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# THE MISSIONARY Review of the World

DELAN L. PIERSON, Editor

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## PERSONALS

REV. SAMUEL M. ZWEMER, D.D., the well-known authority on missions to Moslems, and editor of *The Moslem World*, left America for England on March 26th to attend the conferences of missionary workers among Jews to be held in Warsaw and Budapest. From there he goes to south-eastern Europe to investigate the situation in regard to Mohammedans and, in the autumn, with Mrs. Zwemer, will begin a series of conferences in India.

\* \* \*

REV. ROBERT H. MILLIGAN, D.D., formerly a missionary in West Africa, and recently pastor of the Presbyterian Church in Mt. Kisco, N. Y., has been appointed Secretary of the Upper Andes Agency of the American Bible Society, to succeed the late Rev. W. F. Jordan.

\* \* \*

LORIN A. SHEPARD, M.D., son of the well-known American Board missionary, the late "Shepard of Aintab," has just been granted a permit to practice medicine in Turkey and has sailed for Constantinople.

\* \* \*

MISS RUTH RULE, who for the last five years has been head of the Y. W. C. A. in the Balkan States, has been appointed secretary of the Woman's Board of Domestic Missions of the Reformed Church in America.

\* \* \*

REV. ERIC M. NORTH, PH.D., son of Rev. Frank Mason North, D.D., of the Board of Foreign Missions of the Methodist Episcopal Church, has been elected Associate Secretary of the American Bible Society.

\* \* \*

EDWARD H. HUME, M.D., who has been connected with "Yale-in-China" since 1905, and president of the college since 1923, has resigned from the presidency. The disturbed conditions in Hunan Province have made it necessary to close the college for the present.

\* \* \*

CANON SELL, author of "The Faith of Islam," and for thirty-eight years Secretary of the Church Missionary Society in Madras, India, where he still resides, recently celebrated his eighty-eighth birthday by the publication of his twentieth volume of commentaries on the Old Testament and allied literature.

## OBITUARY

REV. JAMES STALKER, D.D., author of "Imago Christi" and many other widely-read religious books, died February 6th in Crieff, Scotland, where he was born seventy-nine years ago.

\* \* \*

REV. CHARLES SCANLON, D.D., Director of the Department of Moral Welfare of the Board of Christian Education of the Presbyterian Church in the U. S. A., died in Pittsburgh, Pa., March 21st, in his fifty-eighth year.

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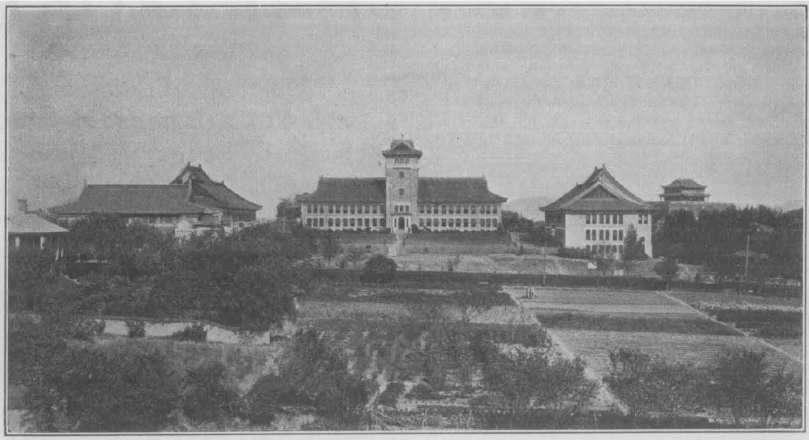
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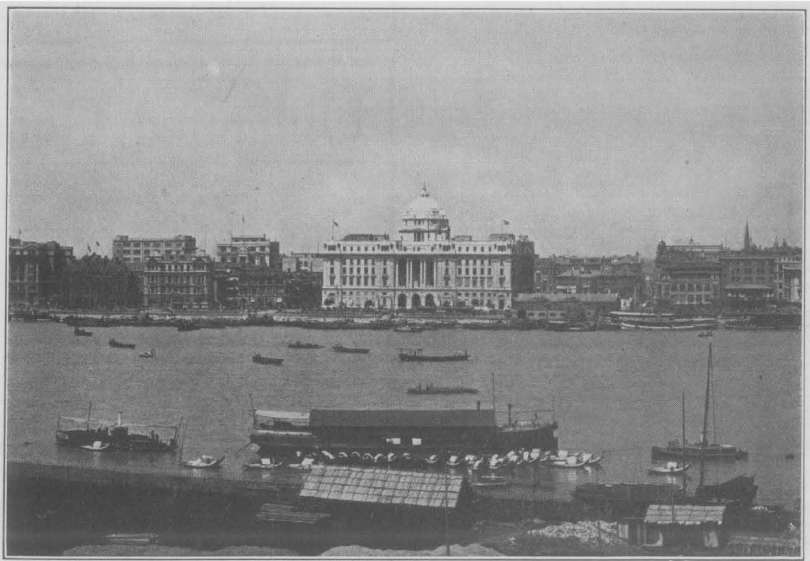
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W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.



A Sample of the Missionary Educational Investment in China—Some of the new buildings of Nanjing University; a Union Christian Institution, of which Dr. John E. Williams was the Vice-President.



A Sample of the Extensive Foreign Business Investments in China—The large new Hongkong-Shanghai Bank on the Bund (Water Front) of the International Settlement in Shanghai.

## SOME OF THE FOREIGN INVESTMENTS IN CHINA



# THE MISSIONARY REVIEW *of the* WORLD

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## RUSSIA AND THE PRINTED PAGE

THE power of the printed page to influence thought and action has been recognized ever since the invention of the printing press. This medium of thoughts has grown in influence as literacy has increased so that the power of the press—for good or evil—is proverbial. It is evident in political campaigns, in advertising and in educational and religious work.

Russia has recognized the efficacy of the printed pages in her political and social propaganda. Reports from China state that millions of dollars have been spent to present communistic ideas to the Chinese. Leaflets, hand bills and posters are scattered broadcast to sow political and industrial revolt, together with atheism, in the minds of Chinese students and other literate classes. The propaganda has been effective, in spite of the specious reasoning with which its arguments are often presented.

Not only do Russian "Bolshevists" make wide use of the printed propaganda to spread false doctrines in China, but they also use the same method widely among the people of Russia and other European countries, and in America and other lands. Some of the papers printed are marked by blasphemy and teachings out of harmony with Christian morality. Papers are printed in Moscow bearing the imprint of the Russian Communist Party of the Bolsheviks largely devoted to ridiculing the idea of God and religion and that are particularly bitter against Jesus Christ. The Atheist Society publishes two papers—"The Atheist" (for the peasants) and "The Atheist at His Bench" (for industrial workers). The *Bezbozenik* (The Atheist) has many cartoons, including a recent picture showing Jesus Christ as an emaciated mortal at whose sacrificial life and teachings is pointed the finger of scorn. Capitalists and materialists are represented as those who, in His name, bleed, drive, rob, and persecute the working men. Many comments in these

papers are too disgusting to bear printing in English. This propaganda is broadcast over Russia and naturally has a great influence on the youth and on others who are uninformed. Copies are also sent over to America for distribution that they may continue to dispense falsehood and poison. The accompanying illustration shows the cover of a recent issue of the "The Atheist at His Bench," which pictures how the Russian communistic propaganda is extending over the world. The "Russian Reds" are seen marching in the Soviet Republic and extending their activities to France, England and across the sea to America. It is not a question of whether the people of other nations desire these doctrines; they are thrust upon all nations through international propaganda.



A COVER OF THE RUSSIAN COMMUNIST PAPER,

*Bezbozhnik* ("The Atheist"), showing the extension of their propaganda from Moscow to Paris, London and New York

A daily paper of similar character is published in New York and is called *Russky Golos* (The Russian Voice). It seeks to foment discontent, suspicion and strife, especially between rich and poor, and between Christian and infidel. A recent issue says that all wealth, now in the hands of the privileged class, belong to the laborers and therefore may legitimately be confiscated. Religion is described as the "opiate of the people" and God is misrepresented as a hardhearted and grasping capitalist seeking to grind down the poor.

The October number of *Current History* calls attention to the fact that atheism is making strides in Russia and says that Emilian Jaroslavsky, president of the "Union of Atheists," has his office in the headquarters of the Communist Party Control Committee, of which he is secretary, being picked by Lenin for this position. "He is passionately interested in the anti-religious campaign, and is giving his whole life to the task of winning the Russian people away from their old beliefs and converting them to the new faith of Marxism and Leninism."

Jaroslavsky in 1925 also published what is sometimes called "The Soviet Bible," printed in modern type and making mockery of the Old Testament book by book. The title of the first volume is "The Bible for Believers and Unbelievers: 1st Part, Creation of the World," and it is put out—under Governmental Editorship,

Moscow, Leningrad, 1925. Already over ninety thousand copies have been printed. In this volume the Bible is mocked and the idea of God is ridiculed; His priests are represented as mercenary, and engaged in defrauding the people by playing on their superstition.

Similar propaganda is carried on in America by Russians through anti-religious Communistic papers which are not quite so crude and coarse as those printed in Russia. One paper called *The New World* is published in the Russian language, with the avowed purpose of rousing the hatred of the working classes against capitalists. But the most extreme propaganda is that which advocates free sex relations and denounces God, Christ and the Church.

How can this destructive propaganda be overcome? The way to combat suspicion is with open dealings; the way to discredit lies it with truth; the way to overcome hatred is with love; the way to put down atheistic and blasphemous utterances is by witnessing to the true God by lips and life and by educating the youth to know and follow Jesus Christ as divine Lord and Saviour. Russian Communists recognize the power of the press. The Government has refused many applications for the publication of Bibles and Scripture portions in Russia. The excuse given is "lack of paper," but such lack is not observed in their Communistic propaganda. Fortunately some Bibles and Testaments are published in Russia, and Communists in America may now be reached with the good news of God's love and life through Christ and of the Christian way of life in righteousness and truth, in peace, good-will and brotherly kindness. Some excellent little leaflets have been printed in modern Russian by the American Tract Society. These leaflets include the Ten Commandments, the eighth, twenty-third and twenty-seventh Psalms, prophecies concerning Christ, verses on sin and salvation and the Beatitudes. The planting of this "good seed" will counteract much sowing of tares. God will give the increase.



THE COVER OF "THE SOVIET BIBLE"  
—TO CREATE UNBELIEF

## SHALL WE HAVE A MISSIONARY CHAUTAUQUA?

USUALLY those who wish to receive an education are asked to come to school and college and be taught. Some teachers have, however, conceived the idea of taking educational opportunities to people who are in isolated communities. The Chautauqua plan has been widely developed by which the school goes to the students. While, in some places, it has produced a strange mixture, in general it has been a boon to small towns. Similar methods have been used in the Southern Mountains, where Berea College has taken education to remote people in a series of classes and lecture courses. The result has been, not only to instruct them but to give them an appetite for more knowledge.

Recently, a "Swarthmore Chautauqua" has been founded, on a national community foundation, with a notable list of trustees who are seeking a \$5,000,000 endowment. The purpose is to promote popular education and cultural advancement by bringing the best teachers to small communities for a limited period. Following a "vitalizing personal contact," made during a week of Chautauqua lectures, courses of university extension will be carried on to follow up the preliminary work.

It would be a truly worth-while achievement if some Christian philanthropists would conceive and bring to fruition the idea of an endowed Christian and missionary Chautauqua to carry into remote and neglected regions the best type of instruction in Christian truth and in the progress of God's Kingdom among men. Lectureship foundations in these subjects have been established at colleges and seminaries, where the students have already a wealth of instruction, and educational institutions have been richly endowed in great centers but the remote regions are still neglected or are dependent almost wholly on very inadequate instruction. A foundation with a \$5,000,000 endowment, and a commanding Christian personnel on its Board of Directors, could carry out a program of inspiring religious instruction that might exert a wide and abiding influence in rural communities where educational opportunities are extremely limited. What a boon it would be to hard-working people in such a community if inspiring messages and a week of teaching could be made available by the best Christian preachers and teachers. Circuits might be planned so that talent from neighboring cities would serve these neglected communities and the work might be followed up by correspondence courses supervised by the best local talent. What a blessing might come, for example, if a team consisting of a leading preacher, an experienced Sunday-school worker, an enthusiastic missionary and a song leader could visit for a week a village community in Maine, a parish in rural New York State or a district in the mountains of Tennessee or West Virginia.

God may lay it on the hearts of some of His stewards to under-

take a work for evangelical and missionary enlightenment such as is being carried on to promote a higher type of training in literature, in hygiene, in child-training, in better amusements and in general secular branches of knowledge.

### A RECENT LETTER FROM CHINA

CHINA as a whole is not antagonistic to Christianity. In fact, the great masses of Chinese know little of it. There is, nevertheless, a strong anti-Christian propaganda as well as an anti-foreign agitation carried on by students. A missionary wrote, on January 10th:

The Nationalistic party took possession of the British Concession and Customs (in Hankow), running up their flag on the British buildings. British women and children took refuge on the gunboats—also some Americans,

In Nanling (Anhwei Province), on Christmas night, numbers of defeated soldiers began to pour in, and, as is their custom, demanded money. The three thousand soldiers demanded \$60,000 and they received most of it, so have behaved fairly well. If the money had not been forthcoming, they would have looted, killing those who resisted and probably burning down their homes. The women of the city fled into the country. We kept our gates (of the compound) barred, fearing they might come in to loot, but the Lord kept us in safety.

In Wuchang, the Nationalist party put on a play before thousands of people. They had a mock chapel and preacher, also a mob which destroyed the chapel, killed the preacher, and burned the image of Jesus. This, of course, was meant to incite the people to do likewise. They also had larger posters of pigs crucified on crosses. A Lutheran church was utterly demolished and an outstation chapel of Wuchang was destroyed.

This year (in Nanling Hsien), we have been entirely free from the anti-foreign or anti-Christian spirit but the province of Anhwei has not yet gone over to the Cantonese. Not all the Southern element are anti-Christian. Marshal Feng is intensely anti-British although Dr. Goforth spent months in Marshal Feng's camp, at his invitation, teaching and baptizing many of his soldiers. Since Dr. Goforth returned from furlough, Marshal Feng will hardly notice him—all because he is a Britisher.

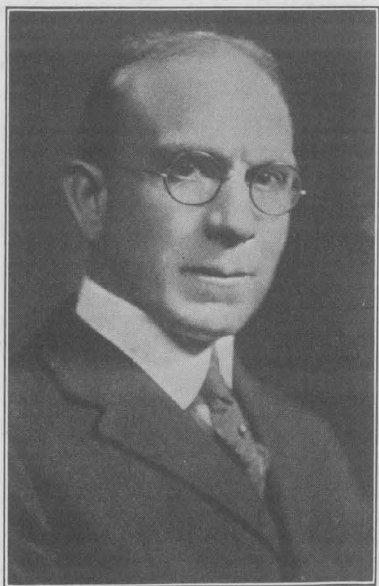
It is hard to understand Marshal Feng. He has a large army and his soldiers are well disciplined. They are welcomed by the people wherever they go, never looting or misbehaving. Nurses in hospitals have told me that Marshal Feng's soldiers are so different from other soldiers that it was a joy to care for them.

One wing of the Nationalistic party do not believe in any religion and want to wipe out every form of religion in China, "But God—." They seem to make all their reckonings without God.

We sympathize with them in their desire to be free from foreign domination, but they are unfair and unjust, to treat their best friends—the missionaries—in such an unrighteous manner.

## Dr. John E. Williams, of Nanking

ONE of the most saddening events in connection with the recent attack on foreigners in Nanking, was the murder, by a Cantonese soldier, of Dr. John E. Williams, the beloved and honored vice-president of Nanking University and devoted friend to the Chinese people. Dr. Williams was ruthlessly shot by a soldier who was robbing him, although he was not resisting. This death is an unspeakable loss to China as well as to the Christian Church and to Mrs. Williams and their four children and to many friends.



JOHN E. WILLIAMS

An American Presbyterian missionary and Vice-President of Nanking University, when he was killed by Chinese soldiers while on his way to chapel in Nanking, at 8 p. m., March 24, 1927.

John E. Williams was born on June 11, 1871, in Shawnee, Ohio, and was graduated from Marietta College in 1894, and from Auburn Theological Seminary, Auburn, New York, in 1899. In August, he was married to Lillian Caldwell and was appointed a missionary to China in 1899 by the Board of Foreign Missions of the Presbyterian Church.

He became an outstanding scholar in the Chinese language. Nanking University, which has now been closed, had approximately 1,000 students, and included a department of agriculture and forestry, a big hospital and nurses' training school, a language school, and a middle school, and the College of Arts and Sciences, of which Dr. Williams was dean.

In a letter written from Nanking last January, Dr. Williams said: "We seem to be at the most crucial stage in the development of the Christian movement in China. . . . We hope that this time will be passed with steadiness and quietness on the part of the representatives of the Powers and that they will come to a fair understanding. In the last three or four years, we have not had a semester in which there was a finer spirit of understanding and sympathy on the part of all our Chinese faculty and the students than this past semester. Students and faculty are coming to realize more deeply that the drive against Christianity means a great responsibility on their part for the Christian teaching and for the Christian cause."

Dr. Williams and his family had many friends in America and in China to whom this tragedy comes as a stunning blow, but he has not labored in vain and his death will not destroy the fruits of his labors in behalf of Christ and his Chinese brethren.

# A Chinese View of the Situation in China

BY PAUL CHIH MENG, NEW YORK

General Secretary of the Chinese Students' Christian Association

TO THE Chinese people and Americans who have observed recent developments in China, the present situation in China gives very good reasons for optimism. At last the people as a whole have regained confidence in their potentiality and have caught a vision of a free and independent country, unhampered by foreign intervention and unequal treaties.

The present situation in China is not to be compared with the Boxers' Uprising in 1900. The Boxers' trouble was more or less mob violence, while the present uprising is by the people and with a definite program. Furthermore, the present uprising is distinctly a people's revolution, the object of which is to recover the sovereign rights of their nation and to make their country a commonwealth for all classes of people. The three people's principles of Sun Yat-Sen correspond more or less to "A government of the people, for the people, and by the people." Only Dr. Sun's principles are more explicit and based more on modern social and political ideas.

The nationalistic spirit in China should not be confused with Bolshevism. It is, on the contrary, synonymous with patriotism in the best sense. For almost a century, China has suffered economically and politically under the unequal treaties forced upon her by seventeen imperialistic nations, and the oppression of military dictators. She now becomes conscious of her strength and is determined to shake off any chains and to remove any obstacles that prevent her from becoming a free and independent nation.

Ever since the founding of the Republic of China in 1911, China has politely asked the Powers to take steps to abolish the unequal treaties. These appeals have been either ignored or evaded. Promises were made to China by the Powers at the Washington Conference in 1922, but the Powers did not make sincere efforts to fulfill their promises. Consequently some of the Nationalists in China are led to believe that if China wants to recover her sovereign rights, it must be done by force.

How did Russia win the good will of the Chinese nation? Russia in 1924 voluntarily relinquished her special privileges under the unequal treaties in China and openly avowed that she would treat China as a friendly nation on an equal basis. The Chinese people as a whole do not know what Bolshevism is nor what has happened in Russia since the Russian Revolution, but they do know this—that Russia, of her own accord, willingly gave up the unequal treaties and became China's friend, while the other nations did not even attempt to make known their intention to give up the unequal treaties.

The "Cantonese" or the "Southern" Government is composed of the so-called Central Committee. On this Committee there are Nationalists and Communists. The Nationalists aspire to make China a free and independent democracy, while the Communists advocate the workers' revolution or "Bolshevism." Russia has direct influence over the Left Wing or the Communists of this Committee. But the Central Committee is not controlled by the Communists—the majority of the members of the Central Committee being Nationalists. To those who have studied the social structure and temperament of the Chinese people, Communism will never find fruitful soil in China.

The "Cantonese" Government has a definite program and definite ideals. It is erroneous to call it the "Southern" Government. Though it has had its center of activity in the southern part of China, yet the Kuomin Tang, the party in control of the "Southern" Government, has its supporters all over China and among the Chinese overseas. It is misleading to call it either the "Cantonese" Government or the "Southern" Government. It is not a "Cantonese" Government, simply because it is not in Canton nor is it controlled entirely by the Cantonese. The administrative offices of the Government have been moved to Wuchang and Hankow. Some of the most prominent leaders in the Government are not Cantonese. It is most appropriate to call this organization the Nationalist Government. The Nationalist Government is well organized. It has definite proposals regarding public finance, education and foreign policy. The most impressive thing about the Nationalist Government is that it is not militaristic, nor is it controlled by one dictator. The army is under the control of the civil authorities, which is in turn governed by the Central Committee. Furthermore, it has for its ideals the three people's principles of Sun Yat-Sen and the realization of a nation that is free from foreign bondage. "The Cantonese Government is probably the best government Canton has had since the Revolution," says Dr. James M. Henry, ex-President of Lingnan University of Canton, China. "The Southern Government is the only government in China that has a real program and that has actually introduced and performed social reform."

The press in America has made much of Russia's influence in the present turmoil in China. It has repeatedly pointed out that ammunition and expert advice are being given to the "Southern" Government by Russia, but it has failed to point out, either consciously or unconsciously, that British support is with the "North." According to recent reports from China, the most up-to-date equipment of Chang Tso-lin's army is partly from England. There is also evidence that the British are supplying, at the same time, a large amount of ammunition to General Sun Chuan-fang.

Chang Tso-lin was a bandit leader in Manchuria. He was hired



by Japan to fight in the Russo-Japanese War. Later he was made an officer in the Chinese Army in Manchuria at the request of Japan. During recent years he succeeded in controlling Manchuria. Chang Tso-lin has aspired to become the dictator of China by force and is at present controlling Manchuria and the greater part of North China. In contrast with the Nationalist Government, the so-called "Northern" Government is dominated at the present time by one man, namely, Chang Tso-lin.

"South" is the name popularly given to the Nationalist Government, while the "North" is at present represented by Chang Tso-lin. In the eyes of the Chinese people, it is a fight between a party with a definite program and ideals against a party that has no program or ideals but is under the dictatorship of one man. Sun Chuan-fang is an ally of Chang Tso-lin. He is attempting to stop the Nationalist Army in the province of Chekiang. Wu Pei Fu is another ally of the so-called "North." General Feng Yu Hsiang, the Christian General, is an ally of the Nationalist Party. The people of China have no respect for Chang Tso-lin, nor any sympathy with the Communists. They submit to his rule in Manchuria and part of North China simply because he has a very strong and well-equipped army. The moral support of the Chinese people is with the Nationalist Party.

At the Seventeenth Annual Meeting of the Chinese Students' Alliance in America it was resolved that the three people's principles of Sun Yat-Sen be adopted as China's ideals and program. At the same conference it was also resolved that the Chinese students should recognize the Nationalist Government as the government of China and that the same government should be recognized by the nations of the world.

The unconditional support of the Nationalist Government by the Chinese students indicated at the same time their sentiments toward the unequal treaties. Their three resolutions sent to the State Department at Washington represent the sentiment of the Chinese people. They are: First, we resent the landing of American Marines and the increase in American naval units in China. Second, we request the American Government to refrain from participating with the other foreign governments in interfering with our internal affairs. Third, we request the American Government to take independent, immediate and concrete steps toward abolishing the unequal treaties, including extra-territoriality, which is at the root of all anti-foreign agitation.

Since the Washington Conference in 1922, some of the Chinese people have been led to believe that the United States has deviated from her traditional policy of friendship and independent action in her dealings with China. Mr. Charles R. Crane, ex-American Minister to China, believed that the United States should have long ago led in initiating the negotiating of new treaties with China, in place

of the conventional tariff and extra-territoriality. He said at the Johns Hopkins Conference on American Relations with China (September, 1925), "We have wasted three or four years, and many of the things that we propose today ought to have been done at the time of the Peace Conference." . . .

The Chinese, who have come into contact with the liberal thinking people in America, have found that the American people as a whole mean well to China and want to do the fair and just thing in the present crisis. However, this friendly sentiment in America, though widely spread, has not been crystallized into action. Consequently nothing has been done to enable the Chinese people to see concretely and to feel actually that there is such a sentiment. On the other hand, some Chinese observers have been led to believe that the United States has been influenced by the tradition of concerted action of the Powers in China and that for the sake of acting with the other Powers in China the United States has sacrificed opportunities by which she should have shown to China her sincerity in pursuing a disinterested and just policy. If the United States had voluntarily renounced her special privileges under the unequal treaties as Russia did, the United States would have undoubtedly become China's greatest friend and the strongest moral influence in the Far East. Authorities on American trade with China, such as Mr. Eldridge, chief of the Far Eastern Division of the United States Department of Commerce, and Mr. Julean Arnold, Commercial Attache to the American Legation in Peking, have both asserted that the modification or abolition of the conventional tariff and extra-territorial rights would increase instead of hamper American trade in China.

To those Chinese people who are in China and have never come in contact with the liberal thinking Americans, there is a growing feeling that America has become one of the imperialistic Powers which regard China as a market place and are willing to hold on to their special economic and political advantages at the cost of China's sovereignty and independence. They have some good reasons for believing so. The United States participated in addressing the Ultimatum to China on March 16, 1926. During the strike in China in June of the same year, American Marines were landed in Shanghai to assist the British. The still recent reports of the dispatching of large naval forces from the United States to China have strengthened the belief of the Chinese people that the United States has changed her traditional course of non-intervention in the internal affairs of China. . . .

Perhaps the most innocent sufferer from press sensationalism in the present situation is the missionary enterprise in China. The press has declared that Christian missions there have collapsed and that investments of over \$100,000,000 by Christian organizations in America were to be confiscated. According to cable messages from

the missions to the International Missionary Council, the most reliable and recent report is that out of approximately eight thousand American missionaries in China about one-half have left their posts in the interior at the request of American consuls.

The prominent note in the declarations of the American and British Governments has been that their respective governments would use all necessary force to protect the lives and interests of their nationals in China. That the British and Americans and any other foreign nationals are entitled to safety in China is not questioned even by the extremists in China. However, it must be remembered that civil war is going on between two parties in China. Civil war always creates unrest, lawlessness and mob violence which are uncontrollable. The Chinese people themselves, according to Americans who have recently returned from China, suffer from the civil war many times more than the foreign interests. A large number of foreigners are scattered throughout China. The question is, is it possible for China to stop the civil war without fighting the real issue, or is it more feasible that these foreigners should withdraw from the dangerous regions where the unrest is worst? The Chinese people welcome intercourse with foreign nations in trade, travel, and culture exchange, but they would resent any intervention or secret diplomacy which would support a certain faction in China to the detriment of China's fight for democracy and independence.

There has been considerable concern over the future of the Christian religion in China on the part of a large number of Christian people in America. There is protracted civil war and unrest in China and anti-Christian propaganda has been fermented by Communists.

This anti-foreign and anti-Christian feeling may impede the progress of Christian work in China but believers in Christ should not be discouraged and give up their work in China. In the words of Dr. David Z. T. Yui, Chairman of the National Christian Council of China, "Is Christianity a luxury to be enjoyed in peaceful times only to be discarded in hours of difficulty, or has the Christian religion, as well as the Christian people, something to contribute to a people in their struggle for democracy and independence?"

We, the Chinese Christians, believe that the anti-Christian sentiment has been generated partly on account of the propaganda and chiefly on account of the un-Christian dealings of the so-called Christian nations with China. We also believe that the civil strife and unrest in China are only temporary. Furthermore, we believe that the Christian religion has taken root in the national life of China because it has much to contribute to the religious and to the spiritual life of the Chinese people. When the gloom of internal struggle and external threat is dispelled and the Chinese nation is once more on the normal road of progress the inherent value in Christianity will be demonstrated in individual lives and institutions. An ideal or

commodity that has intrinsic value as well as the capability of serving mankind will eventually prove itself. The future of Christianity, as well as that of science and democracy in China, need not cause worry. The point is whether we have faith enough to brave difficulties. Will the Christian people in America look beneath the surface?

#### A CHINESE CHRISTIAN STUDENT DECLARATION\*

In regard to the present situation in China, we, the Chinese Students' Christian Association in North America, believe that the nationalistic spirit is underlying the efforts of China to become a democracy, unhampered by the bondage of the unequal treaties. We believe that this nationalistic spirit has been generated spontaneously in the Chinese people and that the number of people there who are influenced by Communistic propaganda is negligible. We further believe that the Chinese people as a whole are united in supporting the political party which has a definite and constructive program, internally and externally, for the abrogation of all unilateral and unequal treaties that infringe upon China's sovereignty. . . .

We find that the anti-foreign sentiment is caused by the long delay on the part of the Powers to take steps to restore to China her sovereign rights and that the anti-foreign and anti-Christian demonstrations were staged by extremists, and that the Chinese people as a whole welcome intercourse with the nations of the world on a friendly and equal basis.

The Chinese people have not forgotten the traditional policy of the United States of justice and friendship toward China. There has been a growing sense of comprehension on the part of the Chinese people to witness that the United States appears to have deviated from her traditional policy and has adopted the policy of concerted action with other Powers at the expense of justice and friendly relations.

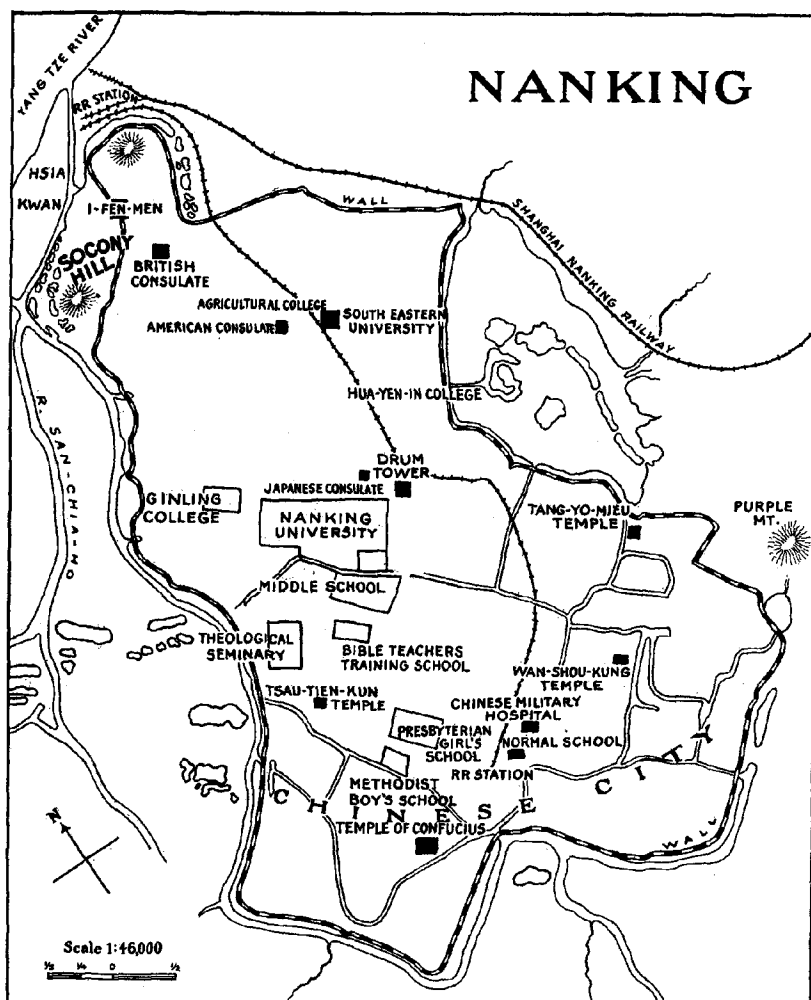
We believe that the use of force on the part of the Powers in China will further aggravate and intensify the graveness of the situation, and that the Chinese people will be reasonable in response to sincere efforts on the part of the Powers to deal with the present situation on the basis of equity and justice.

We sincerely hope that the United States will pursue an independent course in opening negotiations with China for new treaties based on justice and reciprocity, and that the United States will readily recognize the party that has won the support of the Chinese people as the *de jure* government of the Republic of China.

(Signed) THE CENTRAL EXECUTIVE BOARD  
OF THE CHINESE STUDENTS'  
CHRISTIAN ASSOCIATION IN  
NORTH AMERICA.

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\* From *The Chinese Christian Student*.



## Missions in China—To-day and To-morrow

BY EDWARD H. HUME, M.D.

President of Yale-in-China, Changsha, Hunan

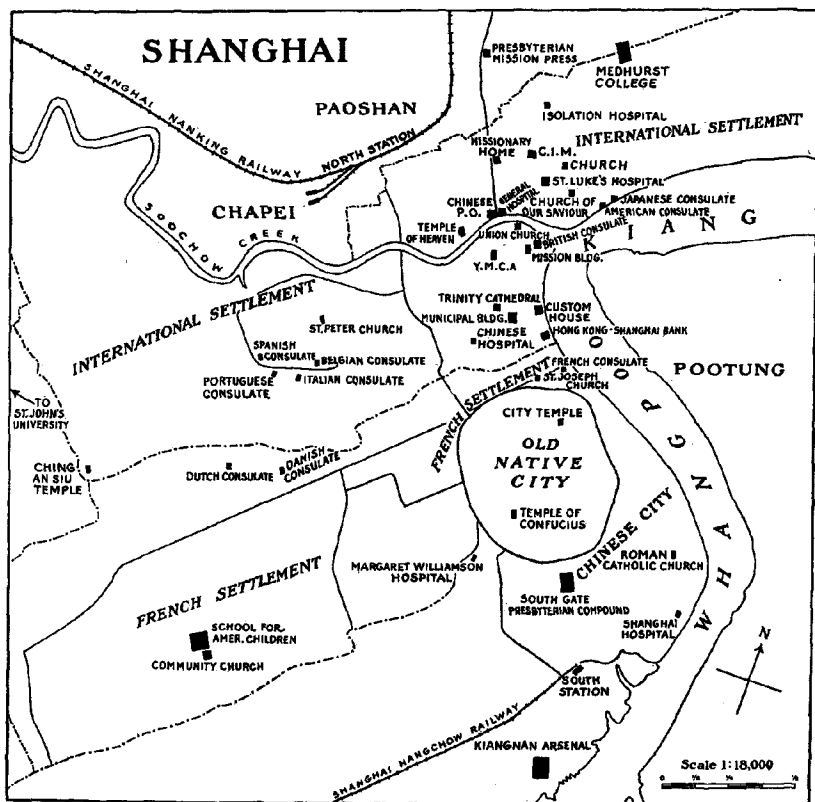
1. *Political Events:* March 24th was a serious day for missionary developments in China as unexpected attacks on missionaries and the property of missions in Nanking on that day, together with attacks on business men and consuls in the section of the city quite close to the Yangtze river, led to vigorous action on the part of

American and British naval authorities who fired on groups of Chinese attacking an American colony, causing some loss of life. Of American casualties, three have been reported. Rev. John E. Williams, D.D., vice-president of the University of Nanking and a member of the Presbyterian Mission, was shot and killed by an insolent Chinese soldier—entirely without excuse or provocation. Miss Anna Moffett, also of the Presbyterian board, a teacher, was wounded twice, but not seriously. Mr. Earl Hobart, Standard Oil manager, injured his foot because the rope broke by which he was being let down over the city wall. It is reported that three British and three French citizens were also killed. On the Chinese side, cablegrams from Shanghai indicate that the Nationalist commander-in-chief puts the losses at six killed and sixteen wounded. The seriousness of the situation does not lie, however, in the number of casualties, regrettable as these are, but rather in the fact that the attacks made by soldiers appear to have come from men wearing the uniform of the Nationalist army. The evidence indicates that the communist wing of the party had carried on a good deal of propaganda and had incited some of the soldiers to make the attacks. Another serious aspect of the situation is, of course, that the American ships were compelled to fire in order to protect the lives of American citizens. Many of the foreigners who were evacuated from Nanking that day testify that only the barrage from the American war vessels prevented a greater loss of American life. Others express the belief that the presence, both in Shanghai and at Nanking, of foreign military and naval force, irritated the radicals of the Nationalist army and led them to an attitude of defiance. Meanwhile General Chiang Kai-shek, the Nationalist commander-in-chief, has expressed deep regret for the incidents and has promised to start searching inquiries, agreeing also to punish those found guilty and to indemnify the families of the foreigners who were killed or wounded. Similar utterances have been made by Mr. Eugene Chen, the Nationalist Minister of Foreign Affairs at Hankow. Naturally, however, the foreign military and naval authorities discount these assurances, since in the dissension between the right and the left wing of the Nationalist party, on several occasions the will of the moderate element has been disregarded by the extremists.

A noteworthy element in the situation is the restrained attitude of Japan. Baron Shidehara has been making every possible effort to avoid a show of force, and has approved the conduct of the Japanese officers at Nanking who went ashore unarmed, so as to avoid all cause for provocation. He has urged the Japanese to conduct themselves with restraint, realizing the value of good will between Japan and China. It is announced that Japan does not propose to ally herself with any concert of powers to issue ultimatums to China and to present demands for indemnity in connection with the Nanking

losses. The attitude of the State Department at Washington has been similarly moderate.

From the missionary viewpoint, a very serious result of the Nanking episodes is that the American Minister in Peking, together with the consuls in many cities, has concluded that every precaution must be taken to avoid another similar clash with the Chinese and that, therefore, missionaries should be evacuated from large areas of China before there is further trouble. Cables received during the



week of April 3 to 10 indicate that the senior missionary officers or councils have accepted these urgent recommendations of the consuls and that, as a result, the mission stations in Shantung, Chihli, and other northern provinces are being evacuated as a precautionary measure. The stations in the Yangtze valley, in Hunan and most of those in Fukien province had already been evacuated. A few missionaries have refused to leave their posts.

2. *The Friendship of the Chinese:* Amid all the welter of disturbance and the widespread outcry against foreign imperialism,

nothing is more reassuring than the continued friendship of the common people all over China. Instances of friendliness, even at the risk of life, are reported from many provinces. In Changsha when a missionary doctor was about to leave, a silk merchant called on him and begged him to remember that even if it were deemed expedient to withdraw to Shanghai for a time, he must come back soon, "for we are all your friends, and this trouble will not last long." From Szechuan in the west and from Foochow in the east, where feeling has run high, reports come that the people are genuinely friendly. In Chengtu, Szechuan, when a boycott of the West China University was attempted, friendly students and teachers brought food and supplies to the campus by night and made it wholly clear that the regard of the Chinese for the missionaries was as genuine as ever. The testimony of notable Chinese as to the work and significance of the missionary is overwhelming.

It becomes evident that in a few places the attacks on institutions have been the result of long-standing grudges, either against individuals or against some attitude in the institution that has rankled. Recent visitors to China express their belief that the missionary movement has meant more than words can tell. President Wilbur of Leland-Stanford University, who was in China during the winter reports: "A prominent Chinese when asked by me the source of the new social activities evident in Chinese life, told me that he could think of no single recent social advance in China which had not had its inception either from a mission or missionary or from some Chinese who had come in contact with Christian influence."

Nothing is more stirring than the account of the loyalty of the girls at Ginling College during the disturbances at Nanking. One of them had a relative in the Nationalist army. When he learned of the attacks being started in the college area in Nanking, he immediately sent an armed detachment to surround the institution and to make possible the safe evacuation of the teachers and students. No widespread anti-missionary movement has occurred among the Chinese. The withdrawal of large numbers of missionaries from their stations has been insisted upon only to avoid further armed clashes.

3. *The Days Ahead*: Three things seem to stand out as essential in considering the future of missions in China—hope, adaptation, cooperation. Confidence in the Chinese people must be maintained. The Christian movement in history has thriven on opposition from its enemies. The Church has been purified, its members have been driven to greater reliance on our Master, its spirit has been purged, and its message has been clarified, by difficulty and by persecution. Many thoughtful Christian leaders in China today state that their contacts with leaders of the anti-Christian movement have shown how far the latter are from any spirit of deep-rooted animosity.



Many of them seem, rather, to be seeking to discover whether the message of Christianity is to be found in the spirit and life of Christ, in a body of dogma or in the external philanthropies and activities connected with the Christian movement. For the most part there is no opposition to Christ. There should be, therefore no loss of hope for the future of missions.

But the function of the foreign missionary in the future will be different. This has been admirably stated by Bishop Roots of Hankow, in China Christian Year Book for 1926 in an article entitled "The Changing Function of the Missionary." In the past the missionary has been director, leader, the maker of decisions, the planner and thinker for every type of Christian activity. That day has passed. The missionary will be wanted in the future, if he is humble, cooperative, ready to work under Chinese leadership, and more ready to surrender office than his Chinese colleagues are to have him do so. The great call is for the missionary to be a friend, a companion, an adviser, an interpreter of Jesus. Whatever may have been the contribution of the missionary in the past through his works, in the days to come his greater service will be to bring to the Chinese a spiritual message. If Jesus Christ is seen in his life, he will be wanted permanently. His work may be modified in many ways. The Chinese declare that mission schools must become a part of the national system, with a greater degree of Chinese leadership in administration and teaching. Foreign church workers must take their place with their Chinese colleagues, following the instructions of the councils of the Chinese Church.

In other words, it is anticipated by many students of the situation that the missionary movement in China must become even more than it has already become, a cooperative quest for spiritual reality, in which the Chinese Christian and the missionary from abroad will work side by side. More and more, the Oriental interpretations of Christ may enrich the knowledge of Him by Western Christians. The Christ of the Chinese Road, like the Christ of the Indian Road, will deepen our understanding of the Universal Christ.

## The Religious Situation in Mexico

THE basic factors in the religious situation in Mexico have not been altered since last September. The National Government in Mexico has maintained its decision to enforce the constitutional provisions concerning religious organizations and their activities; the Roman Catholic Church has refused to obey the laws, particularly in regard to the registration of its priests, and has made demonstrations against the laws by the withdrawal of its priests from the churches, by an economic boycott, and by appeals to the Roman Catholic Church in the United States for sympathy and support. The Protestant Mission Boards, without exception, have instructed their missionaries to obey the law and are carrying forward their work within constitutional limitations. The present laws affecting religious activities are extreme, but there is the hope that they may be modified later in a constitutional manner. President Coolidge has stated that the religious dispute in Mexico is a domestic issue and has refused to advise governmental action as urged by a certain portion of the Roman Catholic Church.



DORN HALL. THE RELIGIOUS CENTER IN THE ISLAND OF GUAM

In this building a native school is conducted during the day, movies are shown at night and church services are held on Sunday. Chaplain Hall is interested in all of these.

## A Home Missionary on the Foreign Field

BY REV. COE HAYNE, NEW YORK

**W**HEN is a home missionary a foreign missionary? Answer: when he is a chaplain to Americans in a foreign land. This is the experience of a home missionary, W. R. Hall, chaplain in the United States Navy, stationed at Guam, Marianas Islands, in the Pacific Ocean. Guam, the largest of this group of islands, is approximately five thousand miles west of San Francisco and fifteen hundred miles east of Manila. It was formerly a mission station of the American Board, but, at present, the Capuchin Fathers and this one missionary worker are the only missionaries doing religious work among the natives. The American Baptist Home Mission Society has granted Mr. Hall assistance in the purchase of needed equipment.

Chaplain Hall, a regular Navy chaplain, is head of the Department of Education in the Island government which is administered by the Navy, the captain being governor. There are three regular preaching services on Sunday, and personal work among the one thousand service men and their families. They are scattered in nine units, some of them more than twelve miles apart.

The Department of Education has oversight of twenty-four schools in which there are more than three thousand children. There are one hundred and eighteen instructors and workers, and an expenditure of more than \$50,000 every year.

# Turkey, the Treaties and the Missionaries

BY REV. CHARLES T. RIGGS OF CONSTANTINOPLE

THE American Senate failed to ratify the proposed treaty with Turkey, although Americans in Constantinople, representing all groups of interests there—business, diplomatic, missionary, Christian Association, educational, and others—strongly urged ratification. All classes of Americans resident in Turkey were practically unanimous in this attitude. But why? Our missionaries in that land do not depend in the least, for their safety, or ability to carry on, or personal freedom, on the existence of such a treaty. They have never asked or wished special favors. Nor do our missionaries crave any extra-territorial rights, such as used to be guaranteed by the treaties with China and Turkey and some other countries. Neither is it true that a treaty with America is any protection to converts to Christianity from among the nationals of such countries. The American Government has not assumed any protectorate over any such persons.

But the absence of a treaty puts all American residents in a position of being merely tolerated by the Turkish Government, without the same rights as those enjoyed by persons of French, British, Italian or other nationality. To be without any legal standing at all is not a fair position in which to leave American citizens, whatever their calling. The ordinary rights of humanity, the status of those of other foreign nationalities, is all that Americans in Turkey have been trying to secure.

Rear-Admiral Bristol has for more than eight years been acting as High Commissioner of the United States, but without America having ever recognized the Turkish Republic, or appointed him or any one as its representative to the Turkish Government. Officially, he is a private citizen in a country with which his own Government has no relations. Despite this handicap, he has succeeded to a remarkable degree in winning the confidence and trust of the Turkish officials; and now comes the word that he has made arrangements with the Turkish Foreign Minister, Tewfik Rushdi Bey, temporarily assuring America the most favored nation treatment, and paving the way for an exchange of ambassadors at an early date. Thus the damage to the prestige of America caused by the failure of the Treaty to secure the two-thirds majority has been largely remedied, owing to the dignified and magnanimous attitude of the Turkish Government.

It is noteworthy that the Turkish daily press with remarkable unanimity took the view that a permanent settlement had simply been unfortunately postponed, by the action of our Senate, but that

there was no reason for retaliatory measures, and that the friendship of the two countries rested assured. The newspapers recognized the fact that the Americans resident in Turkey had done all they could to secure the passage of the treaty, and were to be counted as friends, despite the failure. The Turkish Government has consented to a prolongation for a year of the temporary commercial agreement, by which America is exempt from the law levying much higher customs duties on nations with whom Turkey has no treaty. The agreements now made through Admiral Bristol have also guaranteed the reestablishment of diplomatic and consular relations on a reciprocal basis.

What will be the effect of all this on missionary work? In one sense, we may say, none whatever. But in fact, this work has now the assurance of being able to go on with a more friendly feeling on the part of the Angora authorities than would have been possible if no working agreement had been arrived at between the Governments. It has not seemed probable at any time within the past three years that missionary work would be seriously interfered with, or the missionaries told to leave, even though the treaty had failed entirely. For the past ten years, our missionary representatives there have been living and working without any treaty between their country and the Turks; and there has been steady progress in the work and the opportunities during the past three or four years. Treaty or no treaty, there is plenty to be done in the living of the example of Christ, and in the quiet personal contacts which explain the power of our Saviour through love and sympathy. But besides all this, much has been and is being done through the very practical help of the hospitals, three of which are functioning in Asia Minor, exhibiting the spirit of the Great Physician to thousands of the sick and afflicted. And now right on the heels of the happy issue of this negotiation by the genial Admiral, comes this telegram from the missionaries in Constantinople:

"Embassy holds assurance medical permits Shepard, Dodd, Dewey, Nute. Admiral Bristol urges importance immediate utilization rights granted."

Here is an immediate and gratifying step forward. For four or five years, the Turkish Government has taken the attitude that, owing to the absence of any treaty relations with this country, no American could be allowed to take the examination for a license to practice medicine in Turkey; only those who held such licenses before the war could be permitted to practice. So that while British, French and Italian doctors, at least twenty of them, were granted permits, no Americans could apply. The four young physicians mentioned, all well qualified and all having learned Turkish, have been patiently waiting for several years for this opportunity which the Turk has now granted. This will mean new vigor for our undermanned hos-

pitals, and possibly the reopening of one or two more which have been closed for lack of personnel.

The educational situation is encouraging, despite the steps toward the secularization of all schools which have been taken by the Government. It is the policy of the Turkish Government to make no distinctions between government-supported schools and those wholly supported by private enterprise; so that the rules for American schools, as for British or French, of which there are many in the country, are the same as for the schools set up and supported by the Government itself. And it is the settled policy of the present régime to make its schools as efficient as possible; and the leaders are convinced that one factor in keeping Turkish schools retrograde for so long was the domination of the clerical element, and the methods of Koranic teaching. It would be difficult to hold that they are wrong in this view; and they have therefore suppressed the teaching of the Koran in the Moslem schools; this must henceforth be done in the mosques instead, if at all. As a logical accompaniment of this step, the teaching of religion in all schools, Jewish and Christian as well as Moslem, has been forbidden; and the young Government points to the state school systems of France and the United States, as examples of the necessity and advantage of complete secularization of the educational branch. This step has necessitated a re-evaluation of the entire question of missionary education. Was it worth while to keep open schools in which the Bible could no longer be the backbone of the curriculum, as it originally was? Our missionary educators, after careful and prayerful consideration of the matter, came to the decision that rather than close all schools and secure no educational influence in the Republic, they would comply with the regulations of the Government and keep the schools going. The results are abundantly justifying the decision. Missionary schools are of course recognized as Christian schools; the influences there exerted are definitely Christian, in spite of the removal of religious teaching from the schedule.

With returning confidence on the part of the Government, there are fewer and fewer restrictions placed on our schools; while the Government itself, in place of discouraging parents from sending their children to us, has this year sent a large number of government pupils to our institutions. The more conservative newspapers have been carrying on a propaganda against the American schools, because of their influence over the students; and their testimonies have been interestingly frank and complimentary, and the attacks have served as good advertising. The increase in attendance is shown by a table that appeared in the *Missionary Herald* for April, which shows that while in 1923 there were 736 pupils in the mission schools, of whom 236 were Moslem, during the current year there are 1,257 pupils, of whom 919 are Moslem—or an increase of Moslem pupils from 32% to 73% of the total attendance. Character-training is a matter of

personal contact more than it is of formal teaching; and the students in our schools today are getting what they could not possibly get anywhere else—the direct radiance of Christian lives through their teachers. And the increasing degree of freedom being granted in moral teaching, together with the official proclamation of total impartiality on the part of the Government in matters of religion, give reason for hope that present restrictions will not be permanent, but that little by little there may be a larger freedom, when it shall be proven that a Christian Turk can be as good a patriot as a Moslem Turk.

Regarding the general attitude of the people, a quotation from a recent letter is illuminating:

“The new code provides for absolute freedom of conscience in the matter of religion. ‘Propaganda’ is prohibited, children are not to be proselytized, but persons over 18 years of age are perfectly free to adopt any religious beliefs they desire. And events seem to indicate that this freedom is an actual fact, and that the country is prepared to stand by it. Along with these developments we find a deep and sincere interest in things religious among many people. There are many who feel a need of religion in their personal life and in the life of the nation. They have not found that need satisfied in the more formal worship of older days. Nor are they seeking for another religion, another system, such as Christianity. Perhaps most of the younger generation have come to regard all religion as rather futile, not really worth bothering about. But yet there is idealism among them, eager desire to serve the nation, and in many a real longing for deeper communion with God, and spiritual power for their own lives. And when a talented young girl asks us how to keep the morning Quiet Hour, what are we to answer unless we are keeping it faithfully ourselves? What can we do to help them in the strengthening of their personal lives, and the building up of their nation into strong, useful, friendly participation in the family of nations? If they can see that Jesus Christ makes a real difference now today in our lives, we feel sure that they will want His help in their own lives.”

Another sidelight shows the attitude of the government officials toward Americans. Mr. Luther Fowle, Treasurer of the American Mission, returned to Constantinople March 5th from a visit to Angora. During his stay at the capital, he happily had the opportunity to speak with the Prime Minister, the Minister of Foreign Affairs, the Minister of Health, the leading editorial writer, and half a dozen deputies. He reports that all these officials frankly indicated their good will toward the Americans in Turkey and commented on the correct and friendly efforts of these Americans in making known to the people at home the facts concerning the new political and social currents that are now governing this land. A step of great significance is the discontinuance of the special Court of Independence (a sort of civil court-martial) and a return to the normal procedures of civil law. The Treasurer was so fortunate as to be present in the Grand National Assembly when Ismet Pasha addressed that body on this question and won their vote of approval.

Perhaps even more than the missionary institutions, the Y. M. C. A. and Y. W. C. A. have had rough sledding in Constantinople—the only point where they are trying to operate in Turkey today. Accused of disloyalty and of secret contravention of the laws, and forbidden to carry on their usual religious programs, because they did not even claim to be churches, they have more than once been threatened with being closed entirely. Yet today Turks frequent these Association halls more than ever before, and the accusations against the “Y” are heard less often and are less threatening. They have seen the usefulness of going right ahead showing the Christ-like friendliness for the youth of the land which those youth get nowhere else. These institutions are both American also, and the present renewal of cordial relations between the Governments will be of help to them as to the missionaries.

Turkey needs the advice of experts in improving her agricultural and domestic life; and along these lines too the missionary has an approach to the Turk. There is not as yet anything so extensive to show as the work of Sam Higginbottom in India; but a beginning has been made in agricultural training at the International College at Syrma; and in several places individual missionaries have given their neighbors valuable assistance by example and by securing for them supplies for their farms. Every missionary home also is a social centre that helps, to varying degrees, in influencing the home life of those who call and watch. And many a missionary lady goes into the homes of her Turkish neighbors and helps them with suggestions about child training and hygiene. Such visits frequently lead to opportunities to speak a direct word for Jesus, which finds lodgment, God only knows how deep, and will bear its fruit, though without observation.

One of the most direct and noticeable opportunities for service today among the Turks is in the line of a Christian literature. Not the class of literature known a generation ago as Sunday-school books—most certainly—but of two kinds. In the first place, the Turkish translation of the Bible is being revised, and better suited to the language of today than that made by Dr. Goodell and his colleagues. The Bible finds a steady sale among Turks, even as it is; but this improved version will no doubt be more popular, and help them to understand better the Book they have never understood, although they admit its divine origin. The other sort of literature stressed now is healthy, helpful books of various sorts with a distinctly high moral tone, though not labeled religious. The best seller among these is Dr. L. A. Shepard's “Health Talks,” the first edition of which has been entirely exhausted and another is called for and will soon be ready. Two of the readers recently issued from our Publication Department have been adopted by a Turkish school as textbooks for their pupils; and several other recent publications are

meeting with a gratifying sale. The Turk is reading as never before; and he wants to have something better than the French novel or its translation.

In this connection, interesting and hopeful word comes regarding a reading-room opened about five years ago as an experiment by the missionaries, on the great central avenue of the old quarter of *Stamboul*, for Turks. The place was at first under a sort of suspicion, many thinking it a propagandist centre and deserving suppression. It has, however, steadily grown in the appreciation of the public, and has now over five hundred regular patrons, beside many others as casuals. Nine Turkish dailies, nine American periodicals, and twenty-five or more Turkish weekly and monthly magazines are on file; and aside from consultation books, there are also nearly three hundred used as a circulating library, representing law, literature, philosophy, sociology, history, religion, science, ethics, and other lines. The regular attendants include lawyers, doctors, engineers, retired government officials, judges, and professors and students in the University and in a *lycée* or high school near by. An urgent request has come from women that they be given similar privileges; but for the present it seems best, especially owing to the large number of young men who frequent the room, to limit its use to men. Could a similar work be undertaken for women and girls, the attendance would no doubt be still larger from the very start. This reading room is being used as a centre for conversations with the missionaries, who come there to meet those who wish to have personal talks on vital subjects.

This is a critical time for the Turks; for they have thrown away so much that they used to consider essential in their religious life, and something must take its place. The Moslem theological seminaries have all been closed up; the Dervish orders have been forbidden to conduct their religious exercises; the sacred graves of saints have been padlocked; the Koran has been shut out of the schools; polygamy, though allowed by the Koran, is forbidden; and the age-long seclusion of women is being made impossible, by the forcible removal of the veils and the partitions. Faith in the whole system has been shaken, and the Turks are inquiring what next. Many are studying into vital Christianity—not the churches, but the life and words of Jesus, the Messiah. “And who knoweth whether thou art come to the kingdom for such a time as this?” These words may prove as prophetic today as they did in the days of Esther; and it is with this hope that the missionaries take new courage from the increasing opportunities given them through the growingly friendly attitude of the Turkish Government.



# Conditions at Home, That Hinder Work Abroad<sup>\*</sup>

BY MRS. F. F. LINDSAY, MINNEAPOLIS, MINN.

Vice-President of the Woman's Foreign Missionary Society of the Methodist Episcopal Church

**T**HE conditions in the Church at home, which hinder the cause of foreign missions may be fairly characterized as ignorance, indifference, critical disapproval, unwillingness to assume responsibility, and a distinct hesitancy in responding to financial appeals.

Since the missionary motive is implicit in the Church, one concludes that serious fault must lie in the working plans and methods of the Church, or at least, that these do not lend themselves, either adequately or successfully, to promotional activities along missionary lines.

This statement is not intended as a criticism of either pastors or church members. It is simply a citation of facts with which any student of present-day conditions must concern himself. We are passing through some strange and startling experiences. As a nation we entered the world war to help "make the world safe for democracy." Now we are confronted with a larger, more difficult task, that of making democracy democratic.

As a Christian Church we have been engaged for a century or more in sending Christianity to the pagan nations of the world. Now a rude awakening comes to us, as these self-same folk show us conclusively that the real task of the Church is to make Christianity Christian.

Have we, in these two experiences, a criterion that enables us to understand conditions in the Church which hinder or thwart missionary procedure? Does the Church need to be democratized? Does the Church need to be Christianized?

For generations the Church has maintained that its principal function is prophetic utterance! The prophet's influence and authority have rested upon the assumption that his message was of divine inspiration. And now the people have grown accustomed to the message!

They see only small results accruing, and with new demands upon their time, due to countless intriguing innovations, they go unmoved upon their individual ways. The pastor's time is filled to overflowing with the preparation and delivery of his message and with the harrassing demands of modern life. He looks on with perplexed and

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<sup>\*</sup> An address delivered at the Atlantic City Foreign Missions Conference, January 17, 1927.

troubled mien at Sunday services that are no longer commanding in influence, and at a Lord's Day that is losing its sanctity.

But in spite of all, the Church continues to expend ninety per cent of its effort, its time and money on the tradition-honored method of pulpit presentation, entirely regardless of the fact that the great problem of the Church at present is not how to create emotion and inspiration, important and necessary as those are, but how effectively to translate those moral and spiritual assets into action.

The message may be very vital, wonderfully scholarly, and Spirit-filled, but if there is no corresponding Spirit-imbued plan for putting into immediate practice the truths presented from the pulpit, then the whole Christian system breaks down. A congregation or church membership whose only concerted action relates itself to a financial campaign, which has no recognition of the duty of corporate Christian service, is unworthy the name of a church. It is just here, where the prophetic leaves off and the application of the message is supposed to begin, that we are without adequate leadership and organized expression.

It is in dealing with childhood and youth, in the homes, the public school, the community, in all this great and significant realm of religious, civic and industrial beginnings, that the Church, while claiming to occupy the field, finds its working plans entirely inadequate.

The missionary undertaking, like the moral and spiritual training of youth, lies in this "No-Man's Land" of the Church! The investment of initiative and responsibility in one man, which has been of natural and logical growth in the past, manifests itself in connection with the missionary enterprise in a very definite way. The promotional and educational lines extend from the Boards, down through secretaries and pastors, to the local church. In the very nature of the case the duties and responsibilities of the pastor preclude the possibility of his becoming a promoter, in any large way, for the various benevolent activities of his denomination. The local need demands most of his time and his best efforts. As the church is at present constituted, the demand upon the pastor that he shall be agent, representative and chief executive for the benevolent boards of his communion forms one of the greatest hindrances to the adequate promotion of missionary interest.

This brings me to the main point of my presentation. *The Church needs to be democratized.* In far too much of our current vocabulary the "Church" connotes the clergy! It must, in a wholly new sense, come to mean the laity as well. In a little booklet on "Democratic Christianity" by one of our most trusted leaders, I read these words:

"The church does not belong to men until they feel that its program is their program, and that they can have some part in shaping the program. It

will not suffice to approach a class of men with the sweeping statement that the church belongs to all men. The church must be more concrete, more specific."

A way should be found to bring the laity into a definite and sustained participation in church work.

There is need of distinct separation between the promotional and administrative supervision of applied Christianity, of which missionary endeavor is a part, and the basic work of prophecy or preaching. An adequate organization should be effected, the sole purpose of which should be the training and use of the laity, not only in local and community activities but also in the direction of the world-wide activities of the Church.

This lay organization should be connected through official lay channels with the great Boards of the Church and receive plans from them and report progress to them. It should be both promotional and administrative in its scope.

A "spoon-fed" laity will not meet the requirements in this day of world needs. Challenging tasks must be assigned to them, responsibilities great enough to command their respect and attention must be given them and they must be made to understand that the task assigned is theirs alone, and that none other will assume it.

All this presupposes on the part of the church leaders a clear perception that "prophetic utterances" are valueless unless immediately and visibly expressed in terms of action; that appeals calculated to stir the emotions are demoralizing unless such emotions find a channel at hand for logical and natural expression. It presupposes finally a recognition of the fact that responsibilities placed upon the laity will result eventually in opening reservoirs of power, ability and finances hitherto unreached.

Representing as I do a lay missionary organization which has been in successful operation for fifty-seven years, during which time it has made a consistent advance, I speak with confidence when I say that if the Church is to meet the exacting conditions of the present, the laity of the Church must be definitely organized and given a place in its councils. When a lay organization is effected, that shall have promotional and administrative functions, I believe that we may confidently expect certain outstanding results to accrue.

1. A new day of spiritual power will dawn in the Church. Confronted by a world task of immeasurable consequence, laymen will be forced to their knees for wisdom and guidance. Learning to pray they will learn to serve, and sacrifice.

2. A wide dissemination of missionary facts and knowledge will almost certainly follow.

3. There will be a growing intimacy between the missionaries on the field and their supporters at home. Similarly, increased interest in the foreign projects of the Church will be noted.

4. Finally, a large increase in volunteer workers may be expected.

The Church must be Christianized, if Christianity is to be Christianized. Since the Oriental world is beginning to look to Jesus as the only hope of the nations, while it is refusing the Christ of our creeds and churches and turning the search-light on to the so-called Christian nations, we have no choice but to look the whole situation fairly in the face. If we are really to Christianize all our contacts, we must begin at the beginning—at the local church in the community. A conquering church means a clergy revitalized and filled with the sacrificial spirit. It means a laity trained, enthused, willing to assume responsibility, willing to serve in any capacity and willing to give sacrificially.

**A CREED FOR MISSIONARY SOCIETIES**

1. We believe that we are coworkers together with God.
2. We believe that there should be a missionary society in every church organization.
3. We believe the church is a missionary organization, therefore *every* member should be a member of the missionary society also.
4. We believe that our Lord expects both men and women to do their part in the spreading of the Gospel, as His instruction was to "go," "tell."
5. We believe this responsibility should rest equally upon *all* Christians, not upon a small portion.
6. We believe that each member should have a moral responsibility regarding financial matters, in the *prompt* payment of dues, pledges and free-will offerings.
7. We believe that in order to give loyal adherence to the plans of work provided by those in authority, we must be *informed* in regard to the needs of the fields and the results already accomplished.
8. We believe that there is no better way to obtain this information than to subscribe for missionary magazines and read them; also other literature on missions.
9. We believe that our workers and their work should be faithfully remembered in our prayers, and that prayer calendars are an efficient aid to that end.
10. We believe that through earnest prayer and thorough knowledge of conditions, the gifts to the treasury will be largely increased.

—By MARY A. VALE, in *The Home Mission Monthly*.

# The Country Community and the Country Church\*

BY MALCOLM DANA, D.D., NEW YORK CITY

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Extension Boards

THE FIELD. The word "community" now-a-days implies a certain rurban† relationship, spoken of by such men as Paul Douglas, Luther Frye and Dr. Galpin. The village or town, for example, may constitute a legal community. But it is not the *actual* community. Small centers, and larger ones as well, are merely service stations for open country areas which can be more or less clearly defined. The small town business man, perhaps unconsciously, thinks of his community in terms of the "trade-zone" and is always trying to enlarge that area of patronage. As a member of the local Board of Trade he also tries to show the villagers and country folk that their interests are in common and that neither could exist for any length of time without the other. He finds it quite a task to develop a mutual consciousness of this rurban relationship and to produce a corresponding sense of loyalty. It is done only as the man from the country is made to feel a real ownership in the institutions at the center by being given a representation and participation in their management. Only thus does he come to think and say "my high school, my library, my store and my church." The retired farmer is often termed "a tight-wad" because he does not show any apparent interest in community affairs. The fact is he never was taught the community game while he yet lived on the farm. Nor has the townsman always had at heart the real interests of the country people whom he lures to the center for social, economic and other privileges.

It is absolutely essential to the efficiency of the rural church that it recognize its rurban† relationship since "only that village or town church will live that buttresses itself up by a strong country work." The country minister should never think of himself as called to minister to a parish limited by the confines of a village or town. Both he, and his church with him, are bound to serve over an area, with special obligations toward all peoples of the countryside. There are those who claim that the consolidated school spells the ultimate fate of the open country church. If that be so, then the church at the center must all the more meet its rurban obligations. For it is

\* A keynote address delivered at the joint session of the Home Missions Council and the Council of Women for Home Missions, in Philadelphia, January, 1927.

† A term signifying a rural town, an area containing a rural town, or a village and its adjacent countryside.

the folks of the open country who will be compelled to come in long distances to the consolidated church, and they are likely to prove faithful in the proportion that attention is shown them where they live. As far out as the enterprising village tradesman goes to solicit business, so far out the church must go with pastoral oversight and religious privilege, for it still bides true that "a house-going minister makes a church-going people." And therein lies a tragedy! Farmstead visitation and open country serving are the most neglected forms of ministerial and church work.

*The Force*—The rural church is not only a field, it is a *force*. A modern practical age is more wont to think of it as a force than a field. Ecclesiasticism, on the other hand, is credited with caring for the church primarily as an institution. The times are exceedingly utilitarian, and they are quite apt to measure the worth of the church by the same methods which are used in valuing other community institutions. Harlow S. Mills seems to estimate the church that way in his delightful little book "The Making of a Country Parish." He appears to think of the church as a means rather than an end and as only one among many other community institutions. As such it must be willing to abide any tests of usefulness. The church is not to ask favors because it is rated as holy. Indeed, one of its greatest missions is to demonstrate that holiness by virtue of a real impact made upon every last man, woman and child in the community whether they are in the church or not, for or against, and whatever be their race, color or religion. The church must be a genuine service institution, serving all of the people, all of their interests, and all of the time. It must do this over the entire rural community. By doing so it will prove that it really is the best institution in the community, and it will be the last one any person will wish to see move out. For it will have become "a felt necessity."

Few country churches have become such a force in so wide a field. I am convinced, however, that thousands of rural ministers and churches wish to be. But a situation in which both find themselves forbids it.

*An Indictment*—What impact has the country church as a whole made upon the countryside? Facts and figures will not be to our liking. The country over, the rural church has not measured up to its opportunity or the tragic need. It is not doing so today. This fact concerns Home Mission Boards for the failure is most largely that of Protestantism. Father Edwin V. O'Hara cites the Roman Church as probably seventy-five per cent urban and the Protestant Church as seventy-five per cent rural. Incidentally, the Catholic Extension Society is assisting in the consolidation of parishes which, with other experimentation, marks a new departure in its rural church administration. The move to consolidate parishes into larger units is in harmony with the trend of rural organization.

The tragedy of quoting statistics is that we have become so hardened to them that they make no apparent impression. Allowing for a wide margin of fallibility, they present a terrific indictment. The Institute of Social and Religious Research is sponsor for certain figures which appear in "Empty Churches" written by Dr. C. J. Galpin of the United States Bureau of Agricultural Economics. Dr. Galpin suggests there that it is generally supposed that country people are intensely religious and inveterate church-goers. Yet the figures reveal the fact that after one hundred and twenty-five years of preaching and evangelizing only one-fifth of them go to church. There are, roughly speaking, seventy-two thousand communities in the town and country areas of the United States. Thirty-three thousand of them, or forty-two per cent, have churches but no resident pastors. Seven out of ten have only a fraction of a minister apiece, and it would require thirty-four thousand additional ministers, each giving full time to his work, to provide a minister for every pastorless community. And the wrong is largely against the open country! Seventy-eight out of every hundred town churches have resident pastors whereas only seventeen out of every hundred country churches have them. Two-fifths of the one hundred thousand town and country churches are standing still or losing ground and only one half of them are making a ten per cent gain yearly.

This is not all or the worst of it! The country is the place of children. There are two and a half million more children in the country than in the cities. Or, to quote Dr. Galpin, there are four million more children in the thirty-two million of folks living on the farms than in any like bloc of city people anywhere. Yet one-fourth of the rural churches have no Sunday-schools. One million six hundred thousand children live in communities without them and two million seven hundred and fifty thousand more children do not go to Sunday-school for other reasons. Twenty-seven million of all the children in the land are not in Sunday-school and seven out of ten of them get no religious instruction at all. The average Protestant child receives probably less than twenty-four hours of such schooling from one end of the year to the other. This means that four million farm children are virtually pagan and without knowledge of God and that youth is going to the cities pagan from homes which were once pious and godly. Dr. Galpin is certainly right in his conclusion that Bible illiteracy ranks as a problem with book illiteracy and that as great unanimity must be shown in rooting it out as is shown in the efforts to eradicate book illiteracy.

*A Primary Cause*—It is not pleasant to quote such figures! And yet, in my judgment, they ought to be quoted and requoted until they register in our minds, hearts and wills and we proceed to grapple seriously with a situation which can be remedied.

Why does this situation exist over the American countryside?

The answer is not hard to find. Such a deplorable state of affairs is due to the two great sins of Protestantism—over-churching and under-churching, the latter being most often a consequent of the first. I remember that it was admitted by the participants in six inter-denominational Every Community Service Visitations, made under the tuition of the Home Missions Council, that the situation is most largely due to a home missionary policy which has persisted throughout the years whereby the various denominations have been wont to rush in pell-mell, all together, to occupy “strategic centers” to the general neglect of open country areas where there was little prospect of early “self-support” or where the work might be a missionary charge to the end of the chapter. Religious competition is always self-centered and churches engaged in a competitive struggle for existence seldom put Kingdom interests first. Surveys made pretty much all over the country show that where there is congestion of religious privilege there is nearly always a corresponding lack of any concern for the open country.

The cure for this situation is perfectly evident. During the above mentioned Home Mission Council surveys it was frankly said by most, if not all of the denominational representatives, that “we have not men or money enough to finish work already begun.” Then the hope of evangelizing the neglected areas of rural America lies in freeing both money and men from over-churched centers to serve where there is no religious privilege at all. A policy of fewer and better churches might well be the practice of the denominations represented in the Home Missions Council and the Council of Women for Home Missions.

*The General Situation*—Let us now come to grips with a general situation quite characteristic of the common countryside. And I shall not lessen the force of major ominous conditions by citing more pleasant ones.

A recent book, “American Villages,” written by Luther Frye, reveals the fact that during the past twenty-eight years or more the towns have gained almost as rapidly as have the cities and if immigration be discounted they have been an increasing factor in the sum total of rural populations. It is all the more important, therefore, that ways and means be devised whereby these rural centers can come into their own. Villages and towns are, however, with numerous exceptions, unattractive, and have been steadily losing out in business competition with the cities. A profitless agriculture makes the future look darker and more unpromising. Such places can hardly be expected to be proud of themselves or the country to glory in its own rural institutions. There may be a dawning consciousness that old days are gone forever and that any comeback must be along new lines. But it is not easy, as Lloyd George suggested at the close of the war, to “cease harking back to good



old times and *get a new day*." The small town is overdone economically and an outworn theory that "competition is the life of trade" has resulted in a duplication of like kinds of businesses. This false economy has also gone over into religion. The latter is highly competitive and methods are used there which high grade doctors, lawyers, bankers and business men no longer tolerate in their professional relations with each other. Robbing a bank is a crime. Stealing church members and even churches is often taken for religious enterprise. Amidst a drab environment the church buildings are often drabber still and not structures of which the community has most right to be proud. It often appears little short of an insult to me that the Almighty is asked to meet His people in such churches. Few churches have real programs which, together with their buildings and equipments, are directly related to community needs and opportunities revealed by a careful and painstaking survey of both.

This is the consummate tragedy! The struggle to perpetuate themselves on the part of competing churches is at the expense of the community and not for its betterment and religion itself is a divisive rather than a unifying influence. Churches envy each other's successes rather than rejoicing over them. Nor is this the most pathetic circumstance! The support of too many churches is not merely unbusiness-like and a wrong use of sacred funds. It taxes those who are least able to give of their resources of time, labor and money, making religion a burden rather than a joy. Business men are embittered and alienated. Wanting trade from all the churches, they cannot go down on the subscription list of the church of their own preference. They must give to every one of them. Again, a competitive struggle for existence cripples both ability and willingness to give to benevolences. Many an apparently over-churched community might not be that if the churches would systematically care for the open country. But competition tends to destroy any felt obligation to do this. Statistics show that the tenant farmer is unreached in almost the exact proportion of his numbers and that the farm-owner is equally neglected. A noted specialist declares that Protestantism has no program for the new-American but "detours round him." Finally, too many churches perpetuate groups which are too small to function effectively. There is not genius or leadership enough in any one of these churches to maintain an ideal worship, to conduct an efficient religious education program, or to lead out in a satisfactory social service. Such churches do not attract or hold modern youth or the masculine. They are not "going concerns." It is true that figures Miss Hooker, author of "United Churches," gave me quite recently seem to indicate that several churches in a community will often enroll a larger total membership in churches and Sunday-schools than will one or two. But when

it comes to community service she naively remarked—"they are *fighting* units."

Such conditions are all the more disastrous because of the great agrarian problem confronting America. The latter has largely to do with the preservation of a sufficient population upon the soil. Machine farming and scientific agriculture are demanding fewer and fewer people on the land so that the task becomes one of quality rather than mere quantity. And the chief function of the country church has always been that of producing a high quality in rural peoples. Even so, there never was a time, in my judgment, when the rural church had such an opportunity to become again "center" and "central" as right now. To this end, therefore, ruinous competition must be done away with so that the church of the countryside may command a ministry which will rank with the educated farmer, so that it can afford equipment which will compare with modern machinery upon the land, and so that it can practice a technic which will be abreast of that used in scientific agriculture. Union efforts make this possible. Recent surveys show that two hundred and twenty-seven federated churches in one hundred and seventy-nine villages have resident pastors as over against thirty-five in non-union efforts, and that ministerial salaries double where there are two as over against four churches. Forty-three thousand dollars was gained for benevolences by sixteen federations.

But after all, this is the fact that should burn itself into our minds, hearts and consciousness: Over-churching is not merely wrong. It perpetuates an impossible situation, absolutely preventing any one of too many churches from doing a creditable piece of work for the Kingdom.

These conditions have also vitally to do with the "youth question." Young people are deserting the country partly because of a lack which stronger, better and more interesting churches might supply. Youth is leaving the churches, or is not found in them, because it increasingly hates all sham and detests sectarian rivalries. It might be well for us to consider a warning recently uttered by a religious education specialist, himself a middle-aged man, who affirmed that the church is essentially an adult institution seeking to impose its own grown-up ideas and ways upon a youth of clearer vision, more catholicity, and equal convictions with itself. The conditions have also to do with recruiting for the Gospel ministry. The latter is made difficult because the young man and young woman know their home town through and through. These young people are as ready to respond to the heroic as ever. But what of the heroic is there in the religious atmosphere of the town or village to challenge them? If the young man gets as far as the seminary or the religious training school is it any wonder that he prefers to volunteer for foreign missionary service rather than to remain in the homeland

with its competitive religion? Hosts of young folks are going to the agricultural colleges and are the very ones who should return to the country. They are fitting themselves, apparently, for every other kind of leadership except the religious. And why? Many frankly say that they do not consider the rural ministry a man-sized job and that the work of the county agent, the farm bureau representative, and the home economic specialist, has more of religious opportunity in it than the Christian ministry under small town conditions. These young folks are not hesitating to adopt the country as a field for their life work. They propose going there as apostles of cooperation and not as agents of non-economic competition and un-Christian sectarianism.

*Frustrated Desires*—It will doubtless surprise the readers of Miss Hooker's book "United Churches" to find only nine hundred and seventy-seven such churches listed in the town and country areas of the northern and western states. Those who are unfavorable to the attempts of churches to come together into larger units will probably cite this as a proof of exaggeration on the part of friends of the movement. The conclusion is not warranted! Miss Hooker enumerates, in four classes, only those churches which are united in fact rather than in name. For example, she finds the hard-worked expression "community church" employed in at least six senses. She also excludes from her study areas which contain forty or forty-five per cent of the town and country churches of America. And, after all, nine hundred and seventy-seven united churches, or almost one per cent of the town and country churches as a whole, is not a bad showing when it is considered that most of those unions have been started within the last dozen years. Nor does the enumeration take cognizance of the numberless places where a union of church forces is right now being agitated and which is certain to result in a rapid increase in the above numbers.

If anything is to be made of the seemingly small number of united churches it constitutes a story of frustrated desires. I cannot recall ever having been in an over-churched community where there had not been one or more efforts to remedy the situation. But desires had been set at naught and bitter feelings had resulted. The fault was often with the churches themselves. The people of the countryside can stop over-churching whenever they will by absolutely refusing to pay for it. But there are folks who care more to "run the church" than they do for Kingdom interests. It is surpassing strange, too! For they know perfectly well that feeble, struggling, poorly equipped and indifferently led churches can never hope to do anything but a mediocre work. Again, the fact that properties which were bought and paid for by the people themselves were vested in outside ecclesiastical organizations gave every advantage to opposition. Difficulties, manufactured or real, endless inaction and

ceaseless red-tape, produced a weariness and discouragement which finally gave up in despair. But more often outside and partisan ecclesiastical interference defeated efforts looking toward closer co-operation or federation. Kingdom interests were again sacrificed. Heavy burdens and grievous to be borne were fastened upon faithful folks who really deplored and even hated religious competition. Each church was obliged to continue to limit the efficiency of every other rendering it impossible for any one of them to do a work worthy of the name of the Lord. Here again, how different is the story of united churches! With them numbers grow, and enthusiasm is bred by numbers, adequate equipment and able leadership. There is a felt ownership of the church enterprise and a sense of personal responsibility for it. People come to think in terms of the community and not those of organization.

*The Overhead*—The overhead expense is often much criticized. Is the criticism just? What really is the attitude of those who have officially to do with the churches, especially of those next to them?

Personal fellowship between officials in closest touch with the churches is always enjoyable. But I wonder if a "thus far and no farther" atmosphere does not often prevail in such gatherings preventing a fearless consideration of sectarian sins affecting the real welfare of the Kingdom. There is not always entire frankness and sincere trust, nor are all the cards laid upon the table. Certain ones are fearful lest someone "put something over" to their denominational disadvantage. Others feel that this or that official is playing the game because he has to, and that "he will stand watching." Accusations are made, openly or in private, and frequently backed by cases, to the effect that some denominational representative went into a team-play with selfish motives, took an unfair advantage, or did not live up to his agreements. Such feelings and recriminations are unworthy of co-workers under God!

The "old guard" made up of those who cannot see virtue in any communion save their own is steadily diminishing. An increasing number of officials frankly admit the utter futility and sinful waste of religious competition. Inter-denominational efforts are being made, particularly in New England, to mitigate such evils. Ecclesiastical pronouncements in this direction are increasing. Nevertheless, these facts remain; Those who deal directly with the churches have not yet gotten rid of a subtle fear that if they report a loss of churches to their superiors they will somehow be demoted. Despite official declaration of the top over-head, and the comity pronouncements of these two Councils, they are still afraid to believe that the test of good superintendency and ideal presiding eldership consists in a militant passion for giving up churches wherever such action is for the glory of God and the advancement of his Kingdom. Nor has the pressure from the top yet convinced them that they should

be equally active in helping to eliminate self-supporting churches in highly competitive fields.

*The Way Out*—This seems perfectly plain. It lies in the direction of an inter-denominational team-play ready and willing to sacrifice and put Kingdom interests first. The sin of Protestantism is not one of ignorance but of wilful persistence in the face of known or easily ascertainable facts. For example, it is perfectly well known how large an area and how many folks can reasonably be expected to support one church and pastor. These two Councils two years ago put the number of people at one thousand! If the denominational leaders were willing, and refractory churches would let them, it would be entirely possible to sit down tomorrow and work things out. Just as was done around the table at Versailles, only for purposes of giving and not getting maps, figures and facts could be assembled and statesmanlike allocations, reciprocal exchanges, and denominational and inter-denominational yokings devised, which would completely do away with over-churching. In so doing, no denomination would suffer any lack of opportunity, prestige or financial loss. On the contrary, better pieces of work would be done and monies would be freed for a larger benevolence. And more to the point, vast areas and classes of folks yet unreached in so-called Christian America would no longer be neglected through the lack of money and men. Every last man, woman and child in the land might thus be given religious privilege.

Are we willing to do it? The desire of country folk for larger and more efficient churches is growing and achievements in this direction are inevitable. And it will be worse than a tragedy if such church federations shall be effected in spite of officialdom and not because of it, or in a bitter spirit of revolt against "ecclesiastical domination." Churches should be able to look upon their denominational leaders as friends to whom they can come for impartial advice and counsel. They should find these leaders willing to help and not hinder the majority mind of the community in getting the kind of religious privilege it really wants and can consistently pay for. Friendly guidance is necessary, for there are good ways and bad ways of coming together. There are superior and inferior forms of cooperation and federation. And all union efforts should be consummated decently and in order. To such ends, therefore, the officials next to the churches must know that sacrifice of churches is to be more and more expected at their hands and that its reward will never be aught but "well done."

*Proposals*—It is altogether probable that denominations will continue to exist for a long time to come. There is a consequent necessity for a perfected team-play between them. During the war every company in the A. E. F. strove to make itself the crack company and to surpass every other in efficiency and in military dis-

cipline. But this was not really the ultimate aim! It was to be done so that the United States might have the finest army the world had ever seen and so win the war. And when the battle was joined the army knew no division. Even so, Dr. Galpin declared not long ago that one stage in the modern religious movement was passed and that another was at hand. The first was signalized by the amassing of data by the Institute of Social and Religious Research and kindred organizations sufficient to lead the Church of Jesus Christ out of its dilemma. The demand now is for folks aflame with the passion of a Paul who will use both this technic and the accumulated findings. Dr. Galpin said further that "when the Allies in the late war came to their senses and found that their struggle was not a rope pull, nor a barbecue, but a life and death struggle, they elected Foch to give universality of will to the cause."

A similar universality of will must be given to the religious enterprise if the rural church is to evangelize the countryside. Last October the *New York Times* headlined what it termed was a most notable gathering of some hundred ministers and laymen who assembled at the Roosevelt Hotel to consider no less a subject than "A Union of Churches by the Abolition of All Doctrinal Differences." That theme is to be further discussed at a meeting of the World Conference on Faith and Order at Lausanne, Switzerland, next August. In my judgment, such an attainment is ideal, but it lies in the remote future. I would suggest the following as being more immediate in its possibilities as well as having the absolute right on its side:

(1) That the Comity Committee of the Home Missions Council and Council of Women for Home Missions, together with the two Executive Secretaries of these Councils, be empowered to bring together a meeting of the highest officials of the denominations represented in these two Councils, to consider thoroughly the over-churched and under-churched conditions throughout the land, whether of home missionary or self-supporting churches, for the purpose of devising some immediate and comprehensive plans for freeing men and money from congested areas to be used in the yet unserved American countryside:

(2) That this committee be requested to call into cooperation the personnel, method and data of the Institute of Social and Religious Research, the Research Bureau of the Federal Council of Churches of Christ in America, and kindred agencies, to assist in planning this enterprise:

(3) That the committee secure agreement of the above mentioned high officials to put into effect an immediate and concerted instruction to those in closest touch with the churches, and through whom adjustments must be made, whereby they shall be urged to lend every encouragement and assistance to all movements having

in mind a wise cooperation or federation of churches and peoples into larger units and shall know that such doing will receive high merit at the hands of their superiors:

(4) That the committee be instructed to take immediate steps to inaugurate a militant campaign of education for the instruction of peoples and churches in the needs and advantages of Christian people coming together into larger church units, and to help them in adopting the best forms of union and the wisest methods of securing the same:

(5) That the committee consider the possibilities of securing an inter-denominational endowment or subsidy fund to be used in carrying the Gospel to people and churches in neglected and unserved areas and for purposes of supporting such a work which may always be a missionary charge and therefore too heavy a burden for any one denomination to bear alone.

(6) That the Comity Committee be authorized, either collectively or individually, to attend the next annual meetings of the various denominations represented in these Councils for the purpose of presenting and securing approval of the above suggestions:

(7) That the following goal be set and the slogan adopted by these two Councils—*stronger and better town and country churches and religious privilege for every unreached person in the American countryside within the next five years.*

*Conclusion*—Here is a magnificent challenge and a program of endeavor which will certainly meet the needs of the country community and permit the country church to reach its ideal objectives.

## If By Any Means We May Save Some

BY LUCIE G. OWEN, LONDON, ENGLAND

EVERY nation, every society and every individual, before starting any fresh work, naturally spends time weighing the best means of approach.

To the Christian, this is peculiarly true for, although knowledge of former success in Christian work greatly helps, yet how often local conditions call forth entirely new and untried methods.

Workers of the American Bible Society in Manila in the Philippine Islands find themselves peculiarly situated.

On every hand are crowds of young life anxious to learn and crowding into universities, hospitals and similar institutions.

In Manila, the Bible Society has established a work, offering the one thing needful, the Word of God, so essential to young life, but neglected and forbidden to these ardent Roman Catholics.

At length, a plan was decided on by the Bible Society which, under God, has been much blessed.

1. A one-eighth page advertisement was inserted in one weekly English magazine for eight months.

2. This advertisement brought forth four thousand replies. To each one who answered was sent a small Gospel of John. In this little volume was inserted the following "Foreword" on a separate slip:

This little book, taken from the Bible, is published separately in the hope that the reading of even this small portion of God's Word may strengthen the reader in his or her life's purpose.

The entire Bible, or its parts, such as the Old Testament and the New Testament, is published by us in all languages and main Philippine dialects. Catalog on request.

AMERICAN BIBLE SOCIETY  
636 Isaac Peral, Manila

3. A month later every one of these four thousand received a letter and also "Suggestions to Bible Readers" and "Great Men on the Greatest Book."

The letter, printed on Bible Society stationery was (in part) as follows:

To Gospel of John readers: The Gospel of John is a great book, is it not? Here are a few facts which may interest you: This Gospel was written by the Apostle John, "the disciple whom Jesus loved," about ninety years after the birth of Jesus and sixty years after His death and resurrection. John knew Jesus while Jesus was on earth and was a very old man when he wrote this Book. It is a part of the Holy Bible, which is God's message to men through His Spirit. The rest of the New Testament and the Old Testament contains beautiful messages from God and Jesus just as this one book does. As you continue reading the Book, you will surely see as many others have seen, that the Gospel of John is more than human—that it is indeed divine (holy).

We hope you will continue to read this little book and try to follow its teachings, learning more and more of Jesus and His Word. If you have in your mind any questions concerning the teaching of the Gospel of John, or of any part of the Bible, we shall be pleased to answer them for you to the best of our ability.

Some of the "Suggestions" enclosed with this letter are as follows:

#### FOOD FOR MIND AND HEART

Read these Famous Chapters:

The greatest Sermon: Matthew 5-7.

A Midnight Talk: John 3.

He Took our Place Isaiah 53.

Eyes Opened: John 9.

Ten Commandments: Ex. 20; Matt. 22: 36.

The Way of Death: Prov. 7; Rom. 1.

Full Confession: Psalm 51.

Free Mercy to All: Isaiah 55.

The Larger Life: I Corinthians 15.

Heaven and Hell: Revelation 19-22.

Bless the Lord: Psalm 103.



# MEDICINE FOR SPECIFIC COMPLAINTS:

If lonesome or blue and friends untrue: Psalms 23, 27; Luke 15.

If trade is poor: Psalms 37, 73; John 15.

If discouraged or in trouble: Psalm 126; John 14.

If you are out of sorts: Hebrews 12.

If you are losing confidence in men: I Cor. 13.

If skeptical: John 6: 40, 7: 17; Phil. 2: 5-11.

If you cannot have your own way: James 3.

If tired of sin: Luke 18: 9-14; Luke 7: 36-50; Psalm 32.

If very prosperous: Psalm 24; Job 1, 2; Luke 19: 1-10.

Happy conclusion: Psalm 131; Matthew 6: 33; Romans 12.

The words of "Great Men on the Greatest Book" included testimonies to the Bible from the President of the National University in Manila, from Abraham Lincoln, Woodrow Wilson, Theodore Roosevelt, Thomas Huxley, Daniel Webster, Lord Roberts and others.

A month later, a second letter was sent. More than half the recipients replied, asking for a catalog and giving their home addresses. The following is the form of the second letter:

My dear Friend:

Pardon me for writing you further concerning the Gospel of John, but I am very much interested in having you read this little book and others like it, such as the Gospel of Matthew, Mark and especially the Gospel of Luke.

You may not know this, but we do have these little books (as well as complete Bibles) in your own Filipino languages and you would be delighted, I know, to be able to read these wonderful messages in your own tongue. You may send us a stamp for the Gospel you desire, naming your dialect, or we will send you a catalog giving the prices of the Bibles, both in English and Filipino languages.

A month later a third letter was sent, asking whether, in reading about Christ, they had felt a longing to know Christ as a personal Saviour. Towards the end of the letter an invitation was given, asking for the readers to state any difficulties they had and any suggestions they could make whereby they could receive help on this all-important question.

Within the first fortnight, thirty-seven had replied and, in most cases, the writer showed he was seeking to find a personal Saviour.

The Secretary then sought his committee and, through them, the ministers of all denominations helped to conduct a correspondence Bible class.

Mohammedans today seem hungry for knowledge and almost all of the Moslem world is open to missionary effort and to approach through Christian literature. Is not this method worth considering?

How many secret believers and enquirers would welcome such an opportunity of securing friendship and help unknown to those round about them!

# An Indian Christian Light-Bearer—II

*The Story of Dewan Bahadur A. S. Appaswamy,  
Pillai of Palamcottah*

BY REV. H. A. POPLEY, MADURA, INDIA

District Secretary of South India National Council Y. M. C. A.

**Y**OUNG Appaswamy showed the same independence of thought as a Christian convert as he had formerly done in his Hindu surroundings. He refused to change his habits or cut off his *Kudumi*, the tuft of hair which was regarded in those days by missionaries as a sign of heathenism. He continued to be a vegetarian, and always maintained that, though he had entered into a religion of freedom, this did not include freedom to wound unnecessarily his friends and relatives. His conversion had been hard enough for them to bear. He did not want to add to their difficulties by changing his mode of life. So he was able to retain many of his Hindu friends and to influence them for good.

Neither did he think that baptism meant the end of his search. He remained an enquirer and a seeker to the very end of his days. He continued to be interested in the Brahmo Samaj, and attended their prayer-meetings and the lectures given by Keshab Chunder Sen, which had a great influence upon his spiritual development. Later on when Theosophy was introduced to Madras he did not join in the hue and cry against it but studied it sympathetically and carefully.

He also continued his study of Hindu scriptures, learning a little Sanskrit and keeping up his Tamil studies in Saivite literature. He always declared that he owed a great deal to these scriptures. He was ever ready to welcome truth wherever he found it.

In addition to the band of Tinnevely converts who had come out before him and were living in Madras he enjoyed the friendship of Rev. A. R. Symonda, Principal of the school at Sullivan's Gardens, to which he went for a short time. Appaswamy remained in Madras until he had passed the matriculation, supporting himself by doing munshi work.

Every young convert has to face a period of reaction and in Appaswamy's case this occurred during his sojourn at Sawyerpuram, to which place he went from Madras as munshi to Mr. Billing of the S. P. G. Mission. He fell ill twice and had no friends to look after him. His family at that time would have nothing to do with him. So he felt his loneliness and isolation very much. He was only a few months at Sawyerpuram and then took up work as a clerk on the Ettiyapuram Estate. He tells us that this period of his life was the time when he formed the habits of study and devotion which

meant so much to him in later years. The Manager of the Estate was Mr. W. E. Ganapathy Pillai, one of the converts of Mr. Cruickshank's school and a thorough Christian gentleman. The influence of his life and example was an inspiration to the young man and one of the most important factors in his development. It was here that he learnt that thoroughness and patience, carefulness and method count for much in life. He impressed others by his faithfulness and integrity which were often tested at Ettiyapuram in the work that was given to him. At Ettiyapuram he was married to the daughter of Mr. Ganapathi Pillai, his friend and helper. It was at Ettiyapuram too that the reconciliation with his family was effected, both his father and mother coming to stay with him there. His father took a leading part in arranging his marriage. While at Ettiyapuram he decided to take up the legal profession and started practice as a Vakil. His love of truthfulness comes out in the care with which he thought out this whole matter before deciding to become a lawyer, particularly in reference to the question of maintaining a practice of honesty in the profession.

From there he moved to Tuticorin, the southern port of the Presidency, and gradually began to obtain a large and lucrative practice. In his autobiography he tells us that he allowed the pursuit of money to become too dominant an influence in his life at that period. It is clear however that he always refused to compromise his religious principles, and often came into conflict with judges because of his frank Christian testimony. On one occasion his love of truthfulness led him to give evidence against his own father in a Civil Suit for which the defense had cited him, knowing that he would speak the truth without fear or favour. Bishop Caldwell, who used to visit Tuticorin, helping him greatly in his spiritual life, particularly in leading him to place emphasis upon Christian character and influence rather than upon money-making. He was also greatly helped by an English business man of Tuticorin who consistently applied his Christian principles to business life.

In 1878 he moved to Palamcottah and began to practice in the District court. Bishop Sargeant and Rev. T. Walker were then in Palamcottah, helping by their Christian character and remarkable ability to build up the young church. The young vakil threw himself into Christian work with all his soul and became one of the pillars of the church in Palamcottah. His unsullied character and Christian testimony, his sound judgment and practical ability made him a wise counsellor and a valuable worker.

In his profession he rapidly rose to the front rank in Palamcottah. He was permanently retained by the Zemindar of Ettiyapuram as his Estate Vakil, and this alone brought him a large practice and a considerable income. He was one of the few Christians who moved freely with all classes of people and who had won the esteem and

respect of Hindus. The missionaries of those days did not encourage a too friendly relationship with the Hindus and so the Christian community kept largely to itself. Within the Christian community there were also very bitter caste differences between the Vellala and the Nadar converts which caused a great deal of trouble. Those were the days of the Sivakasi riots when the Maravars, who reckoned themselves as one of the higher castes, organized a deliberate attack on the Nadars who were seeking to improve their position. The bitterness at that time between these communities was almost as great as is the Hindu-Muslim bitterness today in North India. In all these controversies Mr. A. S. Appaswamy was a force for peace, moving freely with all, both Europeans and Indians, with high and low caste, Christian and Hindu.

In his own record he states that between 1875 and 1890 he was drifting into a secular view of things, mainly concerned with building up a fortune and occupying a prominent public position. This judgment is no doubt largely a result of his own humility, as he devoted a large part of his time to Christian work and was ever zealous to lead his friends and relatives into his own experience of Christ. As a recognition of his public work he received the title of Rao Sahib from Government and later on that of Dewan Bahadur.

In 1890 a great change came over him, largely due to the death of his patron the Zemindar of Ettiyapuram, and to a serious illness which he had immediately afterwards. So in 1901 he determined to retire from his profession and to devote his life entirely to the service of God. He first threw himself wholeheartedly into evangelistic work, touring the district with Rev. T. Walker and Rev. T. A. Douglas, evangelistic missionaries, or with some other like-minded friends and spending all his time in the service of the Gospel. In this work he was as thorough as in his professional work, making it a point to call on the leading Hindus of every village and to have long talks with them in addition to public preaching.

He helped in the formation of the Indian Missionary Society of Tinnevely and in the organization of the National Missionary Society of India. It was at this period that Mr. Sherwood Eddy came into close touch with him and each of them gained a great deal by this intimacy.

In his own family his Christian life and testimony had an increasing influence. His sister and her children were converted through his efforts and his parents were greatly changed in their religious ideals. His father developed a peculiar kind of Saiva mysticism, one feature of which was the frequent repetition of the sacred formula "Saravana Bhava," which has special reference to the second son of Siva—the god Subramanya. Mr. Appaswamy says that his father on his death-bed confessed his belief in Christ as the Son of God and the Saviour of mankind.

During these latter years Mr. Appaswamy made a further study of Hinduism with a view to finding its points of contact with Christianity and to utilizing ideas and methods which could be applied to Christian life and practice.

He felt that the religious experiences of Hindu saints and mystics should be studied in the same way as we regard those of Christians. These experiences were of very great value to Mr. Appaswamy himself in his later years and sometimes he found his own thought and experience more akin to those of Hindu contemplatives than to those of Christians.

In the later years of his life he had much help and inspiration from a Hindu relative who was well versed in the practice of Siddhānta Yoga. To Mr. Appaswamy he became a *guru* leading him to find in some of the yoga practices means whereby his own soul could achieve a more perfect communion with God. He published a book on this subject a few months before he passed away entitled "The Use of Yoga in Prayer." (C. L. S. Madras.) Mystic visions became a part of his daily experience and were a real encouragement and inspiration to him. He often used to tell me of these visions and it was clear that they meant a great deal to him. Some of them reminded me of the visions of an eclectic saint at Lahore, whose religious outlook was a mingling of the thoughts of the Gita and St. John's Gospel. The essential part of these visions of Mr. Appaswamy was that God was seen as Light in many forms. He says, "I practice advaitic Yoga and I behold God as pure Light. He has no form. He appears to me in his primeval and original condition as Light. When I practice another type of Yoga, I see the Christ appear before me in his Sūksma Sarīa, (i. e. mystical body) of dazzling glory."

There is no doubt that his practice of Yoga Sādhana helped him to concentrate his mind on Christ more firmly and clearly, and at a time when the minds of most men begin to lose their power he was gifted with a habit of concentration and with a clarity of thought which were remarkable. It is interesting to trace the progress of his Christian thought in his later years. The method of Yoga Sādhana was for him a pathway to the feet of the Lord. While remaining absolutely loyal to Christ and His teaching and continually renewing his experience of Christ's saving power, he more and more expressed himself in the language of Hindu *bhakti* and Sādhana. When the writer was staying with him about two years before his death, Mr. Appaswamy used to put on the gramophone records of some of the finest songs of Saivite *bhakti* and also the Christian songs of his first Christian *guru*, Pandit H. A. Krishna Pillai. The essential content of his religious life was Christian but the expression of it took on more and more of a Hindu coloring. Meditation and contemplation filled a great part of his life but he never lost

his passion to help men to see the glory of Christ. He passed away at the age of seventy-eight on April 14, 1926, from a peaceful sleep into the land beyond, leaving all his affairs in perfect order and explicit directions in regard to his estates.

By his life and high moral rectitude, by his love and service, by his sympathy with all in need and his appreciation of all that was good, by his passionate evangelism and by his vital and genuine religious experience, Mr. Appaswamy continually commended the personality and teaching of Christ to all his Hindu friends and acquaintances and led many of them to see in Him the Light that lighteth every man and the Saviour of the world.

### WHAT CHRIST MEANS TO ME\*

#### Testimony of a Young Man Converted from Islam

I HAD gone through the Koran once under able leadership and attended many services of worship in the large and small mosques. I had lived among good Mohammedans for many years, but had subsequently the privilege of mingling with the finest type of Christian people.

One of the primary factors, therefore, in my conversion was the example set by Christians: their every-day life, their general behavior, their willingness to serve their fellowmen regardless of race, nationality or color. Another factor was the systematic, habitual and careful reading of the Bible. More than twenty years ago the wife of a great missionary had a little school of a dozen boys and girls from good non-Christian families. During one hour a week she read with them the Bible first from the Old Testament and then from the New. The children learned some of the Psalms by heart and some of the sayings of Christ in the Gospels. I bear witness here that this planting brought forth abundant fruit. I find great joy, peace and inspiration in the Bible. I find rest and encouragement. I have never known the time when I have read the Bible without finding something new in it. I have yet to go to my Bible in hours of defeat and despair and discouragement and not find help in it. The more I read my Bible the easier it is for me to believe that Christ cares for me, and the more do I enjoy the assurance of everlasting and abundant life in Him.

I have believed His promises and I have realized them. The more I have trusted in Him in everything, the more He has been able to do for me. I did not embrace Christianity without long meditation. And I can say without reserve that all I have and all I am, all that I do and all I can do is Christ's. He is all in all to me. He has helped me as a teacher in engineering, as a Sunday-school teacher, and as a man. I doubt not that He will help me to cast off everything that still keeps His spirit from me:

\* Indian Witness.

# A Well Conducted Leper Asylum

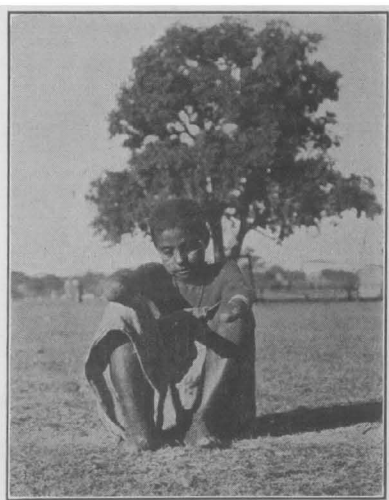
BY REV. P. A. BENNER, CHAMPA, C. P., INDIA

THE word "leper" strikes terror to the human heart. The disease is dreaded not merely because of its loathsomeness, but primarily because until a short time ago leprosy was believed to be incurable. India, according to the census of 1911, has 150,000 lepers, the majority of whom wander about without home and hope. In 1896, a missionary, Rev. Wellesley C. Bailey, visited Ambala and preached to a small colony of lepers. He was so impressed with the misery of these unfortunates that he went home to Ireland and presented the need of lepers to the churches. The happy result was that the Mission to Lepers in India and the East was organized. This international and interdenominational society has brought hope, cheer and joy to thousands of afflicted people the world over.

The Leper Home at Champa, Central Provinces, India, is owned by the Mission to Lepers and superintended by workers of the General Conference Mennonite Mission. It was opened in 1902 with two lepers who came to the mission compound to beg. The number of inmates today is 403, exclusive of 30 untainted children of lepers. Segregation is one of the best means of stamping out the disease and hence this institution insists on strict segregation.

The success of an institution is proportionate to the continued interest and sympathy of the superintendent. Next a general plan must be adopted which does not merely consist in wards for male and female lepers, but a church or common house, a dispensary and perhaps a hospital, an office, an observation ward, a ward each for tainted boys and girls, a store room, etc., etc. If these things are planned from the beginning, it will make superintending easier, the institution more attractive and affective.

The staff of the Champa institution consists of the superintendent who receives no financial remuneration from the Mission to Lepers for this work. A caretaker has the direct oversight of the inmates

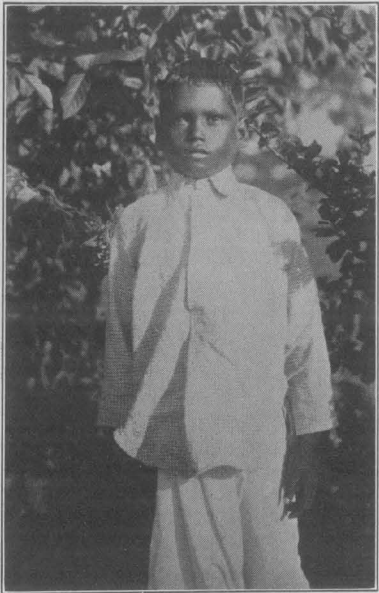


A SUFFERING LEPER

and sees to it that all healthy lepers work from two to four hours per day, except Sundays. He buys and portions out the weekly allowance of rice, wood, etc., makes out and presents for signature all reports to Government and Feudatory States, etc., etc.

Some superintendents strongly favor the employment of a cook and give the lepers a common mess, whereas the majority allow the lepers to cook their own food. The latter plan has the advantage of providing such food for the patient as he likes besides giving him pleasant employment. This Asylum gives to each leper, rice, fire-

wood and Rs. 1.6.0 per month in cash and allows each one to cook his own food. The cash is used for the purchase from the Asylum shop of such articles as salt, peppers, oil, etc. The money is disinfected.



AN UNTAINTED LEPER LAD

The medical work is in charge of an Indian doctor. Wounds are dressed every morning, while minor ailments, such as fevers, colds, coughs, etc., receive attention in the afternoons. Experiments with the injection of ethyl esters have been begun but the result cannot yet be told. In other asylums marked improvement has been noticed after an extended period of treatment. The caretaker, doctor and compounder are Christians. Water carriers and a few other servants complete the staff of this home.

Although the attendance at religious services is not compulsory, all lepers gladly attend divine services and Sunday school. Love and sympathy in the institution are the drawing cards. The non-Christians say: "Get away, don't come around my house, don't bathe in this tank, etc." The Leper Home says: "Come on, welcome—just make yourself at home." It is a joy to see timid lepers become bright cheery Christians. About one-third of the inmates are Christians. Their prayers and singing will encourage anyone interested in this work.

The tragic part connected with leper work is the "tainted" children. These ought to be segregated from the older lepers. Medical authorities agree that leprosy is not hereditary, hence the segregation, care and instruction of "untainted" children form a very important branch of the work. It is difficult at times to persuade

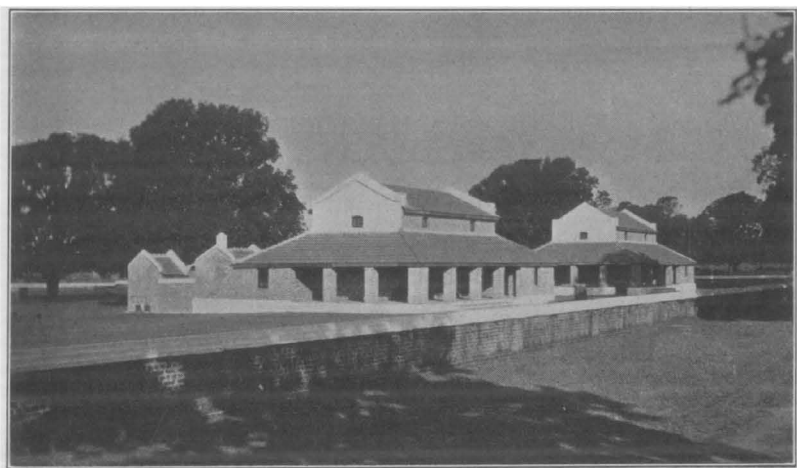


parents, especially mothers, to give up their children. Where they are not separated the possibility of infection is continually present, especially during the first three years of the child. We therefore try to segregate children immediately after they have been weaned.

Their cottages contain not only sleeping and living rooms, but a place for games and library, good baths, etc. All of our tainted children attend school, which is at present taught by a leprous teacher. We teach "the three R's" only. In this way lepers may learn to read hymn book, Bible and other books. All untainted children attend the mission school but not the school for tainted children. When they have reached a proper age they are trained for some vocation.

The religious services, including prayer-meetings and singing classes in the Leper Home, are conducted by the superintendent, assisted by other Indian mission helpers. It is not always easy to administer proper discipline and it is wise to leave as much as possible of this in the hands of the leper inmates themselves. In both sections, male and female, we have what is called a Panchayat made up of five lepers who settle all minor difficulties and quarrels. It is a joy to notice how these Panchayats take a genuine interest in the welfare of "their home." When the superintendent would have pardoned a returned runaway, the Panchayat said: "No sir, he must be punished for having run away, else many others will run away for a season and then return as though nothing has happened." The punishment is generally a reduction in the monthly allowance.

The Champa institution is only in its beginning. Just as soon as funds will permit, we hope to put in a good water system, build two cottages for tainted boys and girls, two cottages to serve as observation wards and a number of cottages for men and women.



SOME OF THE BUILDINGS AT THE LEPER ASYLUM, CHAMPA, CENTRAL PROVINCES

## The Conversion of a Wife Beater\*

BY REV. A. B. PATTERSON, EBOLOWA, CAMEROON, AFRICA  
Evangelist, West Africa Mission, Presbyterian Church, U. S. A.

**T**HIS story has been broadcast from village to village in the Camerouns, West Africa, till it is known everywhere through the mission churches.

A wife of a polygamist wanted to become a Christian, but her husband plainly told her that he hated such an idea. She persisted, however, and became a Christian, although she knew well that trouble was in store for her. When she used to go to services her husband threatened all kinds of punishments. He used to go into her house during her absence and take whatever food he found there and give it to some of his other wives, thinking in this way that he would be able to make his Christian wife jealous. He used also to beat her regularly on her return from service.

The remarkable thing in the eyes of the villagers was that the woman never complained to her neighbors about his abuse as is usually customary. One day while the woman was at the river fishing, the husband planned what he would do with all the fish over the amount which would be prepared for him. The following day, before going to service, the woman arranged her surplus fish on a rack over a smoky fire in order to dry it. During her absence her husband went into her hut and took all the fish.

Having tried all manner of devices to make his wife give up her Christianity, but without avail, the husband calmly announced on a Saturday that she was not to attempt to go to church on the morrow without first calling him. On the Sabbath he calmly accompanied her to church and at the close of the service, this man rose unexpectedly and announced that he wanted to commence following Jesus Christ. When he was asked the reason, he replied that it was due to his wife's conduct. When he was told that a Christian man must have only one wife, he replied that he had decided to release all the other wives, and to live only with this wife who had shown him by example what a true Christian can be.

It eventually transpired that the woman had not only been outwardly enduring hardness as a good soldier of Christ but that she had been praying for her husband.

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\* From the *Presbyterian Magazine*, March, 1927.

# Woman's Foreign Mission Bulletin

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

## THE FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA

### Findings and Recommendations of the Annual Meeting

Atlantic City, January 8-11

The program of the annual meeting of the Federation of Woman's Boards of Foreign Missions of North America centered around the theme, "The Family of Nations in the Kingdom of God." Sessions were given to the analysis of the world task facing Christian people and organizations, presented from the point of view both of the Far East and of the West. Since the world is so swiftly becoming a neighborhood, the questions of international, inter-racial and industrial relations were immediately before us and were seen to be vitally connected with the expression of our Christian faith and the working out of the Christian program. To permeate this changing order with the spirit of Christ is our inescapable responsibility. Sessions were given also to the contribution which the Federation could make through its various activities and departments. An inspiring session was that conducted by young people presenting the challenge of world situations to youth and youth's contribution to their betterment.

The retreat on Sunday morning, with the theme brought from the Committee of the International Missionary Council at Rättvik, "Only as new tides of spiritual life begin to flow within the Church can the waiting tasks be fulfilled," prepared the delegates for the consideration of these overwhelming responsibilities. Thought and prayer centered on the tasks to be faced; sources of spiritual power; the Church of Christ; the essential qualities for individuals who

would help; the necessity of translating spiritual power into service.

It is suggested that such retreats be made increasingly a part of missionary gatherings.

### The World Task:

International, Inter-racial, Industrial.

Facing the world task, the Oriental speaker emphasized the need today of making known the love of God revealed in Jesus to satisfy heart hunger; the Occidental stressed the need of presenting the Christian message in every land because such evils as disease, ignorance, potential causes of friction and materialism in the present world neighborhood can be removed only by the application of Christian ethics and the spirit of Jesus to world relations.

The following recommendations were adopted:

1. That we reaffirm the recommendations of last year in connection with international, inter-racial and industrial relationships.

2. That we urge and practice international friendship through individual and community as well as wider contacts.

3. That we familiarize ourselves with conditions and movements in foreign countries and the relation of our own countries thereto not relying alone on the public press, but using every known means to ascertain the facts.

4. That we strive to create a right public opinion based on this understanding.

5. That we write to our representatives in the legislative bodies of our respective countries concerning bills dealing with international relations, urging passage of those which represent justice and tend to create goodwill among the nations, and disap-

proving those which foster suspicion, jealousy or race hatred.

6. That we endorse the House Concurrent Resolution No. 45 now in Congress on just treaty relations with China.\*†

7. That we cooperate with the other organizations that have a common concern with us in the betterment of industrial conditions among women and children.

### The Contribution of Youth

The "message of hope" in the Findings of a year ago found expression in the Christian Conference of American and Oriental Students at Princeton, held under the auspices of the Evanston Continuation Committee. After a sincere self-searching through directed Bible study, the students, remarkably free from a national or provincial point of view, addressed themselves to the solution of world problems. They expressed their conviction that the responsibility for extending Christ's Kingdom throughout the world is a task for East and West together rather than the task of the West alone.

If young people are to make their full contribution, emphasis must be put on some of the elements which

make the largest appeal to them—a reverence for truth, the challenge of Christian social service, the pioneer spirit, sympathy with student interests everywhere, a vision of what people may become, the call of a great spiritual adventure.

Possessing a genuine spiritual yearning and a desire for self-expression, the young people of America find themselves responding naturally and with deep sympathy to the tides of national aspirations arising in other countries.

The statements of young people themselves, the recent Milwaukee Student Conference, and the work of the Federation Student Committee all indicate that the young people of today make two fundamental requirements of Christianity, namely, reality and the application of Christ's teachings to every department of life.

Those who are to help in these world situations must have the finest academic training, familiarity with the religious, cultural and political background of other peoples, conviction that existing industrial conditions must be remedied, a proved ability in their chosen work, a spirit of sharing and of identifying themselves with the peoples among whom they work, even perhaps to the extent of freeing themselves of the protection of their own government. Above all they must in themselves exemplify the spirit of Jesus.

Those who are responsible for directing the first service of young missionaries should exercise the greatest care to make effective their early significant days. Residents in the home of older missionaries and an immediate assignment to work without preliminary language study may, through the desire of the experienced missionary to influence and guide, result in modifying their individual contribution.

The following recommendations were adopted:

1. That the importance of our work in connection with foreign students be recognized and much more largely extended.

\*Since this recommendation referred to the Government of the United States the Canadian delegates refrained from voting.

†The following bill, known as the "Concurrent Resolution" No. 45 was introduced into the House on January 4, 1927, and referred to the Committee on Foreign Affairs:

"Whereas it is felt that the situation which now exists in and with regard to China is one which, if not promptly dealt with upon a basis of justice and equity will endanger the peace of the world; Therefore be it resolved,

That the President of the United States be, and he hereby is, respectfully requested forthwith to enter into negotiations with the duly accredited agents of the Government of China, authorized to speak for the entire people of China, with a view to the negotiation and the drafting of a treaty or of treaties between the United States of America and the Republic of China which shall take the place of the treaties now in force between the two countries, which provide for the exercise in China of American extraterritorial jurisdictional rights or limit her full autonomy with reference to the levying of customs dues or other taxes, or of such other treaty provisions as may be found to be unequal or nonreciprocal in character, to the end that henceforth the treaty relations between the two countries shall be upon a wholly equal and reciprocal basis and will be such as will in no way offend the sovereign dignity of either of the parties or place obstacles in the way of realization by either of them of their several national aspirations or the maintenance by them of their several legitimate domestic policies."

2. That we continue to study the present youth situation and promote knowledge of and participation in Foreign Missions on the part of young people in every way possible, not separating them from the rest of the group, but integrating the thought and activity of both older and younger, experienced and less experienced.

3. That the present effort to place young people on our missionary Boards be continued.

4. That we study the best method of introducing new missionaries to the field in order to conserve their individual contribution.

5. That we work through and with all student agencies for a unified approach to these young people in our colleges.

6. That we cooperate with the Student Volunteer Movement, especially this year, in any way that will strengthen their convention.

#### **Contribution of the Federation**

To continue and make more effective the cooperation on which the Federation is based, it is essential that the work of every committee be carried forward during the coming year. In some instances it will be necessary to extend committee programs to meet existing needs.

The following recommendations were adopted:

1. That we give increased support to the expanding programs of the Woman's Christian Colleges, other union institutions and the Committee on Christian Literature for Women and Children in other lands.

2. That we endorse the plans of the Committee on Home Base Cultivation looking to an understanding of the present task of Foreign Missions in its relation to world problems and to increase participation in our co-operative work: (a) week-end conferences, (b) speakers' bureau for the aid of local federations, student

meetings, women's clubs and civic groups, (c) information bureau for travelers that they may be put in contact with the mission work of their own denominations and with inter-denominational institutions.

3. That we endorse the plans of the Committee on Summer Conferences representing a more intensive study of the needs of the constituency and new methods of educational approach: (a) preliminary conference of leaders, (b) democratic control and program making.

4. That we commend the work and report of the interdenominational industrial committee appointed a year ago, and endorse its recommendation that each Board appoint a special committee to investigate its industrial mission work along lines to be suggested by the Industrial Committee which may serve as a basis for future developments.

5. Deeply moved by the significance of the beginning of an international observance of the Day of Prayer in which we can pray with, instead of for, the women of the world, we recommend that this observance be extended to include larger numbers of women in all countries, looking forward to the time when Christian women can be united in a World Federation.

That we endeavor to make this circle of fellowship as wide as possible in our own communities, including women of all races and nationalities.

That we pray for the Convention on Faith and Order to be held in Lausanne in the summer of 1927.

6. That we render all possible assistance to the groups preparing, through research and observation, for the program of the Jerusalem meeting of the International Missionary Council in 1928, and that we make a renewed effort to increase the "tides of spiritual power" which alone can ensure its success and vitalize the life of the Christian Church.

# Woman's Home Mission Bulletin

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## A NEW DAY FOR CONFERENCES

By EULLA ROSSMAN

In electrical terminology we find the expression "stepping up" to denote the process of giving the current greater carrying capacity to enable it to go further, to accomplish more. With this "stepping up" process, power can be transmitted hundreds of miles and on being "stepped down" at its destination is ready to perform all the tasks required of it.

In this new day for conferences we want to consider a "stepping up" process for conferences, institutes and schools of missions. And let me explain right here that the terms are synonymous. Some organizations have always used the word "conference," others have been forced to change from "school of missions" to "conference" to secure reduced rates granted religious gatherings by railroads.

During the past two years conference leaders have been studying the situation in a series of conferences on Conferences, striving to find out how efficient the conferences are, and whether it is possible to give them greater carrying capacity—to "step them up." These leaders represented a varied constituency, denominational and interdenominational, adult and junior, distinctively missionary, student, business and industrial groups.

The conferences have, in themselves, been a valuable demonstration of the new conference procedure. No set program was prepared. No one came with a speech or address but each one came because of definite responsibility for a conference of some kind, each one had problems, each one presented the problems the first evening and the discussions of the following days centered upon the solution of the problems. Here, as a starting point, were the complicated life situations.

But in spite of the fact that from

eight to ten thousand women and girls attend these conferences every summer there is still a shortage of trained leaders for mission study classes and in other tasks of missionary organizations, showing that there is a loss in "carry over" value.

At the meeting of the Executive Committee of the Council of Women for Home Missions held in October, it was agreed that the Council urge upon leaders of conferences and schools of missions the necessity of definitely bringing home to the women in attendance their responsibility for translating into actual service the training they have received at the conference. This action was particularly significant since none of the women of the Executive Committee had been attending the Conferences on Conferences and shows the feeling that conferences need "stepping up."

Let us consider briefly ways in which these conferences can be more helpful, and have a greater carry-over value.

A preliminary conference which brings together the members of the committee, the faculty, the speakers and some leading delegates will help to unify the program, will give better team work and give the conference a tremendous send off. I remember one sad case in which the climax of the conference became almost an anti-climax because the speaker of the evening did not arrive till the evening train and while he was a nationally known speaker his message was foreign to the whole atmosphere of the conference.

One "stepping up" process for our conferences has to do with *self-determination*, giving to the delegates a concentrated experience of right living; giving a share of the control of the conference may be an educative part of the program. The program may

not pass off as smoothly as under autocratic control, but the experience gained by doing things will offset the lack of smoothness; the guiding principle is to increase responsibility with the capacity to take on responsibility. Complete democratic control cannot be thrust upon a conference for it would result in chaos.

In the last annual report blank sent by the Council and Federation to schools of missions was the question, "What share do the delegates have in planning the program for next year?" Among answers to this question were, "May give suggestions to the committee," "A discussion at the closing session." One conference puts some delegates on the program committee, but 50% of the answers were, "None." Thus, in half the conferences, those in attendance have no chance even to express opinions to the committee in charge. It is necessary to find out where in the scale of readiness between no participation and full participation a conference is and then take the steps which will carry it still further. For instance, the whole group can decide the type of program it wants, leaving it to the committee to develop the program according to the needs of the situation. It is necessary for the leaders to find some way of getting at the *needs of the delegates* in their home churches and organizations. Perhaps the lack of carry over from conferences is due to the fact that the delegate has not found herself tied to the home situation while at the conference but has considered it a pleasing interlude or vacation. A person carries back only what she can use in her own life. She may get an "emotional kick" out of the conference, for people who attend conferences and other meetings, too, can build a habit of being stirred to high feeling without responding to the real situation or feeling any individual responsibility. One may be stirred by a wonderful address on race relations, but if it is not translated into a changed attitude toward other races it fails to have any "carry over"

value. The new data and new outlook must be connected up or they mean nothing. We have not learned anything that we do not practice. Getting at the needs of the delegates is most difficult. It involves getting individuals and local groups to analyze their own needs. It involves questionnaires, tests, surveys. Local discussion groups can send their findings to the program committee.

In this new day for conferences I would place the greatest emphasis on the *development of youth*. The younger women must have a larger part. It seems a bit difficult for us more experienced women to give the less experienced their chance to get what we have. In our "stepping up" process we are going to give the younger women a part in the conferences. They can be trained for leadership in discussion groups on vital topics and in demonstration projects.

Social and personal adjustments can be worked out with strong leaders in character growth. With genuine complicated situations as a starting point, groups of young women may think through to the solution. They can plan and conduct the twilight hour or similar service, try out experiments in self-government in camps and young women's departments.

This may sound like rather a revolutionary program with many innovations, but it is not expected that any one conference will make radical changes in one year. Each committee will study its own conference and decide upon one or more experiments to be tried out—experiments which will best fit into the program usually carried out, and an attempt will be made to evaluate results.

The whole purpose of education is to make life more worth while, and a conference which does not produce results is a failure and not worth the time and expense put into it. A really successful conference is the one in which every person in attendance finds herself farther along the interest scale at the close than when she came, finds her life enriched and unified.

# NEWS FROM MANY LANDS



## CHINA

### A Chinese Christian Business Man

A FINE type of Chinese Christian is described in the latest issue of the magazine published by the Chinese Students Christian Association of America. Liu Tze Ru, agent of an American sewing-machine company for the province of Szechwan, recently transferred his property worth \$133,000 to a board representing the local independent church, the Chungking orphanage and the Y. M. C. A. This property and the business will be handled by this Board and the yearly income will be divided among the three organizations. "For thirty-two years," says *The Chinese Christian Student*, "Mr. Liu has stuck by his decision to be a Christian, made at the age of twenty-four. He is a leader in the local independent church which, refusing foreign funds, owns its land and buildings. After a world tour in 1924, Mr. Liu resolved to give all his property to the organization in Chungking which he felt could carry on a larger service to society. Mr. Liu was one of the leading men in the organization of the Y. M. C. A. three years ago and has since been its president. He is a leader in the business circles of Chungking, where his example will be an inspiration to other wealthy business men to endow such work as these organizations are doing."

### Chinese Express Regrets

INTELLIGENT Chinese are strongly opposed to anti-foreign and anti-Christian agitation in China and many Christian Chinese stand ready to sacrifice their lives for their faith and for the Christian missionaries. Recently also Chu Chao-hsin, Chinese delegate to the League of Nations, announced receipt of a telegram

from fifty-two commercial and industrial bodies in Shanghai voicing regret for the Nanking assault on foreigners and the destruction of their property. They urge patience and continued confidence in the Chinese people. Mr. Chu replied to the Shanghai organizations asking them to urge the Nationalist authorities to protect the foreigners and prevent a recurrence of the Nanking affair in other cities. He hoped they would insist by peaceful means upon a reorganization of the Shanghai municipality under Chinese control.

He also has issued an appeal to the world in behalf of China, asserting that in time she would work out her own salvation and do utmost justice to foreigners. "Peace and tranquillity can only be assured," he says, "when international good understanding and mutual confidence prevail."

### The Future of Yale-in-China

DR. ANSON PHELPS STOKES says that while Yale-in-China is closed, there is expectation that it will open when the present trouble has passed over. He refers to "touching evidences of appreciation from the Chinese gentry and other friends and of regret that our work must be temporarily discontinued." He quotes the following resolutions passed by the trustees of the Society of Yale-in-China at their recent meeting in New Haven:

1. That the institution developed during the past twenty years in Changsha with active Chinese cooperation must be continued and made as permanently useful as possible.
2. That, because of the changes taking place in Central China, the situation be re-studied so that without departing from its standards and ideals the scope and methods of work at Yali may be modified to meet more adequately the needs of a new China.
3. That an effort be made to maintain a Chinese staff of at least three members in



addition to the American staff now on the field, in order to render any possible service by private teaching, medical work and personal contact.

4. That the trustees authorize the members of the staff in Changsha to make such arrangements as they think desirable with the purpose of using the hospital and other buildings for the public good.

#### Yenching University's Equipment

**T**HIS Christian institution, with an enrolment of 500 men and 150 women, has been well equipped by its new buildings for the work which it is undertaking to do. Located about five miles from Peking, the university owns over one hundred acres which include, beside academic buildings, of little hillocks, many trees, two small lakes, and the gardens of the Agricultural Department. The academic buildings are of adapted Chinese architecture, very graceful and decorative with their curving roofs and caves painted in many colors. The interiors of the buildings have cement floors, running water, steam heat, and electricity. The Women's College has its own administration building, a residence for the Dean, two other residences for faculty members, a recitation building, dormitories, and a science building. Beside the Colleges of Arts and Sciences for men and women there is a School of Religion, and special departments in Agriculture, Business, Education, Home Economics, Journalism and Leather Tanning.

#### Church Mottos in West China

**"E**VERYTHING looks very discouraging this fall, but what appears as man's disappointment may prove to be His appointment," writes Rev. Chester F. Wood to *Missions* from Yachowfu, West China. "The ways of God are mysterious and marvelous. From the promise of a prosperous indigenous church we are withheld for a while, and the organization and planned big gatherings are suffering, so we have had to give ourselves more to personal work this fall. We are having good meetings in the street chapel and have also had some good Sunday evening evangelistic

meetings at the church. After-meetings have brought groups from ten to twenty-five when we have real heart-to-heart talks about the way of salvation. The motto of our church for September was, 'Work with God for the Salvation of the World.' This month we have for a motto, 'Possess the Riches of God!' The wayside pulpits have been hung out daily in sixteen places throughout the district, emphasizing this month the need of good home life. Throughout the prefecture we are shedding a light with these. Would that all the good seeds might bear fruit!"

#### Chinese Tribute to Y. M. C. A.

**F**ONG F. SEC, who for several years was chairman of the National Committee of the Y. M. C. A. in China, and of whom it is said, "His influence in educational and welfare organizations and as editor of the English publications of the Commercial Press in Shanghai is equalled by that of few men in China," recently made this statement:

The present appears to be a dark hour for the Christian movement in China. Yet I believe this is only a passing phase. I think our people, on the whole, are too level-headed to remain long under the radical influences from the outside and may be trusted to regain our balance in time. During this time of great upheaval and sweeping changes, when the minds of our young men are swayed by the tides of nationalism, we need the stabilizing power of Christianity as never before to guide our thinking and give fiber to our moral and spiritual life. The Young Men's Christian Association has been of untold blessing to hundreds of thousands of us in our fight for character. In this trying hour we need the material and moral support of Christians of Western lands. This is not the time for them to withdraw their support. For them to do so, it seems to me, is to desert the cause of Christ at a very critical moment.

#### Importance of One Christian

**R**EV. JOSHUA VALE, of Shanghai, writes in *China's Millions*: "Only one convert! Yes, but if that one convert should prove to be a man of outstanding ability and leadership, what then? More than sixty years ago a young missionary came to China

and was appointed to the Province of Chekiang, the first field worked by the China Inland Mission. After some eight years, owing to ill health, he was obliged to go home and never returned to China. During this short period in China he baptized only one convert and therefore in after years was tempted to look upon his work as in vain. If this good brother could have visited with us the district now under the control of this one convert, his heart would have been greatly cheered and he would surely have realized that his work was not in vain in the Lord." Pastor Ren, who was baptized when sixteen years of age, has been at work in this one district for fifty years.

#### **An American Peacemaker**

THE story has come by way of London of how an American Quaker, Mr. J. E. Platt, of the Y. M. C. A. Mukden, and a Scottish medical missionary, Dr. W. A. Young, senior doctor of the Mukden Medical College, were instrumental in arranging an armistice which led to peace in the civil war in North China. Several months ago the armies of Wu-Pei-Fu and Chang-Tso-Lin were facing one another with every prospect of the long continuance of the strife. General Chang's son when on a visit to Mukden keenly feeling how injurious for the best interests for China was a further continuance of the civil war begged his old friend Mr. Platt to try to open negotiations at the front. Dr. Young was brought into consultation, and the American and the Britisher finally acceded to Chang-Han-Ching's urgent request. They had no light task in front of them. No Chinese would accept the risks. Foreign ministers had forbidden their consuls to intervene, and foreign business men felt they must hold aloof. On the understanding that their task was that of bringing the peace delegates together, Mr. Pratt and Dr. Young unprotected and without any documents made three strenuous journeys from Mukden to the front. "Man-

churia was spared the letting loose of hell," commented the *North China Herald*. "The courage, perseverance and wisdom of our two Mukden comrades, the humanity of their cause, their intrepid bearing and entire detachment from political and personal matters carried their point."

#### **Miao Cannibals Now Christians**

REV. HUGH BOUSMAN, of the Presbyterian Mission at Kachek, on the island of Hainan, has had some interesting experiences among the Miao people, who live in the interior of the island. He tells of having heard one of them say, only a few months ago: "One time robbers attacked our village. We killed one of them. According to our custom we took some of his bones and made soup and each of us ate a little of it." This man is the headman of a little Miao village of ten or fifteen families. Many of these people are now Christians. "On a recent trip to visit them," says Mr. Bousman, "we sat on the side of a high mountain. Before us, in the little pocket-like valley on the mountain side were the mud-daubed and leaf-thatched houses of the villagers. Beside us was the village chapel we had come to visit. These Miao Christians are more nearly self-supporting than many of the Chinese village Christians. They build chapels for traveling Christian preachers to use. They themselves come morning and evening to have prayers and to sing before they go to their work or to bed."

#### **JAPAN-KOREA**

##### **No Religious Regulation Bill**

WORD has come from Tokoyo that the bill which the Japanese Government had introduced for the regulation of religions has been shelved after a month's debate by the Peers Committee and will not reappear this session. The bill was aimed primarily to correct abuses which have grown up in connection with the Buddhist and Shinto temples. It was proposed to grant Christianity an official status,

but, as the gift was coupled with regulations and control in many matters in which Christians in general claim freedom, the native churches started a vigorous agitation against the bill which eventually was successful. The bill would have created public trusts for church and temple property, an innovation which Christians considered inequitable, as their church property has all been bought and paid for, while temple lands were granted by the State.

#### As a Japanese Sees Americans

**A**DACHI KINOSUKE tells in a current magazine how his desire to learn English took him years ago to Dr. Walter A. Lambuth, later a bishop in the Methodist Episcopal Church South, by whom he was led to Christ. Now in the United States, Mr. Kinnosuke who says, "The light of all religions burns purer in the mission fields than at their home bases," comments as follows on his experiences:

Here I have seen literally millions of Christians in perfectly good standing in the Church take something of a pleasure in speaking unkindly of their richer neighbors. I have seen more millions of them entirely happy in revising the Sermon on the Mount to read: "Lots of men can serve two masters. Ye can serve God and Mammon." I have seen still more millions of equally excellent Christians take the name of God in vain—and in the jolliest manner imaginable. . . . I have seen that old-fashioned thing—which we Japanese still think a good deal of—called parental control become a lost art among the Christian people in this country. These and a few other things have had their effect upon me, of course. I am wondering if Christianity in Christendom is dry rotting. They have bewildered me not a little and made me a trifle weary in my joints as I tried to make my painful way along the straight and narrow path.

#### Christian Women in Kyoto

**M**ISS FRANCINA E. PORTER, of the American Presbyterian Mission in Kyoto, Japan, writes of two of her many interests in the field where she has been at work since 1882: "In the class for women and girls that meets on Sunday morning in the church near by, there are five

girls from the Buddhist Girls' College. One of them has received baptism and led the other four to the class. Another member of this class is a wealthy woman who came saying she needed Christianity to fit her for the task of training her four children, who are in the Sunday school. She has now asked for baptism. . . . The Christian women of Japan are making a special effort for prohibition just now, and they need the sympathy and prayers of the Christians in America."

#### A Soldier Loyal to Christ

**E**VERY Japanese man who is able-bodied has at least twelve months of military service. A certain graduate of the Meiji Gakuin in Tokyo, who is now performing this service, is the only Christian in his company and he has met a certain form of persecution in ridicule and misunderstanding. One of the officers has nicknamed him "Yaso," a rather disrespectful form of the name "Jesus," and this officer calls out "Yaso, come here," or "Ask Yaso to do that," which is a bit trying. But yet after all he considers it a great honor to be called "Jesus" when he thinks of the meaning of the name, so he bears it patiently. And gradually the other soldiers are coming to understand and appreciate him and some of them listen to him with deep interest when he explains the meaning of his Christian faith to them. He is quite fearless in bearing testimony to Christ at all times and tries to interest even his officers in the Christian religion.

#### Japanese Christian Lepers

**I**N THE government leper colony at Oshima, Japan, the Buddhist influence was at one time so strong that the missionaries who came to visit were stoned away and eventually gave up any attempt to work there until some years later, when a leper named Miyake San came to the hospital and inquired about Christianity, saying he wished to know more of it. Through him a group of the patients

became sufficiently interested to send an invitation to the missionary teachers to return. He was the first to be baptized. He is now quite an old man, but still takes a leading place in the leper church. There are thirty-five baptized Christians, and many others are interested. Nagata San leads in the intellectual life of the colony as well as in the spiritual. He plans the Christmas programs, edits the little magazine published by the patients, and teaches sometimes four Bible classes a day; but chief of his talents is that for Japanese verse. He is blind and partly paralyzed, but it is he who leads his fellows to search for loveliness in the things about them. This band of leper Christians is noted for its intercessory prayer.

#### Personal Contacts in Japan

**MR. AND MRS. F. S. CURTIS** went out to Japan under the Presbyterian Board (U. S. A.) in 1888. Out of her long experience Mrs. Curtis writes: "When we came to Japan, and for many years, our idea was that the first duty of an evangelist was preaching. Now, as far as the missionary is concerned, in this country his principal and most telling work is with individuals, by conversation and letter. To reach out to your neighbors on boats, trains and in the shops and offices, and to give ample time to even 'unlikely' callers and to workmen, and then to follow up those who respond—to spend full time in prayer for them individually, these are now the main avenues of service for the ordinary missionary evangelist in Japan. There is often a wonderful response to letters. Several young men have gone from our English classes to university or other schools, in other cities and they seem overjoyed to hear from us, as do the young women I have taught."

#### An "All-Korea" Paper

**A**N INTERESTING departure from its usual procedure was made by the *Korea Mission Field*, which is issued by the Federal Council of Evan-

gelical Missions in Korea, in making its February issue what is called "an All-Korea Number." Its eight principal articles were all contributed by Korean Christians, and the table of contents gives some idea of what the Korean Church is thinking about, as well as of the ability of its leaders to give expression to these thoughts. It reads as follows:

"The Church and the Young People"—Rev. S. O. Pyun.

"Educated Mothers Korea's Supreme Need"—Miss Frances Li.

"Does Korea Need a Women's Medical School?"—Miss Y. C. You, M.D.

"The Primary Quality that Determines a Missionary"—Mr. Hugh Heung-wu Cynn.

"The New Role of the Missionary"—Prof. P. O. Chough, Ph.D.

"Should the Mission Hospitals be Turned Over to the Koreans?"—Oh Keung San, M.D.

"Christianity Versus Old Native Things"—Mr. Pyun Yung Tai.

"The Necessity of Women's Hospitals"—Miss D. S. Hyun, M.D.

#### Healing Lepers at Taiku

**T**HIS is the title of a booklet describing the new plans for the development of the leper work at Taiku, Korea, issued by the American Mission to Lepers. Dr. Fletcher is asking for the means to provide a chapel and a central dining hall and service buildings for the 500 patients he will soon be caring for in the dormitories on the compound, to install city water and to build a home for untainted children. The cost of these items ranges from \$300 to \$3,000. In addition to making the hospital proper more adequate for the needs of the increased number of patients, Dr. Fletcher has worked out a plan to serve the lepers of the entire province, numbering about 2,000, by a series of out-station clinics, or treatment stations. Each of these is to be in charge of a qualified nurse, preferably a leper who has been trained in the Taiku hospital in giving the treatment which has resulted in his own parole as practically cured. A Korean doctor will visit each station once every week or ten days, treating those in the early stages of the disease, and refer-

ring the advanced cases to the Taiku hospital. By this means treatment will be provided for those most amenable to its benefits, those in whom the disease has not advanced far, who probably would not take the drastic step of entering the hospital, and who in this way can remain in their own homes between treatments.

#### ISLANDS OF THE SEA

##### The Maoris in New Zealand

**T**HE Anglican Archbishop of New Zealand writes: "There are about 26,000 Maoris in the diocese of Auckland, and eighteen Maori clergy who work under a European superintendent. The majority of the Maoris belong to the Church of England, but they are very susceptible to the influence of false teachers and prophets of their own race and even of the Mormons. There are many Maoris who have lapsed from the faith in consequence of the evil results of the Maori wars and the subsequent confiscation of Maori lands. The disastrous policy of the British Government in attempting to subdue the Maoris by force of arms, especially in face of the fact that the Maoris were far less to blame than a section of the Pakelas who endeavored to cheat the Maoris out of their lands, has left much bitterness behind and much suspicion of the Government, with which the Church in the mind of the Maoris is associated. The Church has excellent boarding schools for Maori boys and girls in Auckland, and the provincial college of St. John the Evangelist situated near to Auckland trains the Maori ordination candidates in conjunction with the European students."

##### Training Filipino Pastors

**T**HE Union Theological Seminary in Manila opened the 1926-27 school year in its fine new building. This is a beautiful structure three stories high, with a roof garden above, and provides adequately for class rooms, laboratory, library and offices of administration. The chapel is

straight back from the lobby, and the arrangement of the building, says Rev. George W. Wright, is greatly admired. The present enrollment is seventy-nine, this number including those enrolled in the three years of pretheological or college work as well as those in three years of the seminary, the full course being now six years. Besides the fifty-four ministerial students there are fifteen expecting to be teachers, two social workers, one an engineer, one a journalist, one a lawyer. One girl is training for dormitory management, one as a deaconess teacher, one young man is in training for Sunday-school field work, one is a married woman taking Spanish and one gives no idea as to his future.

##### No Race Problem in Hawaii

**T**HIS is the testimony of ex-Governor Allen of Kansas, who writes after his recent visit: "No one in Hawaii discusses race problems. They studiously avoid them. With a dozen races living in harmony under one flag, the problem is to keep your mind on the job of living together, not upon the subjects that emphasize the obvious difficulties. Therefore, every one in the Islands from the Governor down says in answer to the inevitable question: 'There is no such problem.' They all thus declare it—Japanese, Chinese, Hawaiians, Siamese and Americanese. No one declares it with greater vigor and consistency than the American. . . . In every schoolhouse in the Islands, under practical and sensible teachers, they are inculcating the same doctrine."

#### NORTH AMERICA

##### "A Student in Industry Group"

**T**HIS is the title given to a project sponsored by certain members of the Society of Friends in Philadelphia. *The American Friend* says of it: "Plans are now shaping up satisfactorily for the Student in Industry group to be sponsored by the Home Service Section in Philadelphia this

coming summer." The purpose is primarily to afford an opportunity for those interested in human relations to find out by actual experience some of the many difficulties arising out of the adjustments of the workers to their industrial environment. Members of the group will meet in Philadelphia for a week-end conference from June 25-27. Following that they will find their own jobs in Philadelphia industries, and make arrangements for their own living accommodations. They will live on the wages they earn, and for a ten weeks' period attempt to study through their own experience some of the industrial problems facing employer and employee. The membership is to be made up of men and women from the eastern colleges, who are warned that "these projects are not adventures. They will involve for many students difficult adjustments to new ways of living, and will tax the grit and resourcefulness of each member.

#### Church Members Become Mormons

THE Utah Gospel Mission is authority for the statement that Mormonism "of both kinds" is making about 10,000 converts a year, and that "nearly every one was once a nominal member of some Christian church." Of course the bulk of the converts are of the humbler classes, often really wishing to do the right thing, and even real though greatly misinformed Christians. Meanwhile, and largely by just such means, *Mormonism is doubling every twenty-five years*, instead of being about "dead" as people often think. It has kept about 2,200 emissaries at work for many years, and they get three or four converts each per year, besides doing greater evil in sowing false doctrines and distrust of the Bible, the ministry and the Church.

#### Rural Work in North Carolina

ROBERT E. BROWN, a graduate of the Biblical Seminary in New York City, writes: "A preaching circuit with five points is a handful.

When I came here eighteen months ago, there were no officials, no prayer-meetings, no woman's organizations, and all of the churches were in poor repair. The Mission Board was paying \$100 toward the pastor's salary. The circuit had 545 members scattered over five churches, all farmers who would go to church once a month, if it was not too cold or too hot and dusty. The first thing was to organize prayer-meetings at the churches. One very doubtful old farmer said: 'You can't run no prayer-meetin' here; they ain't never had none no time.' That particular prayer-meeting has grown from nothing to seventy-five and eighty. The people want the Bible and will come miles to get it even after a hard day in the field. What of the circuit today? There is one new church which has been picked for a rural church demonstration point in North Carolina. All of the churches have improved in appearance. Four prayer-meetings and four woman's missionary societies have been organized. The parsonage has been improved to the extent of \$600, the pastor's salary has been raised and the Mission Board has been notified that its gift is no longer needed. Last year for all purposes we raised \$10,124, over three times the amount ever raised in any previous year."

#### Interracial Relations in Chicago

IN CONNECTION with the observance in Chicago of Race Relations Sunday, Dean Shailer Mathews of the Divinity School of the University of Chicago said: "There are in the Great Lake states of Michigan, Ohio, Indiana, Illinois, and Wisconsin more than 500,000 Negroes, most of whom have come from the South in recent years. Chicago's Negro population approaches the 200,000 mark. They are here in the North to stay and we welcome them. Their motives in migrating have been entirely worthy. They have sought economic improvement and educational advancement. We should value them highly as citi-

zens because they merit it. The Interracial Commission of the Church Federation feels that its most effective work can be done in getting the races acquainted and in informing each group of the advancement of the other."

### Trained Christian Indians

**T**HE Tucson Indian Training School at Escuela, Arizona, conducted by the Presbyterian Board of National Missions is now in its thirty-ninth year, and about forty per cent of the present enrollment consists of children of former pupils. Over 1,600 boys and girls have attended the school since the founding of it and now many of these are recognized leaders in their home communities. Some are evangelists, others are Sunday-school teachers; some are elders and deacons and many more are doing their share in improving conditions on the various reservations. The largest Indian church in the United States is among the Pimas. Fifty years ago they were pagan; now there are over 2,000 communicants. All their native churches are manned by Indians and they are sending their evangelists to other tribes. The Apaches, their historic enemies, have become entirely friendly, largely through the splendid work of one of the school's boys, Wilson Walker.

### Types of American Indians

**A**FTER calling attention to the wide distribution of the Indian communities, and the variety in their languages, a missionary comments: "A few years ago we classified the Indians according to their localities or indigenous occupations; for example, the plains tribes, the nomadic shepherds of the Southwest; the village tribes, the fishermen of the Northwest and the civilized tribes of the Southeast. Today there seems to be a tendency, much less scientific, to classify Indians about as follows: (1) The picturesque type, often featured in magazines; (2) those who still live in Indian communities ac-

cording to many old customs but who have adopted some of the modern ways—frequently the poorest—and are emerging into something better or worse, according to their surroundings; (3) the young people who, influenced by education and changing environment, are entering the cities, towns and rural districts to which their work calls them and are becoming on the whole a quiet, unassuming, worthy people, an asset to their communities and to the nation."

### Mexican Problems in Texas

**G**EORGE L. CADY, discussing in *The American Missionary* some of these problems, says: "Discriminations are reported in theatres and hotels and even a consul of the Mexican Government was refused service in Texas. Mexican children are often excluded from playgrounds. In most places separate school buildings are operated for Mexican children. This was advocated by many of the best educators for pedagogical reasons as the education of the Mexican children has been desultory on account of their migratory habits and their presence would retard the progress of the classes where the American children attended. It was not stated that the Mexican children are inferior when given equal opportunities. . . . One foreman of a cotton mill said: 'The Mexican is the most servile of all the kinds of labor we employ.' And the mill was practically operated by Mexicans only. Of course it is well known that the greatest opposition to the new Negro is that he is ceasing to be servile and the Japanese has always refused to be. What will happen when the Mexican has begun to rise and assert himself and when he ceases to be a day laborer and comes to demand the right to own his own home and till his own land?"

### LATIN AMERICA

#### First-Hand Study of Mexico

**U**NDER the leadership of Hubert C. Herring, the Social Relations Department of the Congregational

Education Society has for two years sponsored a so-called "Seminar on Relations with Mexico." The July, 1926, REVIEW reported the success of the experiment last year. The party of thirty-eight this year included Protestant clergymen, Jewish rabbis, lawyers, editors, writers, lecturers, representatives of women's organizations and business men. The program of these seminars covers a ten-days' stay in Mexico City. These days are crowded with interviews with the leaders of the Mexican Government, Mexican and foreign business interests, Protestant and Catholic religious leaders, educators and other significant spokesmen for the cultural, educational, political, economic and religious life of the country.

Mr. Herring says:

We went because we believed in friendly relations between the United States and Mexico and because we wanted to know the Mexicans better. We did not go with any idea of becoming experts upon oil laws or religious controversies, but because we hoped we would be better able to interpret Mexico to the United States after we had learned to know some Mexicans and had heard from their own lips the story of the struggles through which they are passing in their effort to establish a strong and just government in that desperately unfortunate land.

#### Status of Priests in Chile

**T**HE formal separation of Church and State in Chile which was announced in the June, 1926, REVIEW, is beginning to bear fruit. In reply to newspaper reports that the Chilean Government had decided to eliminate the Catholic priesthood from public offices paid out of the national treasury, the Chilean Embassy in Washington issued about April 1st the following statement:

The constitutional reform of 1925 brought about the friendly separation of Church and State. The order referred to would apply only to those ecclesiastics who were serving as chaplains with the armed forces or as teachers in the public schools since those in charge of worship have been given, in a transitory provision of the Constitution of 1925, a subsidy of 2,500,000 pesos annually, to be paid during a period of five years to his Grace the Archbishop of Santiago as the head of the Catholic Church in Chile, a provision intended to facilitate the transition

of the Catholic Church from a protected organization into an independent entity. . . . The ecclesiastics are empowered to continue their religious teachings in the public schools, not as a part of the official curriculum nor as salaried officials of the Government, but as private citizens and in perfect equality with the ministers of other denominations.

#### Church Unity in Venezuela

**R**EV. C. A. PHILLIPS, of the American Presbyterian Mission in Caracas, Venezuela, writes of a visit to the Scandinavian Alliance Mission in Maracaibo: "They were dedicating a new church building and had invited representatives of each mission to attend. The group of missionaries and national workers in attendance had an informal conference regarding the work in Venezuela, the discussion centering around the advisability of establishing a national church in Venezuela. A series of propositions to serve as the basis for the government of said church were drawn up and approved by those present and it was decided to present these to the different missions. The interior of the republic is full of souls who are hungering for the food which satisfies, and longing for a better way than they have known hitherto. The members of the Church have been quite enthusiastic over the possibility of a national Evangelical church and are preaching the doctrine of unity as much as they can. It is quite possible that this church will become a reality during the next year."

#### Brazilian S. S. Progress

**R**EV. H. S. HARRIS, World's Sunday School Association Secretary for Brazil, was recently requested to visit the city of Sao Sebastiao de Paraíso, about fourteen hours distant from Sao Paulo, and hold a Sunday-school Institute for the workers in this field, in which nine years ago there were only two Christian believers. A Sunday-school, however, was organized about that time and ever since it has been the chief means of evangelizing the city and surrounding towns. At the Institute just held,



workers were present from the central Sunday-school and from four others in near-by places, all under the general direction of the pastor at Sao Sebastiao. These five schools reported an average total attendance each Sunday of 465 and the work is growing rapidly from month to month. The two watchwords of the Sunday-school movement in Brazil are "Efficiency" and "Extension," and the devotion to these ideals accounts largely for the fact that the Sunday-school enrollment in Brazil has trebled during the past ten years, growing from thirty to 90,000. Institute work and teacher-training classes are stressed as means of promoting efficiency and of preparing workers.

#### Mennonites Go to Paraguay

FOR two centuries the Mennonites have passed from one Christian country to another, seeking a resting-place and have not found it. The founder was a Swiss radical in religion. Their tenets are similar to those of the Friends. The members refrain from taking the oath, and from military service, and usually from the official life of citizenship. They settled in western Canada in large numbers, but came into violent conflict with the Government during the war. They have now secured large concessions of land in Paraguay, 2,000 miles up the river Uruguay. An advance guard of 309 recently shipped for that point, and it was estimated that at least 2,000 would have reached that fertile country by the end of April. The Government has given them 3,000 acres of rich land and a charter promising them freedom from military work or service for all time. —United Presbyterian.

#### A School Girl's Program for Peru

THE Women's Foreign Missionary Society of the Methodist Episcopal Church conducts a successful school for girls in Lima, Peru. One of the teachers recently wrote: "One day in geography class the discussion was led so that the children themselves

brought out the fact that Peru was backward in its development. I asked what they thought was the reason for it, and what they thought could be done. They all gave splendid answers. Olga Bianizza waved her hand frantically and when she was given permission to speak, this in substance is what she said: 'Peru is backward because the people are not educated. If they are not educated, they cannot think and they don't know how to do things. There are no big industries developed by Peruvians because the people are selfish and will not cooperate. What I think Peru needs, most of all, is good schools. If I was *jefe* (superintendent) of the schools, I would have all *fiscal* (public) schools have *media* (high schools). Then if I was big, I would go into the interior and educate the Indians.' I must confess that I was completely taken off my feet to get an answer like that from a twelve-year-old."

#### Pan-American Children's Gifts

THE sending by American children of thousands of dolls for the annual "dolls' festival" in Japan has been one striking illustration of the principle that friendship among the children of different countries is a firm foundation on which to build world peace. Another working out of the same principle is found in the recent arrival in New York City of a huge box addressed "To Indian Children of North America" and sent by the Aymara Indian children of Bolivia through the La Paz mission. Dolls in picturesque native costumes, reed whistles, baskets and pottery in brilliant colors are laborious and painstaking examples of the children's self-denial and labor as well as friendship and good will. The gifts will be distributed by Miss Edith M. Dabb of the Y. W. C. A. to Indian children on the reservations. "These children are descendants of the ancient Inca civilization in La Paz. The people are famous as makers of the most perfect thread in the world and for their weaving. The weaving even from

these young children is exquisitely done." The poverty of the Aymara Indian makes this Pan-American generosity the more remarkable.

## EUROPE

### London Student Campaign

UNDER the leadership of the British Student Movement, a united six-day campaign in the colleges and hospitals of London took place late in February. For this campaign forty-four colleges had been preparing for nearly two years, and they had the help of thirty-eight missionaries, including seven bishops and a long list of clergy and laymen. London is one of the largest student fields in the world. The Student Movement is at work among over 27,000 students in London, while there are in addition a large number of law students and students in polytechnics doing a full-time course, who are as yet untouched by the Movement. The program of the mission issued by the London Council tells us that "vast numbers of these students are out of touch with all organized Christianity, and just drift along without ever getting or making an opportunity to discover what Christianity stands for." This mission was therefore intended primarily to present the Christian challenge to a larger number of students than are normally drawn into Christian Union activities.

### Evangelism in Scottish Prisons

AN INTERESTING experiment in preaching the Gospel to those in prison is reported by the *Record* of the United Free Church of Scotland. A fortnight's special religious services were recently held in Barlinnie Prison, for which every facility was granted. All the churches participated, and the Salvation Army also had its turn. Attendance was optional, but at every service there were about four hundred prisoners. No officials were present. "The absence of every semblance of official surveillance," it is said, "had at once

a striking effect. The order and decorum were unexceptional, but there seemed no sense of restraint. This, indeed, was one of the characteristics of the services. Nothing was more notable than the eager-hearted manner in which the prisoners appeared to enter into the spirit of each night's proceedings." All the preachers paid the men the compliment of appearing in ecclesiastical garb.

### Religion Today in Russia

GEORGE LANSBURY, a well-known British Socialist, describing changes he found in revisiting Russia recently, makes a number of statements which, says *The American Friend*, "seem to rest upon careful observation." He believes that a new expression of religion is developing in Russia, and describes a visit to a monastery where, although the abbot had at one time been arrested for counter-revolutionary propaganda, the orthodox churches are full, and there are many other groups carrying on their own types of religious services. Church property has been confiscated, but all types of churches are open and freely attended by those who desire. He says: "The fact that the mass of people are openly and avowedly not Communists makes nonsense of the statement that the Russian nation is forced to renounce religion and accept atheism as a creed. The peasants who make up the mass of the people are still loyal to the forms of religion."

### "Zoi" Brotherhood in Greece

SPECIAL attention is being given to Sunday-school work in Greece by the "Zoi" Brotherhood of the Orthodox Greek Church. This work has the hearty support of the Archbishop and of the clergy generally and there are some among their clergymen who are rendering exceptional co-operation. The "Zoi" Life Brotherhood is a very active and devout group of people who have banded themselves together to spread sound Christian literature throughout

Greece. They maintain a publishing society and a tract agency. They issue religious books and tracts and their family newspaper has a circulation of 40,000, the largest circulation of any paper in Greece. Their work is strongly evangelical and deeply religious. The Brotherhood is composed of lay and clerical members about seventy-five in number. The lay members work in banks, offices and business houses but pay all their earnings into a common fund which is used for the circularization of the Bible and their special publications. They live very cheaply in order to save their earnings for the prosecution of their work.

## AFRICA

### Missionary Orders by Radio

**V**ISIONS of foreign missionaries ordering supplies and communicating with their Board and friends from fields all over the world by means of radio messages have resulted from the receipt of a radiogram from Mr. Edwin Cozzens, Presbyterian missionary in the Cameroun, West Africa. The radio message from Mr. Cozzens was received by V. S. Volz, Jamesville, Minn. It was addressed to Clarence A. Steele, Assistant Treasurer of the Presbyterian Board, and was as follows: "Please duplicate order of June 16, 1926 to Henry A. Kienzle, New York, one dynamotor equipped as previously." In sending the message to the Presbyterian Foreign Board, Mr. Volz stated that he received the message at 12:05 a. m. and that, due to daylight coming on in Africa, the signals faded out so that he was not able to get the shipping instructions. By means of this radio message, Mr. Cozzens's order was filled immediately and the long delay that would have ensued had the order been sent by mail was obviated.

### An African's Notable Record

**K**AMBA SIMANGO, born in a grass hut in the lowlands of Portuguese East Africa, with nothing behind him but a pagan ancestry,

found his way to the American Board's school at Beira, where he became a Christian. A few years later he went to America, took the normal course at Hampton Institute, and afterward was graduated with honor from Columbia University. Last fall he returned to his old home, greeted his mother and proceeded to Mount Silinda to engage in missionary work. So impressed was the British Commissioner with Simango's ability and bearing that he invited him to his own home and then summoned the natives to meet him. Two thousand gathered at Mount Silinda, where the Commissioner, introducing Simango as an example of what education and Christianity can do for an African lad, urged them to send their children to school. Then he took him to Chikore and Tanganda and repeated the speech before other throngs. It is said that Simango has shown a fine spirit at all times and has accredited himself on every side and will undoubtedly be a great power among his people.

### Canadians Take Angola Work

**O**NE result on the mission field of the organization of the United Church of Canada has been the recent turning over to its Board of Foreign Missions a section of the territory in Angola, West Africa, occupied by Canadian Congregationalists in coöperation with the American Board. *The Missionary Herald* comments as follows on the arrangement: "Perfect coöperation in service and harmony of purpose will be maintained, though Chisamba, Kamundongo, and Dondi can no longer be claimed as stations of the American Board. Each year, traveling by 'kaffirmobile' or Ford or hammock, the missionaries will gather for a joint annual meeting, and each year the native members of the one Church of Christ will seek the precious *guias* or permits from the authorities which will safeguard them as they tramp two or three days' journey, with their food supply on their heads, to join in the yearly series of revival meetings known as

the conference." Currie Institute for boys, Means School for girls, and the Sarah H. Bates Memorial Press will be continued as union enterprises.

#### **Zambesi Industrial Mission**

**R**ECENT news of this enterprise is thus given by the London *Christian*: "Things have changed since the Mission was established in 1893. War has ceased, slavery has disappeared, life is guarded as in civilized lands, the poison ordeal has disappeared, and other evils have hid their heads. Schools, which are centers of evangelistic efforts, are dotted over the land. On the stations, where the central churches are, each of the monthly communion services is attended by a thousand or so native Christians, who gather from all the outlying villages to be present—some of them traveling a day's journey on foot. Most of these possess the New Testament in their own language (one consignment of Testaments from the Bible Society weighed about ten tons, and did not cost the Society a penny, as all were bought and paid for by the natives). The book is no ornamental possession. The people have been taught to read, and love it. They delight to spread abroad the Good Tidings, for every native convert becomes a propagandist, anxious and eager to bring others. Much has been accomplished, but yet much remains to be done."

#### **Confession Brings Peace**

**C. F. CONOVER**, a missionary of the American Friends Board of Missions in Kenya Colony writes: "At our last monthly meeting a native man gave his testimony. For years back his face has been so cloudy and surly and without a spark of joy in it. He had been carrying a burden of deceit and theft against the Government ever since the war. A few months back the Spirit of the Lord gripped his heart and each new circumstance in his life caused the burden to grow heavier until one day he could stand it no longer. He came

to us, made a complete confession, and asked us what to do about it. He knew that acknowledgment to the Government of his theft and deceit might send him behind the prison bars, but he was ready for anything that he might get the peace of God in his heart. So he went straight to the government officials, confessed his misdeeds, and paid back all he had stolen. If we should ask him today if that experience was worth all it cost to him, his face would immediately light up and he would answer with a glad 'Yes.'"

#### **A Moslem Builds a Church**

**A** MEMBER of the Egyptian Mission of the United Presbyterian Church tells this unusual story: "One Sabbath morning not long ago I preached at the first meeting held in a new church building in one of our Egyptian towns. A number of Christians from neighboring towns were present to share in the praise and worship. It is interesting to note that this meeting-place was built by a prominent Moslem, who owns a large tract of land around the town. He had built a mosque for the Moslems. Then the Christians requested him to put up for them a building for a school and church. Although there was some opposition, yet he had the building erected. Of course, it is a very unusual thing for Moslems to build a church for Christians. It makes a fine meeting-place for that small town, and is a wonderful improvement over the poor building in which they met formerly. That Sabbath morning was one of joy and thanksgiving."

#### **THE NEAR EAST**

##### **Women's Social Work in Turkey**

**A** SUCCESSFUL attempt has been made to interest the students at Constantinople Woman's College in various kinds of social service and to secure the coöperation of the women of the city in caring for the needy about them. Through the social service center maintained by the college, young women students have an op-

portunity, even while pursuing their studies, to have some practical experience in playground work, community clubs, educational programs, and case work. Some of the outstanding activities of the social service committee are a "Children's Hour" conducted for boys and girls of the neighborhood, classes in games and gymnastics held regularly in a Turkish orphanage, and a sewing club which makes and remodels clothes for distribution among the poor.

#### Near East College Association

**T**HIS organization has been incorporated by the six American Colleges in the Near East—Robert College, Constantinople Woman's College, the American University of Beirut, International College of Smyrna, Sofia American Schools, and Athens College, Greece—which have been affiliated informally for the purpose of economy and efficient management and for raising the \$15,000,000 endowment fund needed to put them on a permanent financial basis. The purpose of the Near East College Association, according to an announcement by the executive committee, is to give to internationally-minded people "who believe in this movement of practical idealism an opportunity to enlist in a movement that offers a practical program for producing leadership, creating understanding and inspiring coöperation among the peoples of the Near East." The aim is to have 100,000 members by January 1, 1928. Headquarters are at 18 East 41st Street, New York City.

#### A Jewish Convert's Examination

**T**HE British Society for the Propagation of the Gospel among the Jews reports the baptism of a man in whom its workers in Palestine had long been interested, and continues: "According to the government rule in Palestine, it is necessary where there is a change of faith, for the convert to go before the representative of the Government, and this he did in December. The building in which the interview took place is an old German

hotel, and in stone graven over the doorway is a text of Scripture, 'When the Lord helpeth, we are helped indeed.' It was necessary for the rabbi and an interpreter, a Jew, to be present representing his former faith; and Mr. Payne was there as representing the Mission and the Christian community. He had to make a declaration after ten minutes' private interview with the rabbi, in the presence of the Governor. The rabbi knew him as having been a believer already, and the interview, when he declared that he firmly believed in Jesus as his Messiah and Saviour, was cut short. He had to lay his hand upon a Hebrew copy of the Old and New Testaments in the presence of the Governor when he took this step."

#### Christ in Armenian Hearts

**B**Y WAY of a paper published in Lucknow, *The Indian Witness*, comes this story from a missionary in the Near East: "I remember an afternoon spent with a little group of church leaders and workers. Almost every person in the room had seen his dearest butchered or driven to death by the Turks. As they sat there they one by one gave their testimony to their acceptance of what we called 'the Christian way of revenge.' One of these leaders writes, 'I am ready to preach to Turks as soon as the opportunity comes. I believe the blood of my nation will not have been shed in vain. I am always ready to pray that the remnant of my people may be the means of bringing the Turk to Christ.' Another in the same group says, 'I say that this is just the time to begin gospel preaching among the Moslems. The general attitude of the Christian churches in the Near East should be the attitude of Christ, that was forgiveness, sympathy, love, prayer and brotherhood. Every Christian church that is conscious of her call cannot stand aloof, but will be ready to coöperate and work with prayer and Christlike life that will contain cross and martyrdom and not only a high and comfortable life.'"

### A Loyal Witness in Arabia

AFTER describing some of the almost overwhelming obstacles which those in Arabia who want to follow Christ must overcome, Rev. Dirk Dykstra of Amara writes: "There is one man in our station who has held to his lone course for the last five years and is bravely living the life of allegiance to Christ, and testifying every day by his words and his works to the love of God as it is in Christ Jesus. It is marvellous to see how the grace of God can take a man whose early years were steeped in the teachings and the superstitions and the bigotry of Islam, and, simply by filling him with the sense of the love of Christ, transform that man into a preacher and an exponent of the Gospel. His main religious diversion used to be to chant the Moharram services, some of the most tragic and at the same time the most fanatic Moslem literature. But now his chief delight is the reading of the Sermon on the Mount and the Twelfth of Romans to any who come within the range of his voice."

### An Arab's Interest in the Bible

DR. LOUIS P. DAME, of the Arabian Mission of the Reformed Church in America, who contributed an article on his medical missionary work to the February REVIEW, relates the following incident in Shugra in Nejd, a very fanatical city in the heart of Wahabiland: "We were entertained there by one of the town leaders. This man is one of the few Arabs who actually reads, reads not only religious books, but especially historical and books of general interest. Almost at once he picked out one book and said: 'I have a book here that I do not understand very well. I want to ask you a great many questions about it. One of my friends was one day in Damascus and he bought this book in a book-store.' It was an Arabic Bible. Unfortunately he had been reading it with a prejudiced mind: to find fault was his chief aim. I invited his attention to some of the

beautiful passages, sought to show him the great love that God through Christ had for mankind and urged him to read it with an open prayerful mind."

### INDIA, BURMA and SIAM Hindu Students Exalt Service

AN INTERESTING illustration of the way in which the spirit of Christianity influences those who are in contact with it, even though they still hold to their own religions, is furnished by a report from the college in Madura, South India, which has been conducted by the American Board for many years. The Hindu students have formed a "Brotherhood of Service" which works for quality and not quantity. "We are not interested in having large numbers join this Brotherhood," said a member, "but only those students who are interested in service." They buy cotton and spin it into thread which they give away to the poor to be woven into cloth. Their purpose is stated as an Association to "render service towards the upliftment of our nation in the following ways: 1. Village organization; 2. Prohibition of drink; 3. Removal of untouchability; 4. Education of untouchables as well as of the poor; 5. Spread of home industries, especially *khaddar* (weaving)."

### Fame of Moga School

THE unique work which is being done at the training school for village teachers at Moga, in the Punjab, is becoming more and more widely known. Recently a request was received by the school for four Moga-trained men to go to Abyssinia to teach in a state school, which is under the patronage of the Crown Prince. "This," says the annual report, "is an illustration of the service Moga is called upon to render to the cause of Christian education, not only in our own Mission, but in the Punjab and throughout India, Ceylon and Burma. This is the first time a call has come from a 'foreign' land.....It is

especially encouraging that our visitors during the year have been not only missionaries, but Indians, Christian and non-Christians, who hold positions of educational leadership. Another way in which Moga is 'a service station' influencing educational thought in India is through the *Village Teachers' Journal* which is being increasingly used by educators to report and discuss experiments in elementary education."

#### Bible Study Popular

**MR. S. K. CHATTERJI**, Headmaster of the Boys' High School in Calcutta, writes: "A change has come over the student population. There was a time in my student days when I happened to be the only Christian student in the class. I used to find the floor covered with torn pages of the Scriptures, and the boys trod them underfoot. In my school I teach the topmost class of boys in Scripture. Two years ago I was taking them in St. John's Gospel. It was nearing Easter time. I said I would skip certain chapters and come to the Passion of our Lord, because I wanted them to realize the full meaning of Easter. Wednesday came, and I had not come to the end. Next day, Thursday, I had a class in English composition, but when I entered the class the boys as a whole stood up and said, 'Sir, we would rather that you took us in Scripture.' English composition is a subject which Indian boys are very keen on, and for them to say they preferred Scripture came as a very great surprise to me. This is what Christian education has done and is still doing."

#### A Christian Headman's Wife

**MRS. V. E. COAPMAN**, of the American Presbyterian Mission in Lahore, India, writes: "The Christian *lambardars* of thirteen surrounding villages were called together at our camp for a *jalsa* (meeting). We asked them all to bring their wives as the *Memsahiba* wished to tell them all something. Karm Bibi of Dhamke has

a very good memory. Not only did she repeat for us the Commandments, the Lord's Prayer, and the Creed, but quoted some verses from the Bible and applied them to real life. And so should each *lambardarni* prepare herself. Why? Because there is no other woman to teach the Christian women of the village the truths of Christianity; there is no other woman to call the women of the village together on Sabbath morning for worship; there is no other woman to be a good Christian example to the village women."

#### Chinese Christians in Burma

**TWENTY-FIVE** years ago a few Chinese Christians from Fukien Province went to Rangoon, Burma, seeking relief from both religious persecution and economic hardships. Soon they were joined by others; and some Christians also came from Canton to join the growing colony. Twenty years ago the Chinese Methodist congregation, speaking the dialect of Hokkien, gathered around a simple table to carry on their worship together. Today the Hokkien-speaking Methodist Episcopal Church is self-supporting; with its energetic Chinese pastor it expects to have a membership of 500 within a few years. There is also a young Cantonese pastor in charge of a growing congregation of people who look back to Canton as their home. The Methodist boys' school has 130 Chinese pupils.

#### Young Siamese Missionaries

**REV. LOREN S. HANNA**, of Lakawn, Siam, writes of a party of Siamese Christians who started out recently for French Indo-China, to work among the Kamoo people there. He says: "Young Elder Jewell and his wife and two small children started out on the long journey, traveling by auto, boat, ox cart, and afoot. Where foot travel is necessary we arranged to have the mother and children carried. The baby was only about a month old at the time they left. In the party are also Deacon

Sook, a newly ordained deacon of the Kamoo community in Muang Sai; and Hru (Teacher) Chai Ha, who went up there twenty-five years ago from Lampang, but who was forbidden by the French Government to preach. He has ministered faithfully to the few who remained loyal Christians during the years of persecution."

## GENERAL

### World Religions and Peace

**T**HAT a preliminary conference on plans and arrangements for a Universal Religious Peace Conference, to be held in 1930, will be held during the summer of 1928, has been announced by the Church Peace Union. The union was founded in 1914 by Andrew Carnegie, with the view of bringing the combined religious life of America to bear upon the problem of obtaining permanent peace among nations. The preliminary conference will be attended by fifty individuals representing eleven religions; the officers of the Church Peace Union, and ten additional representative men and women chosen at large throughout the world, making a total of seventy-five delegates, representing twenty-nine different countries and forty-five nationalities. Dr. Henry Atkinson, General Secretary of the Church Peace Union, in making the announcement of the conference, said:

There will be no attempt to compare religions or to judge or readjust according to any schedule the religious faith of any individual or people. The sole purpose of the conference will be to consider how the forces of religion in all nations can be mobilized in a concerted action against war and that spirit and those things that make for war.

### Presbyterians to Meet in Europe

**T**HE Alliance of Reformed Churches Throughout the World Holding the Presbyterian System is arranging for two important gatherings this year. The Jubilee of the First General Council, which was held in Edinburgh in 1877, is to be celebrated by a special service in St. Giles' Cathedral in that city Wednesday, July 6. Dr. Francis L. Patton,

formerly President of Princeton, who took an active part fifty years ago in founding the Alliance, has agreed, notwithstanding his advanced years, to cross the Atlantic in order to preach the sermon at this service, and other leading ministers from Europe and America are expected to take part. The Third General Continental Conference of the Alliance is to take place at Budapest early in September. The Hungarian Reformed Church is making elaborate preparations for this event and has undertaken to regard as its guests all visitors from the time of their arrival at Vienna till the end of the conference.

### Y. M. C. A. Emphasis on 1927-9

**Y**OUNG Men's Christian Associations throughout the world will observe the years 1927, 1928 and 1929 as the nineteen-hundredth anniversary of the three years' public ministry of Jesus. According to the general consensus of Christian chronologists, the anniversary falls within those years. The call for this observance has been issued by Dr. John R. Mott, chairman of the World's Committee of the Y. M. C. A. to the forty national councils and alliances represented on that committee. The plan was approved at the world meeting of the Y. M. C. A. which was held in Finland last August. The idea is largely credited to R. F. McWilliams, of Winnipeg, Canada, chairman of the Canadian National Council. The commemoration, in its general aspects, will be carried forward, Dr. Mott states, by "furthering an intensive study of the personality, work and message of our Lord Jesus Christ concerning the whole range of the life and relationships of men." The bulletin of the Home Division of the National Council points out that "to recall the days of His ministry is to be driven back past Christianity to Jesus Christ Himself," and that "in the story of those brief years of service which overturned the world there must lie the secret of creative power. All sorts of men are asking for the answer."



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THE REVIEW.

**American Agricultural Villages.** Edmund deS. Brunner, Gwendolyn S. Hughes and Marjorie Patten. 330 pp. \$3.50. New York. 1927.

For some reason the village has kept out of sight of our popular philosophers, especially church strategists, and we did not know we had such a phenomenon. Now Dr. Brunner and his associates of the Institute of Social and Religious Research have drawn back the curtain. And behold the village! So impressed are the writers with the peculiarities of the village that they propose a third census division, besides "Rural" and "Urban," namely "Villager." A village is not a city; it is a thing by itself; a new experience which people have not admitted they were enjoying. So that Dr. Brunner and his fellow workers are holding the mirror up to the man living in a place of not less than 250, not more than 2500 population, and are permitting him and his neighbors to see themselves as villagers.

This book goes beyond its predecessors and tells what is the structure, the anatomy, the inevitable table of contents of a village. Of course, we all knew before, but what we vulgarly know we do not deliberately say. Who expects anything as he motors into a small town, into a country village, but two stores, two railroad depots, two banks, and a warehouse or more, at least three lodges and three to five churches? You could count them if it were dark—and you can depend upon this analysis, which could be made farther—if you had not facts to go on. Just as a man has two eyes and two ears, so a village has this structure. The refusal to recognize that a village is a village caused the

construction in villages of as many churches as a city would need. There are more churches in villages in proportion to the population than in any other type of community, and even more than the surplus of churches is the superabundance of ministers. In addition to the village thinking of itself as a city, the National Boards of Missions think of the village as "a strategic center"; and many an additional church has justified its existence by its promise of ministering to farmers round about.

Unfortunately the relations of the village to the people on the farms are not cordial; that is, in the greater number of cases they are indifferent or antagonistic. The farmer feels this deeply, and he expresses his alienation by refusing to go to the village church. Dr. Brunner brings out the increase in the number of villages that are establishing cordial relations with the country about, and he is impressed with the great increase, in recent years, of attendance at the village churches by country people. In spite of this increase the proportion of the people in the country who attend the village church is very small. The farmer in the Middle West is more alien to the village than the farmer in the far West, perhaps because the village process has been going on longer there. Those of us who have labored for the evangelization of country people know all too well that the village churches neglect the people in the country and that the resources of the Home Mission Boards have been concentrated where competition is greatest, namely, the villages. A change for the better in an increasing

attendance upon village churches by farmers is caused by the drift of farmers into the village on their own initiative. The probability is that the more prosperous come to town to church and the poor people either stay at home or attend the weakened and irregular services in the country. The Institute has been studying the rural population for eight years past and the expressions of disquiet at the growth of ecstatic and irresponsible sects, usually on the margin of a village or town, are very emphatic in this volume.

But the great question in this book is—what is the village to one who studies the American scene? The pages which answer this question are a delight because they give sure information. A village is a compact of "services." This name is given by Professor J. H. Kolb of the University of Wisconsin. The farmer would say these service agencies are "exploiters" and in the northwest "parasites." They are the banks, the stores, the lodges, the processing factories, the warehouses, the newspapers. Above all, the village is made by the railroad. Lodges are a factor in a village and one wonders anew at the American habit of joining. However, no one cares for the young people, especially are boys neglected, so far as social provision is concerned.

One is moved, in reading this fine volume to congratulate Dr. Brunner on the great feat he has accomplished as a survey worker. All of his studies are precious in putting the subjects of vague discussion into the field of assured knowledge. What we used to guess about and differ upon, without an umpire to decide for us, we now can agree in, and, because of this satisfactory collection of facts, we can go on to the more important issues.

Here is sensational material. The Protestant churches administer one of the greatest businesses in America; it will not be long until they realize that knowledge has come and they must use it.

W. H. W.

**The Church and Missions.** Robert E. Speer. 12 mo. 222 pp. \$1.75. New York, 1926.

There was never more need than today for a clear and convincing note as to the essential character and the real program of Christianity. Dr. Speer shows that there is no need for a new Gospel and that there is no other Gospel than that set forth in the New Testament. There is, however, need for clearer conception of it and for living more in harmony with the teachings of Christ. Dr. Speer calls attention to the expression of Christianity through the missionary work of evangelical churches and shows how the Church grew in harmony with the world-wide program of Christ. The present-day aim of the Church is expressed in missionary enterprises at home and abroad. The new demands are created by new conditions—intellectual, social, industrial and religious. "The Rich Fruitage of Foreign Missions" is described in the concluding chapter.

The book is a stimulating and valuable contribution to Christian thought; it is rich in facts and illustrative material gathered from wide reading and vital contacts with East and West.

**China, Yesterday and Today.** E. T. Williams. Revised Edition. Large Map. Illustrations. 8 vo. 664 pp. \$4.50. New York, 1927.

China is much in the public eye and in the daily press dispatches. Many fundamental questions are asked that are here answered intelligently and correctly. The book was published in 1923, but has been revised and brought up-to-date by rewriting the sections on present conditions in the chapters on "Spheres of Interest" and "The Struggle for Democracy." It is an interesting and informing story and an excellent book for study or reference.

**China Today Through Chinese Eyes.** Second Series. By Seven Chinese Leaders. 12 mo. 115 pp. \$1.25. New York, 1926.

The names of David Z. T. Yui, M. T. Tschou, P. C. Hsu, T. C. Chao, T.

T. Lew, F. C. M. Wei and T. Z. Koo are sufficient to make one wish to read this book. We are not disappointed, for it presents a view of China from the standpoint of native-born Chinese, educated in America and Europe, loyal Christians and earnest patriots. They write on the present situation in politics, industry, education, religious thought, and the needs of the Christian movement in China. We cannot agree with every position they take, but it is exceedingly helpful to have their view of conditions, the outlook and the remedy.

**Christianity in the Modern World.** Ernest DeWitt Burton. 12 mo. 195 pp. \$2.00. Chicago. 1927.

These papers and addresses, published after the death of Dr. Burton, form a collection of fugitive utterances on religious themes. They are divided into two series, the first dealing with "The Religion of Jesus and of Paul," and the second with "Christianity in the Life of Today."

They represent the more "liberal" school of modern theological thought and show the personal religious convictions of one who has been known best as a technical New Testament scholar and as an educational executive. The last three of the sixteen addresses touch upon some phases of the missionary enterprise, more particularly from the viewpoint of an educator. Two addresses refer briefly to the present currents of life, and to the problems of religious education in China.

C. R. E.

**A History of Southern Methodist Missions.** James Cannon, III. 12 mo. 356 pp. \$1.50. Nashville, Tenn. 1926.

The Methodist Church, South, has had a remarkable history for worthy achievement. Their missions began nearly one hundred years ago and now extend to China, Japan, Korea, Manchuria, South America, Mexico, West Indies and Africa. This volume is full of facts and was prepared for a textbook. It consists largely of names and dates and is too dry to attract the general reader. The au-

thor is a professor in Duke University, North Carolina, and the son of Bishop James Cannon, Jr.

**Putting on Immortality.** Clarence Edward Macartney. 12 mo. 189 pp. \$1.50. Revell. New York. 1926.

The several chapters of this book were probably originally composed as sermons. The style is sermonic—inevitably so, for the author has the homiletic habit of thought. The titles of the various chapters indicate the trend of the author's thought: "What All Men Feel," "Pagan Ideas," "Old Testament Ideas," "Can We Talk with the Dead?" "The Resurrection of the Body," "The Last Judgment," "Future Retribution," etc. There is much of comfort on almost every page. Literary allusions are frequent and historic references are numerous. Of course there is no sustained argument. Immortality is one of the unprovable—but none the less tenable on that account. "The heart has reasons which Reason never knew." The philosophical student has access to more rewarding books on immortality, but this volume may well be put into the hands of those who have been bereaved, who believe in Christ, yet who lack assurance. It is a document which on the whole tends to confirm our intuitions of immortality and rekindle our courage in the face of death.

C. C. A.

**From Japan to Jerusalem: Personal Impressions of Journeying in the Orient.** Christine I. Tinling. 144 pp. \$1.25. New York. 1926.

Traveling as a representative of the World's Woman's Christian Temperance Union, Miss Tinling was chiefly interested in a study of the use of alcohol and narcotics in the countries which she visited. In Japan and Korea, in the Philippines, Manchuria, India, Burma, Egypt, and Palestine, she addressed large audiences, chiefly of students, and everywhere she had the cooperation of missionaries and was well received by the people. In describing her visit to Manchuria, she

says that a temperance worker "is often welcomed where the direct preaching of the Gospel would not be tolerated." Japanese officials in Korea are supporting the work of the W. C. T. U. by introducing scientific temperance education in the schools and colleges. As a book of travel in the Orient, this book claims no special distinction, but is a good presentation of the work of the W. C. T. U. and of the progress made by the nationals of various countries in organizing against the evils of drink and opium.

F. A. G.

**New Challenges to Faith: What Shall I Believe in the Light of Psychology and the New Science?** Sherwood Eddy. 256 pp. \$1.50. New York. 1926.

To write a book with such a title is to lay heavy demands upon one's self. Whatever we may think of the author's point of view, or his conclusions, he is never dull, and is often challenging to the reader's thought. Much thought evidently lies behind this book. The volume is the result of a sabbatical year spent in Columbia, Teachers College and Union Theological Seminary during 1925-26, to study fresh currents of thought, and the latest conclusions of science and philosophy.

We may question Dr. Eddy's judgments and conclusions in many respects but he grips the reader. His chapters are: The New Science; The New Psychology; A New Discovery of God; The New View of the Bible; What Is Christianity? The New Reformation. In these he covers the views of Evolution and Relativity; Behaviorism, Psychoanalysis, the Gestalt School; the new view of God in Nature. In his chapter on the Bible he presents the principle of gradual, progressive revelation, stating that "a frank facing of all the facts does constitute a challenge to faith." "What is Christianity" is answered by saying "It is following Jesus' way of life, in love of God and Man." "This is not static, but progressive, the germ out of which life develops."

The author speaks for himself

alone; but with a conviction as to what he regards as a Christianity of more worth than that commonly practiced today. The last chapter voices the need for a new reformation to complete that of Luther's day. In setting forth present conditions Dr. Eddy makes a strong plea for confronting the situation with positive Christian action in keeping with the results of modern education.

J. F. R.

**Japan Heute.** Berlin. 1926. Ostasien Mission. By Missions direktor D. Dr. Witte.

The prolific director of the Ostasien Mission, presents in compact form in 30 pages, full information about Japan, its geography, its people, the changes that have come in the life of Japan, the life in the old religions, proofs of the success of Christian missions, the work of his own society and a final short appeal. For succinct information for use in study classes this little book is unrivalled.

**Justo Rufino Barrios.** A Biography by Paul Burgess. 286 pp. \$3. Philadelphia. 1926.

Because of its author, its authenticity and its subject, this book deserves a permanent place in the biographical literature of Latin America.

The author is a Christian scholar, a missionary of the Presbyterian Church, who is devoting his life to pioneer service among the Indians of Guatemala. In the preparation of this biography, Dr. Burgess has gone directly to the original sources in Spanish, both oral and written, and his book is authentic and reliable. Justo Rufino Barrios was President of Guatemala from 1873 to 1885. He fought tyranny in every form, economic, political and ecclesiastical; today he stands "in the place of popular esteem in Guatemala which Lincoln occupies in the United States." The description of President Barrios' battles with the Roman Catholic Church, the expulsion of the Jesuits and the limiting of the temporal and political power of the Roman Church, the framing of a na-