad may be catalogued as follows:

- 1st. While the expense of carrying on missionary work has greatly increased since the World War, due to changed economic conditions throughout the world, missionary giving has remained very much at a level for the last six years. Missionary budgets have therefore either remained stationary, or have been cut—some of

them drastically. As a result fewer new missionaries have been sent out. This decrease has also affected the native work on the fields. This cannot be longer endured if the work is to be preserved. Boards are, therefore, receiving the message from their fields, "Send us no new missionaries, except to fill emergencies, until our budgets can be largely increased for the regular work."

2nd. We formerly thought of missionary expansion largely in terms of new missionaries, new fields occupied, and new stations opened. Most Boards and missions are now thinking of enlargement in terms of strengthening what has already been established. In other words, for the time being at least, the Foreign Missions program must be intensive instead of expansive. It is quite generally recognized that to put large additional sums of money into an enlarged staff of missionaries just now, would jeopardize instead of help the work.

3d. The prayers of the past are being answered. An indigenous church, self-supporting and self-directing, is arising. It is a slow process and foreign missionaries will be needed for many years, but the change is taking place. It is doubtful whether a largely increased staff of missionaries would help in this readjustment, even though the money was available to send them.

4th. Then we have China and the great crisis in Christian missions there. Even at the very best, with missionaries invited back within a comparatively short period, it is evident that China will need no increase in the present number of missionaries for years to come.

Thus the appeal for enlargement and more adequate support for Foreign Missions, cannot at present go hand in hand with a call for a largely increased missionary staff. This perhaps is the most vital change in the missionary challenge. What ever may be the reason, the call to "evangelize the world in this generation," which was the stirring appeal of thirty years ago, no longer successfully challenges the Church to give, or its young life to go. Any such plan of wholesale evangelization seems now to be both impracticable and superficial. Evangelization does not go by generations even at home and the kingdom builds infinitely more slowly in non-Christian lands.

THE CHALLENGE OF THE HOUR

What then must be the distinctive challenge of this hour? From every side comes the answer, "It must be Jesus Christ Himself." This is of course not a new appeal, but a re-emphasis in singleness of devotion and inclusiveness of purpose, of the fundamental call which is at the heart of all appeals. Our line of attack must be shortened and the diffused factors in our appeal must be brought to a focus. While retaining and proclaiming the majority of the elements in the challenge of former years, we must make them all center in Christ. To live His life in America is the one great vindication

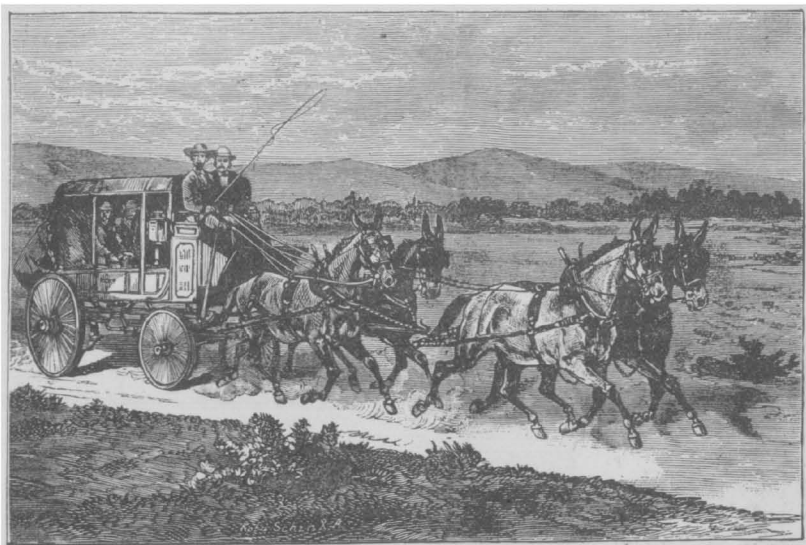
for carrying His message abroad; to make Him known to those who know Him not is the one challenge and inspiration of the Christian missionary. Handicapped as we are by the pagan elements in our Western civilization and revealed to the East more surely in our sins than in our grace, what have we to take that will endure the fierce fire of present day refining, other than Jesus Christ, the Son of God and the life of men? The appeal to young life to go out to this task of revealing Christ must not be to a militant crusade, but to a supreme devotion to the living Christ who is indispensable to the West as well as to the East. The appeal to the Church at home must be the same—the call to take Jesus Christ, the only adequate answer to fundamental human need and the only dynamic and apologetic for the missionary task.

We must *emphasize this appeal*. Here is where a crusade is in order. The mechanism of our budget systems is leaving a multitude of the Christian people of this decade without light. In many churches no worthy appeal for missions is made whatever, and the fact that *the Cause* has been written into the budget, is taken for proof that the problem of giving for missions is settled. No appeal is effective unless it is presented. Even the command of Christ to go into all the world finds its imperative obligation only in knowledge. In many a church a sermon on the Great Commission and its adaptation to the modern missionary situation, would be a startling novelty. The budget system for missions is not an appeal, but a helpful mechanical device. It makes education even more necessary than before, because the sharp point of specific and definite appeal is largely gone. If the missionary banners ever needed lifting, the present hour demands it. A new crusade is imperatively needed at home to set forth Christ as the one Hope of all the world, and the universal penetration of His life and teaching as inherent in Christianity, basic in the teaching of the New Testament, and imperative in our Lord's command.

CHRIST CALLS FOR BOYS AND MEN

Christ's plea as it was heard by J. M. Coon at St. Petersburg, Fla.

For My world task, greatest of all the tasks	Men, true men like Paul, are sorely needed now
Of earth, I need great men and gifts to match.	In this earth's crucial hour. Awake, O Church and hear!
Render unto God the men who are God's	Send Me your men, your princely, venturous men;
E'en though it mean a taking of the cross.	Send <i>men</i> ; for they give <i>all</i> who first give self.
I am ready, My great apostle said,	I must have men—the Lindbergh type of men;
Going the way of sacrifice and death;	Only so can I win this lost world.
Nor counted he his life a thing to spare.	Now so in need of glorious achieve- ment.
	Send men of prayer, obedience and towering faith.



From The Presbyterian Home Missionary.
 HOW MISSIONARIES TRAVELED ACROSS THE WESTERN PRAIRIES FIFTY YEARS AGO

Half Century of Progress in Home Missions

BY REV. JOHN A. MARQUIS, D.D., NEW YORK

General Secretary of the Board of National Missions of the Presbyterian Church, U. S. A.

IT IS difficult to distinguish between progress in Home Missions and progress in the Church at large. Home Missions is simply the vanguard of the Church. Its business is to introduce the Church and to so establish it that it will become self-functioning and self-sustaining within definite areas. This accomplished, Home Missions within these areas ceases. The height of progress in Home Missions, therefore, is to work itself out of a job, and this it has been doing in one area after another from the beginning, and especially during the past fifty years. Its mandate is to furnish the privileges of the Christian religion to the religiously underprivileged communities and peoples of the home land. These privileges include the whole gamut of the service that the Gospel of Christ is intended to render to mankind, of faith and worship and welfare, and institutions competent to promote them. These are the mission of the Church to the world:—to call men to faith, to maintain worship and to advance the well-being of man in all the relationships of his life. When a community, or a people, have been brought to the place where they are able and willing to do these things for themselves, they are

no longer religiously underprivileged and pass beyond the boundary of Home Mission responsibility.

A study of the efforts of the Church within these fields, that is, in Home Missions, reveals lines of undoubted progress, among which we mention the following:

1. *Placing the Church.* During the fifty years just past the American nation has gone through one of the most remarkable developments of history. Its population has more than doubled, for one thing, and for another, its people have penetrated to every nook and corner of its vast territorial extent. Still more, it has gone through an equally remarkable transition in type, and instead of be-



HOW MISSIONARIES TRAVEL ACROSS THE PRAIRIES TODAY

ing prevailingly agricultural and rural, as it was fifty years ago, it has become prevailingly industrial and urban. It has been the task of Home Missions to keep up with these developments and changes. New communities were created by the hundred almost over night, some of them of the old type of rural community, and in recent years there have been many of a new type of industrial community, peopled largely by immigrants of a class entirely unknown to America before. It has been the task of Home Missions to furnish these communities with churches and to maintain them until they were able to maintain themselves. In view of the magnitude and difficulty of the task it has been creditably done, not fully by any means, but it has been done as well as could reasonably be expected. More than 90% of the new Protestant churches created to meet the growth and spread of the population during this period were organized by

Protestant Home Mission agencies and supported by them until they were able to go alone; not a few of them are now among the strongest and most influential churches in America.

Unfortunately in many places the matter was overdone. Communities that needed but one church were supplied with several—to the weakening of religion and giving occasion for ridicule by the ungodly. We may as well confess that much of this overchurching was due to sheer denominational rivalry—or if rivalry be an offensive term, call it denominational zeal. Each denomination was afraid to be left out. Expansion was a mania. Every little town on the prairie or in the mountains was sure that it was going to be another Chicago or Denver. The land agents said so, the first settlers believed it, therefore it must be true. Few Home Mission superintendents were willing to take the risk of leaving their denomination out of the first grand rush. So they generally all entered on the ground floor—to discover later that it was a very small floor with slim prospects of its ever becoming roomier.

While much of this needless multiplication of churches was due to miscalculation of the future, some of it, perhaps a good deal of it fifty years ago, had conscience of a sort behind it. There were then, and there are still, denominational representatives who feel it their religious duty to place a church of their persuasion in any community, no matter how well churchied it may be already, where a handful of its adherents call for it. They seem to be possessed of the notion that God is a member of their denomination, and will not enter a community unless it is represented. Happily such leaders are a diminishing element today, and ere long will doubtless disappear altogether; so we thank God and take courage. One of the big problems that Home Mission leaders are struggling with today is to rectify these mistakes, and they are doing it. Fifty years ago the statesmanship of a superintendent, and of a denomination, for that matter, was gauged by the number of new churches organized. Our guess is that it will not be long until the test will be the number of needless churches closed and the amount of energy and money put into them that is transferred to places where there is both need and room.

Despite all this, the Home Mission forces during the past fifty years did a great piece of work in following the American people in their migrations with the Church, including all that the presence of a church in a community means of religious instruction, public worship and evangelistic appeal. What the civilization of the new states in the West owes to this fact is beyond appraisal. It is worth noting also that it is from these states that our American civilization gets its strongest Christian emphasis. We are thinking at this point, to be sure, only of what has been done during the past half century for what we may call people of our American stock, those who speak

the English language and generally cherish Protestant traditions. In the main, Home Missions has cared for them well as they have spread over the continent. When they have trekked to the fastnesses of the Rocky Mountains, or to the gold fields of Alaska, the home missionary has gone with them and done his best to care for their souls.

2. *Ministering to the Diaspora.* America has had many such during our fifty-year period, and has them yet, people so scattered on the prairie or the mountains that a church among them is impossible. In many cases they are so far apart that they cannot be said to have a community. Then there are those who live in temporary communities, such as lumber cutters, seasonal workers such as migrant harvesters and toilers in canneries, and the foreign-speaking immigrant, who because of his language disability is more isolated than any of them. Among these throughout the whole of the fifty years the itinerant missionary has been going, establishing Sunday schools, distributing religious literature and visiting them as he could. The achievements of these years could not have been won without the Circuit Rider. He is still riding in widening circuits, and to remote corners, the mightiest kingdom builder the American Church has yet produced.

3. *Collateral Service.* From the beginning the Church has carried educational and humanitarian institutions as a necessary part of her program. In the field of American Home Missions the establishment and maintenance of schools, hospitals, dispensaries, houses of neighborly service, etc. is almost wholly a development of the last fifty years. At the beginning of the period they were practically non-existent as Home Mission enterprises. Today they bulk large in all our programs. They are confined to communities and peoples who could by no sort of consideration support such institutions themselves. They are among the American Indians, in Alaska, in the mountains of the South and Southwest, in isolated immigrant communities and particularly among the vast Negro population of the South. They are rendering an immense humanitarian as well as religious ministry to the neglected and underprivileged peoples of the country. The evangelistic programs of the churches in the regions they serve are vastly stronger because of them. Hundreds of workers are employed in this form of Home Missions today, and millions of dollars raised and expended in its support, and practically all of it the contribution of the last fifty years.

Coincident with this, and largely because of it, has been the emergence of organized Home Mission work on the part of the women of the churches. Perhaps the most outstanding and challenging mark of progress in the period under discussion is the educational and medical work carried on by the women's missionary societies. It has grown and prospered and served under their management in a way that has a right to be called providential.



From an old copy of The Presbyterian Home Missionary.

MORMON FAMILY LIFE IN UTAH FIFTY YEARS AGO

4. *Specialization.* Another product of the fifty years in question is the development of specialized forms of Home Mission service, the discovery, to speak after the manner of scientists, of a new technique for attacking new problems. As already intimated the population of the country during the period has been in a state of flux. The American finds it hard to stay put so far as his place of habitation is concerned. The opening up of the rich agricultural lands of the West caught the imagination of the old type of farmer in New England and the Middle Atlantic States, and he took the advice of Horace Greeley and trekked westward by the thousand. Into his place, if his place was taken at all, there moved, in many localities, a man from Eastern or Southern Europe who knew nothing about, and rarely could be interested in, the church he found there. Along with this came the rise of industrialism. Factories and mining companies took possession of the corn fields and meadows and were manned nearly altogether by foreign labor.

This shift of population and occupation created two problems for the Home Mission forces: One to follow the old American to his Western home, and the other to take care of the new Americans who

swarmed in from Europe to take his place, or to work in the "infant industries." The former could generally be solved by the old methods, but the latter was impervious to them. It was, and is, a bewildering business, and it would be going afield to say as yet that any Home Mission leader clearly sees his way out. But experiments have been made and new methods of attack invented which have made some dent on the problem. Such ventures as the specialized rural parish plans and the community center projects in immigrant settlements have shown an encouraging degree of success where they have been seriously tried. At any rate there is now in process of development a technique for getting the old Gospel into these new situations which promises enough success to warrant a more vigorous trial than it has yet received. The Apostle Paul approached people with the Gospel on the basis of their psychological and sociological conditions, and the Mission Boards are simply trying to do the same thing in pursuing the new methods of which they are often suspected and for which severely criticised. Paul preached the same Gospel in Athens he did in Jerusalem but with a different approach. Our conviction is very deep that all this development, which is the product of the last few years, means progress for Home Missions and the Church among the most difficult people they have to deal with.

Another progressive step of recent years deserves prominent mention, viz., the vastly more effective organization for Home Missions now obtaining in the cities of the country. In many of the major cities definite and well-manned church-extension movements have been set up which are attempting to deal with their problems in a scientific and thorough-going way. The modern city in America is a heart-breaking affair for Home Missions. It is a new phenomenon in both our church and national life. In most of the larger ones the foreigner and his children constitute from 50% to 80% of the population. They herd together in ghettos and districts which give them a solidarity of resistance exceedingly hard to break or even to crack. But here, again, the church extension agencies have made themselves real boards of strategy and are trying out everything they can think of to get the Gospel of Christ in all its fullness before the polyglot minds of these dense populations.

5. *Interdenominational Coöperation.* This is the most heartening and hopeful sign of progress above the horizon today in Home Missions. It is a conviction that year by year has been ripening into a policy. Less than two decades ago there were formed the "Home Missions Council" and the "Council of Women for Home Missions," whose specific purpose it was, and is, to promote coöperation among the agencies at work. Today these councils comprise more than nine tenths of the Boards and Agencies of Protestantism. They are well organized and officered and well supported by the agencies which belong to them. Fifty years ago such an arrangement would not have

been possible, had anybody thought of it, which nobody did. In the short period of their existence these Councils have done some notable things. They have brought their constituent Boards, for one thing, to a knowledge and appreciation of what each is doing. If a stranger twenty years ago had read the report of any one of the Boards to its denomination he would never have suspected that anything was being done by anybody else. Presbyterians, Baptists, Methodists, and so on to the end of the list, each reported their own work without any hint that others were in the vineyard. This is all changed today. The reports without exception, so far as I have been able to examine them, contain sections devoted to coöperative work and agreements, together with statements of the amount of money appropriated to these ends.

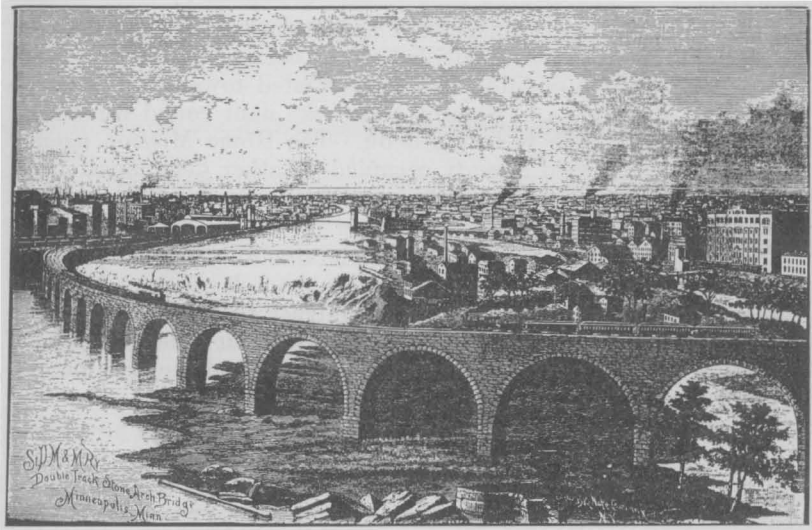
To be sure competition has not been remedied, it has not been entirely prevented in new fields, but it has been abated. More than that, a new attitude of mind has been created toward it. We are ashamed of it today, and when it occurs we hunt round for an excuse or somebody else to blame it on. The Home Mission agency that pushes into a field already occupied by other denominations is on the defensive, which is a new thing under the sun in interdenominational relations.

The movement toward mutual understanding and coöperation has gone much further in the large cities than elsewhere. In many of them there is what amounts to a contract that new enterprises shall be located by mutual consent. Inter-church federations have been formed to foster comity and united effort, and they are becoming increasingly influential and dominant.

A notable instance of effective coöperation is what is now going on in the Republic of Santo Domingo, probably the most neglected spot in the two Americas. About six years ago a proposal was made to go into the Island jointly. It was immediately accepted by five Boards: Two Methodist (men's and women's), two Presbyterian (now one) and the United Brethren. An independent Board, called "The Board of Christian Work in Santo Domingo" was chartered, the members of which are elected by the participating Boards. The participating Boards also furnish the necessary funds, but they do not administer the work; that is done entirely by the new Board. The enterprise is prospering under this arrangement, and no one concerned with it would think of going back to the old denominational way.

As a matter of sober fact denominational over-lapping is disappearing from the field of Home Missions. There is today far more of it among self-supporting churches than among those receiving aid from Home Mission funds. The remedy is public opinion within the churches. Due to the precedents set by the Home Mission forces such public opinion is rising and is already making itself felt.

These are some of the lines of progress that characterize the Home Mission work of the evangelical churches in America during the past half century. Others deserve mention and treatment did space permit; the contribution to evangelism, for example, and to the growth in church membership during the fifty years. While the population of the country has doubled the membership of the evangelical churches has quadrupled. The Home Mission churches have led the procession in this gain, their percentage rate of increase on profession of faith being from two to three times that of the churches at large. Mention should also be made of the development of a body of forceful and well-trained Home Missions local executives, who are more and more being looked to for leadership within their



From an old copy of The Presbyterian Home Missionary.

MINNEAPOLIS A HALF-CENTURY AGO

areas in all that pertains to the general welfare of the churches, such as evangelism and benevolence.

In a large sense these years in America, like the whole of the nineteenth century, bear a significant resemblance to the first year of our Lord's earthly ministry. They have been a time of preparation, a period granted us by the Captain of our Salvation to gird and equip ourselves for a vaster, nobler service to all mankind in the years to come. The whole history of America thus far means this if it means anything in the providence of God: getting ready for a planet-wide, human-deep campaign of redemption such as has been carried forward by the Christian forces of no other nation before us. Will the next fifty years see this campaign fully launched?

BEST METHODS

BY ESTELLA S. AITCHISON, GRANVILLE, OHIO

EFFICIENCY POINTS FOR A NEW YEAR'S WORK

The Peace of Goodwill

The distinguishing note of Christmas is comprehended in the message that marked the advent of Him who was born in Bethlehem—"Peace and Good Will." Peace can come only from good will. Ill will produces discord, bitterness and strife. The world's yearning today is for peace. Every experiment has been tried, every nostrum suggested to effect it, but it seems still an evanescent dream. Perhaps that is because we have lacked the good will that alone can produce it. Said the late President Harding to me on one occasion: "The Gospel of Understanding alone will insure a tranquil world." The Gospel of Understanding, yes, understanding that is based upon good will. That is the Gospel of Christmas. With an increasing desire for peace, with world interests fast becoming more common and its relations more intimate, shall we not believe that through men and women of good will a better and happier understanding is presently to be reached? Better than all the gifts we give or receive is that sense of happiness and security that proceeds from the consciousness that men all the world over are coming to a better understanding. Shall we not hope, as we enter into the spirit of a new Christmas day, that there shall come that reign of universal peace and good will of which the heralding angels sang?—BISHOP JAMES E. FREEMAN.

Proclaiming the Message through the Local Church

Nowhere do we find more indisputable evidence that "the world do

move" than in present-day activities of church missionary organizations. "The faithful few"—all honor to their genus—are fast becoming extinct as we line up the whole church for missions and the recruiting goes cheerily on, from the wee cradle rollers to their grandparents. Goose-flesh sentimentality is being replaced by a sensible estimate of the missionary as a person of normal psychology, in a going concern, subject to the same laws as those that govern any other high spiritual endeavor. "Fling out the Banner" and "The Morning Light is Breaking" have drowned out certain oft-used old-time hymns that used to die a doleful death after five or six stanzas of quavering pathos. "The usual monthly missionary meeting" of twenty-five years ago was often to be taken, like castor oil, not for the taste but for the effect. Nowadays missionary meetings are becoming *normal* and correspondingly attractive. Speed the day when we shall have to hang outside the door the sign, "*Standing Room Only*." On January first, resolve to bring your missionary department a step nearer that ideal during 1928. The following pointers are culled out of reports from some of our most successful missionary organizations:

Gearing for Efficiency

Progress in any organized endeavor is marked by ever-increasing correlation of homogeneous parts, to conserve power and eliminate lost motion. Only the most incorrigible champions of "yesterday forever" still insist on making women's work in the local church an exception. Our ideal should

be the creation of a local Board of Missions, with an elective or appointive membership, this board to be the general planning and promotional body for all missionary endeavor in the congregation. By no other means can we secure correlation of effort and unified, comprehensive planning, thus ending the haphazard presentation which has been called "the kangaroo method." But our approach to this must be synthetic, building up bit by bit. The writer has yet to learn of one instance in which the amalgamation of the Women's Home and Foreign Missionary organizations and the Ladies' Aid Society failed to accentuate the efficiency of all three—after a reasonable period for convalescence from "growing pains." The usual gearing provides for one president, with vice-presidents heading each subdivision of the work. Some progressive churches have effected even a higher gear—and, mark you, their number will increase.

Mrs. Lathan A. Crandall, of the Hyde Park Baptist Church, serving the University of Chicago, writes:

"Some years ago the young pastor's wife became the leading spirit in organizing The Young Married Women's Group, which afforded interest and work for the element not attracted to the regular Women's Society. So successful was the venture that advancing years brought the membership no inclination for promotion. So, capitalizing her own experience, the organizer in a master stroke of diplomacy proposed that all who had been married ten years should voluntarily go into the senior society, not making age or motherhood or any of the usual talismans the touchstone.

"Later, certain mothers of adolescent children engaged a psychological expert in child study to conduct a class, out of which grew a flourishing Parent-Education Group that attracted community women from all churches and no church at all. Recently—a new and thrilling feature—wives of missionaries home on furlough have asked the expert for

material to take back to their fields, for use not only in their own families but among the native mothers. This opens a realm of wonderful, world-wide possibilities.

"A third group, chiefly with a social objective, was formed from among business and professional women obliged to meet in the evenings. Still a fourth group, which we like to think of as auxiliary to the Women's Society, consists of the King's Daughters of high school age—the chief timbers from which we must build our future organizations.

"There was inevitably some overlapping, both of membership and interest, with the same broad Kingdom objective. Tactfully and carefully these groups were brought closer together until finally they responded with a cordial affirmative to the question, 'Would you like to be affiliated as a department of the Women's Society and make a report at its annual meeting?' Then it became almost a task for an efficiency expert to arrange the several group meetings to avoid conflict of hours and to effect a mingling of the women from all the groups in programs, study and business: but the growing spirit of cooperation proved wonderful, and the work, though incomplete, is progressing.

"At present, the Women's Society has two meetings a month, at the first of which the women—mostly the senior element—come together for a program at 2:30, followed by afternoon tea. At the second, the Parent-Education Group, meets at ten a.m., and simultaneously another group (with time-honored 'Ladies' Aid' functions) assembles for White Cross or other benevolent sewing. At the ensuing luncheon these two groups are joined by the Young Married Women's Group, the president of the Women's Society conducting the business before leaving the table, as the relation of the entire gathering to the financial budget entitles all to a voice in the voting. After the luncheon, the Women's Society has its mission study, and the Young Mar-

ried Women's Group its individual program meeting. Improvements are in the air and we hope to be able to report an even more efficient gearing later."

Winning the Workers

"Every able-bodied woman in the church an active worker in the Women's Society" is the modern slogan, and we may almost glimpse the day when it will be activated. A missionary meeting, for instance, is not a thing set apart, a candidate for a modern miracle. It is subject to the same laws of repulsion, attraction and neutrality as any other aggregation of people. We cannot rely to any great extent on "duty" to drive but rather on "attraction" to pull. One of the strongest lures is that of a "job." The problem of attendance might be solved if we could command the services of a vocational expert to assign each woman the task for which her tastes fitted her. To approximate this, it is desirable at the first meeting of the autumn (a super-attractive meeting heralded by personal invitations) to pass out enlistment cards whereon each guest may check her preferences on a list of all possible activities, from passing the singing books, arranging the room attractively, preparing the light refreshments and serving as hostess, up to holding an office, serving on committees and taking a part on a program. Active brains sufficiently cudgeled can set the scenes for a much greater variety than is usually afforded; and then with cards marked, the committee of amateur experts may make their selections and adjustments, and follow up the enlistment vigorously by assigning the tasks and seeing to it that they are attempted. Two mission circles used very successfully "The Butterfly Enlistment," for recruiting. Here it is as described by Mrs. Lucy S. Kyle, Redlands, California:

"At the first meeting of the mission circle year—called 'The Migration of the Butterflies'—each person was given a little card in a sealed envelope not to be opened until she was

alone. This card contained the name of some woman not yet interested in the work of the organization, who was to be wooed (but secretly) by every possible legitimate means, through all the remaining months. The wooer mailed unique and attractive invitations to all the meetings, sent Christmas, Easter and, if possible, birthday cards, signing one and all with the curiosity-tickling *non de plume*, 'Your Butterfly Friend.' Imagine the stress of keeping such a secret; and what a craning of necks and Sherlock-Holmesing there must have been at the meetings. A Butterfly Luncheon, at which all butterflies came out of their cocoons, was the brilliant roundup. It proved one of the most successful rally functions ever held. In charming invitations the Butterfly Friends lured their proteges to the church parlors under promise of revelation of identity, and later sat beside them with said proteges as guests of honor. The tables were beautifully decorated with flowers over which hovered butterflies of every description. Paper napkins bearing gay butterflies were used. The toasts were all in terms of butterfly development and life, and the general effect was delightful. To connect missionary interest with attendance, the committee plans presently to give each woman the name of a home or foreign missionary whose birthday falls on the same date as her own, and to ask the recipient to cultivate her missionary in every way possible. Thus what was at first a mere butterfly interest may develop into something permanent and enduring 'Butterfly Friends' will become 'Birthday Friends.'"

(Naturally this topic overlaps that of successful program building, wherein may presently be found more concrete plans for solving the problem of church unemployment.)

Sugar Coating Mission Study

Meaty as our mission study books are, only high-class catering can make them appetizing to every member of the church family. But inasmuch as the best detached program is to the

study class as a "snack" to a square meal, the catering is well worth while. How is this for the triumph of a missionary chef, as described by Mrs. Stella M. Ogden of the First Baptist Church, Galesburg, Illinois?

"Our school of missions was a great success, lasting six weeks with no diminution of interest. We began each evening session (which took the place of our mid-week prayer meetings) with a fifteen-cent supper, at a quarter past six, and it would surprise you what wonderful meals can be served at that price. Under a competent permanent chairman, various group organizations or Sunday-school classes served suppers which proved a marvel to everybody. There followed a fifteen-minute recreation period at which a simple group game, like 'buzz,' was played, and then the mission study classes were held using 'The Christ of the Indian Road.' Separate groups were formed for men, older and younger women and for young people in general, with a story-telling group for the younger children. A different leader presented the lesson chapter each week, and discussion was free and animated.

"Following this we were called together in the assembly room for a ten-minute 'pep period.' One meeting had 'Peppy Pointers from Burma'; another, 'Some Pertinent Facts from the Missionary Quiz Book'; another was a map lesson on the mission fields of India, and at another, a returned missionary and wife gave a Chinese fairy story, the missionary relating it in the native tongue and his wife translating sentence by sentence.

"We aimed to make our last night a climax. The beautifully decorated tables were designated for our several fields in India. The menu was, so far as possible, an Indian one—including rice, of course. Each guest upon arrival was furnished with pencil and naper and bidden to make a collection of forty facts from among those typed and strewn over tables and church parlors. Then the several supper tables were presided over by 'stunt leaders,' each responsible for leading

off in a missionary demonstration. One leader asked five successive questions, the answer to one and all being 'Bengal-Orissa,' all shouting the answer in unison until it took on the character and enthusiasm of a college yell. At another table a young lady sang, 'In the Secret of His Presence'—a hymn composed by a Hindu woman.

"After this the guests visited elaborate booths which we had prepared in the Sunday-school classrooms, each booth representing a mission field in India and their inspection constituting a tour in miniature. We had collected a great variety of pictures, curios and interesting bits of visualized information, made colorful posters, etc. Well-informed guides or demonstrators presided in the booths. Thus a vast amount of otherwise 'dry' information was made inspiring. I do not recall another series of missionary studies of as general interest as the foregoing."

Successful Program Building

Inspiration and information, mobilized always by interest, must be balanced on effective programs. A prayerful, consecrated spirit must be maintained throughout; but let no one think the North Star will skid from its course if the normal, wholesome elements of humor, impersonation and dramatization are introduced. Above all things, do not think a deeply spiritual leader must look like an undertaker or the chief mourner at her own funeral. No suspension of natural law is to be counted on inside a missionary meeting. People will be attracted only along the line of their natural interests, and you may as well study and prepare to cater to these first as last. You are safe, however, in presupposing a mixed appetite, even to the craving for a sprinkle of paprika or a dash of Lea and Perrins Sauce; but first make sure that the food supplied is worth the seasoning. Inasmuch as desire for freshness and variety is normal, keep the old-time traditionalists off the program committee. Make the meetings short. Ordinarily a program

should be limited to an hour, exclusive of business (even that should be "snappy"), and the participants should be held to time though the heavens fall. "Talked to Death" is the unseen inscription on many a mission circle monument. "The field is the world"; but it is a mistake to try to get it all into one capsule. Giving everybody something to do is a sure appeal to natural interests. Here is an excellent suggestion from one of our best known workers, Mrs. Helen Barrett Montgomery:

"*An Alphabetical Roll Call* affords a pleasant variety in a missionary program. A scrambled alphabet is passed around from which each person draws a letter to be used as the initial of some important qualification of a Christian worker. If the size of the audience justifies it, more than one alphabet may be given out and called for as 'capital A and small a', etc. The leader should preface the roll call with forceful remarks on the importance of each member activating some quality of a successful worker, the variety rounding out the ideal service that a church or a mission circle should render. The letters are then called for in rotation, their holders rising and responding in something like the following:

- A—Accept limitations.
- B—Be a Bible Christian.
- C—Circle the globe by your prayers.
- D—Don't pull down: build up.
- E—Eliminate non-essentials.
- F—Follow Christ: fear nothing.
- G—Give your best: get other folks' best.
- H—Have a well-made plan.
- I—Inhale power and exhale blessings.
- J—Joy and give thanks always.
- K—Kindly respond to letters, courtesies, requests.
- L—Let your love be genuine.
- M—Manage little: pray much.
- N—Never give up.
- O—Obedience is the eye of the soul.
- P—Pray your plans through.
- Q—Quality means more than quantity.
- R—Responsibility shared means development.
- S—Sincerity is the seal of power.
- T—Think things through before acting.
- U—Unedea vision.
- V—Verify rumors before repeating.
- W—Weights may be your wings.
- X—X-cept your disabilities.
- Z—Zenith seers look upward.

"The letters may be collected at the close and used again at subsequent meetings, possibly throughout the year, guests drawing different letters each time and thus getting the basal idea of universal service fixed."

A Unique Investment: "At any convenient landmark of time—as the first autumn meeting or the first one of the calendar year—give out numbered envelopes inscribed with the following rules:—

Put me in a conspicuous place where you will see me every day.

Get acquainted with me and what I am doing for the Kingdom.

After knowing me for—months, come to the Woman's Missionary Meeting to be held on the lawn of Mrs. J—— B—— September 2d, and tell what you know about me.

"Inside the envelope a daintily decorated card bears the name and station of a missionary in present-day service, and the verse,

When you see me day by day,
Though my work lies far away,
Learn about it all you may,
While for it and me you pray.

"The round-up meeting should be attractively planned, with plenty of music interspersed among the time-limited talks. Well-known hymns of which unannounced stanzas are started by a leader, serve excellently."
—MAUDE A. BROOK, *Fanny Doane Home for Missionaries' Children*, Granville, Ohio.

The following program briefs suggest plans for special occasions:—

Christmas: Carols, instrumental selections, stories and talks on the observance of the season on home and foreign fields; sketches of women and children in other lands not in the atmosphere of the blessed day; Christmas Hope—stories of schools and hospitals built with offerings from givers who have the Christmas spirit; articles and stories from Christmas numbers of missionary magazines; plenty of holiday decorations, even to a tiny tree. If gifts have been assembled for use among the needy, have groups of women bring them forward—some in decorated baskets, some in huge tarlatan stockings carried, like

the grapes of Eschol, on a pole borne by two women—each group displaying its gift-offering with a merry, home-made jingle or song set to a familiar air, as,

"Christmas stockings, Christmas stockings,
Filled with toys we bring"—

set to the tune of the chorus of "Jingle Bells."

Thanksgiving: After a hymn of praise, ask each person to give a Bible verse of praise and thanksgiving or lead in a short prayer of gratitude (prime some beforehand for definite themes). Then on blackboard, display causes for local, denominational or national gratitude, having members previously appointed speak one minute each, without announcement, on the themes. Close with dramatic sketch or well-told story.

Summer Meetings: For a musical porch meeting or picnic, have as The Air, a song; the Notes, secretary's report; the Staff, Scripture; the Key, prayer; the Treble Clef, brief stories of outstanding missionary women; the Bass Clef, stories of missionary men; the Score, a missionary contest or game; the Signature, names of very well-known missionaries pinned on backs to be guessed by wearers from answers to questions they propound; the Rest, refreshments or dinner.

A fagot meeting or missionary bonfire: Have either one long story subdivided, or a series of snappy short ones, the narrators being provided with fagots, each throwing her stick on the fire and continuing her narration while it is burning.

"Removing the Masculine Inferiority Complex"

"Finally, brethren," let us return to our original keynote, viz., lining up the whole church for missions. If you can go no farther at first, have an open meeting with plenty of men on the program, at least once a quarter. But where possible, why not join hands with churches whose Women's Missionary Society is dropping its gender and becoming "common"? One such tells how the thank-offering meeting was observed as a Sunday morning service with address by the pastor and ensuing offerings; men conducted the regular meetings from time to time, once having a free-for-all discussion of Foreign Missions by men from a local club, those of indifferently interest having arguments assigned in favor of missions and becoming so enthusiastic that one bought the books used for reference, another subscribed for THE MISSIONARY REVIEW OF THE WORLD from which he had culled his points (note the strategy) etc.; debates were indulged in on such questions as, "Resolved, that industrialism has rendered Africa a more important mission field than those in Asia," and general subject matter was handled which commanded the interest of men and women. It is simply a question as to whether women are willing to sacrifice something in order to extend to the whole church the good things to which they have long devoted themselves. Is it not worth while?

KATHARINE SCHERER CRONK. Sketches from her life by her sister, Laura Scherer Copenhaver. A charming story of our friend Mrs. Cronk, especially beautiful as a Christmas gift. 48 pp. Illuminated vellum cover. Price 25c. Published by M. H. Lewis, Box 4, North Cambridge, Mass.

Woman's Foreign Mission Bulletin

EDITED BY MISS ELLA D. McLAURIN, 419 FOURTH AVE., NEW YORK

THE TREASURE CHEST

The possibilities of this intensely interesting age in which we live are so startling as to be fairly breathtaking. Through all the countries of the East today the fresh wind of freedom is stirring, and the hearts of men and women are opening to strange new influences. All of this awakening life in Asia makes a compelling demand upon us. For underneath all the unrest among the peoples of the East is a yearning for a spiritual force more powerful than any they know, a force that will transform human character and give it "power to become."

To make Jesus and His transforming power the possession of all the peoples of the world is the passion of all of us who have experienced that power in our own lives. Many different agencies must be used for carrying our message, and among them one of the greatest is the power of the printed page. Literature opens up a neglected line of approach to the Hindu and Moslem heart, and voices a new challenge to us. We are only beginning to glimpse the enormous possibilities for good that it holds.

In India the way for a great work has been prepared by the system of education. There are 21,000,000 literates, (half of whom are children and young people), and about 300,000 are being added to this number every year. But against this apparent progress we must set the fact that 39% of the children of India who learn to read and write eventually lapse into illiteracy for lack of reading matter after their school years.

Perhaps it is indicative of the indifference to children's interests in India that in the bookshops of the nation the only books for children are readers and school textbooks. When we remember the hunger of all chil-

dren for stories, it seems almost unforgivable that the children of India should so long have been deprived of their birthright in this regard. It must always be remembered that if good people do not produce good literature for children, bad people will produce bad literature. Fortunately, the forces for good have been the first in the field in India. For the past five years the Committee on Christian Literature has supported the magazine, *The Treasure Chest*, now published in English and three vernaculars. The Methodist Board has sent out three women missionaries as editors of the English edition and provided an editor of one of the vernacular editions, while the Congregational Board has furnished editors for two other editions.

The first edition was in English. There were two reasons for this, because there were two classes of children to be reached. First of all, the Christian children. The standard of literacy in the Christian community is the highest of all. For Moslems the proportion is 8% among men and half of 1% among women; for Hindus it is 15% among men and 1½% among women; but for Christians it is 32% among men and 18% among women. And the standard is rising among Christians more rapidly than in any other class. It is necessary, then, to cultivate in Christian children a love of reading, as well as to provide them with good reading. If there are few Christian books the children will read whatever they can find, bad as well as good.

Non-Christian Children

The other class of children for whom *The Treasure Chest* is intended are non-Christian children, and to them the English edition generally makes a greater appeal than one in

their own language. For educated non-Christians throughout India English is *the* language of approach. Dr. MacNicol, of the National Christian Council, says "It is especially in English that the battle of ideas is being and will be fought out in Indian religion," and he quotes the fact that more editions of the "Bhagavad-Gita," the favorite religious book of Hindus, are appearing in English than in the vernaculars.

Believing that everything good in India's heritage should be conserved and ennobled, and that Christian literature should deepen the love that Indians feel for their own land, the magazine has put its emphasis upon national literature and biography, and has shown its sympathy with the best of India's aspirations. It has endeavored to present ideals of social service saturated with the spirit of Christ, and to interpret the social, national and international problems now confronting India from the Christian point of view.

The present struggle of old and new, the struggle of heart and brain that the new ideas are producing, the restlessness and ferment of young India, call imperatively for Christian literature of the right sort. Many in whose spirits is deep disquietude and questioning are likely to be reached by the quiet message of the printed page. The weakness of India's national life openly deplored by so many of her leaders makes it necessary to show that character is the basis of all national greatness, and that in Jesus Christ can be found, as in no one else, the power to transform character.

The cordial reception given *The Treasure Chest* by a number of non-Christian magazines and newspapers, and their frequent use of articles from its pages are evidence that it makes a wide appeal. One of the papers not long ago gave a very favorable review of the magazine, ending with the word, "*The Treasure Chest* is bound to mould the minds of

its young readers in such a way as to produce character."

Rabindranath Tagore, whose name from the beginning has been on our subscription list, supplied to the paper an original poem called "Time." The majority of schools in India, of every faith—Hindu, Moslem, Brahmin, Samaj, Arya Samaj, Jain and Parsee—subscribe to the magazine, and many of the members of the Imperial Legislative Council at Delhi as well as those of the Provincial Councils take it for their families.

A very interesting class of subscribers is made up of the rulers of Native States, a number of whose names appear on our subscription list. One of the Maharanis of South India, now acting as regent for the co-wife's son during his minority, who has been making a very courageous fight against "untouchability" and against oppression of the low-caste people, is reported to be a most interested reader of the magazine. The Queen of Bhopal, the only Moslem woman ruler in India, the first in India to abolish the drink evil in her State, and very progressive in educational matters, takes the magazine for her three granddaughters, who are three as charming little princesses as can anywhere be found. The Maharajah of another State was one of the earliest subscribers to the magazine, and the English tutor of his son wrote the editor that the young Prince was a constant reader of the magazine, and especially enjoyed the articles on social service. When it is remembered that this boy will some day be the ruler of several million people, the extent of the influence of this silent messenger can be the more greatly appreciated.

The Boards of Examiners of three of the universities of South India, most of whom are non-Christians, chose this year as one of the textbooks for the Matriculation Examination "*The Golden Company*." This book, consisting of biographical sketches from *The Treasure Chest*, has been published by the Indian Branch of

the Oxford University Press, and today about 25,000 boys and girls in several hundred high schools are studying it.

Christian literature in India is on the eve of a great opportunity, the greatness of which we have realized only in part. Wider ranges of view are demanded in making the program of the future, than were needed a decade ago. More thought and greater liberality must be exercised towards literature. We cannot be sufficiently thankful that literature for children and young people in India is in Christian hands. Only by a great output of energy can we keep this initial advantage, and also put Christian literature far ahead of all possible competition from debasing sources. It is for us to spend ourselves lavishly in a program of daring adventure.

RUTH E. ROBINSON, *Editor*.

India.

URGENT AND IMMEDIATE

These words represent the need in China.

Many are thinking of China as closed to our missionary approach, and feel that we must wait for a fitting time to give her again the greatest thing we know for her national and personal up-building, namely, the Christian truths.

Today the printed page is carrying the message into many areas, from which missionaries have been withdrawn, and where the Chinese Church is in need of a generous supply of the right kind of books and magazines.

The appeal comes from Mrs. MacGillivray, the editor of *Happy Childhood*, a magazine read in almost every province of China, by young and old, rich and poor, for us not to let this avenue of approach be given up.

In this time of special need the magazine is being sent out, though in many cases no money may be received for it. In the words of Mrs. MacGillivray, "It is going, money or no money. We must venture and adventure in these days. Will you back us up?" The magazines are sent with

a stamp on the outside requesting the Post Office to deliver them to the Christian Church. Again quoting Mrs. MacGillivray, "We believe this will be done." In many places, graduates of our mission schools are in charge of the post offices.

In December Mrs. MacGillivray wrote us that \$5.00 would place the Chinese Children's Bible—just off the press—in twelve homes. An appeal to the Foreign Missions Conference brought \$50.00 for the purpose. On the day this money reached Shanghai, in the midst of distress and confusion, Mrs. MacGillivray addressed the 120 Bibles and placed in each a little slip saying that the Bible was a gift from American friends to assure these Chinese Christians of sympathy and friendliness in their time of trial.

Later an order came from an interior mission station for 100 or more copies of this book.

The Chinese Christians of the future may have to do without the personal help and inspiration of the missionary and the spoken word, but a strong influence through the printed page is still available, opening up a new path of development through which we can be of service to the Chinese.

Are there a hundred women who will be glad to give five dollars each and put the Bible in twelve homes?

*The LORD is good unto.....
the soul that seeketh him. Lam.
3:25.*

He who rushes into the presence of God and hurriedly whispers a few petitions and rushes out again never, perhaps, sees God there at all. He can no more get a vision than a disquieted lake can mirror the stars. We must stay long enough to become calm, for it is only the peaceful soul in which eternal things are reflected as in a placid water.—*Arthur T. Pierson.*

Answers to Missionary History Test

(Questions on page 911.)

1. John Kenneth Mackenzie, the "Beloved Physician of Tientsin."
2. Alexander M. Mackay of Uganda.
3. Two Princeton students: Robert P. Wilder, son of Royal Gould Wilder, missionary to India and founder of THE MISSIONARY REVIEW OF THE WORLD; and John Newton Forman, son of Charles N. Forman and grandson of John Newton, both distinguished pioneer missionaries to India.
4. Sheldon Jackson, Presbyterian missionary to Alaska.
5. J. Hudson Taylor, a medical and evangelistic missionary.
6. The Livingstonia Mission of Central Africa developed by Dr. Robert Laws and now under the United Free Church of Scotland.
7. Francis G. Penzotti, a native of Northern Italy.
8. The mission of the Church Missionary Society to Uganda. The first missionaries arrived on June 30, 1877.
9. The station of the Presbyterian Board of National Missions at Point Barrow, Alaska.
10. Kamil Abdul Messiah, who was led to Christ by Dr. H. H. Jessup, Beirut, Syria.
11. Pandita Ramabai, founder of the Christian home for child widows, at Bombay, India, and later removed to Kedgaon (about 100 miles from Bombay).
12. Miss Annie Royle Taylor, author of "Pioneering in Tibet."
13. Dr. and Mrs. Robert Whittaker McAll.
14. A famous English Baptist missionary and explorer in the Congo country in Africa. *The Peace.*
15. A famous British missionary doctor who ministers to the fisher folk of Newfoundland and the Labrador. *The Strathcona.*
16. Doctor John G. Kerr, an American Presbyterian missionary.
17. Doctor John G. Paton, Scotch Presbyterian missionary to the New Hebrides.
18. Joseph Hardy Neesima who was educated by the Hon. Alpheus Hardy and became President of Dozhisha University.
19. Mrs. Isabella Bird Bishop, author of books of travel on Persia, China, Japan and Korea.
20. An insurrection in which a nephew of the king was badly wounded. He was so skillfully treated by Dr. Horace N. Allen that the superiority of western medical science was at once apparent.

Missionary Thoughts for the New Year

A bold resolve to grapple with the whole of its task would signify a rebirth of the Church.

In recognizing and courageously accepting the whole of its task the church will discover anew the true meaning and riches of its own faith.

It cannot be expected that the faith of missionaries should soar far beyond the general level of the Church of which they are the representatives.

Only a church that has a passionate belief in its own principles and is thoroughly in earnest about their application, can hope to evangelize the world.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 105 EAST 22ND ST., NEW YORK

ORIENTALS AND HAWAIIANS

BY GEORGE W. HINMAN

One of the most important forward steps taken in years in the Christian program in Hawaii has been accomplished in uniting the Filipino work of the Hawaiian Board of Missions and that of the Methodist Mission. This is not a mere federation of activities but an actual uniting to carry out a definite piece of work. Advance and development are reported even in work for Hawaiians, which many incline to regard as a closed chapter in missionary history. There has been an encouraging start in church work in a new home colony of Hawaiians on the sparsely-settled island of Molokai. For the first time last year a systematic effort was made to secure contributions for missions from churches of Hawaiians and Orientals in the Islands through the Every Member Canvass plan.

The Hawaiian Board made a community survey of typical interracial communities in its territory. One of their secretaries says: "We are becoming aware of the increasing race-consciousness of various people with whom we work and it will doubtless be of great importance for us all to study the situation and analyze it without prejudice and with the highest type of scientific method of which we are capable." Professor Romanzo Adams of the University of Hawaii has published very valuable studies of races in Hawaii, which will help to supply the basis for a better-planned Christian program of service with Orientals and Hawaiians.

Serious consideration should be given to the need for scientific surveys of Oriental communities in mainland United States as the Hawaiian Board is attempting in the territory of Hawaii, so that Oriental mission work

may be less adventitious and opportunist and represent a scientifically based and efficiently coordinated program to cover the country. At present there are areas of competitive work, areas of complete neglect and areas of unsupervised and misdirected effort. There are indications that volunteer workers who are carrying on the large amount of mission work for Chinese east of the Rockies would welcome suggestions about methods and needs such as might come out of a true community study of segregated Oriental groups in many Eastern cities. Such a great volume of consecrated effort as is being put into Chinese mission schools in the East deserves the wisest guidance and direction by our boards even if they do not put a cent of appropriation into such enterprises.

The work among Chinese in Canada has been greatly strengthened by the work of a general superintendent, born of missionary parents in Canton and speaking the language of the special group of Chinese who have come to America. The United Church of Canada has transferred its Chinese missions in the home land from the Foreign Board to its Home Mission Board, and has placed Rev. Wm. H. Noyes, of Toronto, in charge. Mr. Noyes and Rev. Charles H. Shepherd, of San Francisco, have done much to change the whole character of Chinese mission work in the United States and Canada because they are able to give time to development of many scattered and more or less independent Chinese missions, and are also able to talk to the Chinese in their own dialect.

Nothing would mean more for Chinese mission work in the United States than the securing of a consciousness of unity among Chinese mission workers and Chinese Chris-

tians all over the United States. Chinese tongs and other societies have their national organizations and realize their strength. But there is very little group consciousness among Chinese Christians in America, even denominationally, with the result that the large number of units of Chinese mission work are pitifully conscious of their separate weakness.

It is worth noting that city church federations in places where there is a considerable Chinese population are beginning to consider the problem of their Chinese group as a whole, not merely as denominational units (when denominational missions have been established), and are asking for counsel in meeting the whole situation. Sacramento Church Federation, Chicago Church Federation and Washington Church Federation have given serious attention to Chinese work, either in uniting existing missions or in supply of unmet needs, and have asked for suggestion and advice.

There has been very little study of community conditions among Orientals in the United States, though this ought to be a preliminary to any understanding of relations.

There are many reasons why special attention should be given now to Chinese in the United States: they are all Cantonese and the Cantonese are the dominant factor just at this moment in the struggle for a national government in China; there is a recrudescence of prejudice against the Chinese; there is an increasing recognition of the social unsoundness of Chinese community life in the United States, which our religious programs have not considered or affected. Recently American-born Chinese made a strong appeal for relief from conditions of the immigration law which make it impossible for them to seek wives in China. If Chinese communities in America were normally constituted, half male and half female, this would not be necessary. But in New York and Chicago there is only one Chinese woman of marriageable age to fifteen or eighteen men.

The limitations of economic opportunity force Chinese in America into parasitic occupations, like running disreputable hotels, mostly used as places to meet prostitutes, or chop suey houses, which very often serve the same purpose. It has been discovered that our religious work among Chinese has had so little social power that a church deacon could run one of the most notorious hotels and chop suey restaurants in a large Chinese community. Why is it true that Chinese students are coming to America Christian and returning without any faith? Partly because many of them have to find employment in places frequented by prostitutes who solicit them and take their earnings. Ninety per cent of the Chinese who come to one Chinese pastor for medical help are diseased as a result of such relations. It is hard to realize that we have gone on for fifty years conducting missions for Chinese in America, without remedying the intolerable social conditions of Chinese communities.

Reports have come from Oakland and San Francisco that determined efforts have been made to keep Chinese students out of higher public schools, which, we are glad to say, principals and boards of education have steadily and strongly resisted. A contractor and builder in the same section, to blackmail people from whom he wanted financial help, put up big sign boards advertising that fine residences in an exclusive district were being sold to Chinese.

Money made by Chinese is being spent in their own communities instead of being sent to China. Fine new buildings are erected with Chinese funds. There are many more social organizations. One list gives one hundred and sixty-five community organizations in San Francisco Chinatown having their own headquarters, besides churches, hospitals, public schools, theatres and newspaper offices. Large sums are paid to Chinese actors in theatres of the San Francisco Chinese community. The Chi-

nese in the United States are not poor and unable to support their own community institutions. They have not been asked to do so in any effective way by mission boards.

Mexicali is a remarkable example of interdenominational cooperation. The work was begun by Congregationalists, developed by Presbyterians and established by Methodists, with a thoroughly cordial spirit in all transfers of responsibility. The question of union work in the San Francisco Chinese community has been brought to the attention of readers of the Review. During the past year there has been steady progress in development of a union spirit among young people in spite of some hindrances. The United Christian Missionary Society decided to confine its Oriental mission work to Japanese and to sell its building in San Francisco, which for more than a year had been generously granted to the use of the Chinese young people's group for their language school and boys' and girls' club work. It was necessary to move the work to new rented rooms, but the union work has gone on increasing in interest and effectiveness, and now four boards are cooperating and have appointed a specially trained Chinese principal of the school work. The enthusiasm of the group for this cooperative enterprise is its biggest asset. Among older Chinese there is still a divisive spirit. They are influenced further by the fear that any union movement means cutting down appropriation from boards.

A prominent Japanese pastor, Rev. S. Abe, of Seattle, has given his impressions of some chief difficulties in the way of work for Japanese in America. He mentions first, denominational separation; second, the supposed identification of Christianity with Americanism; third, the historic prejudice against Christianity brought from Japan; and fourth, the fact that Japanese in America have less enlightenment and stimulus to modern ideas through the public

press than do those who remain in Japan.

It is evident that the migratory seasonal Japanese laborer, living in rude shacks, is still largely unreached by missionary agencies. The effect of anti-Japanese legislation is to increase this class or else force Japanese into cities where often they must go into parasitic occupations in order to support themselves. The employment problem is becoming serious since they have been shut out of farming except as day laborers.

An exceedingly important work of mission boards for Orientals is the provision of homes for Chinese and Japanese women and girls and for Chinese boys, the latter a new departure by the Baptist board. The Methodists have important institutions in Honolulu, Seattle, San Francisco and Los Angeles; the Presbyterians in San Francisco and Oakland; the Baptists in Berkeley. In some cases the service of these institutions is changing.

The Filipino work in Honolulu has been mentioned. There is also an interesting work among three thousand Filipinos in New York City, as well as among those in California. If we are to win and serve these large numbers of Filipinos in the United States, it is proper for administrators of mission boards to give sympathetic consideration to their aspirations for independence and to their passionate devotion to the memory of Rizal.

The second edition of the Oriental Missions Directory* is an attempt to bring together names and addresses, without further statistical data, of all Christian institutions for Chinese, Japanese, Koreans, Filipinos and Hindus in United States, Canada, Cuba and Mexico. It has been published by the Councils and distributed through mission boards.

*Obtain from Council of Women for Home Missions, 105 E. 22nd St., New York City; 10 cents. Annual Report of Council containing this report by Dr. Hinman and much other missionary information will be sent free for postage to anyone in the United States or Canada upon request.

World Day of Prayer, February 24, 1928

NEWS FROM MANY LANDS



AFRICA

Not Easy in the Nile Valley

THE fourteenth annual report of the Nile Valley Colportage Committee quoted in *Blessed Be Egypt*, says of the qualifications of colporteurs: "This work is not easy. There is not only a vast amount of illiteracy, so that very few of the hundreds can read, and consequently have no use for literature of any kind. There is also religious opposition on the part of most of the minorities that can read. Of these, there is frequently as much opposition from the Coptic Christians as there is from the Mohammedans. A colporteur has, therefore, to be not only a keen trader among other traders, but he has also to have much grace and spiritual insight, as well as great patience, tact and perseverance, to get his books looked at, at all. He has to have the pleasant word that turns away wrath and fanaticism, and to know very intimately the manners and the thoughts of the people, their sore points and their weak ones, and how best to induce them to buy."

Abyssinian Frontiers

DR. TOM LAMBIE, formerly a missionary of the United Presbyterian Church, and physician to the Regent of Abyssinia, and now field director for the new Abyssinian Frontiers Mission, writes of his new field: "On the southern and eastern borders of Abyssinia and in Somaliland (French, British and Italian) and in northern Kenya, the southeastern Sudan, there is one great continuous area of country that has hardly been ex-

plored, much less civilized. Thousands of square miles of territory have not been mapped and concerning the inhabitants almost nothing is known. Needless to say the Gospel has never been preached in this great area. Many of the people are nominally Mohammedans. It is believed that this is one of the largest if not the largest area of like population in the world today that is without a single gospel witness."

Scriptures in Nigeria

REV. JOHN HALL, of the Sudan Interior Mission, writes of the arrival at Kaltungo, Nigeria, of the Gospel of Matthew printed in Tangale: "This is the fifth book of Scripture to be put into print in the speech of the tribe, which had to be caught from their lips, reduced to writing and made the vehicle of the message. How does a reader, of the average type known here, act when a new book like this comes his way? For one thing, he would sell nearly all he has to have the wherewithall to buy it. He does buy it, not exactly at cost-covering price, yet with something more than a whole day's wage. His hands are out for it more quickly than you can take it out of its package. Then all smiles, he fondles it as a miser his gold. Presently, too, to protect and preserve the precious little volume, he begs from you a piece of stiff paper and, perhaps, a bit of thread, with which he makes a permanent cover. Then, eagerly and faithfully, he seeks every possible opportunity to sit before you in a pew or at desk and learn the golden teachings of this book of God."

Stalwart Liberian Christians

REV. WALTER B. WILLIAMS, of the Methodist Episcopal Church Mission in the Kru Coast District of Liberia, says that in the town of Sobobo there is "a splendid band of mature Christians, many of whom have suffered great persecution in the past for their loyalty to Jesus Christ. They have built up a fine Christian settlement where there is no drinking, no smoking, no dancing nor Sabbath breaking. They will not allow anyone to pass through this town carrying a load on his head on the Lord's Day. These men at times have become literally saviours for their heathen brethren. When the flames of violence are at their height in a neighboring town, some heathen woman is sure to run to the mission town and beg these 'God men' to come quick and save the town from slashing knives and flaming torches. Our Christian men are big, burly fellows, and quite without fear. They grip hold of the contestants and run them back to their houses; snatch torches, knives, cutlasses from their hands. The heathen chiefs curse and struggle and fight, but to no avail. These Christian Krus of Sobobo save the heathen town again and again from bloodshed and destruction. They force peace and quietness upon the people, but without injuring anyone."

Leprosy Widespread in Africa

THE Secretary of the British Empire Leprosy Relief Association, Mr. Frank Oldrieve, has recently completed a tour of over 15,000 miles in and around Africa, visiting leper settlements. He reports that leprosy exists practically all over the continent, and estimates that in British East and Central African territories there are at the present time some 60,000 lepers. Mr. Oldrieve reports that the old idea of hopelessness still dominates the native mind in innumerable instances, with the consequence that many victims of the disease fail to come up for treatment until too late. This is particularly so

in the villages, and only by slow processes of education can the necessary change of mind be brought about. Already much is being done in this direction by patients discharged cured from the leper colonies and settlements. They return to their own people with a wonderful message of hope, and the tendency to hide the disease is being gradually overcome.

Whole Families at School

THE Congo Evangelical Training Institute at Kimpese was founded in 1908, when English and American Baptist missionaries united for the purpose of training teachers and evangelists from the areas covered by their Congo-speaking work. From the commencement emphasis has been laid on the fact that the Institute received for training such as are actually engaged in and pledged to the work of educational evangelism, and this practical aim has guided the entire work of the institution. Wives as well as husbands are enrolled as students; that in its turn brings many children to the mission station, and thus the whole family becomes the unit in planning the training to be given. For the current year there are thirty-five families in training at Kimpese, who live a natural community life sharing a common weal and seeking a common good. The whole station assembles for public worship every morning.

Rev. W. D. Reynolds writes:

All men students are required to undertake manual work which comprises the felling of trees and sawing the same into planks, building in brick and stone, simple carpentry for house building and all household purposes, and, to keep them in touch with common work, every student takes his turn at digging, clearing, road work and all the general upkeep of the station.

Missions in South African Church

FOR the first hundred and fifty years of its existence the Dutch Reformed Church did very little missionary work. Like the Church in India it was under the control of a company that had its first duty to the

white men in its employment. For the last hundred years the church has been missionary, and the sum of £80,000 a year is raised locally in South Africa for the work of evangelizing the inhabitants of South Africa. It even extends its operation into the Western Sudan. It has a definite policy, trains men and women missionaries and educates native workers as pastors, teachers and evangelists. The native churches cannot do much to contribute in their present condition of poverty to self-support. The record of the Church during recent years in dealing with the racial problem proves that Dutch Christians are anxious that justice should be done to the natives.

THE NEAR EAST

Urges Work for Moslems

THIS statement by a pastor in Syria shows that some Christians in the Near East are obeying the command of Christ, "Love your enemies." He says: "The Gospel and the loving tidings of Jesus Christ must be preached to all nations. This is just the time to begin gospel preaching among the Moslems. The activity of missionaries is indispensable. Steel is warmed in the fire and is ready to be made into tools. We should go near to them with a pure, Christlike life. The general attitude of the Christian churches in the Near East should be the attitude of Christ, that of forgiveness, sympathy, love, prayer and brotherhood. Every Christian church that is conscious of her calling cannot stand aloof from this task but will be ready to cooperate and work with prayer. I would like to have some Turkish Bibles and pamphlets for distribution among Moslems."

A Moslem Child's Influence

THE British Syrian Mission has been at work since 1869 among the Moslems and Greek Catholics in the ancient city of Tyre. In the school, which is largely in the hands of Christian Syrians trained in Beirut, first place is given to the teaching of the

Bible. Nor is the Bible lesson confined to the schools, but the missionaries and Bible women visit in the homes, not in Tyre only, but in the neighboring villages as well. As a rule, these visits are eagerly welcomed and sometimes the children have prepared the way. "I spent an hour in a sailor's home at Tyre," writes the senior missionary. "It was evening, and the lamp was brought in. The little daughter of seven, who has learned to read with us, read aloud clearly and accurately the tenth chapter of St. John, and when I asked her who the Good Shepherd was, she promptly answered: 'Christ.' 'And who are the sheep?' 'We,' she replied, pointing to herself. It is a Moslem home, but Christ is becoming known and loved there. The hymn book was brought out, and we sang together. The little daughter was the first messenger to that home."

A Reading Room in Constantinople

AMONG the newer types of service being initiated by American missionaries in Turkey is that of providing interesting and worth-while reading matter through the mission press, the bookstore, and a reading room in Constantinople. The Turkish manager of this last is, according to the *Missionary Herald*, an interesting man, nominally a Moslem, who has a spirit of service and cooperation, and who prepares the ground for friendly intercourse on the part of Americans with the people who frequent the reading room. He writes:

This year we have succeeded in getting many new friends, who come daily to read the various books and papers we are putting at their disposal. So the worth of the place is felt by the people on all sides. Not only schoolboys but men of the first rank in the city—judges, professors, doctors, engineers, etc., come and read the books and papers, talk with us, and in terms of respect tell us how they regard this service with delight and pleasure. Our friends who come most frequently are the students in the boys' school. The reading room now is provided with eight Turkish daily newspapers, together with some French dailies published in Constantinople, twenty-five Turkish weekly and monthly periodicals, and a few English publications.

A Bethesda Scene in Arabia

PAUL HARRISON, M.D., of the Arabian Mission of the Reformed Church in America, described in the November REVIEW one of his recent trips. How his work impresses a fellow medical missionary is thus told by Dr. Sarah L. Hosmon:

We were privileged to have Dr. Harrison spend a month at Muscat, though most of his time was really given to Mattra, where he had a large house, empty as to furnishings except one little room in which he operated, and that contained only a table and a chair or two. On the shelves were a few drugs and some supplies. In a hall adjoining he had a "primus" stove, an oven for sterilizing, some basins and instruments. These were all, but I never saw such a sight in my life! The whole building was filled with men and women everywhere lying on floors and verandahs, some were even outside at the front of the house. It reminded me of the porches of Bethesda in Christ's time, only there was no pool near by. The difference in the two crowds was that at Bethesda all were anxious fearing there would be no one to put them in the pool, but the crowd at Mattra had received relief and showed contentment in spite of the fact they had no beds nor any of the comforts that are really necessary. Drs. Harrison and Dame are wonders in the way they can accomplish so much with nothing.

Life in a Kurdistan Hospital

IN SOUJBULAK, Kurdistan, where the Evangelical Lutheran Orient Mission Society has a hospital, Dr. Herman Schalk is having some unusual opportunities to compare Christianity and Islam. He writes of the callousness of Mohammedan men to the sufferings of their women folk, and their unwillingness to pay even a nominal fee charged for a necessary operation, and comments: "Of what value is a wife? If she dies, which seems right to the man, then he can obtain a young healthy wife for 15 tomans. Oh, the sad lot of Mohammedan wives!" The hospital has treated successfully a number of opium addicts, and of them Dr. Schalk writes: "The happy men tell far and wide that they have been healed. This attracts others. How the poor invalids open up and tell me of their bondage! And when our testimony presents the Gospel, how

quickly they notice the mighty difference between the power of the living God in Christianity and Islam!"

INDIA AND SIAM

Women Students Win Honors

ISABELLA THOBURN COLLEGE, in Lucknow, India, is not only one of the Union Women's Christian Colleges in the Orient, but is also the women's department of Lucknow University. A member of the faculty writes: "We have won several academic honors this year, of which we are quite proud. For the second time we won the university gold medal for the best essay presented in the final English examination, about one hundred men and our ten or fifteen women competing. One of last year's class is studying for the M.A. in English and she received the scholarship offered in the English department of the university to the student making the best marks in the first term examination. We had never done anything in the way of public competition with men's colleges, but this year we accepted an invitation to send two representatives to an inter-university debate organized by the Moslem University in Aligarh. The question is not decided by judges here as at home, but the judges indicate who makes the best speech—first, second and third places. The university had offered gold medals to the winners of first and second places and one silver trophy which goes annually to the college gaining the highest aggregate marks. One of our girls won the first place, the other won second and their aggregate marks won the trophy."

Shut Out from Hindu Temples

ONE of the movements which, in the opinion of *Dnyanodaya*, is threatening the Hinduism of Western India, is the widespread angry protest of the Mahars and other so-called outcast classes against the pretensions of a Hindu nationalism that can exclude fifty-five millions of India's 'untouchables' from the temples of

religion. Even Vithoba's temples are coming in for their share of this growing wrath of the common people. For although Vithoba is one of the most democratic of Hindu idols in that he receives all castes, high caste and low caste alike, one has yet to learn of the first outcaste being admitted into even Vithoba's temples. In a letter addressed by Gandhi to Mr. S. D. Nakarni at Karwar, where an agitation has been going on for the past three months in favor of securing admission for the depressed classes into Vithoba's temple at Karwar, he says: "God will reenter our temples only when we have opened not merely our temples but our hearts to these fellow-countrymen and fellow-religionists."

General Booth's Leper Colony

A CABLEGRAM from London to the *New York Times* stated that a Salvation Army leper settlement, financed with American gifts to General Booth, will be established on the banks of the Ganges near Benares. The suggestion that the army should establish leper colonies in India was made to General Booth by King George. Writing from India the General says: "The King, whom I saw before I set out on my tour of India in 1922, said: 'Can't you do something for the lepers of India such as you have been doing in the Dutch East Indies?' I am now beginning on the banks of the Ganges. The expense of the initiation of the settlement will come from a portion of my seventieth birthday fund raised by my friends in the United States. The greater part of the land necessary has been given by the Maharajah of Benares."

Aryas Fear Effect of Bible

A RELIGIOUS festival or *mela* at Hardwar in the Punjab which occurs only once in twelve years gave Miss Clara Lloyd, Presbyterian missionary at Saharanpur and her Indian helpers unusual opportunities for evangelistic work. She says: "We sold books and did personal work

among the people. It was a joy to find many women who could read. The Punjabi women, especially, were very friendly and many were the opportunities for conversation. I was very happy to find many, many men and women who knew the name of Christ. There was some opposition, mostly from the Aryas (a reformed sect of Hindus) but even here there was room for encouragement. They feared the effect of people reading the Bible. Sometimes they would say to the women, 'Do you want to become Christians? If you don't, you should not read that book.' Daily there was preaching at our headquarters, which were splendidly located to get the people. The preaching was all done by Indians, and good messages were given."

A Christian Temple in Siam

S IAMESE Christians have great respect for their place of worship. So reports Rev. J. L. Hartzell, of Prae, Siam, who writes: "The words 'This Temple was built in 1927,' are written on a board and nailed on a small wooden building in a country village in Prae Province, North Siam. Since returning from furlough in May, I have been hearing about the Christian community in this district. The chapel is a rough wooden building without walls that would hold about thirty people. It is what would be called a shack in the United States, but these Christian people have dignified it with the name of Temple. And it is so to them because they meet there to worship the Lord Jesus and they have built it themselves without any outside aid whatever. To the missionary this humble building looks better than many of the fine churches built in Siam out of American money."

Bible Read in Ceylon

O WING to the widespread knowledge of English in Ceylon workers of the Ceylon and India General Mission have been able to distribute thousands of English tracts,

Scripture text-cards and gospels, and supply their native workers with much helpful Christian literature which is not available in the vernacular. They also conduct an English day school and a night school. The latter is regularly attended by seventeen Buddhist young men, who are now reading the Gospel by St. John. In addition to this, various services are regularly held in English. Of one part of their work Mr. Ker writes: "One colporteur came to a village where the headman angrily forbade him to sell. The colporteur, however, was tactful enough to engage the headman in conversation about the Gospel. So interested did the latter become that he finally bought several gospels for himself and promised to read them. On a later day when the colporteur went that way again, the headman himself went with him and helped him to sell the gospels."

CHINA AND TIBET

A Christian Economic Conference

FIFTY men and women, almost all of them Chinese, and all actively connected with varied aspects of Chinese industrial problems, spent ten of the last days of August in conference in Shanghai considering the general topic of how to Christianize economic relations in their country. The conference was preceded by investigations of industrial and rural conditions and their relationship to principles recognized as Christian. Coming as it did at a time when China is seething with economic ideas both good and bad, and when international experiments in adjustment of economic conditions are being tried out, the conference had more than ordinary significance. One of the most helpful visitors at the conference was Kagawa, the noted Christian leader of social and economic reforms in Japan. In reporting some of the considerations and results of the conference Dr. Henry T. Hodgkin, secretary of the National Christian Council writes:

Three main divisions were followed, industry, agriculture, social thinking. In the

first consideration centered on the minimum wage and the principles for determining wages, on hours of work and rest, child labor and women's labor. The rights of the worker were stressed as it was clear that the conference stood for these. But it realized that a sudden jump to ideal conditions, such as an eight-hour day, would dislocate industry and make more evils than it cured. The findings therefore claim the rights of the worker while advising a gradual progress towards their full expression in industrial law and custom.

Chinese Home Missionary Work

DR. C. Y. CHENG, General Secretary of the National Christian Council of China, writes as follows of the loyalty and steadfastness of purpose of the Chinese Christians: "You will be happy to know that, at a time when missionaries have evacuated from their posts and much of the work of the Church has come to a standstill, the Chinese Home Missionary Society is planning to send out a new band of missionaries to Yunnan province. The secretary of the Society, Rev. C. K. Li, is going to accompany four or five new missionaries in starting for Yunnan this fall after visiting such centers as Foochow, Amoy, Swatow, Canton and Hongkong, visiting the churches and meeting church leaders in these centers in the hope of rousing a greater measure of zeal for this missionary outreach. We hope to have two medical workers, two teachers and one evangelistic worker among those who go to the field. It is very gratifying to know that these people have decided to serve Christ and their fellow-men in that distant place, well-knowing that political upheaval and open banditry are awaiting their coming. It is very inspiring to read the letters these people wrote to us offering their services for the evangelization of the Southwest."

Chinese Debt to Mission Schools

REV. E. N. FORSTER, of the Protestant Episcopal Mission in Yangchow, Kiangsu Province, writes of the government regulations regarding religious instruction and services as "a deliberate thrust at the Chris-

tian schools." He continues: "They have no applicability to schools conducted by Buddhists, Mohammedans, or Taoists, which do not exist so far as I know. A great many of the Chinese who have studied abroad have directly or indirectly benefited by mission school education, so that they are not pure products of their own civilization, culture, and training, as many people in Europe and America who are fascinated by their brilliant intellects and suave manners are fond of believing. Many of these young men and women, though they claim that Christianity has no power in the West, nevertheless know in their hearts that the thing which has given Christian schools in China their preëminence is their Christian character: the integrity of those who have administered them, and the integrity of character which they tend to develop in the students. There is a large group of substantial Chinese, merchants, gentry, etc., who have no hesitation about admitting this, and are anxious to send their sons and daughters to Christian schools in preference to government schools because the latter in many cases produce slipshod education, morals, and character in the students who attend them."

JAPAN-KOREA

Kagawa on Christianity in Japan

AN INTERVIEW with Rev. Toyohiko Kagawa, Japan's foremost social reformer, has been reported in the *Christian Century*. When asked the question, "What progress is Christianity making in Japan?" he made the following reply: "Not a great number of people are entering the churches, but never before has the spirit of Jesus been so widespread and powerful as it is now. The successive misfortunes which have befallen Japan have made her introspective and humble. We are dissatisfied with the philosophy of materialism and are turning to more spiritual bases of living. The writings of Emerson, Thoreau, Tolstoi, Whitman and Dumas are being widely read. I recently

preached for three nights in Osaka to audiences which averaged three thousand. Most of the Imperial household is now Christian. There are 180 Christians in the social service department of the Tokyo imperial government. The newspapers have become as friendly to Christianity as to Buddhism. I am optimistic over the future of true Christianity in Japan."

Won by Newspaper Evangelism

REV. HARVEY W. BROKAW, D.D. and his wife have been missionaries in Japan since 1896. Mrs. Brokaw writes of two callers at their home in Kyoto one recent Sunday afternoon—"a young man and woman, both school teachers but from different places, both thirty to forty miles out in the mountainous country districts of this prefecture. There is no church near either one of them. They had become Christians through newspaper and correspondence evangelism. This is what Dr. Brokaw calls his specialty. But I think his real specialty is getting land and church buildings and manses, and pushing churches up to self-support. He says that is the most fundamental thing a missionary can do. Through this newspaper evangelism, with its course of study leading up to baptism, these two fine young people had become Christians and wished to be baptized."

Building a Japanese Church

THE efforts that Japanese Christians are making to build churches in their communities are praised by Rev. Charles W. Iglehart, Methodist missionary in Hiroaki, who says: "There is a little town called Tanabu with just a handful of members, who decided a year ago to have a church, and who came to me with the request that I find a yen for every one they could raise. I never thought they would get enough to build a church, but when they got through, more than two hundred non-Christians were signed up for the new Methodist church! I dedicated the

trim, pretty little building, when they read the financial report I learned that they had actually raised double their quota—two yen for every one they had asked me for—and said nothing about it to me. At that service men from most of the best homes in town were there to show their moral support of the Christian movement. I looked into their faces, wondering which might prove to be another Nicodemus, or Joseph of Arimathea."

New Power for Korean Leaders

REV. W. SCOTT of the United Church of Canada writes: "Until a few years ago all mission funds were administered by the missionary in charge without any reference to the autonomous Korean presbyteries. Then followed a period when the missionary sought the advice of the presbytery and its committees. Last year we took the further step of transferring all evangelistic funds direct to the presbytery, to be administered by that body, the missionary sitting in the presbytery—as he does—on the same basis as his fellow Korean presbyters. This year we have decided to invite the presbyteries to cooperate with us in a general board which shall deal with all matters relating to evangelistic and educational work carried on directly with mission funds. The duties of this general board will finally be decided in conference with the presbytery representatives, but we feel that it should prepare estimates for presentation to the home board, and decide upon the distribution of all funds granted by the latter for general work purposes. The board will be composed of an equal number of Koreans and missionaries."

Christian Zeal of Lepers

THOUGH the leper home in Fusan, Korea, has cared for five hundred lepers during the past year, the superintendent, J. N. Mackenzie, an Australian, reports: "We have never had to turn away so many pitiful and helpless cases in any previous year...

Our leper congregation is a really good going Christian concern. Two Sabbaths ago I had the happy privilege of admitting by baptism forty-four lepers to the membership after about a year's probation as catechumens and a searching examination in essential points of Christian doctrine. Some of our discharged lepers, finding it impossible to get any other place to live in, set up a village of their own about half a mile from the home, and one of the first things they did was to set about building a church."

ISLANDS OF THE SEA

Pioneering in Papua

THOUGH the achievements in twenty-five years of Australian Methodist missionaries among the people of the New Britain archipelago were referred to in the October REVIEW, Rev. J. H. Margetts of the same mission writes of "half-wild nomads coming in from their mountain fastnesses." A layman who is in charge of the work on another island writes: "A number of new teachers from Malakuna and Raluana Circuits enabled us to open up the Kaiamo section with three teachers, two of whom we placed inland. As this section was practically unknown by the white man or any outside natives, we had to explore for these inland villages, having only vague details to go on. We have been pleased to discover twenty-five villages, one of over 300 population and several of about 100 each.... Many heathenish customs have been discovered among these people, some of the worst known on the Gazelle Peninsula fifty years ago still existing in the inland villages of Nakanai to-day."

Filipinos Great Bible Readers

BEFORE the American flag flew over the Philippine Islands, the only way to get a Bible in, as one writer points out, was to smuggle it. The latest figures, however, compiled by the Philippines Branch of the American Bible Society show that

there are more than 2,000,000 Bibles in use throughout the archipelago. The Bible holds a unique place in the life of the Filipino people. Millions of Filipinos seldom read any other book and many of them believe the Bible is the only real book in the universe. The annual distribution of the Bible in the Islands is greater than the combined circulation of all newspapers, exceeding 125,000 copies annually. No other book has attained a circulation in excess of 1,000 a year. More than one third of these Bibles are in English, the others being in various native dialects. Most of them have been printed in Manila since the earthquake in Japan destroyed the plates, and the work constitutes the first publishing done in the Islands.

NORTH AMERICA

Aim of Men's Church League

A CAMPAIGN to pledge 1,000,000 laymen who are members of Protestant churches of all faiths in the United States and Canada, each of whom will promise to try to win to the Christian life at least one other layman every year "until the whole world is evangelized," was launched in New York City September 15th by the Men's Church League at a session called to reorganize that body. The original organization was formed in 1924. A budget of \$20,000 was adopted, of which \$5,000 to \$6,000 had already been pledged. Frank H. Robson, a New York business man, whose home is in Elizabeth, N. J., was elected President. He is an elder in the Westminster Presbyterian Church, Elizabeth, where he has for a long time been practicing the "win-one-a-year" doctrine. Dr. J. Campbell White, Vice President of the Biblical Seminary, was elected General Secretary. If he accepts he will resign the latter office.

Step Toward Presbyterian Unity

A CONFERENCE, between educational leaders of the Northern and Southern branches of the Presbyterian Church held in Philadelphia on October 5th, was hailed by officials

as one of the greatest steps made in recent years toward unity between the two groups. The conference was part of the bi-centennial celebration of the founding of Log College, the original Presbyterian educational institution in the United States. Its purpose was not the discussion of church unity, but the singleness of purpose and cordiality of feeling which prevailed led the churchmen to remark that an excellent basis had been provided upon which to press for complete union. The meeting was the first of its kind held since the separation at the time of the Civil War.

Missionary Furlough Cottages

SOME years ago a Pennsylvania medical missionary society established some cottages at Ventnor, N. J., near Atlantic City, for the use of missionaries on furlough. The work was first undertaken thirty-seven years ago as an aid to medical missionary students. In 1909 a cottage was bought for the use of medical missionaries returned on furlough with no home in view. Other cottages have since been added until now there are five. The missionaries are allowed to use these for a month at a time in the summer free of rent or during the school period each winter. The chairman of the cottage work is Mrs. John W. Patten, 26 Pine Street, Philadelphia, Pa. The charge for upkeep is twelve dollars a month per cottage. Their expenses are paid from voluntary contributions. Each of these cottages is fully equipped and they are greatly enjoyed by the occupants.

Y. M. C. A. Foreign Work

THE wide interests of the Young Men's Christian Associations of the United States were presented to the members of the National Council, at the fourth annual meeting held in Chicago October 24th to 28th. The Foreign Division reported briefly: Continuance of work in China has been difficult because of radical and anti-Christian attacks, while the As-

sociation exists nationally as a principal stabilizing force; the Japanese Association is heroically meeting earthquake rehabilitation and economic crisis problems; the Philippine Association has expanded beyond Manila to the provinces; a national Association movement is coming in Egypt; in India the Association is increasingly commanding young men's confidence religiously; the leaders of the movement in South America are overwhelmed with demands for extension into new countries, while in Europe the Y. M. C. A. is spreading good will.

Radio Missionary in Alaska

THE farthest north broadcasting station in America is at Anchorage, Alaska, and the generosity of a group of people in the community has made possible the broadcasting every Sunday of the evening service at the Presbyterian Church. The pastor writes: "We consider our broadcasting program our main missionary movement, the most effective thing within our power in this our great new day of development in 'the last frontier'—Alaska. Word has come from many places in Alaska, and far beyond, that all of the programs broadcast by the station are heard perfectly and are very much enjoyed. I have met a number of people from different places in the territory who have remarked, 'We listen to your church service every Sunday night, and we usually have our house full of friends listening with us.' They report from many distant places, including Hudsons Bay Company stations along the Arctic coast and employees in government and territorial educational centers where no regular religious services are provided."

Spiritual Need in the Navy

SPECIAL prayer has been asked by a Home Mission Board secretary for the men of the U. S. Navy and for the chaplains in the service. Recent communications from the captain of the chaplain corps of the Navy show

that though the authorized strength of the corps is 149, only eighty-four chaplains are at present in the service. Only a few of the men come to church on board ship because they desire to worship. Others come out of personal loyalty to the chaplain or to hear a good sermon. The chaplain therefore, limited as he is by the resources of shipboard, must be an exceptionally good preacher or an exceptionally good friend, or both, in order to win the initial interest of men to the Gospel. Last year, statistics show, 5610 divine services were held by chaplains in the Navy, and 35,660 men at some time received communion; there were 22,000 attendants at Sunday school, and 24,000 at Bible classes; yet the total number of men from the Navy joining any church during the year was only 189. It is suggested that in this year, when evangelism and evangelistic campaigns are being urged by several denominations, American Christians may well pray for the Navy chaplains and the men to whom they minister.

Negro Young People Teaching

BETWEEN four and five thousand pupils of Negro Presbyterian schools in the South served voluntarily last summer in teaching and organizing Sunday schools. Growth both in number and in quality of Sunday-schools has been one of the most encouraging developments in the colored work of the Presbyterian Church during the past few years. "In North Carolina," writes Rev. Frank C. Shirley, Sunday-school missionary, "the next few years will show an unprecedented growth of our schools in Sunday-school efficiency. The school of methods conducted each summer has given the people of the local churches a vision of the possibilities of the local church parish. Calls are coming even now for the setting up of the 'Presbyterian program for young people,' and advice is being sought by those planning to build on how best to house the Sunday-school. Other churches are asking for children's

divisions that will have their own worship services and a special place to meet. This year has broken all previous records in daily vacation Bible schools. Five years ago we had to go into the schools and virtually beg a chance to do this or that; today they are begging us to come."

To Evangelize Navajo Indians

THE new program of evangelization of the Navajoes which finds its center in the Presbyterian Mission, Ganado, Arizona, contemplates the establishment of five new outstations. In the district surrounding these stations are one hundred trading stores to which the Indians go for supplies. It is the plan to bring the gospel message to the constituency of each of these stores once a year and thus it is hoped in five years to evangelize the whole tribe of 30,000 Navajoes. "Scores of Indian young people," says Rev. F. G. Mitchell, who directs this work, "come back from the different non-reservation schools with eighth grade and high school training to be re-submerged in heathenism. The atmosphere into which they return should be modified by the establishment of these community centers where they may keep in touch with the civilizing influences out of which they have come. They need a place to bathe and launder their clothes, have their hair cut and see a magazine occasionally, use the sewing machine and other facilities which cannot be given them in their homes." For this Navajo work the Presbyterian Board of National Missions is planning to devote \$50,000 of the fund to be raised this year by the Presbyterian Church in honor of the 125th anniversary of National Missions.

LATIN AMERICA

Faithful Cuban Christians

THE economic situation of the people of Cuba is very pressing right now, says the Rev. J. A. Fuentes, pastor of the Presbyterian Church at Cabaiguan, Cuba. People who were formerly good contributors to the

support of the church are actually themselves in need. This situation arises from the fact that Cuba is a country of one crop, sugar, and today the price is below the cost of production. In Cuba at present it takes three pounds of sugar to buy one pound of potatoes. Notwithstanding this discouraging economic situation, the churches in Cuba are more and more showing a truly evangelistic spirit and are striving, so far as they are able, to keep their work developing. Frequent services of prayer among his people during the past summer have, Mr. Fuentes reports, resulted in excellent church attendance, despite the frequent rains which usually detract from summer attendance; and the Sunday-school which during the best season of the year is rarely two hundred, reached that record for several successive Sundays.

Colombia's So-Called Prophet

MISS MARGARET DOOLITTLE, Presbyterian missionary at Cartagena, Colombia, tells of a recent visit to a little village which had sprung up only the year before, because of an unknown man who mysteriously appeared and who was called "The Prophet." He bathed in a little stream in this remote region, and the people styled the water miraculous, and believed that all who came to bathe in its waters would be cured of their infirmities. Because of the superstitions of the people, its fame increased until, from a radius of many miles, came men and women suffering from all the ills of mankind. Houses were built rapidly, and the little village thus formed was called Santa Ines. A roof of grass covers the Roman Catholic altar, and there is a charge of twenty cents for every candle lit and for "Our Father" said before the altar. "We parked our car near the stream, and in view of the altar, and there we had our service," writes Miss Doolittle. "Many of these people are hungering for the bread of life; and oh, how they enjoyed the simple preaching!

As one man listened, the tears ran down his face, but his eyes shone as he heard the good news."

Cuban Peddlers Gives Gospels

PELLON, formerly a soldier, but now a peddler of tinware in the city of Santa Clara, Cuba, is witnessing for Christ in a unique way. It is the custom in Cuba for the merchant to give some trivial article to each customer who makes a purchase. This is called the *contra*. Pellon has consecrated this old custom to a missionary purpose. When the woman who has just bought a pan demands her *contra* he gravely hands her a small gospel. If she protests that she has no use for that, he will earnestly say: "But you do not know the value of it! This is the most precious thing in the world." Down upon her doorstep he will sit, to show her the exceeding great value of his *contra*. So is the Gospel preached from house to house as Pellon sells his wares to the housewives of Santa Clara. When Pellon was asked to pose for a picture with his little cart and donkey, he would not be content unless he might have his hands filled with his tracts and gospels, for, said he, "This is my real business."

A Guatemalan Onesimus

ROMAN MACU, a new Guatemalan worker, is called "a modern Onesimus" by W. C. Townsend of Panajachel, who thus tells his story:

When he was converted he was a runaway "peon." He owed money on two plantations and had run away from each. When Christ came into his heart he couldn't stand the thought of being a fugitive from justice for fraud. He returned to the last plantation from which he had escaped, and gave himself up. When the debt had been paid he told his boss he was going to quit. The man told him he was too valuable a workman to be spared. He even offered him a better job, but Roman refused it, saying he would have to go and pay off another debt. Leaving his wife, he journeyed to the other plantation. When he presented himself the administrator did not remember him, it had been so long since he had run away. Roman told him that he was sorry for what he had done and said that he had come back to work

off his debt. The administrator was greatly surprised at such an unheard-of thing, and of course was delighted. Then Roman told him the thing which had made him return, of how Jesus Christ had come into his heart and had made him want to do the right thing. Upon being asked for permission to hold services on the plantation, the administrator readily granted it.

Peruvian Bible Students

ABIBLE Convention, held for four days in Lima, Peru, is thus described by John Ritchie: "Several native and foreign preachers and laymen took part in the varied program. The 7 A. M. prayer meeting was held daily. The morning session was devoted to a series of Bible studies. Señor Aldama gave a course on 'Bible Teaching Perverted by Romanism,' the writer, a course on 'The Gift of God: Eternal Life.' The afternoon sessions were given to methods of Christian work and problems of Christian life, such as 'The Christian Conception of Woman and her place in the Home, the Church, and Society' (a matter on which both sexes need education in our native congregations), and 'Our Relations with and Attitude towards the Anticlerical Forces in the Country.' The evening meetings were mainly evangelistic. On the next to the last evening eleven persons were baptized on confession of faith in Christ. The closing session was a call to personal effective consecration."

One of Venezuela's Problems

A MISSIONARY in Venezuela reports the following conversation with his Spanish teacher, who is also a pastor: "He asked me, 'How do you address a woman in your Sunday-school classes in the States who is an unmarried mother? Is she called "Miss" or "Mrs."?' When I told him that we probably never have to face such a problem, he could scarcely understand it. At the Session meeting the other evening three of the candidates for membership were young mothers of this type who, because of hearing the Gospel, have left the men with whom they were living.

For a woman to set out by herself to earn a living for her children is not an easy task in this country. But it can be done if the Holy Spirit is present in the heart."

GENERAL

World's Week of Prayer

THE first seven days of 1928 will be observed in more than fifty countries as a week of prayer. Since 1846 the World's Evangelical Alliance has sent out each year from its headquarters in London a call to united prayer by followers of Christ in every land. This year the Federal Council of the Churches of Christ in America has joined in the call, stating, "The supreme need of the hour is for a personal experience in the things of God." The daily topics suggested are: Monday, Thanksgiving and Humiliation; Tuesday, The Universal Church; Wednesday, Nations and Governments; Thursday, Missions; Friday, Families, Schools and Universities; Saturday, Home Missions and the Jews. For sermons and addresses on the opening Sunday, January 1st, the following texts are proposed:

"Incline your ear, and come unto me: hear, and your soul shall live" (Isaiah 55: 3). "Let not your heart be troubled: ye believe in God, believe also in Me" (John 14: 1). "Ye are My friends, if ye do whatsoever I command you" (John 15: 14). "We preach not ourselves, but Christ Jesus the Lord" (2 Cor. 4: 5).

International Student Service

THOSE who remember the early days of the World's Student Christian Federation which was founded in 1895 with the motto, "*Ut Omnes Unum Sint*," may not realize that the executive committee of the Federation now has an American president; Irish and Indian vice-presidents; a Dutch treasurer; Swiss, French, New Zealand and American Secretaries; and Chinese, South African, French, New Zealand and American committee members. An important instrument of the Federation is the International Student Service, which is a sort of "work-fellowship," a body ready to

give practical assistance to students in need in any part of the world, irrespective of race, color, creed or nationality. Through its initiative a great many self-help activities have been promoted, such as clubs, hotels, refectories and employment bureaus. Its annual conference held this year in Switzerland, brought together 150 students representing thirty-three nationalities.

COMING EVENTS

ON DECEMBER 2ND, in New York City, the Trustees of the Near East Colleges will give a dinner at which President Angell, Dean Gildersleeve of Barnard, and Rev. Harry Emerson Fosdick, D.D., will be among the speakers.

ON DECEMBER 4TH, Universal Bible Sunday will be observed as the 118th anniversary of the founding of the New York Bible Sunday.

ON DECEMBER 4TH Golden Rule Sunday will be observed by "frugal dinners" and contributions in the interest of the Near East Relief.

DECEMBER 11TH-12TH the Lord's Day Alliance of the United States will celebrate its thirty-ninth anniversary.

DECEMBER 14TH-18TH the Interdenominational Council on Spanish-Speaking Work will meet in San Antonio, Texas.

ON DECEMBER 27TH-28TH there will be held in Detroit, Michigan, a National Conference of Theological Students. The theme will be "Fellowship Among the Churches." It is promoted by the National Council of the Y. M. C. A.

DECEMBER 28TH-JANUARY 2ND the Student Volunteer Movement for Foreign Missions will hold its tenth quadrennial convention in Detroit.

JANUARY 1 TO 7, 1928 will be observed as the Universal Week of Prayer. Programs may be secured from the Federal Council of Churches, 281 Fourth Ave., New York.

JANUARY 6-10, 1928 the Federation of Woman's Boards of Foreign Missions will meet in Atlantic City, N. J.

JANUARY 10-13, 1928 the Foreign Missions Conference will hold its annual meeting in Atlantic City, N. J.

JANUARY 15-19, 1928 the Third Conference on the Cause and Cure of War will be held in Washington, D. C.

JANUARY 20-22, 1928 a conference on "Comity and Cooperation" will be held in Cleveland, Ohio, under the auspices of the Home Missions Council, the Council of Women for Home Missions and the Federal Council of Churches.

JANUARY 28-30, 1928 will be observed as "Child Labor Day" for the twenty-first time. Posters and leaflets may be secured from the National Child Labor Committee, 215 Fourth Ave., New York.

THE MISSIONARY LIBRARY

Any books mentioned in these columns will be forwarded by us on receipt of price.—
THE REVIEW.

Fifty Golden Years. The First Half Century of the Woman's American Baptist Home Mission Society. 1877-1927. Bertha Grimmell Judd. Illus. 281 pp. 60 cents, paper; \$1.00, cloth. New York. 1927.

This record of a half century is a vivid picture of the labors and achievements of hundreds of women. The story is told topically and by fields—evangelism among Negroes, Indians, immigrants, and in Cuba, Porto Rico, and Central America; education, the Baptist Missionary Training School in Chicago in which many of the workers were prepared; Christian centers, neighborhood and community houses; Christian Americanization; and the organization and history of each of the organizations which have shared in the financial support.

The author has attempted to mention hundreds of missionaries and scores of institutions of various kinds, so that no faithful work shall go unrecorded. The effect is almost that of a catalogue, but so well has the condensation been done and so many are the concrete illustrations and incidents, that not only do the general achievements of the Society stand out, but the reader is led to see how many devoted, courageous lives have contributed to the whole and how the best results have been in thousands of transformed lives rather than in piles of brick and mortar or in bare statistics.

K. S. L.

New Paths for Old Purposes. Margaret E. Burton. 204 pp. \$1.00. New York. 1927.

"Protestant missions are experiencing the most pronounced transition they have yet undergone." It seems strange that so many minds appreciate the marked and rapid changes among the people of other lands from a commercial, political or international

viewpoint, and recognize the necessity for corresponding changes in methods of work, yet fail to react to the same situation from a missionary standpoint. Some clear, up-to-date information concerning these changing conditions with indicated changes or adaptations of policies, seems badly needed. This is provided in Miss Burton's missionary study book for 1927-1928. The author is well able to present the new opportunities, new problems, new duties that must be met in the loving sympathetic spirit of the Master.

M. A. L.

Nigeria, the Land, the People and Christian Progress. J. Lowry Maxwell. 156 pp. 3s 6d. London.

This in the World Dominion Survey Series is a survey of an important section of Africa. It's attractive type, and with proper headings for all sections, help to make it a satisfactory handbook on Nigeria—The Land, the People, the Customs, the History, the Commerce and the Religion. Part II presents five short chapters on the origin and problems of Protestant missions; the societies at work; a summary of the Christian forces; the occupation of British Cameroons; and the facts about Bible translation and circulation.

There are three folding maps, a dozen pages of statistical tables, and a Calendar of Important Missionary Events. To carry the Gospel throughout the vast territory of Northern and Southern Nigeria, there are 525 missionaries, with nearly 5000 native workers, and there are 102,000 communicants. Protestant mission work was begun in 1842 and there are now fourteen missionary agencies there. We give thanks as we read: "The rapid and striking progress in this

field constitutes one of the great triumphs in the progress of Christ's Kingdom. The fact that this great work has arrested the advance of Mohammedanism among the pagan tribes is of great encouragement." (Page 77) "The events of the past twenty five years point to the conclusion that the hunger after God is increasing. Its paganism is utterly satisfying and its Mohammedanism is equally so. Although the primitive Moslem community in less advanced districts, is more open to Christian propaganda than the pagan. God is in our day calling the lands of West Africa to come and find in Christ the Bread of Life. It would be surprising indeed if the experience of the next few years does not surpass all our hopes and justify our wildest ventures of faith."

Two large provinces, and four small ones, in Northern Nigeria, with a total population of 2,750,800, are still unoccupied by Christian missionaries.—F. L.

The Life of Buddha as Legend and History.

By Edward J. Thomas, M.A., D.Litt. Illus., map, XXIV, 297 pp. New York: Alfred A. Knopf. 1927.

While brief volumes on Buddhism, written in a popular style by scholars, fill a very important place, it is refreshing to see such a work as this which is one of "The History of Civilization" series. The tendency in recent years has been to depend upon Pali sources, neglecting Sanskrit, Tibetan and Chinese translations. Dr. Thomas pursues the better plan of combining with those canons the Sanskrit works and to a less extent the translations of Tibet and China, thus proving that he is worthy of Mrs. Rhys David's dictum—"at last fit to pull down the super-structure and seek for the man." He has certainly found the man, in large part at least, and here we see his portrait in the original colors.

The scope of the volume is hinted at in such chapters as these: Buddha's ancestry, home and family; birth, infancy and youth; the Great Renuncia-

tion, austerities and enlightenment; the first preaching, spread of the doctrine and legends of his twenty years' wandering; the rival schools of Devadatta and Ajatasattu; the last days; and the establishment of the Order.

The chapters that follow are even more important as an account of original Buddhism: Buddhism as a religion, and as a philosophy; Buddha and myth; Buddha and history; Buddhism and Christianity. In the appendices, Dr. Thomas has done an unusually good piece of work in his annotations to the Buddhist Scriptures of the Theravad (Pali) canon, —235 in number—and in the reference to works of other schools. But even more helpful for non-Pali students is the Bibliography of discussions and translations in several European languages.

While the main facts of Buddhist history and doctrine are widely known, many of the items found in Dr. Thomas's chapters upon "Buddha and Myth," "Budda and History," and "Buddhism and Christianity" are out of the usual order and deserve a careful reading, particularly the last chapter. In that he takes up sixteen of the leading parallels between Buddhist legends and the Gospel stories, and makes a fairly clear case against those who argue for the incorporation of these legends in the Gospels. This is partly due to the fact that Seydel's fifty "cogent parallels" are reduced by van den Bergh to nine, while Dr. Hopkins discusses only five of these, and Garbe assumes direct borrowing only in the case of Simeon, the Temptation, Peter walking on the sea, and the miracle of the loaves and the fishes, and Charpentier reduces the entire list to Simeon as the only unobjectionable example. Yet the reader, after comparing the parallel with the Gospel story of Simeon in the temple, will probably agree with our author that there are two considerations that might lead to a firmer ground, "firstly, whether there is enough reason to think that Buddhist legends can have

reached Palestine in the first century A. D. (and second) the Gospels all belong to the first century A. D. Even in this case the question whether Indian legends contributed to the resulting structure is a question of literary history that has never been convincingly decided, and in many cases never seriously considered." He makes it clear that we are not justified in holding to any borrowing by Jesus. The volume magnifies Buddhist character, beneficent deeds and helpful teachings.

H. P. B.

Seven Sunday Night Talks. J. C. Massee. 124 pp. 25 cents, paper; 75 cents, cloth. Chicago. 1926.

One cannot get away from the three major appeals of these seven sermons, namely, (1) the necessity of Christ as the only Saviour from sin; (2) the danger of postponing open and public decision for Christ; (3) the inadequacy of any philosophy or religion that discounts or ignores God as the source of soul life and soul satisfaction. This threefold appeal is stated in forceful language and is supported by scriptural statements and striking experiences.

J. McD.

Pearls, Points and Parables. F. E. Marsh. 8 vo. 297 pp. 6s. Glasgow. 1926.

Over two thousand Scripture texts are illustrated or expounded in these notes for preachers and Bible teachers. They cover some two hundred and fifty subjects and the viewpoint is thoroughly evangelical. Excellent suggestions are given for Bible readings, comparing Scripture with Scripture, and illustrating truths with poems and anecdotes.

The Letters to the Seven Churches. Jno. Gibson Inkster. 83 pp. 75 cents. New York. 1926.

The author's viewpoint is premilenarian, yet he is fair-minded. He sees the Church today impotent because she has lost her first love. This greatest tragedy constitutes the theme of the book. One finds such striking statements as "The Protestant Church . . . never enthroned the

Holy Spirit as her leader." P. 49. The book is interesting even to the reader who does not agree with all the author's views.

H. A. A.

The Credentials of the Cross. Northcote Deck. 133 pp. 3s. Glasgow. 1927.

These deeply devotional messages from the director of the South Sea Evangelical Mission in Solomon Islands, show the place of the Cross in God's plan of the ages. They quicken one's faith and inspire one's service, and give a clearer vision of the meaning of the Cross of Christ and Calvary as revealed in the Bible.

C. B. N.

The Christ We Know. Arno Clemens Gaebelin. 126 pp. Paper, 25 cents; cloth, 75 cents. Chicago. 1927.

This is an effective answer to "The Man Nobody Knows." The twenty-nine short articles originally appeared in *Our Hope* and are as spiritually refreshing as a cool breeze wafted over desert places. The author of the volume "The Man Nobody Knows" may find much profit through a study of "The Christ We Know." People cannot come to know Him by reading only Mr. Bruce Barton's popular book.

C. B. N.

The Magic Formula, and other Stories. L. P. Jacks. 367 pp. \$2.50. New York. 1927.

Dr. Jacks, editor of *The Hibbert Journal* and head of Manchester College at Oxford, is one of the foremost thinkers of today. This volume of twelve stories, selected for American readers, are those that he thought "most likely, or least unlikely, to have a human interest irrespective of time and place."

The opening story which gives title to the book, and which relates a charming discovery of the boy "William X. Plosive," will perhaps appeal to as large an audience as any of them, and is as tender and elusive as Barrie or Hawthorne. The darker side of Hawthorne is suggested by some of the others. In none of them is the love element developed unless in the

whimsical Professors Mare and the equally whimsical "Bracketed First."

The English rustic, the canny Scot, the mystic dreamer of Damascus, and others, all come in for their respective shares of the author's sympathy and insight. Theology, metaphysics, primitive piety, the irony of fate and circumstance, alike pay tribute to his discriminating pen.—W. G. H.

Missionary Marionette Plays. Martha Rice. 8vo. 65 pp. Ill. \$1.00. Boston. 1927.

These four playlets, to be given by children, although intended for marionette production, could be adapted so that parts may be taken by the children themselves. The marionette method, however, because of its novelty, would probably appeal to the children and would make a considerable amount of memorization unnecessary. Careful directions are given for the making of scenery, costumes, puppets, and the necessary mechanism as well as illustrations of the stage with characters and scenery.

The scenes are laid in India, China, the Philippines, and in Japan, and all are about children.

A friendly interest in the people of other lands, with a genuine desire to be of service, is what leaders and teachers desire to see in the children with whom they work. M. A. L.

A Guide to the Study of the English Bible. Spence and Cannon. 187 pp. \$1.25. Nashville, Tenn. 1927.

It is hard to become enthused over a syllabus. It is like getting excited about some bare bones. These outlines are an attempt to cover the entire Bible, and are as well done as could be expected in such an endeavor. The value of such a book depends upon the personality of those who use it, or teach it. The maps are a real help.—J. F. R.

The Adventure of the Church. Samuel McCrea Cavert. 256 pp. 60 cents, paper; \$1.00, cloth. New York. 1927.

It would be easy to grow enthusiastic about this pungent little volume—an excellent epitome of the general program of the Church, from an interesting and up-to-date point of

view. For pastors and leaders in schools of missions, this work should prove of especial value. The general reader will find in it a new panorama of the world. While the book does not attempt to startle, it does stimulate. The task is put in fresh terms, and holds the attention by the strong presentation of the issues and the real grasp on facts.

The chapters are An Adventure in Fellowship; The Basis of the Adventure; The Enlarging Horizons of the Adventure; The Adventure in America; A World Adventure; An Adventurous Task for Our Generation. A carefully selected reading list is appended.—J. F. R.

What Christ Means to Me. Wilfred T. Grenfell. 82 pp. \$1.25. Boston. 1927.

Dr. Grenfell of Labrador is worthy of the honor conferred upon him as Companion of St. Michael and St. George, for he is a slayer of dragons that menace human lives. Humanitarian considerations alone would never be sufficient as a motive for such labors. Dr. Grenfell shows that it is the love of Christ that constrains him. This little book awakens new hope, new faith, new courage, new purpose to live in daily practical fellowship with the Divine Son of Man who went about accomplishing good.—W. G. H.

Points Beyond Price—for Sunday-school Teachers, Busy Christian Workers, Bible Students, etc. John Gray. 194 pp. 2s. Glasgow. 1927.

A prayerful, thought-out compilation of illustrative helps and suggestions for Christian workers, whatever their sphere of service, made up of "brief records of servants of God, Bible class and home study subjects, eye-gate lessons for young people, original ideas for preachers, subjects for Sunday poetry and tales worth telling." This attractive, handy-size volume is full of suggestive material for any Christian worker. The biographic sketches of present-day servants of God are especially worthy of note.

C. D. N.

NEW BOOKS

Are Missions a Failure. Charles A. Seldon. 270 pp. \$2.50. Fleming H. Revell Co. New York. 1927.

Barak: The Diary of a Donkey. F. H. Easton. 90 pp. Hulbert Publishing Co. Ltd. London. 1927.

The Christian Approach to the Jew. Being a Report of Conferences on the Subject held at Budapest and Warsaw in April, 1927. 203 pp. Edinburgh House Press. London. 1927.

Changing Foreign Missions. Cleland Boyd McAfee. 288 pp. \$2.00. Fleming H. Revell Co. New York. 1927.

The Church in the Changing City. Case studies illustrating adaptation. H. Paul Douglass, 453 pp. \$4.00. George H. Doran Co. New York. 1927.

Eradication of Leprosy from the World. E. B. Steiner. 175 pp. \$2.00. Orissa Mission Press. Cuttack. 1927.

Wilfred Grenfell—The Master Mariner. Illustrated. A life of adventure on sea and ice. Basil Mathews. 178 pp. \$1.50. George H. Doran Co. New York. 1924.

The God of Gold. Arthur E. Southon. 183 pp. \$1.50. Fleming H. Revell Co. New York. 1927.

The Human Body—Its Source, History and Destiny as Told by Its Maker. F. C. Jennings. 206 pp. \$1.50. Publishing Office "Our Hope." New York. 1927.

In Storied Palestine. Along the Fascinating Highways of the Holy Land. Rev. John R. Turnbull. 101 pp. Christian Alliance Publishing Co. New York. 1927.

Lessons from Moses Bible. Illustrations with over 200 engravings and blackboard sketches. Alexander MacKeith. 80 pp. 2s. 6d. Pickering and Inglis. London. 1927.

Overcoming Handicaps. Archer Wallace. 140 pp. \$1.00. George H. Doran Co. New York. 1927.

Pegs for Preachers. Subjects in outline for preachers, workers, students, teachers, etc. Charles Inglis. 149 pp. 2s. Pickering and Inglis. London.

The Sacred Scriptures. Concordant version. 383 pp. \$1.00. Concordant Publishing Concern. Los Angeles. 1927.

Stewardship Stories. Guy L. Morrill. 91 pp. 50c. George H. Doran Co. New York. 1927.

Truth and Tradition in Chinese Buddhism. A study of Chinese Mahayana Buddhism. Karl Ludwig Reichelt. Translated from the Norwegian by Kathrina von Wagenen Bugge. 330 pp. \$3. Mex. Commercial Press Ltd. Shanghai. 1927.

Baptist Missionary Society. Annual Report and statement of accounts for the 135th year ending March 31, 1927. 195 pp. The Carey Press. London. 1927.

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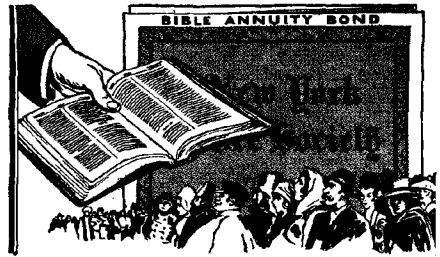
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OBITUARY

DR. CARL PAUL, of Leipzig, the former director of the Leipzig Missionary Society, died on October 11, 1927, at his home near Leipzig, aged seventy. He was one of the most prominent and deserving missionary leaders of Germany, a scion of an old Saxon ministerial family. As pastor, he gave his time to missionary studies in a way that brought him into prominence in the mission work of Europe. He early succeeded in gathering a circle of pastors which developed into the Saxon Mission Society now 40 years old. He was the secretary of this organization until 1911, when he became the successor to Director Van Schwartz of the Leipzig Mission. Later he was appointed professor of missions at the University of Leipzig, the first professor of missions in his native state. In the severe trials of the World War, his wise guidance benefited his own society and was for the advantage of all German missions. He was also well known as a writer on mission subjects and was in demand as a lecturer on the theory and history of missions.—C. T. B.

DR. ORVILLE REED, the beloved Recording Secretary of the Presbyterian Board of Foreign Missions, died at his home in New York City on Thursday, November 3d. Dr. Reed was born in Lansingburg, N. Y., in 1854. He taught in Robert College, Constantinople, from 1880 to 1883 and subsequently was pastor of churches in Springfield, Mass., and Montclair. He became associated with the Presbyterian Board in 1913.

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