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COMING EVENTS

Student Volunteer Convention in Detroit, December 28th to January 1st.

* * *

The Federation of Women's Boards of Foreign Missions will meet in Atlantic City, N. J., January 6th to 10th.

* * *

The Foreign Missions Conference will hold its annual meeting in Atlantic City, January 10th to 13th.

* * *

The Day of Prayer for Missions, now a world day of prayer, will fall this year on February 24th.

* * *

The third National Conference on the Cause and Cure of War will be held at Hotel Washington, Washington, D. C., from January 15th to 19th. Nine national organizations with an estimated membership of ten million women are to cooperate.

* * *

The Home Missions Council will hold its annual meeting in Cleveland, Ohio, January 23rd to 24th inclusive.

* * *

A Church Comity Conference will be held in Cleveland, Ohio, on January 20th to 22nd under the auspices of the Home Missions Council, the Council of Women for Home Missions, and the Federal Council of Churches.

CHRIST WAS A MISSIONARY

"Christ was a home missionary in the house of Lazarus."

"Christ was a foreign missionary when the Greeks came to Him."

"Christ was missionary to the rich when He opened the spiritual eyes of Zaccheus."

"Christ was a missionary to the poor when He opened the eyes of the blind beggar."

"Christ was a Sunday-school missionary when He opened up the Scriptures to men."

"Christ was a children's missionary when He took them in His arms and blessed them."

"Christ was a city missionary when He taught in Samaria."

"Christ was a medical missionary when He healed the paralytic."

"Even on the cross Christ was a missionary to the robber and His last command was a missionary commission."

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THE MISSIONARY REVIEW of the WORLD

DELANVAN L. PIERSON, *Editor*

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PERSONALS

MRS. ANNA HARLOW BIRGE who, with her husband, J. Kingsley Birge, saved many lives in the Smyrna massacre of 1922, has been honored by the erection of a tablet to her memory in the Protestant Episcopal Church at Bristol, Conn.

* * *

DR. S. G. INMAN, secretary of the Committee on Cooperation in Latin America, has recently returned from a visit to Mexico where he delivered a series of lectures on International relations before the National University in Mexico City. The lectures were open to the public, attendance including students and professors as well as representatives of the diplomatic corps in Mexico City. Dr. Inman also assisted the rector of the university in organizing a Round Table somewhat after the Williamstown Conference idea, which discussed for a week with great profit Mexican-American questions.

* * *

DR. HERBERT WELSH, for forty-five years President of the Indian Rights Association, has recently become President Emeritus. He has served without remuneration, supporting himself meanwhile as an artist. Annually he has walked from Washington, D. C., to his home in New England, a distance of four hundred miles. He has invested largely of his time and strength in work for the Indians and has secured the funds for carrying on the Association.

* * *

REV. JOHN TIMOTHY STONE, D.D., for seventeen years pastor of the Fourth Presbyterian Church in Chicago, has declined the presidency of McCormick Theological Seminary.

* * *

MISS MAUDE ROYDEN, of London, is expected to arrive in New York early in January for an American lecture tour, in the course of which she will address the National Y. W. C. A. Convention in April.

* * *

DR. W. G. LANDES, for the past five years General Secretary of the World's Sunday-School Association, has resigned and accepted the secretaryship of the Sunday-School Association of New York State.

* * *

BISHOP EBEN S. JOHNSON, of the Methodist Episcopal Church, is reported to have arrived at Capetown, South Africa, after walking 1,000 miles, unarmed, through trackless country and motoring 2,000 miles through lion-infested country.

* * *

DR. AMOS R. WELLS, for thirty-six years managing editor of the *Christian Endeavor World*, has been succeeded by R. P. Anderson.

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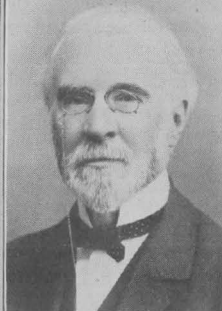
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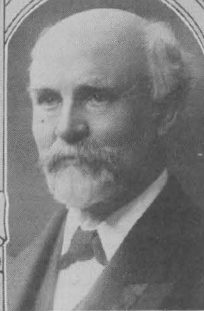
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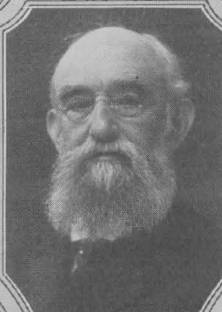
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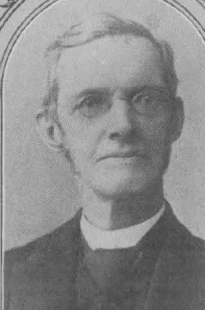
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SOME MISSIONARY SECRETARIES OF THE PAST FIFTY YEARS



A FEW COMPARISONS OF THEN AND NOW

BY ROBERT E. SPEER, New York

HARDLY anything can be more difficult than a trustworthy comparison of the present and past. It is difficult enough to diagnose and describe accurately our own period, but whether we rely on memory or go back and examine the records of the earlier time it is yet more difficult to judge justly and accurately the earlier day. Again and again we ourselves or others indulge in some generalized judgment of comparison between the present and the past which a very little investigation shows to be unjust, as for example, the idea that the founders of the Foreign Mission Enterprise had no social conception of their task and were ruled alone by the idea of saving individual brands from an eternal burning. But often we form and express the judgments and it is not so easily shown that they are wrong, though wrong they are, and a later generation misjudging us in some other way justly condemns us for our error here.

It is easy to say that fifty years ago the attitude of the Church toward Christian missions was thus and so. But was it? Who knows what the attitude of the Church to-

ward missions is now? How much less easy is it to say what it was a half century ago. A few statistical statements are not difficult. In 1877 there were 21 foreign mission organizations in the United States. Now there are 122. Then there were 1,228 foreign missionaries, but many of these were missionaries to the American Indians. Now such work is deemed home missions and there are 13,000 American foreign missionaries. Then the total contributed to foreign missions by the churches in the United States was \$1,800,000. Now it is \$40,000,000. But who can interpret these figures, and say, for example, whether foreign missions then held a deeper or shallower place in the devotion of the Church than now, or whether the giving then represented more or less sacrifice and prayer than today?

Changes for the Better

There have been changes, some unmistakably for the better, some apparently not so but offset still by compensating gains. Of the clear changes for the better one is certainly the development of the work of Christian women. Our separate women's foreign missionary

organizations came into existence in the early seventies, and since then the number of women foreign missionaries has outdistanced the number of the men. In 1877 there were only 72 single women missionaries from the Presbyterian Church in the U. S. A. as compared with 129 married and single men. Now there are 407 single women as com-

come of \$139,971 as compared with 493 missionaries and an income of \$1,292,511 today. The growth from almost nothing at the conclusion of the Civil War to the great undertakings of today is clearly seen in the following figures for the Southern Presbyterian, Methodist and Baptist Churches.

	<i>Foreign Missionaries in 1877</i>	<i>Foreign Missionaries in 1927</i>	<i>Income 1877</i>	<i>Income 1927</i>
So. Presbyterians	37	499	\$55,121.00	\$1,333,780.00
So. Methodist	18	470	71,772.68	2,247,928.89
So. Baptist	12	513	40,967.94	1,606,948.05

pared with 621 men. In the Methodist Episcopal Church there were 18 women in 1877 under the Women's Foreign Missionary Society as compared with 451 men and women under the general Board. Now there are 734 women of the Methodist Women's Foreign Missionary Society and 1,054 men and women under the Board.

A remarkable change is in the growth of medical mission work. Fifty years ago there were 6 medical missionaries of the Presbyterian Church. Now there are 123. In 1877 women's medical work had hardly begun. There was one Presbyterian and one Methodist woman medical missionary as compared with 19 and 18 respectively.

In many of our American churches almost the entire development of foreign missions has come within the last half century. This was naturally the case with the churches which resulted from the division of our country in the civil war. The slavery division rent three of our great churches. Happily it did not rend the Protestant Episcopal Church. In 1877, however, the Protestant Episcopal Church had founded most of its foreign missions but it had only 265 missionaries and an annual in-

It was out of a heroic birth and through heroic devotion that the Southern churches achieved this advance. Of that birth and the missionary spirit of it, Dr. M. H. Houston, long a missionary in China, and one of the Foreign Missionary Secretaries of the Southern Presbyterian Church, spoke in an address in Philadelphia in 1884 at the Centennial Celebration of the Presbyterian Church:

"In the Church South, from the day on which she first took up her independent task, Foreign Missions have been recognized as the imperial cause. When in that day she found herself girt about as with a wall of fire, when no missionary had it in his power to go forth from her bosom to the regions beyond, the first General Assembly put on record the solemn declaration that, as this Church now unfurled her banner to the world, she desired distinctly and deliberately to inscribe on it, 'in immediate connection with the Headship of her Lord, His last command, "go ye into all the world and preach the Gospel to every creature," regarding this as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence.'"

In the decade 1907 to 1917 nowhere was the foreign missionary growth more notable than in the Southern churches.

It is perhaps true to say that fifty years ago foreign missions had no such place in general public

thought as now and that the far-reaching influence of missions was not then so clearly discerned. In many lands the work was just beginning or was still very humble and obscure. The churches were few and the number of Christian converts small and there were as yet no great conspicuous institutions such as hospitals and colleges. The total number of American foreign missionary hospitals was approximately forty and the only notable one was the institution in Canton under Dr. Kerr. There was not an American missionary college or university in Japan, only two incipient colleges in China, only one in India, two in Turkey and none in Latin America.

Governments and Missions

The attitude of governments to missionaries was various. In China S. Wells Williams was the real mind in our American legation; he had been a missionary and in spirit and character was one all his life. The best mind of the American and British Governments a half century ago was expressed in the letters of the State Department to Dr. Williams when he retired. Mr. Fish, the Secretary of State, wrote: "I feel that the service is losing one of its most trusted officers, one whose name and reputation have ever reflected credit upon the position and upon the country whose officer he was, and whose high personal character will long be remembered with respect and with admiration." And the official letter of the Department said, "Your knowledge of the character and habits of the Chinese and of the wants and necessities of the people and the Government, and your familiarity with their language, added to your devotion to

the cause of Christianity and the advancement of civilization, have made for you a record of which you have every reason to be proud." The Hon. John W. Foster says in "American Diplomacy in the Orient," "Up to the middle of the last century the Christian missionaries were an absolute necessity to diplomatic intercourse." And Sir Ernest Satow, British Minister at Peking, said at the opening in 1904 of the Anglo-Japanese Museum in Tientsin, that "of the many classes of people who come to China the missionary was and is most useful." There were contrary voices, like John Sherman's, when he was Chairman of the Committee on Foreign Relations in the Senate. Perhaps today sentiment is not very different from fifty years ago. There are men who think Christian missions an unwarranted intrusion and there are other men of the opinion of the Hon. Cyrus Woods, American Ambassador to Japan at the time of the earthquake who said recently that our missionaries in the Far East are of course preaching the Gospel of Christ, but they are also doing an important work in addition to that. They are presenting and representing our best ideals and are the true interpreters of our best thought and point of view to those who have no means of understanding it otherwise. They are our true ambassadors. When China becomes stabilized they will be more necessary there than ever before. Our Japanese Exclusion Act has made them essential in Japan. And among Englishmen, Sir Arthur Wilson, one of the foremost British authorities on the Near and Middle East recently declared, "There is no greater influence for good in the Persian Gulf than the Christian

missions; no Europeans are so universally respected as are the missionaries, and those who decry foreign missions do less than justice to themselves and harm to our good name."

Some people assume that there is more criticism of the foreign missionary enterprise today than in the past. On the contrary there is probably, in the midst of much criticism, just and unjust, far more general understanding and sympathy today than ever before.

The Churches and Missions

Fifty years ago the claims of foreign missions were theoretically clearly recognized and acknowledged by the churches, but the voice of the churches dwelt on debts and burdens and on the few men who supported the work. The Presbyterian General Assembly of that year in considering foreign missions declared:

"It has not been unknown, to those curious to learn all they might know about the affairs of the Cause, that the support of the work of Foreign Missions, under the care of our Board, comes very largely from a few individuals. If these were removed by death, or were their many resources to shrink up, humanly speaking, the affairs of the Board would be crippled in a way that only years of effort could repair. These benefactors belong to the generation that is passing away, and the Church may not long enjoy the liberality of all of them. Few as they have been, fewer are rising to take their places. The Church ought to be grateful, that these benefactors have been spared so long. It has been longer than was needed, by the churches, to develop the thousands of smaller fountains of liberality into steady and reliable sources of income for this great work of the Church. This ought to have been done, and done so well, that these benefactors of the past and present might contemplate the day of their departure with calmness, as far as these interests are concerned.

"But, as things have been, and are, they must often feel, and others must feel with them, that they have perhaps had a faith beyond their generation; and that they have been chiefly responsible

for building up a missionary work for the Church, that the Church will be adequate to sustain when they are gone. There is no remedy for this state of things, but greater faith in the Church at large, and profounder and unusual sense of the duty of extending the kingdom of Christ, and a corresponding liberality."

The report of 1877 of the Methodist Board of Missions laments the hindrance of debt but of the Methodist Mission Committee held in November in 1877, the *Christian Advocate* said:

"When you receive this issue the Mission Committee will be on the eve of opening its annual session. This committee has in hand the most vital interests of the Redeemer's Kingdom on earth. A single mistake may retard the evangelization of a continent for half a generation. The world is open before us. God is calling us forward. History demonstrates that no victories are won with the flag at half mast. Our committee is largely composed of men of lay experience. Some of them are trespassing upon uncovenanted time. Many of them are approaching that period when prudence is felt to be the better part of valor. Pray God that in their wisdom they may order an advance along the whole line.

"At the meeting of the General Missionary Committee, Mr. Thomas Price, Philadelphia, entertained no thought of retreating. He said he was surprised to find unbelief in the office, when the cry before the churches was, 'Go forward.' He thought the report showed us on the ascending, not the descending scale. Let the churches see that we were confident and advancing and they would catch our spirit; but if they saw us retreating, what could they do but follow?

"And with regard to the appropriations, both home and foreign:

"Dr. Fowler asked whether the Missionary Society is run for the sake of the treasury, or in the interest of the churches under Divine providence."

The cause had not then laid hold actually on the life or wealth of the churches. There was in 1877 but one ordained foreign missionary to each 40 ministers in the home church among the Presbyterians as compared with 1 to 24 today, while the total gifts to foreign missions were seventy-five

cents per capita as compared with \$2.03 today.

The foreign missionary concert was an institution and a power in many churches in the seventies, and it lasted on for some years afterwards. Once a month the church prayer meeting was turned into a "Concert of prayer for Missions" and month by month the whole world was passed under survey and the church publications were drawn upon for news items and letters from the field. Many of these publications carried monthly concert departments and specialized month by month on presenting the assigned country and information regarding it. This institution has disappeared and is atoned for as well as may be by our modern mission study class. But is this holding its ground?

Missionary Books, 1870-1880

It is interesting to recall the missionary books which appeared in the decade 1870 to 1880. A few of these were:

- Last Journals of David Livingstone.
- Twelve Months in Madagascar—J. Mullens.
- Forty Years' Work in Polynesia—A. W. Murray.
- Life in the Southern Isles—W. W. Fell.
- The Foreign Missionary — M. J. Knowlton.
- On Missions—F. M. Müller.
- The Great Conquest—F. F. Ellinwood.
- Christian Missions—J. H. Seelye.
- These for Those: Our Indebtedness to Foreign Missions—W. Warren.
- Medieval Missions—T. Smith.
- Our Life in China—Helen S. C. Nevius.
- Twenty Years Among the Mexicans—M. Rankin.
- Daughters of Syria—E. M. Thompson.
- Women of the Arabs—H. H. Jessup.
- Romance of Missions—M. A. West.
- Woman and Her Saviour in Persia.
- History of Protestant Missions in India—M. A. Sherring.
- Indian Missionary Manual—J. Murdoch.
- The Mikado's Empire—W. E. Griffis.

English Governess at the Court of Siam—A. H. Leonowens.

The Oldest and Newest Empire—W. Speer.

Social Life of the Chinese—Justin Doolittle.

Siam; Its Government, Manners and Customs—N. A. McDonald.

Indian Journals—R. Heber.

China and the Gospel—W. Muirhead.

Protestant Foreign Missions — T. Christlieb.

Among the Turks—C. Hamlin.

Life, Wanderings and Labours in Eastern Africa—C. New.

Forty Years in the Turkish Empire—E. D. G. Prime.

Four Years in Ashantee—F. A. Ramseyer and J. Kuhne.

Life of Alexander Duff—G. Smith.

Recollections of Alexander Duff—L. B. Day.

Life of William Ellis—J. E. Ellis.

Mary and I: Forty Years with the Sioux—S. R. Riggs.

Life of John Coleridge Patteson—C. M. Yonge.

Life and Times of David Zeisberger—E. DeSchweinitz.

Heroes of the Mission Field—W. P. Walsh.

Memoir of Ann H. Judson—J. D. Knowles.

Memoir of the Life and Episcopate of George A. Selwyn—H. W. Tucker.

Crowned in Palm-land—R. H. Nassau.

Religions of China—J. Legge.

Indian Wisdom—M. Williams.

Hinduism—M. Williams.

The Land of the Veda—W. Butler.

Conflict of Christianity with Heathenism—G. Uhlhorn.

How I Found Livingstone—H. M. Stanley.

Through the Dark Continent—H. M. Stanley.

Foundation Laying

There were almost no union or cooperative missionary undertakings half a century ago. The first of the great world missionary conferences was held in London in 1888. Prior to that there had been the Liverpool Conference in 1860, the Mildmay Conference in 1878 and on the field, the Shanghai Conference of 1877, the Allahabad Conference in 1872-3 and the Calcutta Conference of 1882-3, and the Osaka Conference of 1883. There was, however, a great body of solid, quiet work going on. Men of great

ability and devotion, many of them scholars, were mastering languages and founding the churches: to name only a few American missionaries, Hepburn, Verbeck, Davis, Greene, Williams, Thompson, Harris, Lambuth in Japan; Nevius, Mateer, Goodrich, Sheffield, Ashmore, Baldwin, Corbett, Fulton, Yates in China; Forman, Newton, Hume, Ewing, Thoburn, Clough, William Taylor, in India; Bliss, Hamlin, Shedd, Wilson, Jessup, Watson, Lansing in the Near East; Chamberlain, Lane, Simon-ton, Drees, Trumbull, in Latin America. Then in the Secretaryship at home were N. G. Clark, Cobb, Murdock, Reid, Ellinwood. There are no better men serving the cause today abroad or at home.

If there were no great interdenominational conferences in the seventies, there were, none the less, great missionary occasions. The annual meetings of the American Board were events. Mark Hopkins was then the President of the Board and the foreign mission meetings in many of the denominational conventions and assemblies were marked by notable presentations of the cause. It was in 1881 that the Ely Volume was published, at that time the greatest contribution yet made to the literature of missions.

There was need of such substantial foundation laying. In America the study of comparative religion had not yet begun and there was little general accurate knowledge of the background and conditions of the foreign mission task. Today there is a very wide general knowledge but it may be doubted whether it has advanced very far in its accuracy or adequacy. We have today many of the same misapprehensions both of the non-Christian religions and of Christianity which we had fifty years ago. And it would be easy to duplicate from the literature of that time almost every missionary and anti-missionary view current now. The important question is one of proportion and tendencies. Does the cause have less or more hold upon the conscience and heart of the Church? Are the convictions which sustain the enterprise weaker and weakening or stronger and strengthening? Is the work of the missionary conceived now in different terms from fifty years ago? It is easy to answer yes or no, but it is not easy for one to form a really competent and unbiased judgment. The next fifty or even twenty-five years will have to answer for us. Our own conviction is one of firm and dauntless confidence and hope.

HENRY WARD BEECHER ON MISSIONS—FIFTY YEARS AGO

IT IS thought by some that the spirit of missions is dead. Dead? It does not even sleep. What is the spirit of missions? *Mission* means "sent forth." When the sun forgets to send forth its light and warmth, and shed summer upon the face of the dying winter; to throw its influence abroad over all the earth, then will divine love in the human heart forget its mission. *Mission* means benevolence; *mission* means brotherhood; *mission* means that spirit which, looking over the earth, recognizes that *God made all mankind of one blood*. And that knowledge it is that is to make us blessed. Let us realize it. Let the world have its legacy, its birthright, at last.

History in the Making—Just Fifty Years Ago

Notable Events Recorded in the January-February Issue of the REVIEW
1878

The first number, edited by Rev. Royal G. Wilder, was published in Princeton, N. J.

The aim—to help develop foreign missionary interest, and to double the amount of giving, praying, going and working in the Cause of Christ.

* * *

Rev. George L. Mackay of Formosa reports, as a result of five years' work, eleven helpers and eight students, eight Christian chapels with daily preaching, seventy communicants and a hospital.

* * *

Under the ministry of the Rev. John G. Paton the entire population of two islands of the New Hebrides, Aneityum and Aniwa, are reported to have abandoned idolatry, with its cruel and bloody rites, and to have embraced Christianity.

* * *

As a result of Henry M. Stanley's journeys three missions have been established in Central Africa—C. M. S. at Uganda, on Victoria Nyanza; the L. M. S. on Lake Tanganyika; the Scotch Presbyterian Mission (with Robert Laws) on Lake Nyasa.

* * *

The Queen of Madagascar has liberated all the slaves in her dominions by public proclamation.

* * *

A mission established at Fort Wrangel, Alaska, by the Presbyterian Board of Home Missions.

* * *

Interdenominational missionary conferences held in Shanghai, China, and in Pietermaritzburg, South Africa.

* * *

A wonderful Christward movement reported among Spanish Jews in Oran, Algeria. Church thronged every Sunday.

* * *

Missionary semi-centennial celebrated in the South Sea Islands. The king of Friendly Islands (Tonga), issued royal proclamation, ordering the anniversary of the Wesleyan Mission to be observed as a public holiday.

* * *

English Wesleyans report that in the Fiji Islands, formerly noted for cannibalism, now bells ring at a certain hour each day when *all* the families engage in family prayers—each in its own home. There are 1,621 native Wesleyan preachers in the Islands.

* * *

A religious revolution in Mexico, caused by a controversy between the Church and State; confiscation of \$20,000,000 worth of Roman Catholic Church property; establishment of civil marriage laws; abolition of monastic orders.

* * *

American Baptist mission in India, under Rev. John E. Clough, reports 522 baptisms since March 1, 1876; and 105 in a single day.

* * *

Alexander Mackay of Uganda Mission, Africa, reports slave caravans passing his station every day with almost 100 children in chains.

The total number of Protestant foreign missionaries reported from all lands was 2,110. (Today 29,188.)

* * *

The number of ordained foreign missionaries of the Presbyterian Board of Foreign Missions 120. (Today they number 409; total missionary force 1,606.)

* * *

Among the missionaries who recently sailed for the mission fields are named: Rev. George William Knox to Japan (Presbyterian); Rev. Robert McLean to Chile, South America, (Presbyterian); Miss Hattie Noyes to South China (Presbyterian); Rev. W. L. Curtis to Japan and Rev. Thomas D. Christie to Turkey (American Board).

Fifty Years of Bible Translation and Circulation

BY ERIC M. NORTH, Ph.D., New York

Associate Secretary of the American Bible Society

TOWARD that new Pentecost where every man shall be able to read the Bible in his own tongue, the last half century records striking progress.

At the beginning of the period, some portion of the great source book of spiritual truth and life had been translated into 380 languages and dialects. In many of these only one or two books of the Bible had appeared, but in the following fifty years the whole Bible was printed in 42 of these languages and the entire New Testament in an additional 24 of these languages.

Not only have these languages been thus enriched by the completion of the New Testament or the whole Bible, but in these fifty years some part of the Bible has been translated and printed in 470 additional languages and dialects in which no part of the Scriptures had previously been printed. In twenty-two of these, the whole Bible appeared, and in sixty-four more the entire New Testament.

Among the languages in which the entire Bible appeared in complete form for the first time within these fifty years are Japanese, Korean, nine Chinese dialects (each spoken by millions of people in that populous land), Modern Armenian, Ruthenian, six of the major languages of the Philippines, Siamese, as well as many in the languages of Africa, of India, and of the islands of the sea.

Several notable revisions or new translations have appeared in the fifty years. The revision of the Authorized Version of 1881 and 1885, and the American Standard Revised Version of 1901, the "Union" version in Chinese, the Spanish Version Moderna, the Portuguese so-called "Brazilian" Version, are examples among many.

The kingdom of Christ has been advanced by these fresh conquests of the world's languages. But, translation and publication are not enough. The Book must be placed in the hands of the people. Figures are not available for estimating the whole circulation of the Scriptures in the year 1877. In that year, however, the two great Bible societies, the British and Foreign Bible Society and the American Bible Society, issued a little over three and one half million copies of Bibles, Testaments and integral portions of the Bible. In 1927, the issues of these societies reached a total of over twenty million copies.

These are great achievements—yet, how much, how much remains undone!

TURKEY—FIFTY YEARS AGO AND NOW,

BY REV. CHARLES T. RIGGS, Constantinople

Missionary of the American Board of Commissioners for Foreign Missions; 1896—

THE first missionaries to Turkey sailed from America in 1819, and the first stations were established there about one hundred years ago. The missionary situation therefore of 1877 may be taken as representing the result of approximately the first half-century of missionary effort, and as such, may be compared with the situation today after a little over a century of work.

Political Conditions

The decay of the military power of Turkey marked the disintegration and downfall of the Ottoman Empire. The year 1877 was most significant in this decline. Turkish degeneracy, checked by foreign aid during the Crimean War, had appeared again in the reckless extravagance of Sultan Abdul Aziz. But, in the ominous phrase of current parlance, Aziz "was suicided" in 1876; and after a few months Abdul Hamid II came to the throne. Serbia however had declared war, June 30, 1876, and all the efforts of the new Sultan to restore peace were unavailing. Much against his own inclination, he granted a Constitution, and assembled a Parliament, but dismissed it again in a few weeks, and banished his progressive Grand Vizier, Midhat Pasha, in February, 1877. Russia declared war on Turkey April 19, 1877, and the eastern fortresses of Kars, Ardahan, and Erzroum fell in rapid succession. Despite the heroic defence of Plevna, in the Balkans, the Russian armies continued to

advance on the western front as well, till in January, 1878, they agreed to an armistice at the very gates of Constantinople. The hastily drawn-up Treaty of San Stefano in March was superseded in July by the Treaty of Berlin, by which Roumania, Serbia, Montenegro, Bulgaria and Eastern Roumelia won varying degrees of independence, and the regions of Kars and Ardahan were ceded to Russia. It was a terrible disaster, and only the iron hand and ruthless absolutism of Abdul Hamid prevented complete internal disruption.

Compare all this with the situation of 1927. Turkey has again gone through a military struggle, lasting from 1911 to 1922, in which she has lost Tripoli in Africa, practically all her European territory, all the Aegean Islands but two, also Arabia, Mesopotamia, Palestine and Syria, while she has regained Kars and Ardahan as the price of friendship with Russia. In the process, Turkey has banished the Sultan and Caliph, with the whole Imperial family, and has assumed the name and form of a republic, with a brilliant military genius, Moustafa Kemal Pasha, as President. By the practical elimination of the Armenians and Greeks, Turkey is left to the Turks, except for the still considerable populations of Kurds, Circassians, Lazes, Yuruks, Jews and others. The country is now intensely nationalistic, and moderately but surprisingly progressive, with a small and well-

trained army, practically no navy, and its capital removed from Constantinople to Angora. The capitulations with foreign powers have



TURKISH WOMEN OF YESTERDAY

vanished, and Europe treats with Turkey on a basis of equality. Turkey has apparently no territorial ambitions, but is determined to be mistress in her own house.

How hopeless the Christian missionary leaders of 1878 were as to any progressive spirit among the Turks, is shown by the following excerpt from the Annual Report of Constantinople Statistics for that year. It is in such utter contrast to the actual facts of today as to be now an anachronism. It says: "As to the Turk himself, it should ever be borne in mind that all reform for him must begin and proceed from without. If left to himself, what he has been he always will be; but it is the prayer of many that he may not be left to himself, and it would seem as if God were hearing the prayer." God has, however, answered that prayer in a very different way, and not through foreign intervention or control.

Social and Economic Conditions

Demoralization and anarchy of a most trying sort followed the Russo-Turkish war. Read the vivid

descriptions in Cyrus Hamlin's "Among the Turks," published in 1877, and Henry O. Dwight's "Turkish Life in War Time," published in 1878. Abdul Aziz by his extravagance and his ministers by their incompetence, had so hopelessly increased the foreign debts that in 1875 interest on the public debt absorbed half the revenue of the Empire. At length, in 1881, an International Commission took over the administration of the Ottoman Public Debt, thus ending that chaos. Public health was at a low ebb, and serious outbreaks of cholera, plague, and other diseases were common. Not only Moslem women, but except in the larger cities their Christian sisters,



THE PRESENT-DAY RULER OF TURKEY,
AND HIS DIVORCED WIFE

were carefully veiled; the women's sections on steamers and horsecars were jealously screened off, and woman was generally regarded as little above a chattel. In 1877 there

were two short lines of railway extending east from Smyrna, to Kassaba and Aidin respectively, completed in 1866, and two from Constantinople, one northwest to Philippopolis, and the other southeast to Nicomedia, completed in 1872. There was no connection with the European railroad system. There were a few steamers plying on the Bosphorus and a few engaged in coastwise traffic. The postoffice and telegraph facilities were largely under foreign management. In the homes of the

past fifty years that it is hard to grasp all the advance that has been made. The discovery of several soft coal deposits; the introduction of electricity in the larger cities for lighting and transportation; the construction of through lines of railroad which now connect Constantinople with Palestine and Egypt, and with Vienna and Paris; the formation of banks and insurance companies, and the introduction of agricultural machinery as well as the development of mines—all this has stimulated the



A GROUP OF TURKISH WOMEN TODAY IN THE CONSTANTINOPLE COLLEGE FOR WOMEN

people there were few kerosene lamps; most people used home-made tallow candles, and charcoal in braziers, or *mangals*, was the ordinary method of heating the houses of the better classes. Exports and imports were very few indeed, and there was no big business. As examples of what civilization could mean, the homes of the missionaries were places of much curiosity and attraction, the great marvels of which were the cabinet organ, the sewing machine, and the strangely un-Turkish dress of the foreign madama.

Social and economic conditions have changed so gradually in the

commercial life of the country. But even greater and more radical have been the changes in social life, due to the emancipation of women; higher ideals of family life culminating in the abolition of polygamy; and more sanitary methods of living, stimulated by better medical knowledge and the passing of fatalism.

Educational Conditions

Fifty years ago, the Turkish Ministry of Public Instruction was a young and inexperienced organization. The first government regulations for public education had been formulated in 1860. It was



TRANSPORTATION OF YESTERDAY IN TURKEY—A DONKEY CARAVAN

not until 1868 that the first institution of higher education on really modern lines, the Galata Serai, a *lycée* on French models and with French supervision, was established by the Ottoman Government. Not until 1901 was the Imperial University organized at Constantinople. In 1877, the vast majority of Turkish schools were either primary schools in the mosques for the smaller children of the district, or else *medresés*, or theological schools, where young men were trained in Mohammedan theology, or the Koran and the traditions, for a life of religious leadership. Only the first elements of mathematics were taught, history and geography were closed books. Even the Koran and the traditions were rather memorized than explained or understood. Many persons with good powers committed the entire Koran to memory, earning thereby the title of *hafiz*, or keeper. By rare exception, an occasional woman could read; but public opinion generally classed women as incapable of education, and Turkish girls were not allowed by the Government to attend the American schools, nor would their parents have any desire to send them there. Conditions among Armenian and Greek girls were better, but even there, female education was not highly

appreciated or largely developed.

On the other hand, four American colleges had been established in Turkey previous to 1877, Robert at Constantinople, Armenia (afterwards Euphrates) at Harpout, Central Turkey at Aintab, and the Syrian Protestant at Beirut. These, with a combined student registration of over five hundred, were doing a great work, giving to the young men of the land a liberal education along American lines, and with the Bible holding a central place in the curriculum. There were many schools for girls, of elementary or high school grade, though the first college for girls, now called Constantinople Woman's College, was not raised to the rank of a college till 1890. Three theological seminaries, at Marsovan, Harpout, and Marash, were training young men for leadership in the evangelical churches.

Probably the most encouraging feature of the reforms instituted in Turkey by the new republican régime is the attention being given to education. Not only have well-managed high schools for both boys and girls been established by Turks, but a Normal School for men and another for women are training teachers for all the lower schools. The various departments of the Turkish University have

been raised in their standards, and, most surprising of all, all branches have been opened to women as well, and we now see Turkish women, unveiled, sitting side by side with the men in the courses in law, medicine, arts, etc.; and Turkish women have been admitted to the bar, and are practicing medicine. Government inspectors examine carefully into the competence of the teachers, and the grade of their diplomas, or certificates, and also into the sanitary conditions, air and light facilities, program and schedule of the schools. Turkish history and Turkish geography are required subjects in every school, and must be taught even in foreign schools by Turks only. A larger proportion of the Turkish national budget is spent for education than was the case before the war.

There are many French schools today in Turkey, and a few British; but the American still hold the lead

in educational and character-building standards. Although since the war Euphrates and Central Turkey Colleges, as well as those at Merzifoun, Sivas, Marash and Van have been unable to reopen, the two colleges at Constantinople and International College at Smyrna have gone on uninterruptedly, as has Beirut University, no longer within the bounds of Turkey. And there are today high schools for boys functioning in Tarsus and Constantinople, and high schools for girls in Smyrna, Constantinople, Brousa, Merzifoun and Adana, besides a preparatory school for both sexes in Constantinople. All are full to capacity, and a very large proportion of the pupils are Turks.

A thorough and drastic revision of the educational laws of the country has given more emphasis to nationalistic training and to the Turkish language, and has completely secularized all schools. As



TRANSPORTATION TODAY IN TURKEY—THE "IRON HORSE" AT STAMBOUL STATION



AN OLD-TIME FIRE DEPARTMENT IN CONSTANTINOPLE

a result, the study of the Koran, which was central in all Turkish primary schools, is forbidden, as is that of the Bible in the curriculum of the mission schools. These American schools, however, are not only still known as Christian schools, but have a very real and influential Christian atmosphere, and in spite of restrictions they are doing a valuable work. Besides this, voluntary extra-curriculum Bible study is sometimes feasible. In a number of instances American missionaries have been teaching English classes in Turkish schools, at the request of the Turkish authorities. While it has been found best to transfer theological training to points outside the country, a beginning has been made in the line of agricultural training and industrial work in Turkey.

Religious Conditions

An article published in 1877 gave the following six as the main indirect results of missionary effort up to that time, placing them

thus in contrast to the direct results, in the establishment of churches and schools and the translation of the Bible into the various languages: (a) The religious and moral influence of the preaching, in the market-place, in Greek and Armenian churches, etc. (b) The organization of Sunday schools and Bible classes in Gregorian congregations, more enlightened views, and less superstition. (c) Changes of sentiment and practice in moral questions; less of falsehood, profanity and obscenity, and a better observance of Sunday. (d) Increased interest in education, with colleges as an outgrowth, and the adoption of missionary textbooks. (e) An increased newspaper circulation. (f) The civilizing influence of the missionary's home, his wagon, his sewing-machine, etc. In 1877 there were in the empire including Bulgaria, 132 missionaries in four missions; 90 churches with 5,000 members, 285 places of worship and 25,000 adherents, and 10,000 pupils in mission schools.



PART OF A MODERN FIRE DEPARTMENT IN SMYRNA, ASIATIC TURKEY

It will be convenient to survey the changes of the last fifty years in the religious status of Turkey under three heads, taking respectively the conditions in the ancient churches, in the evangelical churches, and among Moslems.

(1) *Gregorian and Orthodox Churches.* In 1877 the old Patriarchate organizations of the Armenian and Greek Churches, as authorized by Mohammed II, the Conqueror, in the 15th century, were still religio-political, and each *millet*, or nationality, constituted an *imperium in imperio*, having its own tax-gathering system, its own courts, its own schools, and even its own police. Further, the Ecumenical Patriarch of the Greek Orthodox Church claimed spiritual control over the Orthodox communities in Roumania, Bulgaria, Serbia, Montenegro and Greece, as well as Turkey; and in theory he was higher than the Patriarchs of Jerusalem, Antioch, Alexandria or Russia. Today these Patriarchs at Constantinople have been shorn of

all political or civil functions, and are recognized merely as the chief priests of their respective communities, with dioceses practically limited to the 200,000 Greeks and the 70,000 Armenians of the city of Constantinople, though there are a few thousands of Armenians in various parts of Anatolia. By the exchange of populations, carried out under the supervision of the League of Nations, there are no Greeks left in Turkey outside that city. And while the Greek and Armenian communities still have their school systems, these can no longer include religious teaching.

(2) *Evangelical Churches.* Of the 5,000 members and 25,000 adherents of the Protestant churches of 1877, hardly any remain in Turkey outside Constantinople. Indeed by 1910 it was estimated that about 100,000 claimed to be Protestants, and the 140 churches enrolled nearly 15,000 members. And today the four churches in Constantinople are all that are left, with the exception of two or three

weak and apparently temporary organizations in other towns. Yet the disaster is not nearly as bad as these figures would indicate. For the awful explosion that hurled the mangled remains of these churches out of the country, has led to the formation of Evangelical churches, communities and schools in France, Bulgaria, Greece, the Caucasus, Syria, and Egypt; and among these Greek and Armenian refugees in Syria and Greece, the missionaries have started colleges and high schools to train the leaders of the future. So that while the Evangelical community in Turkey has dwindled terribly, its vitality is proven by the vigor and deep spirituality of its continuation work in many other quarters.

(3) *The Mohammedans.* In 1877 the Moslem world recognized the Sultan with a sort of awe as the Shadow of God on Earth, Caliph of all Moslems, and head of their religious life. In 1924, the Caliph, already shorn of every vestige of political or civil power, was given just two hours to get ready his personal belongings, and was shipped out of the country with his whole family into permanent exile by his fellow-Moslems. A whole volume waits to be written on the story of Turkish emancipation from the religio-civil control of Islam. The change is so far-reaching, and its possible consequences so amazing, that one can hardly yet visualize it. The once-dreaded *softas*, or students in the Moslem schools of theology, no longer exist, and all these theological schools, or *med-reses*, are closed. So too the dervish orders, those mystics of Islam, have been disbanded and their places of worship closed. And the entire system of Moslem religious courts, for the administration of

the *shariat*, or Moslem law based on the Koran and the traditions, has been wiped out, and modern courts, based on the European codes of law, set up in their places. And a Moslem professor of psychology in the Turkish University brings to his class the Gospel of Matthew, and reads them the Beatitudes, recommending these as the foundation of all ethical teaching! The Koran, regarded heretofore as untranslatable because of the sacredness of the language, has been translated into Turkish and is freely circulated. Most of the pillars of Islam—the five daily prayers, the annual fast of Ramadan, the pilgrimage to Mecca—are being neglected or disregarded. It is indeed a day of change.

In Conclusion

In 1877, the Mission Boards in America were still suffering from the religious demoralization following the civil war; and retrenchment and diminished salaries affected the work in Turkey. Moreover the demoralization and the anarchy following the war of 1876-8 in the Balkans seriously interfered with missionary work. This has its parallel today, in the upheavals following the world war, both in Turkey and in America, as well as elsewhere. Yet the missionary work went right on then, and is going right on now. These fifty years have seen famines and pestilence, earthquake, fire and sword, the terrible massacres of 1895, 1909, 1915, and 1922; the Turco-Italian, Balkan, Second Balkan, World, and Greek wars, and other great calamities. But the Kingdom of God, which is the rule of our Divine Master in the hearts of men, is marching on, and will win the allegiance of all nations.

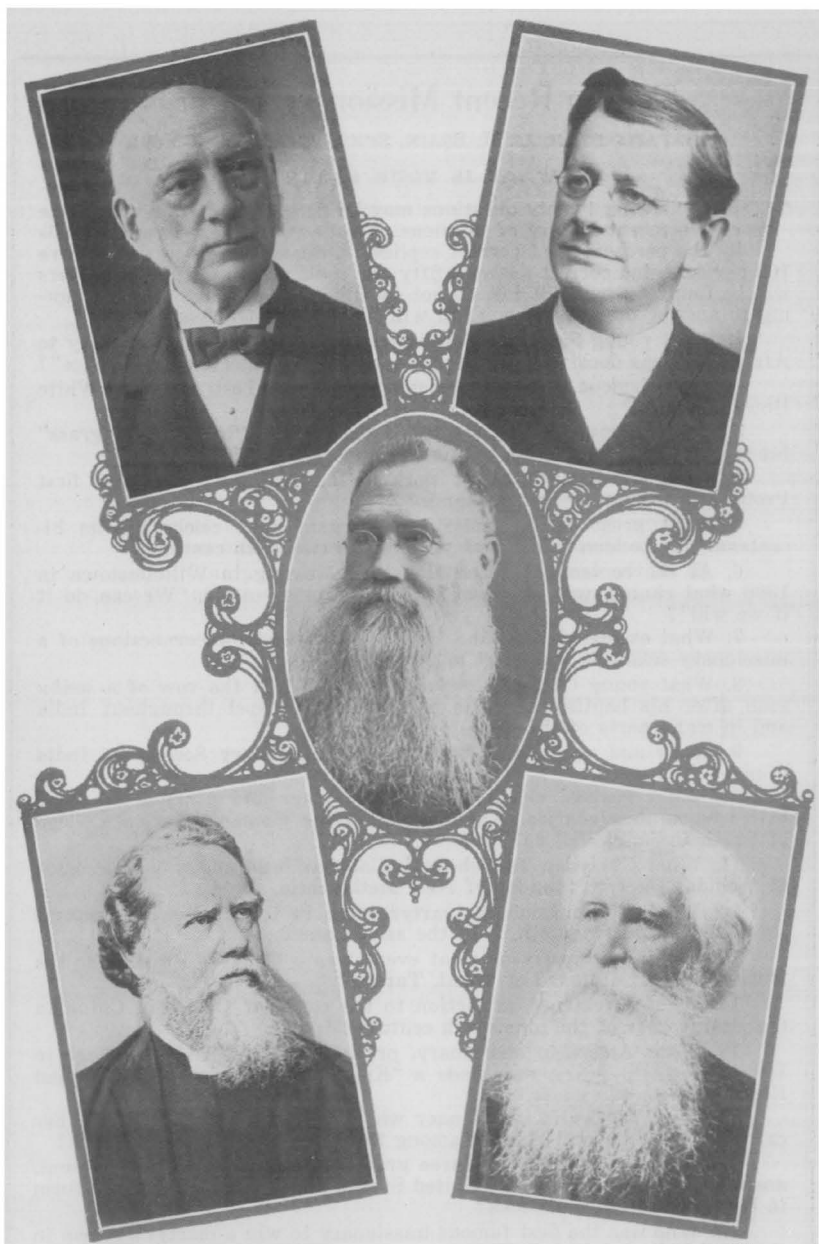
Test on Recent Missionary History

PREPARED BY BELLE M. BRAIN, SCHENECTADY, NEW YORK

WHAT IS YOUR SCORE?

THE following twenty questions may be used to test your knowledge of the recent history of missions. Grade yourself and your friends by the percentage of correct replies. Twenty correct answers score 100 per cent, ten correct answers fifty per cent, and so on. The answers will be found on page 70, but do not consult them without first attempting to answer the questions. You will be interested in your score.

1. What young Scottish weaver girl became a famous missionary to Africa and was decorated by King George V for "meritorious service"?
2. What famous medical missionary served as best man at a White House wedding?
3. What famous missionary to Africa worked "in the long grass" for twenty-two years before taking his first furlough?
4. What missionary, still at work in the Philippines, was the first Protestant missionary to the Islands?
5. What great pioneer missionary organization celebrated its bi-centenary in London in the first year of the twentieth century?
6. At the centenary of the Haystack Meeting in Williamstown in 1906 what change was proposed in Mills' famous motto, "We can do it if we will"?
7. What ex-president of the United States laid the cornerstone of a missionary school in the heart of Africa?
8. What young Christian convert in India took the vow of a *sadhu* soon after his baptism and has preached the Gospel throughout India and in many parts of the world?
9. When and where was the National Missionary Society of India founded?
10. What medical missionary, whose father and grandfather were both medical missionaries, is at the head of the Woman's Medical College of South India, at Vellore?
11. What Christian Tsimshian Indian has been appointed successor of William Duncan, founder of New Metlakatla, Alaska?
12. What two missionary martyrs, one in the nineteenth century, the other in the twentieth, bore the same name?
13. On the centenary of what event was a "Day of Prayer for the Moslem World" observed at Tokat, Turkey?
14. What threatened extinction to the cause of Christ in China in the closing year of the nineteenth century?
15. What American missionary, president of a Christian college in India for thirty years, was made a "Knight Commander of the Indian Empire"?
16. What Methodist missionary who contracted leprosy early in her career in India, is still at work among the lepers of Chandag Heights?
17. On what occasion did three great statesmen, a past, the present, and a future president of the United States, appear on the same platform in behalf of foreign missions?
18. Who was the first famous missionary to win a martyr's crown in the twentieth century?
19. What missionary to Alaska was the first white man to reach the summit of Mt. McKinley?
20. Why is September 2, 1905, called the "Birthday of New China"?



SOME GREAT MISSIONARIES OF THE LAST HALF CENTURY

- (1) Rev. James C. Hephburn, M.D., missionary of the Presbyterian Church (U. S. A.), Japan, 1841 to 1892.
- (2) Rev. John W. Butler, D.D., missionary of the Methodist Episcopal Church (North), Mexico, 1874 to 1918.
- (3) Rev. Jacob Chamberlain, M.D., missionary of the Reformed Church in America, India, 1860 to 1908.
- (4) J. Hudson Taylor, M.R.C.S., China Inland Mission, 1854 to 1905.
- (5) Rev. John G. Paton, D.D., Scotch missionary of the Presbyterian Church, The New Hebrides, 1858 to 1906.

SOME MISSIONARY LEADERS OF FIFTY YEARS AGO

BY REV. R. P. MACKAY, D.D., Toronto, Canada

PHILLIPS BROOKS divided leaders into three classes, men of strong personality, men of superior knowledge and men who have some indefinable thing, called holiness. The latter are the saints who constitute the reinforcements of history. The saints have not always had strong personality, or commanding intelligence, although many of them have been eminently gifted in both respects. But they had something more effective, and have been the salt of the earth. They blazed the path. Their example kindled the faith of the Church and inspired her devotion. The world knows it not, but they are the true leaders and will be recognized in the end of the day.

Where are they? Everywhere, scattered in every land and clime, the hidden ones, who but occasionally have been heard speak out of the darkness. Golaz, of the French Mission to Senegambia, as well as his wife died within a year after their arrival. His farewell words were, "Do not be discouraged if the first laborers fall in the field. Their graves will mark the way for their successors who will march past with great strides."

Such messages, and they are many, are infectious. They are the motive power of Christian activity and enthusiasm and have tempted many followers. The saints are an undying race. In modern times they have become better known. Organization has assembled them and brought them into the light.

The end of the nineteenth

century and the beginning of the twentieth, has been called the Brotherhood Era. In quick succession Brotherhoods multiplied, largely under denominational names. They express the universal hunger for fellowship, inspired by the fellowship of the Elder Brother.

Amongst the brotherhoods may be classified mission conferences, although, more inclusive, they are interdenominational and international and their objective is the brotherhood of the world.

"One far-off divine event
To which the whole creation moves—"

That is the larger patriotism not confined by any geographical boundaries nor by personal considerations. It recognizes that God "hath made of one blood all nations of men to dwell on the face of the earth."

In March 1860 there was held in Liverpool a General Conference on foreign Missions at which were present one hundred and twenty-five missionaries, members of Mission Boards and a few of their principal supporters. Membership was confined to the British Isles, but proved a great inspiration. Missionary information was then not so widely distributed as now. The multitude in Jerusalem kept silence as Barnabas and Paul declared the wonders that God had wrought amongst the Gentiles at their hands. So at the Liverpool Conference, all gave reverent attention and their hearts burned within them as they heard reports of the Lord's doings in many lands.

Seventeen years later the impression grew that the time had come for another conference. Mission work had been greatly extended, workers native and foreign had multiplied, mission interest had deepened amongst old and young, liberality had developed, and the Church was coming to recognize the evangelization of the world as her responsibility.

The time had come when Boards should consider questions of comity and cooperation, the qualifications of the missionary and the cultivation of the native pastor with a view to greater efficiency. It was of supreme importance that foundations be securely laid and the accumulated experience of all missions be brought to bear to the advantage of all. Accordingly on the 20th of June 1877, exactly fifty years ago, a number of men interested in missions met in the Committee Rooms of the British and Foreign Bible Society under the Presidency of the Earl of Shaftesbury. They, after discussion, agreed that a conference be called in the autumn of 1878 and preparations were begun. The Conference met in Mildmay Park, North London, on the 21st of October, 1878, and unlike the 1860 Conference had large representation from Europe and America. It was a select assembly, amongst them many recognized leaders, such as the Earl of Shaftesbury, Sir Wm. Muir, and Robert N. Cust of England, R. W. Dodge of Beirut, Dr. Andrew Watson of Egypt, Dr. Bliss of Constantinople, Eugene Stock of the Church Missionary Society, Dr. Donald Fraser and Dr. Oswald Dykes of the English Presbyterian Board, Dr. Fleming Stevenson of the Irish Presbyterian Mission, Dr. James

Legge the sinologue of Oxford, Dr. Hudson Taylor of China, and Dr. A. C. Thompson of the Prudential Committee of the American Board.

These are but samples. They were a distinguished assembly, all of whom, either because of experience on the foreign field or as administrators, are entitled to be recognized as leaders.

It seems invidious to discriminate by special reference when all are so worthy. How inadequate characterization must be! Who can portray the lives of Krapf or Judson or Livingstone or Henry Martyn—men who lived in faith and died on their knees—yet like Moses saw the promised land only from afar. As well try to describe the heroes of the eleventh of Hebrews who subdued kingdoms and wrought righteousness. It is one thing to see and hear these men in conference, in friendly surroundings but another thing to see them down in the mine amid the darkness and brutality of heathenism.

With respect to all only two or three can be even named within the limitations of our space.

The Earl of Shaftesbury, President of the Conference, was so notable a philanthropist that his name became a household word. He explored the slums of the British metropolis so as to be able to speak from personal observation on the social conditions of the working classes. He refused to join the administration of Sir Robert Peel, because of Sir Robert's opposition to the Ten Hour Bill, which afterwards culminated in the Factory Act of 1874. He was for forty years President of the Ragged School Union. He was a principal promoter of Reformatory and Refuge Movements and of the Y. M. C. A.

He was ever at the service of any philanthropic movement he could touch helpfully. How appropriately was such a man, although not himself a missionary, chosen to preside at a conference assembled to consider the largest philanthropic movement in the world.

Dr. James Legge was there and was then sixty-two years of age. He went to China in 1839 and because of closed doors spent the first three years in Malacca, in charge of the Anglo-Chinese college. He then went to Hong Kong where he lived for thirty years. Missions in China were then in their infancy. He became impressed with the importance of missionaries having a knowledge of Chinese culture and began a translation of the Chinese Classics, which was completed only a few years before his death in 1897. In addition he wrote the "Life and Teachings of Confucius" and the "Life and Teachings of Mencius." He also wrote on the "Religions of China" and other books fitted to equip missionaries for their work. In 1876 a chair was established in Oxford University on Chinese Language and Literature, which Dr. Legge filled for the remaining twenty years of his life.

The only other name that can be mentioned here is Dr. Wm. Fleming Stevenson, although it seems a crime to pass over such men as Pastor Gosner, Dr. James Stewart of Livingstonia and Hudson Taylor, for they were all great leaders. What a plethora of gifts and graces God has conferred upon the foreign mission enterprise! It surely has His special approval.

Dr. Fleming Stevenson was another Pastor Harms, in zeal for the evangelization of the world. He spoke and wrote and labored. It is

said that he handled a correspondence of 10,000 letters a year, and toured mission fields, all in addition to the claims of the pastoral care of a large congregation in the homeland.

Such were the men, that under a great sense of responsibility consulted and waited and prayed at the Conference of 1878. Other great assemblies succeeded, such as the London Convention of 1888, the New York Convention of 1900, the Edinburgh Convention of 1910, and the Panama Congress of 1916. The latter two were more highly organized and discussions were guided by carefully prepared reports of commissions on the subjects under consideration, which reports were in the hands of the members. They constitute a scientific library on the principal aspects of the foreign mission enterprise. In addition to these periodic conferences, so comprehensive and important, must be named the not less important annual conferences, which enjoy the benefits of the larger and also include a wider constituency in the churches represented. Memories of the early years of the Foreign Mission Conference of North America will be sacred so long as memory lasts, because of the revered leaders who were in evidence in these days, who have now passed to their reward. They were not in evidence in the sense of being obtrusive, on the contrary, their disposition was to stand in the shadow. An outstanding characteristic of these annual conferences has been a beautiful spirit of modesty and self-effacement. These gatherings have never been troubled with the rising member, who feels it to be his duty to express himself on every subject that comes up. Nor

was the Conference afflicted with the assumed modesty that refuses to speak when a contribution might be made. "Behold how good and pleasant it is for brethren to dwell together in unity." There have always been present men who had labored in the field and could give flesh and blood to discussions that were always in danger of becoming abstract and intangible, whilst others of long experience in administration had developed almost intuitional sagacity in dealing with delicate problems.

One thinks instinctively of such men as Dr. F. F. Ellinwood, Dr. Judson Smith, Dr. Henry Mabie, Dr. Henry N. Cobb, Dr. A. B. Leonard, Dr. John Gillespie, Dr. Jas. S. Dennis, and others who have entered into their rewards.

Probably all who were present in those early conferences would approve of giving Dr. Ellinwood a first place. He gave thirty-seven years to the foreign mission work of the Presbyterian Church, U. S. A., and during all these years was recognized as a leader in the highest sense. He had prophetic vision and scientific accuracy in thought and presentation, and an open mind for new suggestions. He welcomed the developments of

new mission movements, amongst students, women of the Church, the foreign department of the Y. M. C. A., and the young people's organizations. They all came in his day and he gave them his approval and benediction. Alongside of Dr. Ellinwood there lingers in memory a sweet savour of the presence and life of Dr. Henry N. Cobb, who for twenty-seven years served as Secretary of the Board of Foreign Missions of the Reformed Church in America. He was a man of singular winsomeness of character, having a gentle courtesy that never forsook him, in the midst of earnest discussion and under weighty responsibility. He carried with him a sense of the Unseen which was evidenced in the life of the Conference.

These leaders of a half century ago have been followed by others who have been for a generation recognized by all the churches as large contributors by pen and voice, and who, happily, are still with us, and their bow abides in strength.

Carlyle said, "As I take it, universal history, the history of what man has accomplished in the world, is at bottom the history of the great men who have worked here."

Nothing could be more unequivocal than the missionary commission "Go ye into all the world, and preach the gospel to every creature." Yet while century followed century, this explicit command was almost wholly ignored. Learned and orthodox divines occupied themselves with proving that the words did not mean what they said. It was only as the opening of the seas brought the non-Christian people into closer relations with Christendom that the words found an entrance into the general mind of the Church.

It is only in attempting to apply the law of Christ to the whole of our social and national life and in seeking to evangelize the whole world, that we shall become rooted and grounded in love, and so be strong to apprehend the breadth and length and depth and height of the love of Christ which passes knowledge, and be filled with the entire fullness of God.



From an old copy of *The Presbyterian Foreign Missionary*
A STREET SCENE IN YEDDO (TOKYO) FIFTY YEARS AGO

A VIEW OF JAPAN THEN AND NOW

BY WILLIAM ELLIOTT GRIFFIS, L.H.D., Pulaski, New York
Author of "The Mikado's Empire," Etc.

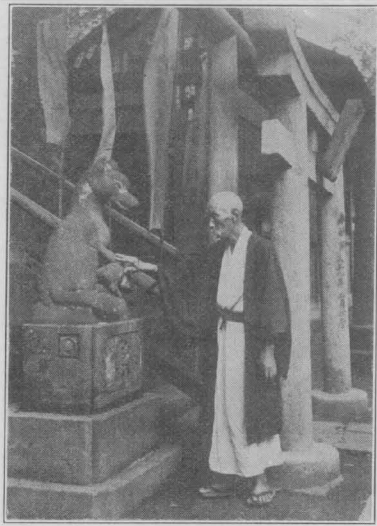
RETURNING to Japan after fifty-seven years when I first saw the Mikado's Empire, I am divided in my thoughts between the poetic or prophetic license for "a nation born in a day," and the actual sight of "what hath God wrought."

Especially wonderful seems the transformation of this nation since the Japanese were not raw heathen when American missionaries first landed. They were polished in the arts of refinement. For over a millennium they had been shepherded within one of the oldest and most highly organized religions of the world. This was true, even though the vitality of Buddhism had been eaten into and was in the last stages of decay. The Christianity that entered Japan in 1859 was nonpolitical and free from coercion, but was destined to in-

spire a renewal of earnestness and ever to compel imitation of methods.

When the writer, as educational pioneer in the service of Matsudaira, a *daimio*, or local lord of prominence and power in the feudal system, reached Japan in 1870, he was himself the vanguard of a great host of "hired foreigners." It was with no ethnic or religious prejudice against Japan or the Japanese that he came. Besides some study of the non-Christian systems of the world—man's own attempts to find God—he had had two years' close acquaintance with Japanese young men who had come to America and to Rutgers College for study. He learned to appraise, partially at least, the civilization that could produce such youth, at once refined gentlemen and eager pupils.

The first two students from Nippon were sent hither by an inquiring native Japanese, who, after obtaining a Bible in Chinese (easily read by this erudite scholar) found the Christ. He at once desired his two nephews to "come and see." A few months later this forerunner of Christianity was assassinated for his two Christlike beliefs: first, that



OLD TIME FOX WORSHIP IN JAPAN
Praying for Goodluck, Harvests, Etc.

Japan's million of outcasts—victims of religious hatred—should be uplifted to citizenship, with its rights and privileges, and second, that conscience should be free, that is, Christianity be tolerated.

It was Yokoi, modern Christianity's first martyr in Japan, who started the procession of passionate pilgrims to the republic beyond the sea. It was Guido F. Verbeck, the American missionary, who showed the way and directed the recruits to the Cross until their numbers reached thousands. It

was he also, who, in large measure, helped to make that "beautiful new Japan that was brought from beyond the sea" by the messengers of the Gospel. During his nearly forty years of service to the people, from beggar to mikado, none acknowledged so generously the more admirable features of Japan's civilization. None so read the thoughts of her sons, even before they were expressed, or saw with more penetrating gaze their dire spiritual need, than did this cosmopolitan missionary, of varied attainments but of single aim. In all my contacts with men, I never knew one of a richer culture, in that with all his varied learning his life motto was *to en* ("this one thing I do").

In picturing what I actually looked upon in the Japan of 1870, which now only a few score living natives of Nippon have seen, I have no wish to offend any of my Japanese friends. Some of them today find it hard to believe my story. Our own distant ancestors passed through similar stages of progress. I do not mean to say that Occidental persons or things borrowed from the West have exclusively made "the beautiful New Japan." Nor on the other hand, dare I give to the Japanese the sole credit of reforming their own nation. "What hath God wrought" is the thought that ever dominates my mind.

In this year of grace and in the era of *Sho-wa*, after those eras of "enlightened civilization," and the following one of "Great Righteousness," neither in Christian nor in any pagan society would it be proper to give too realistic a picture of what relates to the human sexual relations; whether these be considered in philosophy or in fact. To say nothing of the former

polygamy, or of the legalized and rampant and still lingering concubinage, or of the prostitution still too common, or of the vile literature, the theatre and the popular festivals showed what is revealed in the first chapter of Romans and all ancient history. The phallic emblems were almost everywhere visible, in wayside shrines and in sculpture green with the moss and lichen with the covering of centuries. They were almost daily restocked with the emblems freshly cut out of wood or chiseled from stone, to say nothing of the prayers newly written on paper and pendant or pasted on them. Hopeful of speedy reform might the situation be, if shrines for prayer—often agonizing in the case of the childless wife, dishonored because of barrenness—but the vileness went further even to childhood in the home. In the toy shops, besides articles in ceramic ware of several forms and uses, one could see the same degrading emblems in crockery, wood or pasteboard, reproduced with unblushing realism and disgraceful accuracy.

Let not the Christian of Aryan stock exult in spiritual pride when, if he has read history, he must know how, not in India nor in ancient Rome only, this form of bestial worship long lingered. To tell how in Japan this cult—breeder of a train of moral diseases, the degradation of women, of family wretchedness, and chronically preventive of that personal purity which the religion of Jesus requires—is to tell a varied story, for in recent years it is to the credit of young Japanese that some have indignantly denied what the writer here records. In no field of morals has true, Bible Christianity made more signal triumphs than in

the field of sexual relations. But “more land yet needs to be possessed.”

Certain of the special features of the system of licensed prostitution peculiar to Japan, such as the sale of daughters to the bawdy houses by parents, or the rent of sisters by brothers to obtain an education, I shall not describe. Many of these features were too repulsive and horrible.



A BUDDHIST AT A PRAYER WHEEL
IN JAPAN

A bill is now before the Diet to abolish, after five years' probation, this whole damning system of the female slave traffic, so degrading to Japanese womanhood and so nationally disgraceful. Yet there are Japanese who wonder why their social system—a heritage from the ancient Chinese world, is so little respected by foreigners.

The sights which first greeted my eyes as I made my initial journey in January of the year 1871, from seaport to capital, dis-

gusted me; but when repeated in August, 1872, in company with my sister, the first American lady in the government school, the result, in her case, was nervous prostration. Several days in bed were necessary for recuperation.

The medical science of Christian lands has banished the scabby heads of the children and the prevalence of small pox, then universal. The tens of thousands of babies wearing the yellow flannel cap, significant of this contagious disease, are no longer visible. The number of persons deformed because of syphilitic disease was then very great. Yet on this horizon of sexual relations the light is breaking. A veteran missionary of 1926 tells of his hearing with surprise and for the first time, in a sermon by a native preacher, reference to a lover and his betrothed. The latter would actually reform his bad habits, "on account of his love for and identification with his beloved." Subjects never publicly talked about in the pulpit are now given close approach to Ephesians 5:25, while romantic and Christian mutual affection are taking the place of unions that were of old enforced under the traditions of parental despotism. Who, a half century ago, expected to see or hear of such a thing? The storm raised over "The Japanese Bride," a little book, written by a native preacher, would be but a zephyr now. Its simple truth now disturbs few.

Japan's progress in public hygiene, science, and medicine is a matter of common fame, and the physical improvement of her people is creditably great, surprising the returned former foreign resident. Yet, except probably as introduced by the Dutch physicians

at Nagasaki, when was there a public hospital in Japan—even while leprosy and bodily diseases and insanity, with none to "minister to a mind diseased" were shockingly (to an alien) common?

In Dr. James C. Hepburn's initial dispensary, in 1871, I often saw heart-rending sights—cases of disease and disorder in every limb and organ frightfully numerous, and often too far gone for hope were fearfully trying, even to one who as a soldier in the civil war had seen many forms both of maiming, of malformation, and of disordered natural products. Like a rainbow of hope for the future of Japan was the semicircle of native young men, future physicians, following this American doctor in his rounds, giving earnest heed to both his diagnosis and his therapeutics.

All honor to the medical men of Japan! Yet it was the followers of the Great Physician who first in their country, imitated His example for the masses. It was these Christians who organized and trained the first corps of female nurses. Today to the returning pioneer, Japan's social and physical ulcers and toxic disorders "glare by their absence."

Yet it is not the material advance, or the visible triumphs of science and industry, that do most impress him. There, as one of the "beginners of a better time," as an educator and teacher in chemistry and physics and the initial proposer of technological schools, he had come to Japan to begin. It is the things absent that he thinks of, and upon which he congratulates his Japanese friends and the American missionaries. The old hatred of foreigners—scores of whom were assassinated or wounded in assaults and some of whom I

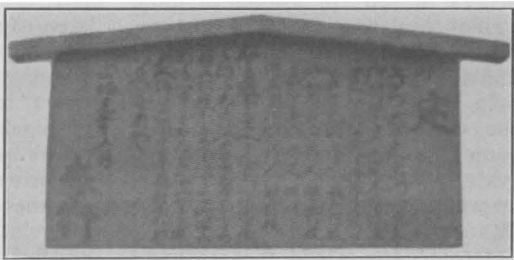
helped to nurse back to strength again—has passed. From the first, I found that the real Japanese are a lovable people. The religious bigotry, even to torture, murder and exile, which I witnessed, has passed into oblivion. The anti-Christian edict, denouncing death to all of "the corrupt religion called Christian"—then always occupying the central place on the public notice-boards, set in the chief public thoroughfare of cities and at ferries and in villages, has disappeared.

In 1871, even in the far interior of the mountain region of Echizen province, over a hundred "Kiristans" (Christians) were torn from their homes in the south, hundreds of miles distant, and on their way to banishment and imprisonment. All of them, men, women, children and infants, were robed in the red dress reserved for criminals. Over them was the menace of death after torture. Yet for no other crime than believing in Jesus and keeping their lives pure from idolatry and sensuality, they were thus hunted down like wild beasts and banished for four years from their homes. With the promise of freedom if ever they recanted, not one of them denied their Lord.

My own experience with these exiles was peculiar. For simply trying to communicate with them through my interpreter—even by a look of sympathy from one they knew was a fellow-believer—I was rudely pushed away. Even for this "cup of cold water," I have heard from Catholic friends that my name was held in honor for years by these sufferers for

Christ's sake. Very few, if any, are now the survivors of that winter scene, as a recent visit which I made to Urakami, near Nagasaki, shows. A Christian church, a noble edifice, built by the Roman Catholic Christians now tells the story of Japan's change of heart. Near by a monument in gilt letters catalogues the various places of banishment and tells the number of martyrs.

Yet today how glorious the contrast! In thousands of churches, tens of thousands of believers are free to worship God in their own tongue and way, while in the



AN OLD "TIME ANTI-CHRISTIAN SIGN BOARD IN JAPAN
Decreeing Death to Christians and the Christians' God

schools, churches and gatherings of young and old, their faces show an expression very different from that of five decades ago. It can be best described, without an atom of exaggeration, as the radiance of morning after night. A new meaning comes into the manifold vocabulary of what tells the story of the rising sun—of which daily fact, of their country's name, and of the poetic metaphors naturally therefrom springing, they are so proud. To hear them sing Christian hymns is thrilling. To address them, even through an interpreter, is an inspiring privilege. To preach to educated Japanese in one's own mother-tongue is rapture. By happy experiences in A.

D. 1927 I know that this is true.

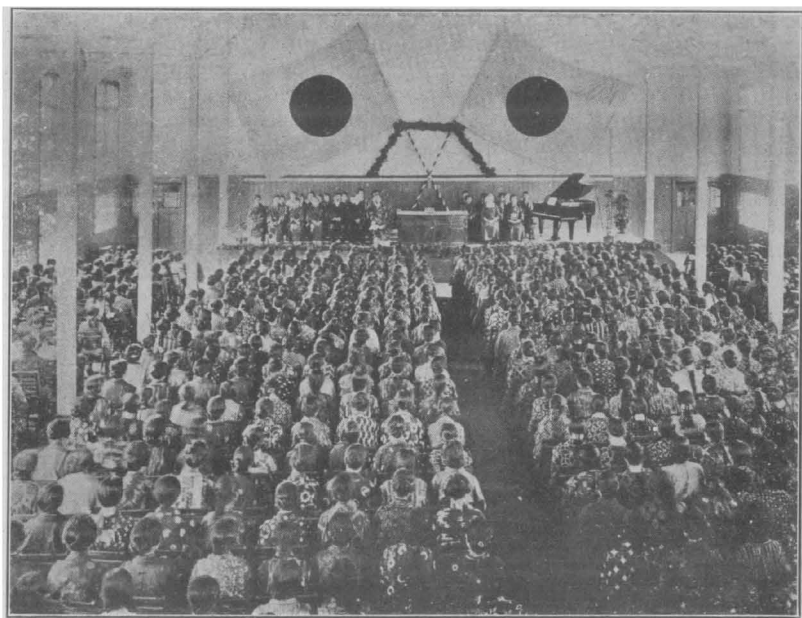
Whether in Japanese social life, the letter and the spirit of the laws or in the etiquette of daily life that borders on, or is infused with moral purpose, the advance of Japan within half a century means nothing less than revolution. A few days ago, in the military (Nijo) castle in Kyoto and in the room in which feudalism and reaction had had for centuries their centre, I stood on the spot where, in 1869, the new era and the new career of Japan began. There the young emperor (born on the day that Commodore Perry received his orders to sail for Japan to unite Orient and Occident in brotherhood) took oath "to seek for talent and ability throughout the world to help lay again the foundations of the empire." Because of this I came to Japan and saw the feudal system abolished, a half million swords removed from the *samurai's* daily costume—Japan's precedent for world disarmament—the semi-caste system abolished and the eight classes melted into one body of loyal citizens; popular education demonstrated to be more effective for good government and social order than steel weapons, in addition to being "the cheap defense of nations"; and the creation of an appetite for fact and truth, including religion, that will not be satisfied until Japan is a civilized nation, even according to the highest standard of the Occident.

They give a returned veteran teacher and civilizer plenty to do, when he returns to the field where he labored as a young man over a half century ago. Not only churches and Sunday-schools and other evidences of Christian power and influence was I invited to see, but also hospitals, dispensaries,

leper asylums and other institutions of Christian birth and nurture. Some of the private companies of Christians rouse memories and stir emotions. At times it is impossible to resist the dynamics of memory and the often startling evidences of the power of God manifested by those long kept in spiritual famine, but now guests at the table spread in what was once a wilderness, with one's cup running over.

Let me give one instance that touched me most deeply. It was not in the crowded halls, full of eager young men and women gathered either for worship, or to listen eagerly to the stranger from beyond seas who was their old friend. It was in the town of Beppu, in Kyushu, to which place thousands resort for the healing waters and even for the hot sands and brine warmed by subterranean volcanic power, that the incident was related from which an influential Christian society sprang, called "The One Sheep Society."

A young Japanese afflicted with tuberculosis, who had for years made a manly struggle for life, only to be given up by the ablest physicians, was touched to the depths of his soul by the Scripture narrative of the shepherd seeking the one stray lamb. The finding with rejoicing over the one stray creature touched the invalid so deeply that becoming a Christian, his spirit inflamed others and hence their name. Yet this single circle of Christians is today typical and representative of groups of hungry souls all over the Japanese Empire. This term, "empire," means Korea and Japan, and Oh, that there might be more from our own land, consecrated messengers who hear the good news that the Shep-



THE PLACE OF CHRISTIANITY IN JAPAN TODAY

A Scene at the Fiftieth Anniversary of the Aoyama Jo Gakuin—a Methodist Girls' School of One Thousand Pupils in Tokyo

herd of Souls is ready and willing to seek and to save the humblest—not merely the strong and those able to give Him lifelong service, but even the lesser ones, the hopeless incurables, the bedridden and all, even the weakest and, humanly speaking, most worthless, who look to Him for salvation and feel their need!

Yet a Caleb's word is needed. It is not only true that there is "yet much land to be possessed," but equally so that "we are well able to possess it." Let not prayer, or literally, missions, cease. God forbid that any of us should be among a cowardly and fearful minority like that which despised Caleb, or side with the languid or too easily satisfied majority of church members, who think the work is done, or in need of no reinforcement.

3

This reconnoissance and judgment of a pioneer of '70 makes hesitancy in obeying the Christ's command seem to him nothing short of rank treason to the Master.

Despite the æsthetic charm of the Japan of 1870, it was, to me, a scene of darkness, when I saw the abominations of heathenism, the cruelty of many of the customs, and the persecution and exile of men, women and children, made outcast so for conscience's sake.

How thrilling seemed the glory and the beauty of the Japan, that is so largely Christian in our day and year! I was asked to make two hundred or more addresses in schools, colleges and before all sorts of organizations, probably seven-eighths of them Christian assemblies, schools, colleges, social

gatherings with pastors and fellow Christians—from aged veterans to smiling girlhood and boyhood. I went into churches to hear delightful singing, to see young men and women taking the vows of loyalty to Jesus. Yet all the time I felt how cold and uninspiring are mere statistics, compared with the human warmth of friendship, of appreciation, of a brotherhood that melts the barriers of language or of national peculiarities. Not only by close personal contact with Sunday-schools, worshipping congregations and listening audiences, but by the spirit of editorials and news articles in the papers, by the change of manners and customs, by the public and private celebrations of Christmas and even of other Christian holidays, was I profoundly impressed. At times I felt like pinching myself in order to bring myself back to reality. I kept asking myself, "Is this the land where life for a native was very unsafe for him if he were a Christian? Or, is it the place where men scowl at you because you were a foreigner? Can this be the country where the name of Jesus was publicly maligned in government proclamations, or when uttered, turned people's faces pale with horror?"

In place of the old atmosphere and tokens of government disapproval and even of danger to life and limb, there is now absolute freedom of conscience. A lady can travel unattended, through the length and breadth of the Empire. The horrible things today "glare by their absence," and improvements, social, moral, spiritual are found on every side. There is not only a tone of tolerance towards Christianity, but a feeling very thinly veiled and deeply desired

that Japan will become as a true Christian nation. Never let it be forgotten that the natives of Nippon desire to do things tactfully, and to change manners and customs without hurting the feelings, especially of the aged. This fact has very much to do with their discussions of reform, of even in their carrying reforms to their conclusion. In a word, Christianity is slowly but surely making a new nation. This may not be visible to the round-the-world tourist, who spends a few days or hours on the soil and perhaps writes an article for the magazine or newspapers, it may be with illustrations, which whatever they do illustrate, do not express the truth.

In brief, the Christianity that is slowly transforming society in Japan cannot accurately be expressed according to the proceedings of a mustard seed that becomes a great tree, with either the fowls of the air warbling in their branches, or with crowds of newspaper reporters, notebook in hand, admiring the growth which has been so sudden and so impressive.

Yet when one thinks of the invisible influence of the Gospel leaven, transforming the flour into delicious bread, which nourishes life and gives strength, he is thankful to the Master for the two parables instead of one only.

Let me close with a grateful appreciation of God's mercies. In 1850, as a six-year old child, I saw the launching of Commodore Perry's flag ship at Philadelphia. Today I have the invincible conviction that Japan will not only be a great Christian nation, but will profoundly and blessedly influence the whole mother continent of Asia.

FIFTY YEARS OF CHURCH GROWTH IN AMERICA

BY REV. H. K. CARROLL, LL.D., Plainfield, New Jersey
Formerly of the United States Census Bureau of Religious Statistics

THE beginning of the last half century period was not unlike the present in some aspects. It was a time of much discussion as to orthodox Protestantism. Descriptions of moral and religious conditions were pessimistic and predictions of the downfall of Evangelical Christianity were confident and sweeping. Archbishop Hughes, of New York, Roman Catholic and natural foe of Protestantism, declared in mid-century that it had "lost all central force and power over the masses of mankind." Rev. F. C. Ewer, of the Catholic party in the Protestant Episcopal Church, issued a volume in 1868 to prove Protestantism a failure, and returned to the charge ten years later with even greater positiveness, picturing it as "drowning in torrents of skepticism which itself had let loose." A Catholic periodical demonstrated by statistics to its own satisfaction that by 1900 it would have scarcely ten million members—its number in 1880. Unfortunately for the prophecy the churches seemed bent on increase instead of decrease and reached nearly 14,000,000 by 1890, with ten years left of the century. Henry Ward Beecher, the brilliant preacher of Plymouth Congregational Church, Brooklyn, spoke fifty years ago of "the drift of educated thought—in science, in art and in philosophy—away from church life." Some were losing "veneration for the Church and its ordinances." Others were unsettled in their views of the Bible and its

authority. In fact, ministers and laymen were turning aside from the old faiths in England, Scotland and the United States. Prof. Goldwin Smith, in 1879, said "three fourths of the strongest and most original minds among the younger graduates of American colleges" are said to hold views "diametrically opposed to the accepted faith of Christianity."

In short, fifty years ago Evangelical Protestantism was, according to its critics, in a bad way, and the churches were "filled with men who are very much at sea in regard to their religious beliefs." If these were the actual conditions the Evangelical churches could hardly be expected to preserve themselves from disastrous losses, to say nothing of being able to report a net increase. And yet, as a matter of fact, the gloomy prophecies not only were not fulfilled, but the period turned out to be one of great prosperity for the Protestant churches, as I shall presently show. But today new prophets arise, some in the Evangelical ranks, nominal friends, who, unmindful of history, renew the old predictions which proved baseless a half century ago. These prophets seem convinced that Protestantism, with its numerous divisions, will be overthrown if a new crop of enemies, within and without, can manage to bring it about by sweeping and unsupported statements.

The Atlantic Monthly, which began the last half century with the lugubrious statements of Prof.

Goldwin Smith, already quoted, published an article in the present year by an Episcopal rector of New Jersey, in which the language was hunted to find epithets to describe and characterize Protestantism. The author sought the strongest adjectives and yoked them in pairs in his evident purpose of enmity. And yet his own standing is in a denomination the first word of whose name is and has been from the beginning "Protestant." What could be his hope for his own church and people if the future should bring in his apparent desire?

In 1880 the grand total of communicants of the Evangelical churches of the United States was 10,065,963, distributed as follows:

Baptist bodies	2,452,878
Congregationalist	384,332
Disciples of Christ	591,821
Dunkards	60,000
Protestant Episcopal	338,333
Reformed Episcopal	9,448
Friends, Orthodox (estimated)	60,000
Evangelical Association	112,197
Lutheran, 5 bodies	950,868
Methodist, 12 bodies	3,574,485
Mennonite (estimated)	50,000
Moravian	9,491
Presbyterian, 10 bodies	937,640
Reformed (Dutch)	80,208
Reformed (German)	155,857
Adventist, 2 bodies	85,570
United Brethren in Christ	157,835
Church of God (Winebrenner)	30,000
Other bodies, five	25,000

10,065,963

This table, from Dr. Dorchester's "Problems of Religious Progress," in which the Christian Church is not named, shows an increase for the ten years, from 1870, of 2,392,567. In the ten years following 1880, the same list of churches had grown to a total of 13,826,527, or a net gain of 3,760,564 in the decade. Protestantism instead of being stranded in 1900, as the Catholic journal predicted, had become a host of 17,844,102, and had

a net gain of 7,778,139 (or 77%) in the twenty years. The great error in the prophecies of the mid-century seers of the nineteenth century was that they forgot to estimate the power of the promised presence of Christ with his Church as given at His ascension: "Lo, I am with you alway even unto the end of the world."

But we have twenty-seven years of the half century under consideration to add to the record of the Evangelical bodies, seemingly in such a bad way according to the critics at the beginning of the period. The reports of 1927 cannot now be anticipated so that we must take those for 1926, a year more than the first quarter of the twentieth century. The Evangelical bodies had in 1926 a total of 29,239,223 communicants, the net growth in twenty-six years of the present century being 11,076,378. In the whole period of the half century, from 1880 to 1926, lacking four years, Protestantism added to its membership, 19,173,260, (or a growth of 191%). In other words it multiplied itself not far from three times in the forty-six years.

What a triumph for Evangelical Protestantism! Its vigorous and aggressive life has as yet suffered no eclipse. It has outlived all its critics both from within and without, and goes on its quiet way preaching a saving faith to the millions of the United States and spreading the same conquering Gospel over the whole world, following everywhere the bright star of hope, conscious of the abiding presence of its Lord and Master. It should be understood that the liberal and non-orthodox bodies of Protestantism are not included in the Evangelical list. Counting Unitarians, Universalists, Chris-

tian Scientists, Latter-Day Saints, etc., the grand total of Protestant Christians today would be 30,087,-144.

Protestantism is frequently reproached for its divisions; but while many of these are unnecessary and insignificant it is better to have them, *with liberty*, than to quench the spirit of freedom. Moreover, the past half century has been a period of lessening sectarian feeling and of growth of the spirit of interdenominational fellowship, comity, cooperation and union. The Old School and New School Presbyterians were reunited in 1870 and since then the Presbyterian Church in the U. S. A. has received bodies of Cumberland and Welsh Presbyterians into union with itself. In the Lutheran group, three general bodies formed the United Lutheran Church, some years ago, three Norwegian Lutheran synods created the Norwegian Lutheran Church, and still other branches are planning union. In the Methodist group the Methodist and the Methodist Protestant Church were reunited in 1867, under the title of the latter body, and a plan of unification of the two largest divisions—the Methodist Episcopal and the Methodist Episcopal

Church, South, passed both General Conferences, was ratified by the annual conferences of the first named body, but failed constitutional approval by the latter.

Two branches created by a division of the Evangelical Association (Methodistic) have reunited in the Evangelical Church, the Free Baptist Churches have now been absorbed in the Northern Baptist Convention, the Evangelical Protestant Church has united with the Congregational Churches, and other plans of union are on foot. The reproach cast upon the divided state of Protestantism has been greatly lessened by the cessation of interdenominational controversy, by the great increase of comity and cooperation and by the further fact, often overlooked, that many if not most of the branches are small and obscure and not a few are declining and gradually approaching extinction.

It will be interesting to not a few, perhaps, to scan the accompanying table giving all groups and bodies in the Evangelical list of denominations having 100,000 communicants and upwards. There are fifteen of them and they represent 28,703,449 of the grand total of 29,239,422.

	Communicants	Gains in 46 years
Methodist (15 bodies)	8,968,288	5,393,803
Baptist (14 bodies)	8,670,895	6,218,017
Presbyterian (9 bodies)	2,610,716	1,673,076
Lutheran (17 bodies)	2,588,279	1,637,411
Disciples of Christ (2 bodies)	1,754,512	1,162,691
Protestant Episcopal	1,173,679	834,836
Congregational	918,029	533,697
Reformed (3 bodies)	547,024	310,959
United Brethren (2 bodies)	410,631	252,796
Evangelical Synod of N. A.*	332,667	145,235
Evangelical Church (Meth.)	208,171	95,974
Brethren, "Dunkards" (4 bodies)	156,768	96,768
Adventist (5 bodies)	150,891	65,321
Christian Church*	114,136	10,414
Friends (3 bodies)	98,763	38,763
	<hr/> 28,703,449	

* Gain covers last 36 years.

In the same fifty-year period, (covering actually 46 years) the Roman Catholic Church has advanced, taking the figures given by Sadlier's Catholic Directory, from a Catholic population of 6,367,330 in 1880, to a Catholic population in 1926, according to Kenedy's Official Catholic Directory, of 19,483,296, an increase of 13,115,966. In other words, the Roman Catholic population has been multiplied by the figure three in the forty-six years. It is interesting to note that the increase in the Evangelical list of the Protestant division is not far short of the same figure. The Catholic population has been multiplied by three and a little over; the Evangelical membership has been multiplied by a little short of three. Considering the large Catholic gain by immigration in the period, it is remarkable that the Evangelical increase should fall only a little short of the Catholic figure.

The Evangelical strength in communicants, according to Dr. Dorchester, constituted one in every five of the population in 1880. How is it now? It is now a little more than one in each 4.1. It is, therefore, gaining on the population. Where there were twenty Communicants in every hundred of the population in 1880, there are a

fraction over twenty-four in every hundred now. That is an encouraging growth.

But what about the alleged increase in unbelief; in apostasy; in heretical opinions; in indifference to the Church; in heavy losses of members; in decline of the spiritual life?

The churches need to be aroused to the importance of applying remedies to prevent the gross losses from becoming net losses. The Evangelical churches all had net gains in 1926, except in one instance. Pastors and committees wanted to reduce apportionments to be raised and they pruned the rolls, instead of trying to arouse slack members and find and bring back the strays. Does any one doubt that these losses can be prevented in large measure? If the churches had spiritual vigor sufficient to win new members in 1926 so as to make good unusual losses and show a net gain, cannot they do as much or more in 1927? If the tide of spiritual life has fallen is it because Christ and the Holy Spirit have deserted the churches, or is it that the churches have failed to seek the help of the Almighty and ever-living God in their warfare against the foes of righteousness?

Denominational Missions A Union Fifty Years Ago

(From THE MISSIONARY REVIEW, Vol. I, Page 29, 1878)

One subject attracted more or less remark in the (Shanghai) conference. We allude to the idea of a union among converts in our foreign missions, which shall ignore or submerge the denominational distinctions of Christendom. In this conference, one missionary maintained, "It was surely not to be desired that the many different denominations represented (by the missionaries present) should be reproduced here. About eight Presbyterian societies are working in China; why should not the churches they have gathered, be organized into one body?"



DELEGATES AT THE SHANGHAI MISSIONARY CONFERENCE IN 1877

GROWTH OF MISSIONARY COOPERATION

BY REV. JAMES L. BARTON, D.D., Boston, Mass.

Secretary of the American Board of Commissioners for Foreign Missions

FIFTY years ago foreign mission boards were not thinking in terms of cooperation. Each board had its particular field and its own denominational responsibility with no thought that these could be shared with any other board.

It is a significant fact that for the first half of the life of the *Missionary Review of the World* "Comity and cooperation" had no place; in fact, when in the late nineties, a member of the Foreign Missions Conference proposed that a standing committee upon comity and cooperation be appointed to investigate and report at a subsequent session, a prominent member and an executive officer of one of the leading missionary boards said: "If that topic is made the

subject of investigation through a committee, I, with my colleagues, will feel compelled to withdraw, since that points to interference with what to many of us is a matter of conscience." The proposal was withdrawn. This statement may explain why a missionary magazine like the *Review* did not feel that the time had come for a general discussion of this topic and for the first twenty-five years of its existence did not print any article upon this subject on which we now place so much stress. Prior to the opening of the present century there was little thinking and planning in terms of interdenominational cooperation. The "Encyclopædia of Missions," published in 1904, has an article upon comity but none upon cooperation. The

comity article is theoretical with almost no reference to experiences on the field.

We will here consider briefly this subject, so vital to the progress of the kingdom, in the general order of the growth of interdenominational thinking and consequent action among leaders. We begin with national interdenominational conferences, voluntary in character and for the purpose of united prayer, Christian fellowship and general information. These gradually merged into delegated conferences with an increasing measure of administrative functions and responsibilities.

I. Cooperation Among Boards at Home

Twenty-three years before the first number of the *MISSIONARY REVIEW OF THE WORLD* was issued, a union missionary convention was held in the city of New York. Alexander Duff, that noted pioneer Scotch missionary who had served in India for twenty-five years and who commanded the admiration of the Christian world, was upon a visit to America. All communions held him in such high esteem that a convention was called in New York on November 4 and 5, 1854, "to unite in cordial love and sympathy the friends of missions and to excite them to higher effort for the conversion of the world," etc. Nearly three hundred evangelical clergymen were in attendance as delegates.

Prior to this convention there was held in New York City in May, 1854, a union interdenominational missionary conference at which there were present eleven missionaries, eighteen officers of missionary societies, and one hundred and thirty-one other persons. The session lasted one and a half days.

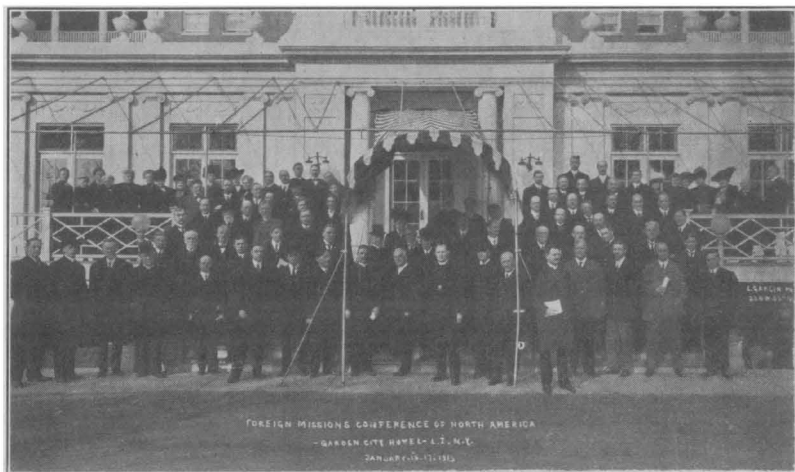
It came out at that time that in October, 1853, there had been held a union religious gathering in London which gave an entire day to the missionary problem. The next general missionary conference, almost wholly British, was held in Liverpool in March, 1860, which continued for five days with 125 members present. Eighteen years later, in October, 1878, one year after the launching of the *MISSIONARY REVIEW OF THE WORLD*, a more general missionary conference was assembled in Mildmay Park, a suburb of London, which held eleven sessions. Thirty-four missionary societies, eleven of them non-British, were represented by 158 delegates.

A conference of still greater significance and much more largely attended was held in London in June, 1888. This was the first attempt at a missionary conference that should include all countries and all Protestant missionary societies. It was called to celebrate the centenary of modern Protestant missions. It continued for ten days and was largely attended. Dr. Pierson, the Editor-in-Chief of the *REVIEW*, was a delegate and made a full report. Fifty-three missionary societies of Great Britain, fifty-eight of the United States, nine of Canada, eighteen of the continent of Europe and two from British colonies were represented. While the British comprised the largest attendance, there were one hundred and two representatives from the United States, thirty from Canada and forty-one from the Continent of Europe. This London conference is reckoned as the fourth general interdenominational and international missionary conference.

The fifth General or Ecumenical

Missionary Conference was held in New York in 1900. This is too recent to call for further consideration here. None of these five general conferences left any organization or took action that instituted any continuing cooperation. Each consisted of an assembly of officers and friends and foreign missionaries from many different boards and communions met to hear reports of the progress of the King-

"Resolved, That it be the sense of the meeting, composed of missionaries and representatives of missionary boards and societies in Europe, America, Germany and Scandinavia, that the executive committee of the Ecumenical Conference in New York, and the corresponding committee in London, Germany and Scandinavia, should be requested to consider the question of appointing an international committee, who by correspondence or conference, or both, shall deal with certain practical questions of cooperative work on mission fields, and shall make known the results of their deliberations to the societies which have been represented in this conference."



AN AMERICAN INTERDENOMINATIONAL MISSIONARY EXECUTIVES' CONFERENCE
AT GARDEN CITY, NEW YORK, IN 1913

dom in which all were interested, "to pray together to their common God through their common Lord and Saviour Jesus Christ and to discuss some of the principles and phases of the work in which all were essentially agreed." In each case there was nothing except the printed reports to carry the work beyond the time of adjournment.

However, at the close of the New York Ecumenical Conference a group of 200 delegates met in one of the New York churches and after some discussion unanimously passed the following resolution:

The REVIEW, after quoting the above in June, 1900, said:

"For some years we have advocated publicly and privately the creation of an interdenominational and international board and bureau combined . . . as a sort of Committee of Arbitration . . . We believe that some such arrangement might command such confidence as to remove all occasions of overlapping, interference, alienation between brethren working on the same or contiguous fields."

Ten years elapsed before a step of this character was actually taken.

In September, 1892, the Council of the Presbyterian and Reformed

Alliance met in Toronto, Canada and there decided to call a general conference of all Protestant boards and societies in Canada and the United States. This conference was held at the Presbyterian headquarters in New York City on January 12, 1893, when twenty-one different missionary boards and societies interested in foreign missions were represented chiefly by officials of the boards. The general questions discussed bore upon policies and methods employed in all departments of missionary activity. At that time a committee was created to call and prepare for a future conference of like character. The committee was instructed to secure, if possible, for the next year's conference a representation from all of the mission boards of North America. The organizing genius of this conference was W. Henry Grant, a layman of New York. This gathering, which soon took the name of the Annual Conference of the Foreign Mission Boards of North America, has held annual sessions from that day to the present and has become, in place of the former voluntary body, a delegated body, with an annual budget of some \$85,000. This budget is largely supplied by appropriations made by the foreign mission boards of North America.

With one or two exceptions all of the mission boards of North America are members of this conference and share in its deliberations and benefits. It occupies permanent headquarters, with a paid staff, and possesses a foreign missions reference library not excelled and scarcely equaled anywhere in the world. It has a body of standing committees which act in the general interests of all

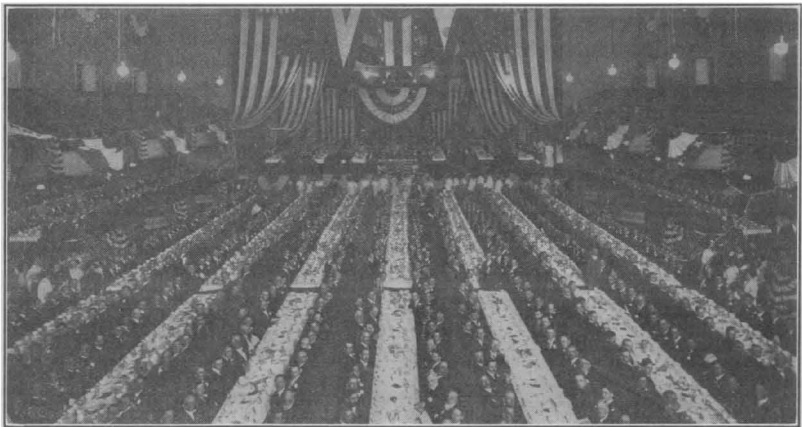
American boards and societies and has become a recognized force here at home in the operations of all missionary organizations. This Foreign Missions Conference and its incorporated executive committee named "The Committee of Reference and Counsel" have become powerful agencies for promoting comity among various communions in this country and have created a spirit of fraternal cooperation which is of lasting worth to the cause of foreign missions throughout the world.

While the Foreign Missions Conference of North America was passing through its period of development there appeared in Europe the Quadrennial Bremen Continental Missionary Conference, the German and Continental Executive Committee, the Northern Lutheran Missionary Conference including Sweden, Norway, Denmark, and Finland and the Netherlands Missionary Conference. This last conference was formed in 1886. A similar conference has been organized among the missionary societies of Great Britain and Ireland with an executive committee corresponding to the Committee of Reference and Counsel of the North American Conference.

In 1908, through the cooperation of the national missionary committees of Germany, France, Scandinavia, Great Britain and North America, plans were set in motion for a world missionary conference at Edinburgh, Scotland, in June, 1910. This was a purely delegated body, each of the cooperating missionary societies of the world having a fixed quota of representatives. Only the 1,200 delegates were admitted. The sessions con-

tinued for ten days. Upon the last day, by a unanimous vote of the entire conference, it was decided that "A Continuation Committee should be appointed to perpetuate the idea and spirit of the conference and to embody it in such further practical action as should be found advisable." This was the first effective endeavor to mobilize and make effective the spirit and sentiment of a world conference for cooperation and to make the

conferences, themselves delegated bodies and acting in the interests of foreign missions without regard to sectarian differences. Already national missionary councils have been organized in China, India and Japan and in the Near East. This international missionary body, created by the different local conferences of Europe and America functions in a non-sectarian capacity as a clearing house for all foreign missionary operations.



AN INTERDENOMINATIONAL LAYMAN'S MISSIONARY MOVEMENT DINNER,
APRIL, 1910

movement interdenominational, international, and permanent.

The Continuation Committee, comprising members from all of the European and American missionary conferences, met annually until the great war. Soon after the close of the war a delegated international body was created of eighty members, each member receiving his appointment from one of the national or regional missionary conferences. This International Missionary Council is now the only international and interdenominational body made up of members appointed by the official

The Committee on Cooperation in Latin America was a child of the Foreign Missions Conference of North America in 1913. It consists of representatives of mission boards and denominations carrying on mission work in Latin America. Its object is the unification and co-ordination of missionary work in Latin America. The various notable conferences already held in South America under its auspices are another demonstration of the rise and power of international and interdenominational movements which have had their origin within the last quarter of a century.

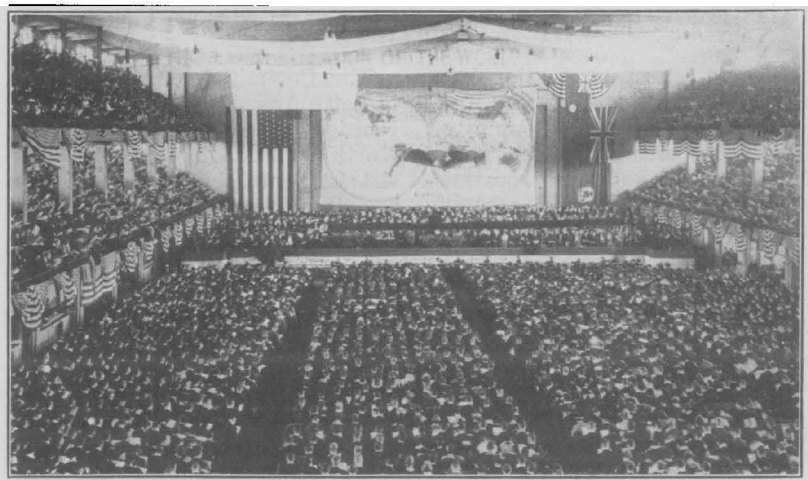
II. Cooperation in Mission Administration

In the missionary field, even in the seventies, missionaries of various boards occupying the same area formed local conferences for mutual understanding. These assemblies were given much to prayer and fellowship and to the consideration of local mission problems and to the question of cooperation. In the early seventies such conferences were in operation in Japan and extended to India and other countries, resulting in some areas in a regular monthly gathering of the local missionaries. Questions of cooperation were discussed and often settled. Within the last fifty years these station conferences have become a large factor in cultivating a good understanding and in promoting cooperation and in developing a spirit of fraternity and mutual confidence. The National Councils of China, Japan, India and the Near East, already referred to, are representative of the missions operating in the country and act in matters in

which all are involved and interested. Each Council has an Executive Committee and a secretary with a central office and staff. Nationals of the country are members of the Council.

In nearly all mission countries there has been mutual agreement delimiting the territory of each mission board operating in the vicinity so as to prevent overlapping and to remove the appearance of competition. Perhaps as a clear-cut and distinct example of this method of delimitation we may cite Mexico and the Philippine Islands where the entire country has been so divided between various missions that no two missions cover the same territory and there is no part of the country for which some board is not held responsible.

One of the most notable of missionary conferences on the field was the Centenary Conference in China in 1907 to commemorate the arrival of the first Protestant missionary in that country. Conferences of a similar character have been held in Japan, India, and



THE STUDENT VOLUNTEER MISSIONARY MOVEMENT CONVENTION,
DES MOINES, 1920

South America as well as in other countries, not to mention the many held by Dr. John R. Mott, acting under the auspices of the Continuation Committee of the Edinburgh Missionary conference and the International Missionary Council. These all have been powerful agencies for creating good understanding and promoting cooperation.

When the constituents of the boards and the mission boards themselves felt free to discuss union operations in the mission field, there was a rapid increase in cooperation in schools, colleges and universities. There seemed to be fewer obstacles to organic cooperation in the field of education than in evangelistic operations, although there has appeared little difficulty in the practical working of many union theological and Bible schools. Many of the institutions of learning created and controlled by a single mission and board have united with one or more missions operating in the same area forming a single union school. The boards at home supporting these missions cooperate in general management and support or combine in creating an incorporated interdenominational board of control, comprising representative members of the cooperating boards.

During the first twenty-five years of the present century there have been organized and are now in operation one hundred thirteen union educational enterprises in fifteen mission fields. These institutions include theological schools, universities, colleges for both men and women, medical schools, nurses and teachers training schools, academies and high schools, as well as some elementary

schools and kindergartens. In the support and direction of each one of these one hundred thirteen institutions from two to twelve different organizations cooperate. There are eleven of these schools in which more than six bodies cooperate. One mission board is cooperating in forty-eight union enterprises, another in forty, another in twenty-four. The cooperating societies are in all of the great missionary countries of the world, as England, Scotland, Australia, the United States, Canada, Sweden, Germany, Denmark, Finland, Ireland, Norway, New Zealand, etc.

These union institutions are located forty-six in China, twenty-two in India, twelve in Korea, seven in Japan, six in South America, five in Africa, four in Mexico, three in the Philippines, two in Jamaica and one each in Australia, Ceylon, Madagascar, Melanesia, the Near East and Porto Rico. It is a significant fact that theological and Bible schools command the fullest measure of cooperation, there being fifty-three such union schools in the mission field. Colleges and universities come next with thirty-eight to their credit. Some of these union educational institutions are well known, such as Peking, Nanking, West China Union and Shantung Universities in China; Ludhiana Woman's Christian Medical College, Madras Woman's Christian College, Vellore Women's Medical College, Madras Christian College in India; Women's Christian College, Tokyo, Japan; Chosen Christian College, Seoul, and a list too long to enumerate here. These have become thoroughly established and are powerful institutions, back of which stand from

four to twelve missionary boards in Europe and America.

It has been more difficult to bring about cooperation in direct church work than in other areas of action. Ecclesiastical connections with the supporting churches at home have created bonds difficult to sever, from the standpoint both of the fields and of the boards.

Within the last quarter of a century there has been much consideration in some countries of the subject of a national church. In India this desire eventuated in the South India United Church, in which the various churches organized through the effort of missionaries of the various Presbyterian and Congregational boards working in that part of India united. These churches include a large constituency. They continue to receive help from the boards in the form of annual grants in aid and in the service of missionaries. A similar union church has been organized farther north and is called the United Church of North India. These

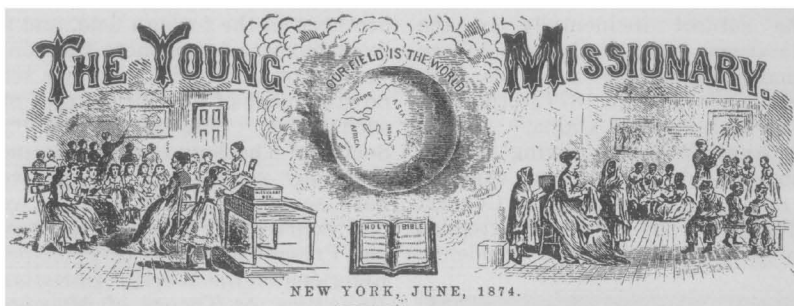
churches have made their own creeds and fixed their governing regulations. In many fields like Japan, China and India the various Methodist bodies, also the Presbyterian and Episcopalian, and Lutheran have united in their field operations.

There has been considerable discussion especially recently regarding the formation of a national church in China which shall bear no name that will identify it with any existing denomination.

This question of national churches in mission fields is unsettled at the present time but yet it is impossible to see that it is of supreme importance and one that must receive serious consideration in the near future. When we contemplate the marked progress made in cooperation in foreign missions in the last twenty-five years and note how it has extended, it seems probable that the next quarter of a century may bring about such a union of the churches that Protestantism will present a united front in its approach to the non-Christian world.



MEETING OF THE INTERNATIONAL CONFERENCE OF MISSIONARY EXECUTIVES
AT THE HAGUE IN 1913



A YOUNG PEOPLE'S MISSIONARY MAGAZINE FIFTY YEARS AGO

MISSIONARY EDUCATION FIFTY YEARS AGO AND TODAY*

BY PROF. HARLAN P. BEACH, F.R.G.S., Madison, N. J.
Author of Geography and Atlas of Christian Missions, Etc.

THE Christian Church was doing no union work in the education of its constituency in 1877, and very little as denominations. Women's missionary societies were doing something in training their children and a few small groups among the women. Boards were sending out into their churches returned missionaries who told stories of the darkest side of "heathen" life, and the most discreditable aspects of their religions; and then in bright contrast something of their efforts to remove this cloud of gloom as seen in conspicuous converts.

Theological seminaries, whose

* No attempt can be made in this brief article to give in detail the work of all the educational institutions, missionary boards, periodicals and special literature for educating the Church and its students in missionary matters. Though we have corresponded with the societies and institutions which were doing the most in this direction in 1877 and 1927, limited space will not permit us to go into particulars as to all the work reported. No mention at all is made of what the banner missionary church of Christendom, the Moravian, was doing for informing its members as to their chief task in foreign fields, for in fact the larger proportion of the membership of that Church is found on these fields. Because of the limited response from European correspondents scarcely anything is said of their work, so that our title might more appropriately be, "Missionary Education in North America Fifty Years Ago and Today."
 —H. P. B.

function it would normally have been to inspire their students with the missionary knowledge and fire, were quite commonly of the type thus described by Dean O. E. Brown of Vanderbilt University: "The course of work given in our school in 1877 was practically all in the field of dogmatics, Greek and Hebrew, ecclesiastical history and homiletics. . . . In fact, so far as I can gather, at that time attention was pretty largely centered upon qualifying men to win out in doctrinal and ecclesiastical controversies of the day, rather than men qualified for seeing and serving the world-wide purpose of Christ and His Kingdom." In a few seminaries, sparks of missionary interest were seen. Thus at Princeton, while "no announcement was made in the catalogue of any kind of a course bearing directly on the work of missions," its professor of theology had been a missionary in India, while other professors had been officials in the Presbyterian Foreign Board, and hence presumably had mentioned

the subject incidentally in the classroom. Yale had on its college faculty, Professor S. Wells Williams, who gave in 1877 lectures on the "Religions of China." Union in New York was giving no lectures on missions, but one exercise a month was devoted to the Concert of Prayer for missions, attended by both faculty and students.



From "*The Origin and History of Missions*," 1851
A SAMPLE MISSIONARY ILLUSTRATION
The Shipwreck of a Missionary and
His Family (A steel engraving)

Andover's pioneer Society of Inquiry held more frequent meetings, but faculty members were rarely present and relatively few of the students. Drew Seminary's catalogue for that year says that "it aims to give suitable prominence to those kinds of instruction which are needed (1) by students purposing to go as missionaries to foreign fields, and (2) by ministers at home, who ought always to have an intelligent sympathy with their

brethren in the foreign field, and a fixed purpose to promote the conversion of the world"; yet we see no statement of specific courses of such study. Boston University School of Theology is more specific than any seminary catalogue we have seen. In its 1877 issue we find courses for second-year men on "Present Relations of Principal Religions of the World; Christian Haliæutics, or Theory of Missionary Labor; Relation of this Science to Pastoral Theology; and Keryktik, the missionary form of Homiletics." Senior year courses include lectures introductory to Hindustani, Chinese, Arabic or other Oriental language; an introduction to the Sacred Books of Buddhism, Confucianism and Islam; comparative soteriology and ethics of all religions, and a two-hour course on comparative religion throughout the year. Let this suffice for seminary instruction in missions in 1877.

Specific information as to the work of two denominations will serve as samples of several others. The oldest of our missionary societies, the American Board, already had a Woman's Board, concerning the activities of which at that date Miss Seabury writes: "I have found the revised constitution of the year 1877-78. It contains this: 'Article VIII. Recognizing the duty of educating our children and youth in the spirit of Missions, the Society will encourage the formation of Mission Circles as follows: We desire to help in sending the Gospel to heathen children, that they may learn about Christ, who died to save them. We promise to give one cent a week to the missionary box, and to come together once a month to work for the cause, and to hear about Mis-

sions.' " Moreover, to inform children and young people, sets of pictures and pages in periodicals were published.

If the Board just mentioned was a leader at this time, the Methodist women were a close second. Of the educational status of that denomination then, Dr. North writes: "We tried to observe Missionary Sunday in the Sunday-school. Every Sunday-school was organized into a Missionary Society. Every class, in a well organized school, had its organization—chiefly a treasurer—and I think there was often more enthusiasm than now. But with it all, there was a rather haphazard process of conveying *information*, and systematic study—I do not know as there was any." Supplementing such work, several of the denominations published in their missionary periodicals many interesting articles and letters from the fields, of the same nature as furloughed missionary addresses. And then came in 1877 the advent of a great interdenominational periodical, **THE MISSIONARY REVIEW!**

At this approximate date two events in Europe greatly furthered, or gave the formative idea, of missionary education. In Germany, Dr. Gustav Warneck in 1874 established Europe's famous *Allgemeine Missions-Zeitschrift*. Before that decade was over, he and likeminded scholars convened the first Missions Conference "to infuse into German pastors a burning enthusiasm for Missions." The inspiring and scholarly gatherings of this and other similar conferences and the training by Dr. Warneck of his *Zeitschrift* contributors were the object-lessons of all missionary experts of that time.

The other important step in the

educative process was that of the famous Scotch missionary, Dr. Alexander Duff. At the close of his fruitful life, 1874-78, he was agitating three great movements: He planned to establish a missionary lectureship for theological colleges; to found a Missionary Institute for educating foreign missionaries; and he desired to start a missionary quarterly, with Canon



TYPE OF ILLUSTRATION USED FIFTY YEARS AGO

A Missionary in China Showing the Folly of Worshipping Idols

Tristram as editor. His first object was temporarily accomplished, the second only partially, and the Quarterly did not appear until under other auspices *The International Review of Missions* came in 1913. How far Mr. Wilder was influenced by Dr. Duff in founding his more popular periodical in 1877, I do not know. Parenthetically we note that the Church Missionary Society last year was celebrating the fiftieth anniversary of

the founding of its famous Uganda Mission. Its marvelous success in transforming Uganda is largely due to native effort through sending abroad throughout the country Negroes carrying black-boards and reading sheets and conducting an educational campaign afield.

Turning from 1877 to the work to-day, we pass without more than mere mention the starting of the Student Volunteer Movement's mission study classes which had its imitators in 1900 in what is now the Central Committee on the United Study of Foreign Missions, and the Young People's Forward Movement, now the Missionary Education Movement established twenty-five years ago. It was our purpose at this point to summarize the work of missionary education as carried on by the various large Boards, but responses from these friends are so voluminous that an entire issue of *THE REVIEW* would be required for the purpose, and that is impossible. As we look over these letters and accompanying literature, the most effective seems to be the educational work of the United Presbyterians under the indefatigable Miss Milligan, the almost equally commendable program of the Protestant Episcopal workers, under the Sturgises, that of the American Board, directed by Miss Seabury, of the Methodists, originally so eminent in this cause and still thoroughly alive, under Vickrey and others and the educational work of the Presbyterians, so long planned and directed under Professor Sailer, but now under other leadership. These and a score of other almost equally admirable educational schemes must be passed by to consider the work of the Missionary Education Movement (M. E. M.), which is the

combined embodiment of the best thought and leadership of thirty-four Boards, both Home and Foreign.

This Movement, fathered by Dr. F. C. Stephenson of Canada, had hardly begun its wonderful work there, when Wishard, Brockman, and others in the States saw its possibilities, and so twenty-five years ago this organization, known then as the Young People's Forward Movement, sprang into existence. Its present-day principles are thus summarized by its energetic Secretary, F. D. Cogswell: (1) Training for leadership is done in five training conferences located at Ocean Park, Maine; Asilomar, Cal.; Seabeck, Washington; Blue Ridge, North Carolina, and in the parent conference center at Silver Bay, N. Y. At these sylvan retreats eager leaders from the thirty-four fostering Boards—and more denominations than that—gather for intensive training, instruction and inspirational and informing addresses. Interspersed with this laborious program is an abundance of sports, hikes, boating parties, pageants and assorted fun of a high order to relieve the strain. The textbooks for the coming year are studied under the best teachers, missionary plays and pageants are tried out, teaching of different grades of scholars is taken up. At these central training centers, those under twenty years are not encouraged to attend, as scores of denominational conferences, miniature replicas of the "Big Five," provide for younger delegates.

(2) The Movement aims to increase and strengthen correlation between the programs of Religious Education and Missionary Education. As the former has always

emphasized grading of church schools and methods of teaching, so the M. E. M. conferences and objectives are becoming framed on those principles, with the project method central, largely as worked out by Professor Archer of Yale and by the New Haven churches. This makes the life of children and youth of mission fields more vivid and creates realistic contacts between the peoples of these fields. Its "Projects in World Friendship" and "World Friendship Through the Church School" further illustrate their idea.

(3) The M. E. M. continues that cooperation between interdenominational bodies which was begun in 1919, when the women of Home Missionary Boards went into partnership with it in the publication of home missionary textbooks, a plan which to a certain degree was followed in connection with certain courses of the Central Committee of the United Study of Foreign Missions. Close relations with the Student Volunteer Movement and the Christian World Education Committee of the College Y. M. and Y. W. Associations are also being strengthened.

(4) A beginning of international cooperation, begun just before the World War, is again being fostered through the biennial visitation of American and British delegates, and promises to become an international bond of great significance.

How wide-reaching the M. E. M.'s work is may be seen in the latest catalogue of publications, with its more than 250 titles of textbooks and helps of every description, covering all varieties of educational projects for the use of three-year-olds up to adults. Its issues in 1926 numbered 429,561, to which must be added the text-

books of the allied women's organization, the C. C. U. S. F. M., whose senior book this year was published in a 100,000 edition and its junior book in a 25,000 edition.

Missionary education among students varies antipodally from that in 1877. Owing to changes in student attitude and their interest in race, industrial, nationalistic, and war problems, mission study of the old sort is temporarily eclipsed, and the M. E. M. now holds the place of leadership which the Volunteer Movement held for decades. In the colleges, Ohio Wesleyan has missionary courses as part of its curriculum. Theological seminaries almost invariably have one or more courses directly or indirectly bearing on missions; while some have missionary departments, Yale, Union (New York), Chicago University, Drew, Pacific School of Religion, Hartford, for example; while institutions like Dr. White's Biblical Seminary, the Disciples College of Missions—this year intermitted—have done a large work in missionary instruction. Princeton, Union and Chicago University have provided suites of rooms for furloughed missionaries and their families, so that their varied courses are used as a postgraduate school of missions. These institutions and such a wonderful periodical, scientifically considered, as *The International Review of Missions*, are doing the more formal education in missions for the churches, and are atoning excellently for the years of ignorance as to the missionary enterprise of the last century. THE MISSIONARY REVIEW OF THE WORLD still leads in the interdenominational, popular education in missions of the English-speaking world.

The Evangelist and His Work

BY JEAN KENYON MCKENZIE

The evangelist is a man who practices the presence of God and who is the servant of man for Christ's sake, being all things to all men that by some means he may come into spiritual contact with his fellow and so be free to communicate to him the things of God.

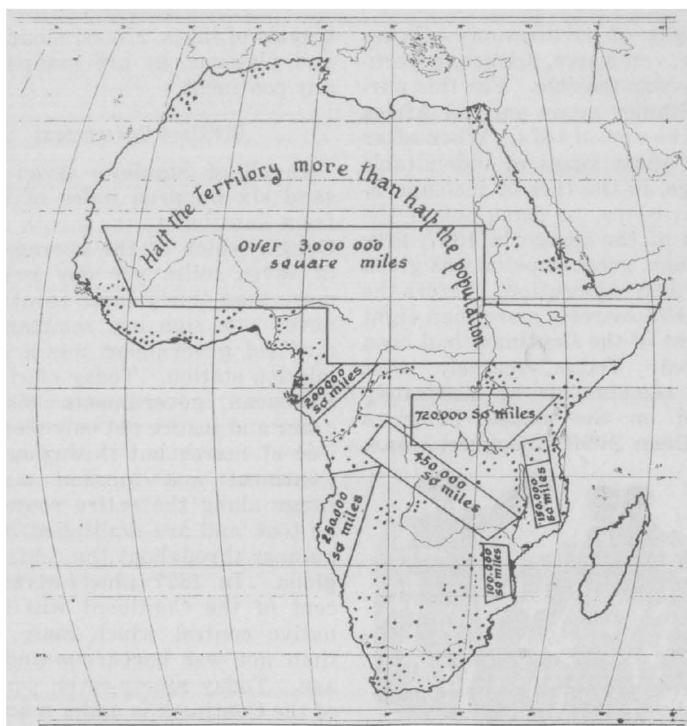
Evangelism is the act of faith by which the evangelist, energized by God, lives his life, and does his service, and tells his good news, in spiritual contact with his fellows.

The method of evangelism is born of time, place and circumstance. It is in the field with an agricultural people, and of one temper at the time of planting and of another temper at the time of harvest; it would take account of drought, of famine, of abundance. It is shaped by industrial conditions and mechanical conditions. It is a shoemaker's method and a doctor's method, the method of a teacher, and a minister, and a mother. The method of evangelism is shaped to every interest of its immediate circumstance and is immediately colored by the circumstance and the genius of the individual or the group addressed. It is inconceivable that evangelism should speak in the same accent to the old as to the young, to the robust as to the dying, to the primitive animist as to the scientist.

It must deal realistically with the fact of the present and root itself in the past and project itself into the future, of the man addressed. It must make a friend of every fact. It must never be resigned to a limitation of territory; it must bless the hand of man and penetrate the mind of man. It must preëminently and forever address the soul of man in the dialect of the soul, taking account of conscience, of sin, of the universal concern with the mysteries of life, of death, of the hereafter, of the unappeased loneliness of the human heart. It must answer these immemorial questions in the manifold Word, and feed the religious hungers of man with the Bread of Life.

The heart of the evangelist is faithful. It is unchangeable in its obedience to Christ's example of loving service, to His concern with the more abundant life of man, and to his command to preach the Gospel. And the aim of evangelism does not change—it is ever the determined effort of the servant of Christ to bring human life into the knowledge of Christ, under the control of Christ and into the spirit of Christ.

There is a supernatural blessing attends upon the creative act, in faith, of evangelism, for Christ has promised His attendance upon it, even unto the uttermost parts of the earth. By His very own promise, nothing of such effort shall ever be lost.



UNOCCUPIED MISSION FIELDS IN AFRICA TWENTY YEARS AGO

AFRICA FIFTY YEARS AGO AND NOW

BY PROF. WILSON S. NAYLOR, Appleton, Wisconsin

Dean of Lawrence College, Author of "Daybreak in the Dark Continent" and "The Life of Bishop Hartzell" (In preparation)

IT HAS been said that the explorations of David Livingstone riveted the attention of the world upon Africa and that his death at Ilala in 1873 set the world on the march to Africa. If that is a fair statement, then Henry M. Stanley led the vanguard. He spent some months with Livingstone in the region of the Great Lakes, and was under the commission of James Gordon Bennett for the *New York Herald* and *Daily Telegraph* to take all the money he

expected to need and if that proved insufficient to draw more without limit—but to find Livingstone.

Those months with the great missionary explorer changed Stanley's whole outlook upon life. His experience in exploration with Livingstone also greatly interested him in the problem of Africa so that he was logically the man to prove in a conspicuous manner the truth of Livingstone's insistence that the possibility of opening the darkest recesses of the Continent to

the light of civilization — Christianity, commerce, science, government—was feasible. For this purpose Stanley again entered Africa from the east in 1874. When after nearly three years of indomitable courage, in the face of incomparable hardships, he came out at the mouth of the Congo in 1877, fifty years ago, great impetus was given to African exploration. Before the year 1877 scarcely more than eight per cent of the Continent had been explored. Today scarcely that much remains to be accurately platted on the maps. Prior to 1877 Dean Swift's doggerel was a



MOFFAT PREACHING IN AFRICA

fair characterization of the knowledge of inland Africa.

"Geographers on Africa's maps
Put savage beasts to fill up gaps
And o'er uninhabitable downs
Place elephants for want of towns."

Except for northeast, northwest and south Africa only the coastal plains for a few miles inland were known with accuracy. The geography of the Niger was known; the Nile and the Zambezi had been ascended for half of their length; the Congo to the cataracts; the Great Lakes and mountains had been discovered but the vast central plateau, covering ninety per cent of the Continent, was a "featureless blank." Today African maps give almost as accurate por-

trays of lakes, rivers, mountains, and plateaus, as are mapped for any continent.

Civilized Government

In all of Stanley's seven thousand six hundred miles of travel from Zanzibar to the mouth of the Congo, which at the average rate of seven miles per day required more than thirty-three months, he never saw sign nor semblance of civilized government nor a single mission station. Today officials of European governments dispense order and justice not only along his line of march but throughout the Continent and mission stations range along the entire route that he took and are multiplied in like manner throughout the central regions. In 1877 ninety-seven per cent of the Continent was under native control which more often than not was barbarous and savage. Today ninety-seven per cent of the Continent is under mandates to civilized governments which more often than not are exercising their powers with consideration and with vast benefit to the natives. Intertribal wars and commercial slavery are suppressed. The baser forms of savage life such as cannibalism, witchcraft, and human sacrifice, while doubtlessly occasionally indulged in, by no means are prevalently practiced. Stanley's experience on the Congo gives a vivid picture of cannibalism prior to his transcontinental journey. Day after day his caravan was pursued down the river by multitudes of natives in confidence of realizing their blood-curdling slogan, "meat, meat, we shall have meat today." So that while he had to buy his way through the tribes east of the Great Lakes, he found it necessary here to fight his way

through these cannibal regions. His only alternative was "to walk quietly into their cooking-pots and submit to dissection and the processes of digestion." * Livingstone visited a tribe on the upper waters of the Congo whose custom was for the children to kill their parents at the first signs of decrepitude and eat them so that the family strength should not be dissipated—a savage application of the theory of the conservation of energy.

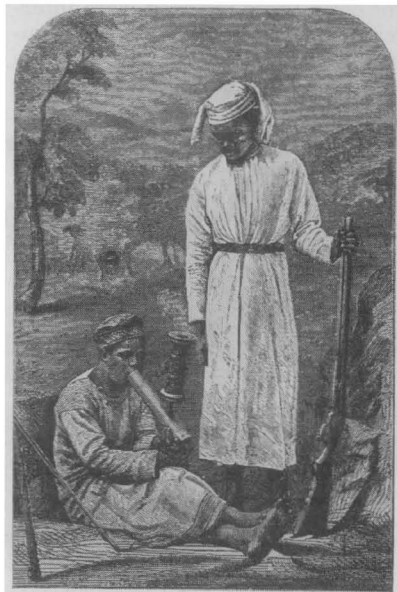
It is a far cry from this condition to the reports that the children of some of these man-eaters are today members of the various missions that sprang up in the wake of his exploration, heads of exemplary homes, Christian traders, farmers, teachers, evangelists, preachers, government officials, foremen of gangs in mines and factories, engineers, telegraphers, and artisans of various kinds. Today under the various civilizing influences old age is coming to its due in honor, reverence and devotion.

Abyssinia on the east coast is the only portion of the Continent today that is independent of powerful foreign influence with more or less civilizing results.

Travel in Africa

Half a century ago travel in Africa was afoot, by hammock, by canoe or occasionally on oxback. Today one can travel in comfort from the Cape to Cairo by train, lake and river steamers and motor bus. Stanley's journey of seven thousand six hundred miles requiring over thirty-three months, can now be made by train, motor bus, lake and river steamers, in one month. Trunk railways from both east and west coasts make junction

with the Cape to Cairo route and branch lines radiate for various distances to every point of the compass. Motor bus lines are far more numerous, good roads are being maintained and projected, personal cars are multiplying under the ownership of traders, government officials, managers of busi-



LIVINGSTONE'S BODY GUARD

Susi and Chuma, who Carried His Body
to the Coast

ness enterprises, missionaries and natives. Even airplane routes have been established.

In 1877 the transportation of goods was on the backs or heads of native porters. It required three hundred and fifty-six for Stanley's caravan and very few that started with him from Zanzibar saw the mouth of the Congo, such was the toll demanded by arduous toil and sickness and battles en route. Today tons are transported by railways, steamers, and trucks, where pounds were carried before 1877.

* Quoted from Holman Bentley by E. W. Smith, in *The Church Missionary Review*, December, 1925.

The result is reflected in the rapid development of exports and imports which have multiplied a thousand fold in the last fifty years.

Communication and Commerce

Methods of communication today offer a great contrast to those of fifty years ago. Then even on the coast these methods were intermittent, widely separated, irregular, and uncertain. The natives had runners within each tribal ter-

ago. Not only do the cable and telegraph offer almost instant knowledge of the world outside, but dwellers in central Africa, both European and native, can listen in on the best programs given in the auditoriums of Europe. This is all suggestive of the increasing possibilities for the present more remote sections of the Continent.

In 1877 trade was confined to the coastal ports which of course were for the most part fed by the



SECURING AFRICAN LABOR FIFTY YEARS AGO—A SLAVE CARAVAN

ritory or to friendly adjacent tribes or they transmitted messages by signal fires and drum taps. Now, mail routes are maintained by all of the means of transportation cited above. In addition, the telegraph, telephone, wireless, radio and airplane furnish Africa today with facilities of communication within its own boundaries and with the rest of the world such as were not in existence anywhere in the world fifty years ago. That is, the Continent of Africa is supplied with better and more rapid means of communication than America and Europe had a half century

ago. Not only do the cable and telegraph offer almost instant knowledge of the world outside, but dwellers in central Africa, both European and native, can listen in on the best programs given in the auditoriums of Europe. This is all suggestive of the increasing possibilities for the present more remote sections of the Continent. In 1877 trade was confined to the coastal ports which of course were for the most part fed by the native populations of the hinterlands—ivory, palm nuts, mahogany, gold, and unfortunately “black ivory” or slaves, bulked largely in the freight lists. It is significant that the Statesman’s Year Book for 1875 gives statistics for only Egypt, Algeria, Morocco, Liberia, Cape Colony and Natal, or five small sections of the Continent. The latest issue of the same publication masses an array of statistics for the entire Continent and for a great variety of exports and imports, expenses and revenues involving a commerce of immeasurably greater proportion than that



SECURING AFRICAN LABOR TODAY—AN INDUSTRIAL SCHOOL

of a half century ago. For instance, in 1875 Algeria's total exchange of goods amounted to \$500,000 per year; in 1925, \$7,500,000, or fifteen times as much.

The other countries listed in 1877 show a similar or greater increase in 1925, but these all combined represent a small percentage of the continental trade. Therefore, the increase of commerce in the Continent as a whole is manifold more than the ratio suggested in the comparison of the trade of the countries fifty years ago and now where organized trade was established in 1877.

Resources and Industry

The copper fields of the Zambezi-Congo Divide now outrival any similar ore beds in the world. Livingstone heard of the mountains of "malachite" when near this section in 1855. Later explorers found it

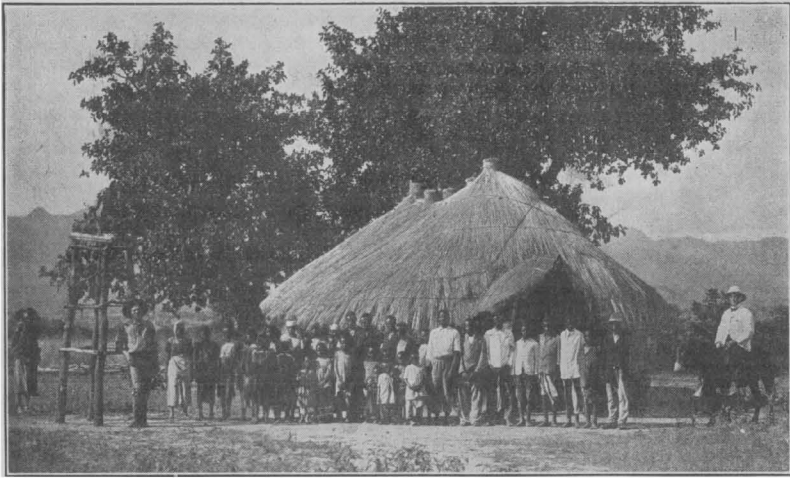
to be literal fact—mountains of copper. The Katanga mines will be the largest single producer in the world.

"From the large uranium mine very recently discovered, there was furnished, in 1925, eighty per cent of the radium product of the world, though this amounted to only twenty-two grams. On the discovery of these radium-producing deposits the price of radium dropped one half. Mme. Curie visited these mines personally." *

Ninety-eight per cent of the diamonds of the world are said to come from one mine—Kimberly—in South Africa. Four billion dollars of gold have also been exported from Africa during the last fifty years. Within the last half century cocoa† has become a factor

* John M. Springer, "Christian Conquests in the Congo," Methodist Book Concern, New York, 1927.

† Edwin W. Smith, *Church Missionary Review*, December, 1925.



THE BEGINNINGS OF AN AFRICAN MISSION CHURCH AND SCHOOL

in the commerce of Africa until it now totals about two hundred and twenty thousand tons per year, more than half of the world's supply. Cotton† began to be grown in Uganda in 1904. Within a score of years the crop amounted to fifty-one million pounds per annum with the value of seventeen million dollars. It is estimated that East Africa has ninety million acres suitable for the cultivation of cotton.

Fifty years ago the typical native African might have been cited as proof that we humans "are all as lazy as we dare to be." Today Emerson's proverb is in danger of disproof by the sons of the same native Africans. In the early part of this last half century the construction of the Stevenson road for twenty-five miles through the most luxurious, entangled, dense tropical jungle reinforced by a forest of large trees, was achieved entirely by native laborers who sang at their work, and the reason that these men who had inherited generations of the tradition that labor

was below the dignity of man exerted themselves with glee was because they had the incentive of wages that would enable them to purchase what they wanted—calico, beads, gewgaws, and mayhap, gin. This illustrates the philosophy of labor the world over—an adequate incentive. So long as the African could get all that was in the field of his vision with little or no work, he reclined on his easy-going philosophy that manual labor was for women and slaves, war and intrigue were for men. Today tens of thousands of Africans are volunteering from all over the Continent for work in the diamond fields, in the gold, copper, tin and coal mines, and on the plantations that are beginning to multiply throughout the central regions.

The African is proving an apt pupil in the art of expert farming and stock raising, and is showing more zest for accumulation of property at the expense of labor within the first fifty years of the opening of the Continent than our proud Anglo-Saxon or Nordic an-

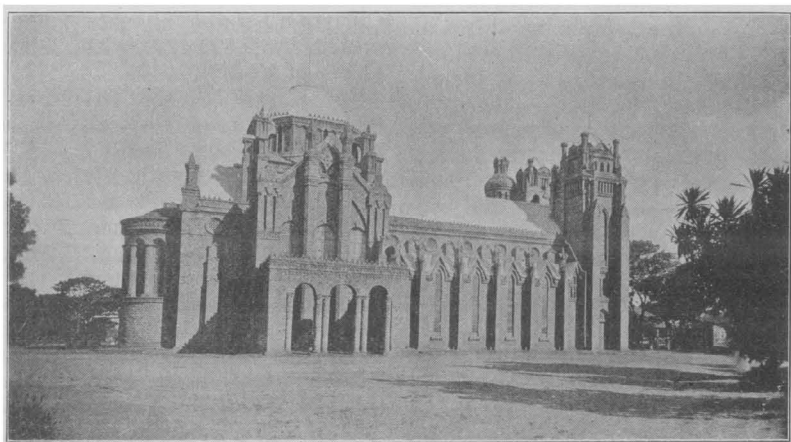
cestors exhibited in their first five hundred years of exposure to other than their native barbarism.

Cicero advised a fellow countryman not to buy the Anglo-Saxon captives from the Isle of Briton, offered in the Roman marts, because they were worthless even as slaves. It was a proud Britisher who pointed to the bust of Cicero on one end of his mantlepiece and then to the bust of Roger Bacon on the other with the remark, "See what that man says of this man's ancestors." The African is even

gelists, who are back of the exhibition of the most rapid development that any continent and people has ever known.

Health and Education

A half century ago Africa was considered to be the white man's grave; and not without warrant, for very few could endure the climate for many years in succession. At that time missionary and trade stations were confined to the coastal lowlands, rank with the poison of decaying vegetation,



A MODERN NATIVE-BUILT CHURCH IN AFRICA—AT BLANTYRE

yet a child with his go-cart; give him time—five hundred years, or even less, to demonstrate his full-orbed native abilities. Today they are the instruments for rushing their Continent into the complexity of civilization manifoldly faster than any other continent has ever been driven. Aside from the heavy labor for a multitude of companies in every line of physical endeavor, they are the clerks, accountants, foremen, machinists, telegraphers, printers, engineers, typists, government officials, teachers, evan-

fetid with tropical heat, infested with mosquitoes, enervating, debilitating. Now the vast ranges of the central plateau are found to be healthful for the white man as well as for the black. Ranges of mountains rise from two thousand to five thousand feet above sea level; the nights are always cool; the days are often salubrious. Missionaries, traders, managers of commercial interests, government officials are rearing their white families there, and they know no more of malaria—the scourge of

the coastal plains—than is experienced in any country that is being “broken” to civilization. Children have grown to manhood and womanhood in these central regions in perfect health without knowing any more of a physician’s care than they would have in America or Europe. Even on the coastal plains medical discoveries and sanitary improvements have contributed greatly to healthful conditions during the last fifty years.

Before 1877, excepting in Egypt and South Africa, little more than the most elemental education was given to either blacks or whites on the Continent. Now there are seventeen thousand schools including various grades—elemental, high school, industrial school, college, medical school, theological seminaries, with a total enrollment of over a million pupils and students. Many natives with savage and even cannibal parents are themselves educators.

Christian Missions

No reliable general statistics are to be found for Christian missions in Africa prior to 1877. Except in Egypt and South Africa, missionary activities were confined to the coastal plains and the toll of death was frightful. In the book of martyrs many of its supreme illustrations could be drawn from the history of African missions. With the utmost courage and self-abandonment, thousands have given themselves with sublime devotion to replace those who have fallen in the cause and themselves all too speedily followed.

Prior to fifty years ago only sixty-two centers of work had been opened in Africa and most of these were operated in limited areas on the coast. During the last fifty

years over two hundred additional areas have been projected and developed to a magnitude far beyond the proportion of anything attempted previously. The total staff at the present time is over six thousand foreign and forty-three thousand native helpers in the Protestant mission work in Africa. Nearly, if not quite, five thousand of the six thousand foreign workers and an equal, if not greater, proportion of the native helpers represent the increase during the last fifty years. According to the latest full statistics* the Protestant Christian community is represented by 2,629,427, with 28,824 places of worship.

Sir Harry Johnson, the British administrator in Central Africa, confirms the significant words of W. T. Stead. “South Africa,” he says, (and it is applicable to the entire Continent) “is the product of three forces—conquest, trade, and missions, and of the three the first counts for the least and the last for the greatest factor in the expansion of civilization in Africa. Missionaries have been everywhere the pioneers of empire. The frontier has advanced on the stepping-stones of missionary graves.”

The African Himself

The status of the African himself, fifty years ago and now, is the most important consideration. To him is the weal and woe of all the changes that have come to the Continent, his home. His age-old traditions have suffered change wherever the many and powerful outside influences have touched him. His ideas and customs of family life, community life, industry, government, intertribal

* “World Missionary Atlas,” 1925.

relations, religion, are on the scrap heap or are in gradual transformation to something new. Tens of thousands of men who have never dared to cross the boundary of their own tribal territories, except for war, are now going as far as two thousand miles to mix and mingle with thousands of others of similar inheritance, experience and traditions, from as far in every direction and from scores of different tribes and languages. They can never be the same

men afterwards. These Africans are great home lovers and they do not voluntarily stay away from home many months at a time. Therefore tens of thousands carry back to their homes the new ideas and impressions, some beneficial, some deleterious. Let us hope, in line with Victor Hugo's suggestion, that since the nineteenth century made a man of the African, the twentieth century may go far toward making a civilized world of Africa.

A Missionary Appeal—Fifty Years Ago

Quotation from *THE MISSIONARY REVIEW*, Vol. I (Pages 6-7), 1878

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

We have little faith in the eloquence of agents and secretaries. Dead bodies may be galvanized into involuntary action, but remove the machine, and they are dead bodies still. For this work we must have *life*—life that is enduring, spontaneous and exhaustless, or fed from an exhaustless source. For this reason, we commend the policy of those boards and societies which dispense with all special agents, and rely on the pastors of the churches to teach their people on this, as on all other questions of duty. If there is life in the body, there will be action. If there is true spiritual life in the soul, it will show itself. The same elements of the Gospel which inculcate love to Christ and care for one's soul, say, love your neighbor, and make a neighbor of every needy soul in heathendom.

Let pastors look well to the Water of Life, till devotion to Christ in their hearts becomes a

reality, love for souls a ruling passion, and this spiritual life flows out in currents full and strong enough to embrace the world.

Where this true life exists, all that is needed to give its currents proper direction is information—facts as to the state of the heathen without the gospel, and facts as to the new life imparted to them by the gospel, when it becomes the power of God to their salvation.

In case of Christian men and women possessed of their spiritual life in growing and healthy vigor, and also of the facts referred to, we do not believe it possible for them to spend their time and money in worldly luxuries and pleasures, or even in costly churches and appointments for their own taste and comfort, leaving the heathen to perish in their ignorance and sin. The very essence of such spiritual life is love to Christ and souls. Its failure to reach and bless the heathen is proof positive of a deficiency of this spiritual life, if not of the total absence of this essential element.

GERMAN PROTESTANT MISSIONS IN 1877 AND 1927

BY PROF. JULIUS RICHTER, D.D., Berlin, Germany
Author of "A History of Missions in India," Etc.

A HALF-CENTURY ago the Germans were in the midst of the interesting attempt to incorporate foreign missions in the regular church life. Up to that time two typical forms of missionary propaganda, the *Missionsfest* and the *Missionsstunde*, were exceedingly popular among the Pietists, but they were looked upon somewhat askance by the official Church and her leaders. About the year 1875, an exceptional galaxy of brilliant men, like Professor Dr. Gustav Warneck, Professor Reinhold Grundemann, Missions-inspektor Fabri, Dr. Michael Zahn, Missions-direktor Karl Graul and others, by their wisdom and eloquence opened the way so that gradually the conviction became general that foreign missions are an integral part of the church life.

Three events particularly contributed to this happy change. In 1874 Dr. Warneck started the *Allgemeine Missions-Zeitschrift*, the leading ecclesiastical missionary periodical of Continental Europe which now for fifty years has taken a very active part in all public discussions of missionary affairs. It has given out watchwords, it has clarified the minds, it has created sound public opinions.

In 1879 Professor Warneck founded the first "Missions-Konferenz," an assemblage of the pastors of the province of Saxony for the purpose of infusing into their souls a burning enthusiasm for foreign missions. Similar conferences have been started in all

other parts of Germany and probably nine tenths of the pastorates are united in the common endeavor to popularize the missionary cause.

In 1884 the colonial era started a new chapter of German missionary work. Not only all the greater missionary societies began new enterprises in the German colonies, but several new societies were started.

In connection with this deepening missionary interest the foreign missionary cause began to enter the universities. At first, in student circles a Volunteer Missionary Movement was started and held quadrennial student university institutes with increasing influence. In 1913 more than 800 members attended the institute. Then missionary professorships were founded, with Professor Gustav Warneck himself as the first to occupy the chair of the Science of Missions in the University of Halle. Other chairs were founded at Berlin, Leipzig, and Tübingen or professors of church history or of comparative religion were commissioned also to give courses in foreign missions.

The war and its aftermath were a terrible check for the German mission life. We have been thrown back fourteen years at a time when world development in all spheres of life is advancing at an unprecedented pace, but during the last five years it has been possible to engage in reconstruction with admirable enthusiasm and commendable results.



METHODS FOR WORKERS



MISSIONARY EDUCATION IN THE LOCAL CHURCH

BY MRS. E. H. SILVERTHORN, New York

Missionary education in the local church does not happen. It must be earnestly prayed over, intelligently planned for, thoroughly promoted, carefully carried out and faithfully followed up.

Experience proves that a well-organized, correlated, adequate program of missionary education can be carried on year after year in small rural churches as well as the larger churches in the cities. Spasmodic efforts are not sufficient. Education is a cumulative and continuous process. Since missionary education is an integral part of the process of Christian education, giving an outlet for Christian service and expression, it follows that a school of missions once a year or five missionary minutes in the Sunday-school once a month are far from adequate.

Missionary education is not merely to give us knowledge of mission fields, their problems, methods, results, important as that all is for the Christian to know definitely and intelligently. It is to give us that fruitful type of knowledge that will set us to solve problems, meet difficulties, give ourselves in loving brotherly service. The further objectives of missionary education are to develop right attitudes, ideals, habits which fruit in true Christian conduct and life, thus preparing us for skill in Christian living. Some one has said that Christian education is the practice of the Jesus way of living and there can be no different definition for missionary education. The final objective of missionary education is to train the individual so that he may effectively

function as a Christian. Dr. Ralph E. Diffendorfer defines missionary education as "The Christianization of all our contacts." It is the formation of attitudes so dominated by the will of God and interpreted by the life and spirit of Jesus that they create a Christian skill in living. This includes all our contacts—those between family, neighbors, classes, nations, races.

These things being true, how carefully the curriculum of Christian education and missionary education should be selected and correlated; how skilfully adapted to the needs and characteristics of the age groups in the church and the church school; with what thought and preparation the activities of the children and youth should be guided; with how great a sense of responsibility the formation of attitudes and habits should be safeguarded. We deplore the lack of missionary interest, giving and service in our churches. Then why in the name of all that is practical, educative and resourceful do we not make a study of the educative processes and make use of them and the excellent texts, materials and helps that the Missionary Education Movement and our denominations provide for all groups and all ages? Sometimes it seems as though a polite name for our difficulties were "*inertia*." The developing of an adequate curriculum for missionary education and the efforts, time, thought and prayer needed to apply it, to work it out, look like a big task—and it is—so it daunts us. We therefore go on deploring the situation but practically doing little more than making spasmodic stabs at it. Whereas if we should really begin now this educative process with our children and continue it with our youth, the next generation would see a Church developed that

understood the world purpose of Christ; that was committed to it; and that was skilled in carrying it out.

Here are some practical suggestions that are worth consideration. In every church there should be a missionary committee or where there is a Council of Religious Education, a related Department of Missionary Education. This can be a comprehensive or a simple organization, depending on the size of the church. If possible, all departments and organizations of the church and church school should be included in its personnel, with children and youth from their respective organizations as well as leaders, superintendents and other adults serving on the committee. The chairman should be a missionary enthusiast, well-informed on missions, on methods and materials for missionary education, or one who will inform himself on these subjects. Sometimes this chairman should be the pastor, sometimes not, but it is to be hoped that the pastor will be the moving spirit and he should always be consulted, and be at least an officer ex-officio. This committee should plan the program for six months or a year in advance for the various departments of the church. This program should be flexible allowing choices, under guidance, of objects, activities, etc., by the members of the departments. There should be a definite understanding that the children and youth on the committee are to be consulted, and in turn report to and consult those groups which they represent. If such a committee seems an impossibility then the various departments of the Sunday-schools should have their own committees to select such curricula and relate them to the regular courses of the church school.

Schools of Missions, Schools of World Friendship, or "Church Night" have been found excellent methods to enlist a majority of all ages and groups in a church to study missions together, meeting one night a week for four to six weeks during a stated period of the year. There is an enthusiasm and impetus that comes with

the unity and cooperation of this plan. The most satisfactory times to hold such a school have been found to be in the fall closing before Thanksgiving, in January, in February or in Lent. If a School of Missions is to be undertaken the following sequence of planning should be considered.

1. Create a desire for the school.
2. Advertise it well.
3. Promote it thoroughly.
4. Organize it carefully with a good chairman and well-chosen committees.
5. Staff it with trained teachers, chosen if possible from your own groups.
6. Undergird it with prayer.
7. Plan for definite service activities as the outcome.

If it seems impossible to organize a School of Missions (note the verb "*seems*"), then plan for study classes in the Women's Missionary Society, in men's organization, in organized Bible classes in the church school, in the young people's society at times best suited for each group. Whatever is left undone, be sure that missions are presented regularly and educationally in all departments of the church school.

The following accounts of missionary education actually carried on in various churches will prove suggestive as to methods and types of missionary education that have been successfully developed in churches of different types and sizes. If others have done this you can too, even though you may not have succeeded in the past. Here are some suggested elements for a program of missionary education in a church:

1. Curriculum of Missionary Education—carried on through the year for each department of the Church School:
 - Worship.
 - Prayer, hymns.
 - Study.
 - Stories.
 - Handwork.
 - Projects.
 - Play.
 - Activity.
 - Service.
 - Dramatizations.
2. Schools of Missions, Church Night, or Schools of World Friendship—all ages and groups.

3. *The Brotherhood:*
 - Missionary programs.
 - Missionary speakers.
 - Missionary reading.
 - Missionary forums.
 - Missionary study classes.
 - Missionary visualization.
 - Missionary service and activities.
4. *Women's Missionary Society:*
 - Missionary programs.
 - Missionary study groups.
 - Discussion groups.
 - Missionary reading circles or individual reading.
 - Projects for missionary service.
5. *Young People:*
 - Missionary study classes.
 - Missionary reading.
 - Missionary forums.
 - Missionary dramatizations.
 - Projects for missionary service.
6. *Children's Week-Day Activities:*
 - Daily Vacation Bible School and week-day religious instruction.
 - Study classes.
 - Handwork.
 - Games of other lands.
 - Stories.
 - Projects.
 - Service.
7. *Visualization:*
 - Bulletin boards.
 - Stereopticon.
 - Pictures.
 - Curios, maps, posters, charts.
8. *Missionary Dramatics:*
 - Plays.
 - Pageants.
 - Impersonations.
9. *Missionary Reading Campaigns.*
10. *Missionary Library*, well selected, widely and discriminately used.
11. *Missionary Prayer Meeting Programs.*
12. *Guidance and planning for:*
 - a. A church-wide curriculum of missionary education.
 - b. The development of Missionary Intercessors.
 - c. Well-planned activities and service adapted to age groups.
 - d. Stewardship in all its implications.
 - e. Intelligent and sacrificial giving.
 - f. A program growing and enlarging yearly.
13. *Missions from the Pulpit.*
14. *Missionary atmosphere* created throughout the church.
15. *The Home:* wholesome missionary atmosphere, right attitudes, ideals and habits developed through stories, play, precept, practice.

5

The Pasadena Plan: Read what can be done through interdenominational cooperation for a whole city. Note the good organization, preparation and publicity. Other outstanding elements are the spiritual returns as well as definite Christian community and world-wide service.

Pasadena City-Wide Schools of Missions

That mission study may become a community interest has been demonstrated through the development of City-Wide Schools of Missions in Pasadena during the last four years. It is the purpose of the following paragraphs to show how this has been made possible.

In January of 1924 the first city-wide effort on mission study was held under the direction of the Pasadena Board of Religious Education, a cooperative organization of Pasadena churches which for a number of years had been developing a community interest in various phases of religious education. Prior to this time a number of Pasadena churches had conducted Schools of Missions, held at various times and with various degrees of success. In the fall of 1923 it was suggested that it would make a greater impact on the community if these annual Schools of Missions were held simultaneously. The idea met with favor on the part of the churches and resulted in the development of the city-wide plan. Church committees on religious education, official boards, women's missionary societies, young people's societies, and Sunday-schools have all worked together to make the plan successful.

During the autumn representative leaders from the churches meet at the call of the School of Missions Committee of the Board of Religious Education, to make plans for the winter's work. Early in December an Institute is held to train the teachers who have already been selected by their churches to lead the various study classes. This Institute convenes three afternoons

and evenings from 4:30 to 8:30 p. m., with the following program:

From 4:30 to 5:00, Devotional Period.
 5:00 to 6:00, Informational
 Classes.
 6:15, Supper.
 7:00 to 7:30, Assembly Period.
 7:30 to 8:00, Departmental
 Classes.

The Informational Classes in the period before supper take up the outstanding subjects for the year, both home and foreign, and give the background so much needed by the teachers of all grades. The supper hour is used for fellowship, and is followed by the Assembly Period held around the tables. At this time various features of the program are discussed, and some special speaker used. The departmental classes after supper are for leaders of the various age groups as follows: Kindergarten, Primary, Junior, Junior High, High School, Young People and Adult. In these classes materials and methods for the particular age groups are studied. There is also a class in dramatics. During the time of the Institute a community School of Missions' hymn is chosen, the churches agreeing to feature this hymn and to urge their constituencies to memorize it. The hymn is chosen with reference to its suitability to the subject for the year.

Following an intensive program of publicity the schools are opened simultaneously the second or third week in January. The following statistics are available:

1924—16 churches; attendance, 2,627.
 1925—20 churches; attendance, 4,195.
 1926—22 churches; attendance, 5,006.
 1927—24 churches; attendance, 4,750.

The drop in attendance in 1927 was due to heavy rains. With 24 churches enlisted in the campaign the interest was greater than in any previous year. The average attendance in the various departments is high, the lowest, in the Beginners' Department, 75%, and the highest varying between the Junior and Young People's Departments, ranging from 93% to 97%. The number of young people and children

reached in this plan of mission study exceeds the number of adults, a very favorable fact for future world friendship.

Each church has charge of its own arrangements and selection of teachers. The office of the Board, however, stands ready to assist. Each school plans special Assembly features. Moving pictures, slides, pageantry and special speakers are all arranged for and can be secured through the Board office. Several very interesting social affairs have been planned by individual churches to include members of other races, and many contacts have been made between the children and young people of the various races in the community, which has apparently developed a very wholesome feeling of friendship. Several pastors have conducted an International Night some Sunday evening during the school. Some years the "City-wide Plan" has culminated in a community pageant participated in by all of the churches. The newspapers have given a great deal of space and one paper has set aside a weekly column for news items from the School of Missions. Community publicity, such as street car advertisement and special bulletins, is handled through the office of the Board, which also provides uniform enrollment cards, prints the special hymn and prepares such mimeographed material as is needed for the conduct of the schools.

It is the desire of the Board of Religious Education that these Schools of Missions (or Schools of World Friendship, as the majority of churches now call them) should be productive of something more than study. When specializing on Japan it was possible to establish in a very firm way a bond of friendship between the Japanese Christians and the American Christians of the community, and to assist in raising money and securing equipment for the new Japanese Union Church. In 1925 when Race Relations was studied, a Continuation Committee formed by representatives from all adult classes worked out a permanent

branch of the Southern California Council of International Relations. It is the purpose of this local branch to promote racial good-will in Pasadena, and to do what is possible in a practical way to spread the Gospel of Brotherhood. The result of the city-wide study of Spanish-speaking people is a Pasadena interdenominational organization for Christian work among the 3,000 Mexicans in the city. This work is carried on under the comity plan and is supervised by the Methodist denomination to which this district has been assigned. The various churches of Pasadena contribute funds and volunteer workers. Before the mission study six volunteers were giving service mostly from one church. The last report shows sixty-seven from a large number of churches, giving time in three Mexican Sunday-schools, and in children's work, and boys' and girls' clubs in three Christian centers.

Churches have come to feel these Schools of World Friendship a vital part of the year's program. In many cases the deans and teachers are selected eight months in advance and are frequently sent as delegates to the Missionary Education Movement Conference at Asilomar. The schools have also proved valuable in leading up to the Easter ingathering, and have developed in some churches a very real responsibility for the spread of Christianity throughout the world. For Pasadena the city-wide movement is doing two things—in the first place it is providing a common channel through which churches of all creeds and various races may join hands, and in the second place it is presenting a united Protestant effort.

The community at large, even those who are not connected with churches is developing an interest, and it is surprising the enthusiasm with which both children and older people look forward each year to this event in the life of the community.

MARGARET B. COBB,

*Executive Secretary, Pasadena
Board of Religious Education.*

In Philadelphia

The Presbytery of Philadelphia sets up each year an Institute to train the local church leaders for the Church Schools of Missions. A cooperative committee representing all of the responsibilities for Missionary Education organized this work, dividing the city into three districts with an officer in charge of each. The Institute is held early in the fall for this training. As a result of this thorough-going piece of preparatory training twenty-eight churches reported that Schools of Missions were actually held during last fall and nine more were held during the winter. It goes without saying that local leadership is being developed by this plan, and the churches are reaping the benefit of this special stimulation. The First Presbyterian Church of Kensington has a membership of five hundred and eight, and the Gaston Church records two thousand one hundred and twenty-three members, showing that Schools of Missions can be carried on with equal success in small or large churches. Why not? It can be done. Given a Leaders' Training Class in the Presbytery, for four evenings, where methods of all kinds are carefully presented and the result is a fine School of Missions. With Miss Rachel I. Judd as the guide, will you visit the First Presbyterian Church of Kensington and listen to her, as she tells their story?

It was only the end of November but already one poster in the main hall of the church announced the "Annual School of Missions," beginning on January 15th. Each succeeding week brought with it a new poster, until by Christmas every one, young and old, was looking forward to a good time together. It is at this time that organization begins. A committee for active work is formed. This committee consists of the pastor and representatives from all departments of church and Sabbath school. Previous to this time, competent teachers have been secured and are prepared to meet their classes with inspiring information and far-reaching vital questions for discussion. Now the committee must go out to gather in the already interested students. Enrollment cards are distributed in all

the Sabbath school departments and in all organizations connected with the church. These cards are signed and held by the Secretary of the Organization Committee, until one week before the opening of the school, when they are handed to the teachers. Wednesday evening, January 15th, has arrived and at 7:45 p. m. we find our School of Missions has assembled for devotions. This worship period lasts twenty minutes, during which time the pastor or some other interested person takes us very close to the missionary call and field. The assembly is dismissed, and in an orderly way we enter the intensive study period which occupies forty minutes. We have in our school six classes—adult men, adult women, young women (Westminster Guild), young people, intermediate and junior. A five minute warning bell, then a closing bell calls us to the assembly room, for a closing period. At this time, the secretary reports the class attendance and total enrollment. Ofttimes in our closing period, we have an impersonation, or a dramatization bearing on our study. Four weeks of searching together bring us very near to the mission field and we find ourselves ready to carry on.

By way of contrast let us now look into a School of Missions in a very large church, the Gaston Presbyterian Church of Philadelphia. Much the same plans are carried out here, with seven classes for the various types and ages of people. As their School of Missions progresses, we find each Wednesday evening brings something new. Now it is a stereopticon lecture, then will follow a stirring address from some missionary on furlough and on the closing night, a bright attractive missionary sketch is presented. This general plan is carried out in nearly forty churches in Philadelphia Presbytery and pastors and people alike are deeply stirred by the need at home and abroad. Why not?

ANNA AGNEW ROBERTS,

Synodical Secretary for Missionary Education for Pennsylvania.

At Gunton Temple Presbyterian Church

This Presbyterian Church (U. S. A.) in Washington, D. C., has been one of the honor churches for the past two years in mission study records in presbyteries of its class. The church membership is 675 and 60% were en-

rolled in the school. A marked increase in missionary giving was attributed to the influence of this school—\$800 for the first half of the year as against \$715 for the entire previous year.

Gunton Temple, Washington, D. C., seems to have come to the fore without striving for a prominent place. The Woman's Missionary Society is not unusually large, nor are its members of unusual ability. The secret, if secret there be, of their success is simply that all work together. Cooperation may be considered the strongest point. The pastor, Rev. Bernard Braskamp, is a thorough missionary man. In preparation for our School of Missions every organization in the church is lined up and our pastor preaches inspiring missionary sermons. For four consecutive weeks our Thursday night prayer-meetings are turned into a School of Missions. Some years our pastor is the teacher while at other times he takes a very inconspicuous part. He simply cooperates. Every class in the Sabbath School is a mission study class during this time. All expect it for it is a well-established custom. The treasurer of the Sabbath School pays for every book used. We are happy in our study and expect to continue doing our very best, not because of praise for results but because we feel that it is of the greatest importance that this work should be done and done thoroughly, so that we may be intelligent about our missionary task and prepared to carry it on wisely.

We use as many novel ideas as possible. Last year we dramatized "Our Templed Hills." No one woman did this work but clippings from the book were memorized by those taking part. They represented a visiting rural society from near-by Maryland.

Success is sure to come if there is sincere love for the Master, for His work, and cooperation in every branch of the church life, with good preparation, organization and promotion.

LIZZIE M. WARMAN.

At Dallas, Texas

Plan of the Church School of Missions of the East Dallas Presbyterian Church (U. S.) Dallas, Texas; Dr. Merwin A. Stone, pastor.

We begin with supper and allow fifteen minutes between supper and the first teaching period. Last year we gave this time to the young people who impersonated scenes from the book they were studying—"Young Islam on Trek." We met for four consecutive Wednesday evenings and had two classes for women, one for men, one for young people. The closing period was given to a study on stewardship with the entire school participating. We felt that the school was quite worth while, and thought the sale of books especially good, a majority of those enrolled purchasing the texts. We closed promptly at nine o'clock each school evening. Promptness in beginning, observing the time limits of periods and promptness in closing emphasize the school idea and tends for the success of a School of Missions. The publicity attempted is also a school feature. Publicity, if good, does much to arouse interest in the school. Our publicity consists of two-minute speakers at all the church services for four weeks before the school begins. Announcement cards are also sent out and registration secured by solicitation at all church services two weeks previous to the opening of school. We also had printed in large type at the top of the church folders an announcement of dates of school for four Sundays in advance.

MARY B. STONE.

The Results

These reports have failed to indicate the outcome of these Schools of Missions. Some results can not be tabulated in statistics for they are such imponderables as deepened prayer and spiritual life, changed attitudes, new habits formed, character growth, and more intelligent interest. In many cases such study has resulted in more consecrated stewards, more intelligent and more generous giving for mis-

sions. Often the support of a home or foreign missionary or a parish abroad has been assumed when the need became known and the desire for cooperation was aroused.

In Mr. Stone's church volunteers for foreign service—some of whom are now in the field—were one of the fruits of several of these annual Schools of Missions. Let us not be satisfied merely to build a program no matter how well planned, nor merely to organize and carry through a well-attended School of Missions. We must keep in mind that these are not *ends* but *means* to an end—that as a result of our program, study and classes and Schools of Missions, and of the fruitful knowledge acquired, some real changes must have taken place in our thinking, attitudes, giving, life. Increasingly the modern educator tests the worth of his work not by what the pupils have learned to think or to feel, but by what they *become*.

"Changed or confirmed conduct, controlled conduct, is the final test, in so far as this shows—as in the last analysis it must—the attitudes and standards of the learner. This conduct aim forms an outstanding criteria for curriculum selection. How will the selected body of facts function in the life of the child? How will they enable him to change undesirable habits to desirable ones? How will they help to confirm right attitudes he may already possess? How will they assist him in controlling his conduct so that he acquires the ability to live skilfully. For the child who learns his Father's world and its needs, the child whose sympathy, love and loyalty have been stirred, must work out his new impulses in actual sharing and friendliness; he must react in deeds; he must show himself a brother, a helper, else it were better for him that the impulse has never come." *

In Dr. Sailer's helps for the leaders of "The Adventure of the Church," he says:

* "Missionary Education of Juniors," by Gertrude Hutton, Missionary Education Movement.

"The Mission Study class

1. Is not an exercise undertaken to get credit for the local church.

2. Is not to supply a program for a series of meetings.

3. Nor to maintain a tradition.

4. Nor even to keep alive interest.

5. But to help people make up their minds on some of the most important

questions and problems before the Christian Church and to act accordingly. In our present Missionary Education development we are in danger lest we achieve nothing but transient enthusiasm or intellectual stirrings and assents without a suited deposit of habit and resultant action that spring from deep convictions, the outcome of study and thought."

Answers to the Missionary History Test

(Questions on page 21.)

1. Mary Mitchell Slessor of Calabar, "The White Queen of Okoyong."
2. Dr. Wilfred T. Grenfell, the wedding being that of Francis B. Sayre (Grenfell's former assistant in Labrador) and Miss Jessie Wilson, eldest daughter of President Woodrow Wilson.
3. Dan Crawford, author of "Thinking Black."
4. The Rev. James B. Rodgers, Presbyterian missionary at Manila.
5. The Society for the Propagation of the Gospel in Foreign Parts (Church of England) organized at Lambeth Palace, June 17, 1701.
6. "We can do it and we will."
7. Theodore Roosevelt laid the cornerstone of the African Inland Mission school at Kijabi on August 4, 1909.
8. Sadhu Sundar Singh, son of a wealthy Sikh in Northern India.
9. On Christmas Day, 1905, in Carey's historic library at Serapore.
10. Dr. Ida Scudder, daughter of Dr. John Scudder 2nd and granddaughter of Dr. John Scudder 1st.
11. The Rev. Edward Marsden, a regularly commissioned missionary of the Presbyterian Church in the U. S. A.
12. John Williams, "Apostle of the South Seas," killed by cannibals on Erromanga on Nov. 20, 1839; and John Williams, vice-president of the University of Nanking, shot by a Chinese soldier at Nanking on March 24, 1927.
13. On the centenary of the death of Henry Martyn which occurred at Tokat on October 16, 1812.
14. The Boxer uprising which cost many lives of missionaries and Chinese Christians and destroyed much mission property.
15. Rev. Sir James Caruthers Rhea Ewing, D.D., LL.D., D.Lit., K.C.I.E., president of Forman Christian College at Lahore.
16. Miss Mary Reed, who has given more than forty years of service among the lepers of India.
17. At the Ecumenical Conference on Foreign Missions, New York City, in 1900. Ex-President Benjamin Harrison presided; President William McKinley welcomed the conference in behalf of the nation; Theodore Roosevelt (then governor), voiced the greetings of the State of New York.
18. James Chalmers, the "Great Heart of New Guinea," who was murdered by cannibals, with his young colleague, Oliver F. Tomkins, on the Fly River, New Guinea, on April 8, 1910.
19. The Ven. Hudson Stuck, Archdeacon of the Yukon, a Protestant Episcopal missionary.
20. On that date the old system of literary civil service examinations was abolished.



WOMEN'S BULLETINS



WOMAN'S FOREIGN MISSION BULLETIN

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

AMERICA'S EXAMPLE IN LAW ENFORCEMENT BEFORE THE WORLD

BY MRS. WILLIAM EDGAR GEIL

*President of the Federation of Woman's Boards
of Foreign Missions, North America*

Among the many exhibits at the Sesqui-centennial held recently in Philadelphia some of the most interesting were to be found in the Hall of Friendly Relations. There on one side of the room were two large relief maps. The one on the left showed the economic condition of the world one hundred years ago, and it depicted very clearly how, in those days each nation was a practically self-sufficient unit within itself, while the map on the right showed the economic relationships existing in the world today. This was indicated by an intricate network of lines crossing and recrossing each other, and binding the nations together by trade and commerce. This map signified to me, however, something far deeper than mere economic relationships. It seemed to symbolize all those spiritual forces which are binding nations together; all the fears and hopes and longings for justice and right relationships of peace and honor.

It is no exaggeration to say that the eyes of the world are fastened upon us just now as we are endeavoring to carry out the gigantic piece of legislation in the Eighteenth Amendment, called by some the greatest social experiment of modern times, but defined even better by Dr. Jefferson as the greatest piece of idealism ever conceived of by any nation.

Of course there are large groups throughout the world whose greatest

wish is that we may fail in enforcing this Amendment. These groups, notably in the wine-growing countries of Europe are dominated by self interest. Yet we sometimes fail to realize how much larger are the groups throughout the world who actively sympathize with us, and because of kindred aims long for successful enforcement in this country.

We are all familiar with the great advance of temperance in the northern countries of Europe, culminating in prohibition in Finland, but we do not know so much about the alignment of the new Balkan States. There is a strong movement for temperance in each of these seven governments, led in some cases by the students and youth of the country, and in others by the Federation of Labor. Near Vienna there is even a prohibition village where more than five hundred families live at present, and more homes are constantly being built. Indeed it is claimed that there are only three countries in the world at present, Spain, Portugal and Greece (all of them wine-growing countries), where there are no restrictions against alcohol.

I wish to give two concrete illustrations expressive of this sympathy and hope. Both of them come from Oriental students. The first is an appeal from a youth of Persia to the youth of the United States:

"America is the laboratory in which the success or failure of Prohibition must be worked out. If America looks back the world will consider the experiment a failure and, in the face of such facts, no other nation will adopt Prohibition.

"But strong is our conviction that America will *not* turn back. Once having lighted the torch she will bear it aloft and other nations will come and receive fire from it so that in the time to come the whole world shall be lighted."

The other appeal is expressed as a prayer which is uttered by a group of Christian young women in India who are students at the Women's Christian College in Madras. This is the prayer which they offer very often on our behalf:

"Our Heavenly Father we beseech Thee to grant Thy strength to this nation in its conflict with the evils of strong drink, that the resolve which has been nobly made may be nobly kept."

Surely these appeals should give us stimulus and courage to go forward in our glorious task of making the United States a law-abiding nation.

LAW ENFORCEMENT

Sunday, November 13th, was observed in many communities throughout the land as a day of prayer for the welfare of the nation, for moral and spiritual revival.

The New York Women's Committee for Law Enforcement arranged a meeting in Carnegie Hall the night of November 12th addressed by Senator William E. Borah. The great hall was crowded. On the platform was Mrs. Peabody, the chairman of the National Committee and moving spirit of the nation-wide rally, and with her were the presidents or other representatives of the nine affiliated women's organizations:

Federation of Women's Boards of Foreign Missions.
Council of Women for Home Missions.
Young Women's Christian Association.
General Federation of Women's Clubs.
Woman's Christian Temperance Union.
National Council of Women.
International Order of King's Daughters.
Lend-a-Hand Society.
Congress of Mothers and Parent-Teacher Associations.
Democratic Women Law Enforcement League.

It is said that these organizations have a membership of 10,000,000 women.

Senator Borah's subject was, "The Eighteenth Amendment and 1928." In no uncertain terms he set forth the importance of upholding the Constitution in all its parts. "Nullification is not revolution" he quoted and added, "No, it has not the courage of revolution; nullification is cowardice." The Eighteenth Amendment as a part of the Constitution must be enforced. There is only one way in which it can be enforced and that is by placing the control of the machinery of government in the hands of those who believe in the law. Upon the President rests the task of enforcing the law. In the year of Presidential election with this question uppermost in the minds of the voters it is essential that any candidate declare with candor his position that voters may vote intelligently. Some position, some policy, some program is essential to fair dealing with the electorate.

"The women alone in this fight can bring the political parties to the support of this constitutional amendment. It is within your power and so great an opportunity to render service to constitutional government will not come again to those now living.

"The Constitution of the United States is the guarantee of our country's greatness. It is national unity, national progress, and national glory. While the people have a perfect right from time to time to modify or amend it, yet in the language of the father of our country, 'The Constitution which at any time exists, until changed by an explicit and authentic act of the people, is sacredly obligatory upon all.' Our Constitution has survived the vicissitudes of political parties. It has triumphed over internecine strife. It has conquered the passions and outlived the ordeals of civil war. It will not now surrender to the liquor traffic.

"The Eighteenth Amendment is the issue. The people will support it."

Mrs. Henry W. Peabody read the following action taken by the Federa-

tion of Woman's Boards of Foreign Missions:

"As members of our respective political parties we will vote only for such presidential and other candidates as show through public pledges and private performances that they uphold the 18th Amendment.

"We shall require all platforms and candidates to stand unequivocally for the support of the Constitution of the United States.

"We shall require clean records of every administration, Federal, State, and Local, of enforcement honestly carried out, free from bribery, patronage and corruption, by men who are for the law and are given sufficient power to be able to fulfill their duty. If this means making the 18th Amendment an issue in the 1928 elections then we are prepared to make it an issue.

"We recommend that church women traveling abroad and expecting the protection of the Flag shall remember their sacred obligations still to uphold the Constitution and observe the law as citizens of the United States."

A CALL TO PRAYER

A wonderful meeting was held in the Park Avenue Baptist Church on Sunday, November 13th, at four o'clock when the leaders of nine national women's organizations met together and each, in three minutes, presented the following topics:

Allegiance to the Constitution: Mrs. D. Leigh Colvin, Vice-President of the Women's Christian Temperance Union.

The Example to Our Foreign Population: Miss Jessie Ogg, representing the Council of Women for Home Missions.

Law Enforcement and the Community: Dr. Valeria H. Parker, President of the National Council of Women.

The Responsibility of American Women: Mrs. John Dickinson Sherman, President of the General Federation of Woman's Clubs.

Our Duty to Youth: Mrs. Robert E. Speer, President of the National Board of the Young Women's Christian Association.

The Rights of Children: Mrs. William Tilton, National Legislative Chairman of the Parent-Teacher Association.

The Example of America to the World: Mrs. William Edgar Geil, President of the Federation of Woman's Boards of Foreign Missions of North America.

Mrs. Henry W. Peabody, the National Chairman, presided, and in a few telling sentences showed the situation with regard to the Eighteenth Amendment and the penalty of broken law.

ANNUAL MEETING OF THE FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA

January 6-10, 1928, Haddon Hall, Atlantic City, N. J.

Theme—"Increasing Power for Increasing Obligations."

Verse—"Tarry ye in Jerusalem until ye be endued with power from on high."

The Executive Committee meeting, Saturday, Jan. 7th, 10 a. m. and 2 p. m.

Saturday Night at Eight o'Clock—Mrs. H. A. Lavell, M.A., Toronto, presiding. Four young women from China, Philippines, Japan, Syria, will speak on "Increasing Obligations"—presenting present-day situations in these countries.

Sunday Morning—A Retreat, from 10:30-12:30. Theme, "Increasing Power." Leader, Mrs. D. J. Fleming.

Sunday Afternoon—Program under the auspices of the Federation of Woman's Boards of Foreign Missions and the Foreign Missions Conference, will be in charge of young people.

Sunday Evening—8 p. m., Miss Mabel Rae McVeigh and Mrs. Charles K. Roys, recently returned from trips in the Orient, will speak on "Our New Obligations," as visioned through their recent contacts.

Monday Morning—Theme, "Creative Cooperation." "Outlook," Mrs. William Edgar Geil. Trends in International Friendship—New Fellowships in Prayer. Widening Channels of Education. Mission Study—Christian Literature. Union Colleges.

Monday Afternoon—"New Situations on the Foreign Field;" "National Issues at Home;" Report of Finding Committee. Leader of discussion, Miss Gertrude Schultz.

Monday Evening—"Spiritual Implications of Our Task." Mrs. Katharine Wil-

lard Eddy will lead the five worship periods.

Tuesday Afternoon—An important session of the Foreign Missions Conference and the Federation of Woman's Boards of Foreign Missions will consider Home Base Problems.

WOMAN'S HOME MISSION BULLETIN

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

OUR ATTITUDE TOWARD JEWS

BY JOHN S. CONNING

What shall be the attitude of the Christian Church in America toward Jews? This is the question which is forcing itself upon the attention of this generation with ever-increasing insistence. The Jewish problem will not down. It is up for discussion in almost every civilized land. It is up for discussion in America. Publicists and statesmen are dealing with it from various angles—racial, social, economic, political. The stream of books, pamphlets and magazine articles issuing from the press bears testimony to the important place which it occupies in current thought. The existence of a pronounced antisemitic propaganda is evidence of how acute it has become in certain parts of the country.

But the Jewish problem is fundamentally a human, and consequently a religious problem. The Jews are just folks like ourselves,—in spite of peculiarities of race, custom, and tradition. But because of their exclusiveness and refusal to assimilate with people about them, they are never understood. Ignorance begets prejudice, prejudice breeds suspicion and hatred, and these in turn breed injustice and persecution. In almost every land today, even though more brutal forms of assault have ceased, the Jew suffers some sort of discrimination. In this respect America is no exception. Exclusive clubs, hostelryes, and communities are closed to him. Even where he is tolerated he is seldom really liked. And with a sensitive people mental suffering is even harder to bear than physical.

Such widespread antipathy must, of course, have very real causes. It would not be difficult to make a catalog of Jewish faults to account for this radical incompatibility. But, as Burke has said, you cannot bring an indictment against a whole people. There is another side of the shield. In spite of ill-will and continuous repression the Jews have manifested an indomitable spirit, a strength of character, and a high idealism which command respect and admiration. Even if Jews were as bad as they are painted, that would be but an additional reason why we should seek to bring them into contact with the redemptive love of Him whose primary mission was to "the lost sheep of the House of Israel." Certainly it is not for the Christian Church to encourage or foster hate against any people, especially against the race of Jesus. Instead it is her bounden duty to rebuke intolerance and teach her members the Christian attitude toward a people to whom we owe a great debt. We might thus hope that in time antisemitism would cease and the Jewish people be given opportunity of knowing and appreciating the Christian spirit. In face of the example of the Founder of our faith this is the least that should be expected of the Church which is called by His name.

The Jewish problem is at bottom, however, a spiritual one. It will never be solved until some way has been found to help Jews to recover those spiritual values in their faith which give a meaning to their history and set a goal for their idealism. The Jews have spiritually lost their way. The

problem of the Church is to help them find it. Today, with the rapid disintegration of Judaism, the drift from the synagogue, the lowering of moral standards, the cry of earnest souls for satisfaction, the Church must anew take to heart her responsibility for the spiritual welfare of the Jews.

Yet in undertaking this task it is useless to ignore the peculiar difficulties that attend it. No haphazard methods or preconceived ideas will serve. There is a traditional antagonism to Christianity not easily subdued. Doctrinal difficulties impose serious barriers. The persistent injustice and ill treatment of professing Christians rankle in Jewish hearts. Racial pride makes it difficult for them to believe that their own faith is not superior to every other. Long contact with Christianity has led to adoption of defensive measures which the Church has found no adequate means to meet. All this is not to say that Jews have not been won to the faith of Christ. There has always been a path from the synagogue to the church. That path is trodden today by more Jewish feet than in any preceding century. Yet the Jews, as a people, are still unevangelized. The religion which has brought race after race under its sway has not yet won that race with which it has been longest in contact and from which it has sprung.

Since the Edinburgh Conference of 1910, at which work for Jews received scant consideration, the world has passed through the horrors of the Great War. In that cataclysm Jews suffered untold barbarities. They are yet reaping its aftermath. Grinding poverty and starvation are the lot of tens of thousands in Eastern Europe. It is a time of striking changes in Jewish life, such changes as they have not faced for centuries. The Pale has gone, the Ghetto walls have fallen, and in the strain and stress of the times the Jews are thinking new thoughts and are venturing out on unfamiliar paths. The time seems ripe for a wholehearted, sympathetic effort on

the part of all Christian churches to understand Jews and discover in some way a really effective Christian approach. The hopeful aspect in the present situation is the active and widening interest of Christians in Jewish people. Everywhere there is a growing conviction that Christian churches have lost the Apostolic perspective, that in their zeal for evangelization of many races they have passed this people by—the most virile, resourceful, intellectual, and resilient of them all. With this deepening conviction has developed a sincere determination to study afresh, in the light of results of modern scholarship and missionary experience, this most complex and intricate problem.

If there can be brought into our American life an era of Christian good will and friendship for our Jewish neighbors, we may look forward with confidence to the time when they will render hearty allegiance to that Hebrew of Hebrews, that Man of men, who is the one hope of a distracted world and "the glory of His people Israel."

This report by Dr. Conning and information concerning many other interesting phases of racial and religious relationships are included in the Annual Report of the Council of Women for Home Missions, 105 E. 22nd St., New York City, which will be sent free for postage to any place in the United States or Canada.

WORK AMONG SPANISH-SPEAKING PEOPLE*

We are carrying on Protestant work in 391 different centers: 144 in California, 110 in Texas, 62 in New Mexico, 26 in Arizona, 28 in Colorado, 10 in Kansas, the others scattered throughout Florida, Illinois, Indiana and Michigan. There are 330 churches and missions, 33 social or medical centers, 28 mission schools; total number of points reached: Presbyterian, U. S. A., 98; Methodist Episcopal, 93; Baptist, 56; Presbyterian U. S., 48; Methodist Episcopal, South, 46; Congregational, 26. Other denominations engaged in work are the Friends, Nazarenes, United Brethren, Protes-

*From Report of Commission on Religion, El Paso Conference.

tant Episcopal, Christian, Disciples, Cumberland Presbyterians, Free Methodists and Adventists. In California the Methodist Episcopal Church exceeds all others; followed by the Presbyterian, U. S. A., and Baptist. In Texas the Presbyterian Church, U. S., carries on the most work with the Methodist Episcopal, South, Southern Baptist, and the Presbyterian, U. S. A., following. The Presbyterian, U. S. A., leads in New Mexico with the Methodist Episcopal, Congregational, United Brethren and Methodist Episcopal, South, following.

INTERNATIONAL ASPECTS

Results of our work appear on both sides of the line. Individuals who have been in touch with it return to Old Mexico, by the thousands, and are now living in many different communities, engaged in many occupations, including teaching in public schools. Only recently, representatives of several home mission agencies visited one of the new developments in Old Mexico only to find that the teacher in charge of the public school with its four hundred pupils had previously lived in Los Angeles, had been in touch with our Protestant work there, had received medical help for her mother in one of our Protestant dispensaries. Needless to say, the attitude of such an individual was one of pronounced friendliness toward us and our work; her influence among her pupils will tend to create international and interracial understanding rather than prejudice.

A relatively recent Presbyterian, U. S. A., report says: "During the past two years there has been determined effort upon the part of the Mexican Government to repatriate the Mexicans, the railroad fare being paid by the Government to those who were unable to pay it themselves. In two months the entire membership of our church at Morenci returned to Mexico. Such migrations are discouraging, yet the reports which have come from little interior towns in Mexico as to the activity of members of the Morenci

Church have been most heartening. One man, converted two or three months before his return to Mexico, wrote back asking for a hymn book. . . . He had gathered friends and neighbors in his little house in Mexico and was earnestly seeking to teach them the good news which he had learned in the United States. This constant crossing and recrossing of the line has a direct bearing upon our missionary enterprise."

Along the border itself this international aspect of work is even more pronounced. Many border missions have extended work into Old Mexico. In some cases Mexicans from across the line attend mission schools and Sunday-schools in the United States, and in other cases separate organizations are maintained in Mexican border towns. The recent emphasis upon the necessity of all ministers in Mexico being of native-born Mexican stock has necessitated slight adjustments in this work, but in most cases has not caused serious embarrassment to it. It would require a wizard to trace out and identify all the various influences for good which are set into operation by this work which, in the very nature of the case, must transcend national political boundaries.

FUTURE OF THE SOUTHWEST

Mexicans who come to us do not come because they are enamored of the United States, but rather because it offers larger opportunities than Mexico has been able to offer. Their children born in this country, growing up in the public schools, with an easy familiarity with the English language, find themselves at home here; and and they and their children's children will remain with us and will help to make the America of the future. In many sections of the Southwest they will determine it absolutely and in a multitude of our communities their influence will be greatly felt. We are doing more than ministering to a few newcomers. We are helping to determine the future of our own civilization.



WORLD-WIDE OUTLOOK



GENERAL

The Jerusalem Missionary Conference

FROM March 24th, through Easter Day, April 8, 1928, two hundred men and women, representing Christians of every nation and race, will assemble on the Mount of Olives, outside Jerusalem, for a meeting of the International Missionary Council, the membership of which has been enlarged for this meeting by increasing the representatives from mission fields. Two thirds of the delegates are to be nationals from India, Africa, China, Japan and other mission lands. The declared purpose of the meeting is "to gain help in regard to those needs which are felt to be deepest and most pressing in the hearts, lives and work" of articulate Christian groups around the world. In other words, the Jerusalem meeting promises to define afresh in terms acceptable to this generation and consistent with conditions and demands in every great mission area the aim, character and scope of our foreign missionary enterprise. The following subjects have been listed for the study and discussion of Jerusalem delegates:

- (1) The Christian Life and Message in Relation to non-Christian Systems.
- (2) Religious Education.
- (3) The Relation Between the Younger and Older Churches.
- (4) The Christian Mission in the Light of Race Conflict, Industrial Developments and Rural Needs.
- (5) International Cooperation.

Telling "The Immortal Story"

THE quoted words form the title of the 1927 report of the British and Foreign Bible Society, which states: "At the beginning of the present century the versions published, or circulated, by our Society numbered 363; they now number 593. The list in-

cludes the entire Bible in 144 forms of speech, the New Testament in 138 more, and at least one complete book of Scripture in 311 others." Basil Mathews, commenting on this book, says:

To translate the sublime flights of St. Paul's soaring spiritual genius, the profound inexhaustible truth of the Sermon on the Mount, the towering majesty of Isaiah's vision, the stormy thunder of Jeremiah's denunciation, the superb poetry of the Psalms and the dramatic intensity of Job into the tongue of stone-age Papuans, tribal Central Africans, nomad Turanians or hunting Esquimaux—that is surely an enterprise before which angels might quail, but which men and women have achieved and in achieving have opened infinite new horizons to imprisoned spirits.

New Social Research Institute

THE International Research Institute has been organized by the Continuation Committee of the Universal Christian Conference on Life and Work which met in Stockholm in August, 1925. Dr. Adolf Keller, now European Secretary of the Federal Council of Churches of Christ in America, has been loaned to act as director, with offices in Geneva. He outlines as follows the tasks of the Institute:

1. To make a scientific study of social and industrial facts and problems in the light of Christian ethics, so as to gain a clear understanding of the application of Christian principles to those problems, and to formulate the axioms which should regulate the conduct and attitude of Christians in relation to them.
2. To become a center for the correlation of all Christian social work and for the cooperation of all socially active Christian organizations in the various communions and countries.
3. To serve as a center of information through which there may be facilitated an exchange of experience, methods and

data which would be serviceable to the churches in their social work.

The Institute will therefore combine scientific social research with the promotion of social service work in the churches.

The significance of this organization is emphasized by *The American Friend*, which points out that, while the churches of America and Great Britain are familiar with the idea of Christian social service, on the Continent "the prevailing religious thought is still individualistic and pietistic."

NORTH AMERICA

A Metropolitan Church Campaign

A MOVEMENT to try to win to the Christian faith every man and woman of Protestant heritage in New York City who is not already a member of a church was launched at a meeting of the Greater New York Federation of Churches in November. Instead of evangelistic mass meetings, this is to be a campaign of visitation evangelism. It will begin on March 11th and close April 6th. Lay members of every Protestant church are to go two by two, to call on a person not a church member but whose child is in that particular Sunday-school or has some other general affiliation with that particular parish. The 450 clergymen, representing every leading Protestant denomination, who were present at the meeting adopted unanimously a resolution that such a movement should be undertaken. A survey of the community is to precede the visitation by volunteer workers and is to be in the nature of a religious census.

1,000,000 Y. M. C. A. Members

FOR the first time in the history of the North American Young Men's Christian Association Movement the total membership for the United States and Canada has exceeded the million mark. The present figure is 1,005,714. The official roster for the United States shows a total of 1,581 duly recognized Associations with a

membership of 961,754 which, with the addition of 43,960 members in Canada, makes the total. The 1,581 Associations in the United States have 453,048 voting members. Operating expenditures of the Associations in the United States and Canada, together with their state and national agencies and services abroad for the past year, were \$57,125,000 compared with \$54,161,000 a year ago, and \$21,919,000 ten years ago.

A Protestant Charity Federation

A NON-SECTARIAN federation of charitable societies was recently organized in New York City with twenty-four directors. It is entitled the Federation of Agencies caring for Protestants and is to function in the same manner as the great Roman Catholic and Jewish organizations in New York. The officers elected on November 30th were James H. Post, President; William H. Gratwick, Vice-President; Walter E. Frew, Treasurer.

A New Hotel for "Hoboes"

THE McAuley Water Street Mission, New York City, has recently dedicated a new \$100,000 home at 314 Water Street to care for the unfortunate and the outcast who come into contact with the mission. The home is named the John Markle Home, after its donor, a coal merchant. It is a lodging house in brick four stories in height and contains a large assembly hall, rest rooms, shower baths, dining room and kitchen, and dormitories for seventy-five men. Last year the mission fed over 20,000 unfortunates and provided free beds for over 9,000 men.

Flood Sufferers Want Bibles

APPEALS have been issued to meet many different needs of the people whose homes were devastated by the Mississippi floods. A special need is thus described by the American Bible Society: "From scores of homes and from those who are seeking to re-establish the spiritual ministries of

the damaged churches, come appeals for Bibles; particularly for Bibles containing pages for the family record, in order that the Book of books may be speedily restored to its place in the household, and the family record be again entered while the old and damaged records are still in mind. For this purpose, the Society is issuing 3,500 well-bound Brevier Bibles with Family Record, especially inserted. Owing to the destitute circumstances of many of the families, the distribution of these will have to be without financial return. It has only been made possible by additional gifts to the Society, more of which are needed, as this year's budget for grants is already very low."

The Indian on the Nickel

FEW people know that the representation of an Indian on the "buffalo nickel" is a likeness of a real person, living now. Still fewer know that he is an active member of the Methodist Episcopal Church. He is fifty-four years old, John Two-Guns White-Calf by name, whose father, White-Calf, was a recognized chief and a leader in the Blackfeet tribe, ruling the whole northern part of Montana. Chief White-Calf once captured two guns from another tribe, and "Two-Guns" was thereafter prefixed to his title, which he, in turn, gave to his son. Since White-Calf's time the Blackfeet have had no wars, and John Two-Guns has never engaged in warfare. Like most Indians, John Two-Guns worshiped the Great Spirit manifested by the sun. Not until he was fifty did the Christian Church succeed in gaining him as a member. On Easter Sunday, 1923, he was baptized and received into the Church.

Oklahoma Indians Hold Meeting

LAST summer one of the veteran colporteurs of the American Bible Society, G. A. Perkins, was sent to attend the West Oklahoma Indian Baptist Association, held with the Elk Creek Kiowa Indians. The Kiowas and the Comanches and a few other tribes

were represented. Mr. Perkins says: "As I approached the tabernacle, the Indians were singing 'Since Jesus Came Into My Heart,' and wonderful singing it was. The missionary preached ably upon Christ's resurrection. About 400 Indians attended the service. The majority of the old Indians could not understand English, so the minister spoke through two interpreters, one for the Kiowas and one for the Comanches. The younger Indians have all been to school and can read and write and understand English. Later, at an experience meeting, one old warrior held up a crooked walking-stick and said: 'Before I was converted, I was crooked like this stick.' Then he compared himself to a wild broncho harnessed up with a big tame horse (the big horse was the missionary). He said he would try to kick out of the harness, but the horse would hold him steady until he was 'broken' and fully converted."—*Missions*.

Missionary Stores in Alaska

REV. S. H. GAPP, D.D., of the Moravian Church, has recently returned from inspecting the work carried on in Alaska by his denomination. Of one aspect of it he writes: "Our missionary force is unanimously and decidedly of the opinion that the Mission must not yet retire from secular business in connection with its stations. Modern business methods are impossible. There are no industries, no factories, no agriculture, no stock-raising. Currency practically does not exist. Barter still prevails. The natives bring dried fish or fur to the store and get in return such things as their simple manner of life demands. An unscrupulous dealer has the natives at his mercy. A missionary storekeeper can do for the natives what others can not do. He can teach them not to waste their credit by foolish buying. He can and does have religious conversation in the store; indeed, he may there deal with people whom he might otherwise not meet personally."

LATIN AMERICA

Orientalism in Latin America

AMERICAN Congregationalists report that the Japanese among whom they work in the United States are keenly interested in the Japanese colony in Sao Paulo, Brazil, perhaps forty thousand altogether. A Japanese pastor went from New York to that region and is supported by Japanese merchants in New York. He is in touch with the secretary for Brazil of the Committee on Cooperation in Latin America, Professor Erasmo Braga, and through this source have come reports of the progress of Christian work among these Japanese.

Southern Methodists formed an unexpected tie when Miss Bertha Tucker, formerly a missionary in Korea, was sent to Matanzas, Cuba, and found a colony of Koreans working upon the estate of a German Protestant near the city, many of whom were Christians. There are two hundred of them in this one colony, about sixty of them Christians. They have a pastor, a teacher for the school in which there are twenty children. It is a church which the Koreans have kept up entirely themselves. They speak only Korean, so many of them for years have never heard a real good gospel message. Yet they are still holding together in a little church of their own.

A Chapel Car in Porto Rico

REPORTING in general on the development of the work carried on by American Baptists in Porto Rico, G. A. Riggs writes in particular of the impulse to evangelism given by a chapel car. He says: "The car is under the direction of Rev. Daniel Echavarria, one of our most competent pastors. In the first five months' service more than 600 declared their purpose to accept and follow Christ. Hundreds of Bibles, New Testaments, and religious books have been sold to the people, many of whom would otherwise have had no opportunity to secure them. . . . The spirit of evangelism

is thus increasing in our churches, among both old and young. An increasing number of our young people are becoming educated, and in proportion to the extent of the education, they are taking a fuller and more efficient part in the evangelization of these outlying districts, where almost eighty per cent of our people live."

"Friendship Bags" for Mexico

THE Federal Council announces that the Committee on World Friendship among Children, which carried through so successfully the project of sending "doll messengers" to Japan, now proposes that "friendship school bags be sent to the children of Mexico. These bags, according to the announcement, will be sent by day schools and Sunday-schools, by special groups of all kinds in the various religious organizations, and also by individual children and adults. The bags, which will be made of durable fabricoid, decorated with a design which includes the Mexican and American flags, are to be especially manufactured for the Committee. Those who participate in the project will add certain articles to be bought or made, and will send the bag by parcel post direct to Mexico City. The Friendship Bags will be officially distributed in the schools on Mexico's Independence Day, September, 16, 1928, which day is observed in all public schools. The project may be undertaken and the bags sent to Mexico at any time between January 1 and July 30, 1928.

A Costa Rican Carpenter

ACARPENTER was one of the first Protestant converts in Heredia, Costa Rica. A writer in *The Latin American Evangelist* says of him: "He had been interested through the visits of one of the students and when the chapel began to go up we gave him work. During this time he was converted and has been giving a splendid testimony ever since. When the work in the chapel was finished he found it impossible to find work in the town.

The word had gone forth that there should be 'no work for the *Protestante*,' and our brother was refused in one place after another. However, prayer changed things and now he gets as constant work as the average carpenter; indeed his steadiness of character and honesty are being recognized and thus he is finding that the Gospel is profitable for this life as well as for that which is to come. It rejoiced our hearts to see his faithfulness under trial. Now he is winning others."

Training Leaders for Colombia

THE Colombia Mission of the Presbyterian Church in the U. S. A. has decided to establish a school in its evangelistic itineration department where only evangelical boys and girls will be received. The school is to be on a farm and the young people will be given a chance to work for their education. The ideal that will be held before them will be the teaching profession for the girls and the preaching profession for the boys. The teachers are necessary for every village where the Board's work is established because the public schools are in the hands of the priests and only Catholic children can attend. There are funds also for the establishment of a theological seminary, and the establishing of this industrial school will prepare students for the seminary work.

Religious Law in Ecuador

A LAW has recently been put into force in Ecuador which prohibits the entrance of ministers of religion of any denomination. This new law further provides that the religious bodies already in the country shall not take any fresh steps to extend their work. This drastic measure will necessarily restrict seriously the growth of evangelical work. Commenting on the situation, a writer in the *Latin American Evangelist* says: "There can be no question about the fact that the Latin American peoples are fast shaking off the shackles of Rome. With modern education and with intimate commer-

cial and political intercourse with the foremost nations of the world, has come a clear perception of the tremendous handicap from which they have suffered through the imposition of a foreign ecclesiastical system, administered in the majority of cases by unscrupulous foreign priests." He appeals for a campaign of "aggressive, insistent, persistent evangelism," and says:

The days are drawing to an end when liberty to preach the Gospel in Latin America will obtain. The case of Mexico and Ecuador is perhaps the "last call" to action. Will the Church of Christ now respond?

A Sermon in a Brazilian Store

AN ITINERATING trip brought Rev. Harold H. Cook, of Ponta Grossa, Southern Brazil, to Imbuia, where the Gospel had not yet been preached. Mr. Cook writes: "The population is almost entirely made up of Poles and Ruthenians. I had with me just one gospel in the Ruthenian language (the last of a packet received from the Scripture Gift Mission) and this I left with a blacksmith. At Imbuia, the merchant to whom I had a letter of introduction received us very cordially and, failing a better place, offered us his shop for a meeting. Later the folks gathered. Surrounded by the multifarious collection of goods to be found in a country store, including, unfortunately, the ever-present *Pinga* (a native drink); with saddlery, sausages and other things hanging from the ceiling, the audience sat on boxes, sacks, borrowed benches and chairs, while the Gospel was preached for the first time."

A Conference Center for Brazil

PARTLY by gift and in part by purchase, a tract of some 500 acres of land in Brazil has been secured by representatives of different evangelical organizations, both national and missionary, for the development of a vacation, conference and training center for Christian workers of all churches. The tract which has been named Jordania, is splendidly located at an alti-

tude of about 5,000 feet and is readily accessible by a trip of eight hours or less from Rio de Janeiro, Sao Paulo and other evangelical strongholds in the most thickly settled section of the country. The Brazil Sunday-School Union is looking for \$1,000 with which to purchase a share in the project, with a five acre section of land, and put up a single building which would temporarily house its interest in this conference center, destined to play a big part in the future evangelization of the country.

EUROPE

Hebrew Christians in Europe

THE following letter from Sir Leon Levison is quoted in the magazine published by The Hebrew Christian Alliance: "I sometimes wonder whether you in America fully realize the tremendous thing you have accomplished in creating the International Hebrew Christian Alliance. . . . Since the recent conference the whole of Russia has been organized and committees have been formed in most of the Jewish towns in that country with a national committee supervising and encouraging the work and coordinating all the Hebrew Christians in that land. This has given to many of them a new uplift and a bright outlook. . . . We have also organized Alliances of Hebrew Christians in Hungary, Austria, Poland, Palestine, Sweden, Norway and Switzerland, and while in some of these countries there is a great deal of suffering prevalent amongst the Hebrew Christians, yet the outlook, generally speaking is very bright."

Religious Education in Spain

THE Spanish Directory has done all in its power, says *Evangelical Christendom*, "to interfere with the freedom that existed to give evangelical teaching in evangelical schools. On finding that the decree ordering all teachers to have government certificates could not be put in practice, its execution has been postponed, but the pressure of local authorities on the

evangelical schools has increased, and it is possible for the great majority of the schools to be closed administratively. If the law was put in operation against the Roman Catholic schools or the state schools a greater proportion would be compelled to close. The evangelicals have no redress. Every one knows that the law is not impartially administered, but the Directory forbids public discussion. The steady pressure of the Directory's policy makes the work of the evangelical churches increasingly difficult, but the ministers and people faithfully stand together, and refuse to be intimidated."

New French Testament

A PARIS publisher expected to have ready for the Christmas trade a library edition of the New Testament, bound in ordinary paper covers with a wood engraving on the outside. According to the Bible Society of France, it is felt that an edition of the New Testament presented in the form of the secular French books and handled by the book concerns not specializing in religious works, will attract many new readers and give new impetus to the propagation of the Gospel in France. It is almost impossible to find the Bible on sale in France, except in special bookstores. Many university professors in Paris and elsewhere, recognizing the value of Bible study to the younger generation, have written the Society of the interest with which they await the new publication. It is hoped that it will help to introduce courses of Bible study in the programs of universities and colleges. It is also expected that in those countries where French culture is eagerly welcomed, such as the Balkans, Turkey and Egypt, an edition of the Testament presented in the new format will attract many readers.

German Sunday-schools

AFTER studying Sunday-school work on the Continent, James Kelly, General Secretary of the Scottish Sunday-school Union, reports that the

Protestant churches in central and southeastern Europe are recovering slowly from the effects of the World War. He says of Germany, however, "the most important feature is a return of Protestantism to a position of strength and influence. The churches of Germany were so disrupted by the political and economic consequences of the peace that for a considerable time their progress was at a standstill. The churches and missionary agencies are taking up their tasks once more with enthusiasm, and Sunday-school work, particularly in the southern countries, and organized by the Free Church Sunday-school Association, has made very rapid progress. During the last two years several important conferences for the development of teacher-training work have been held, and one great convention."

Endeavorers' Communion Service

ONE of the most significant features of the recent European Christian Endeavor convention in Budapest, which was reported in the November REVIEW, was the great communion service, which brought together around the Lord's table men and women of widely varying faiths—faiths, too, between which there has not been too much fellowship in the past. In Christian Endeavor they found a common platform, quite apart from creeds, on which they could meet with their Lord, and the meeting presented one of the greatest demonstrations of fellowship in Christian Endeavor that has ever been seen. Lutherans and members of the Reformed Church of Christ sat at the Lord's table with Wesleyans, Congregationalists, Baptists, Quakers, and Presbyterians. Rev. James Kelly, president of the European Christian Endeavor Union, presided, and was assisted by two leading ministers of the Reformed and Lutheran churches, while thirty-three ministers of different denominations carried the elements to the communicants. Once more Christian Endeavor proved to be a worth-while promoter of friendship.

Students in Czechoslovakia

THE past year has witnessed the organization and consolidation of a student movement in all the university centers of the Czechoslovakian Republic. A summer conference, whose carefully prepared program concentrated attention on "The Student and Christianity," is thus reported: "The normal close of the year's work would have been a summer conference of the 'Akademicka Ymca,' as the new movement is called. Its leaders felt, however, that the situation was ripe for an even broader venture in Christian unity among students and decided to undertake a conference which would bring together members of all Christian organizations working among students in the country, of whatever nationality or confession. The group of 154 students and leaders in attendance represented seven nationalities, gathered from all parts of the republic, and was made up of eight Catholics, five members of the Czechoslovak National Church, sixteen Orthodox, ninety-six Protestants, one Jew and twenty-seven not members of any church."

AFRICA

Evangelizing Egyptian Moslems

ONE member of the United Presbyterian Mission in Cairo gives most of his time to instructing Moslem inquirers. Two were baptized early in the spring of this year, and three others are almost ready for baptism. Some eight or nine are regularly attending daily classes for instruction. A special feature of the work is the weekly meeting for Moslems held in the Ezbakiya mission house in Cairo, conducted by Kamel Effendi Mansur (a Moslem convert), and attended by some 200 regularly. An opportunity for questions is given at the close of the meeting. The power of the Holy Spirit is evidently present, and time and again Moslems have risen and confessed that the message given has removed their difficulties and that they realize that Christ is the Son of God and the Saviour of the world. For

some time Kamel Effendi has been holding a weekly meeting in the club for young men at Tanta, and, at the request of the pastors, has held meetings for Moslems in various parts of the country.

African Missions Unite

THE Abyssinian Frontiers Mission, the organization of which last spring by Dr. T. A. Lambie, formerly of the United Presbyterian Mission, was reported in the REVIEW, has now joined forces with the Sudan Interior Mission. The circumstances which led to this union are thus described in a letter signed by Dr. Lambie and his associates:

Rev. Rowland V. Bingham, General Director of the Sudan Interior Mission, recently returned from a missionary journey round the world. While in Australia and New Zealand he was used of God to stir many for the evangelization of Africa, and the prospect of Anzacs joining the ranks of the S. I. M. became imminent. There was need, however, to face the great cost of sending Australasian workers to the further side of Africa. Realizing that the burden of Abyssinia was his as much as ours; that God had provided in our Field Directors the experienced and consecrated leadership so essential to opening up a new work; that Abyssinia and its frontiers provided an open door easy of access from Australasia; and that our doctrinal and financial basis were the same; realizing these facts Mr. Bingham approached us with a view to union—a union which would achieve many home economies and the speedier accomplishment of our common task.

Africans' Prayer for White Men

A SUNSHINE prayer meeting, made up of seven African workers and two European ones, is described by E. A. Winsor, of the African Inland Mission. He speaks of the earnestness with which these African Christians prayed for their own people, but says that on that Sunday morning the burden of their prayer was for white people:

They prayed for the absent station head. They prayed for the two with them in that hour. They prayed for the others on the station. But again their thoughts reached out to a larger

group. The workers on the several stations were remembered with sympathy and regard, for the many who had recently gone on furlough these boys prayed, that they might be given new strength and be enabled soon to return to the places left vacant. Then came earnest petition to the Lord of the harvest to call many *musungus* (white people), who knew things of God, to this field of labor. This was not all. One went on to pray for the unsaved white people, that they too might come to know the Lord. Touching? It touched one white man there. Only recently in heathen darkness himself, here was one native who now could pray for some who have had the Word long years but have not heeded.

English Government and Missions

IN AN article on the new situation in Tanganyika Territory, East Africa, the *Church Missionary Outlook* says that the present political conditions are, on the whole, favorable to missionary work. The introduction by the Government of "indirect rule"—an entire reversal of the former German policy—should ultimately benefit the missionary cause. The government policy of cooperation with missions in education seems to be creating a more friendly attitude on the part of officials towards missionary work. It is being realized that after all the administrator and the missionary are striving for the same end—the uplift of the African people—though from different points of view. The one cannot do the other's work, nor can either afford to be independent of the other. It is a tremendous gain to have the Government officially recognizing, as they are, the need and importance of religious teaching in the schools and according it an equal standing with secular subjects.

King's Son an African Pastor

THE African Christians at Galantgue, Angola, in the West African Mission of the American Board have recently decided that a native pastor who will devote his entire time to the

church activities must be supported by the church. The choice of a pastor has been made, the man selected being named Chiuale, one of the first to make public confession in the region of Galangue. His father is a member of the church and was once king of the section in which he resides. The new pastor, who is thirty-five years old, was a man of good standing in the community even before he became a Christian. Now, as then, he holds the confidence of the people to a marked degree. His people know his history and listen to his words earnestly. Rev. Henry C. McDowell hopes to devote time to this new pastor regularly; for, of a necessity, his training has been limited. "I am most anxious for all the friends of Galangue to remember Chiuale in their prayers," writes Mr. McDowell. "He, under God, will play a large part in the history of this region."

THE NEAR EAST

The First Census in Turkey

THE recent census in Turkey, the first in the country's history, as was stated in the announcement of it in the July REVIEW, fixes the population at approximately 14,000,000. Constantinople leads the big cities with 850,000, females preponderating, while Angora shows a population of 75,000, of which 49,500 are males and 25,500 are females. Figures as to Turkey's population have long been unavailable because of the inadequacy of the counts taken during the reigns of the sultans. The latest previous figures made public were issued by the Ministry of Health at the end of 1924, placing the population at 13,357,000.

Religious Liberty in Turkey

ABSOLUTE religious liberty in Turkey is guaranteed by the Constitution of the Republic. This does not mean that the people as a whole approve this provision, nor that they would regard such a provision in case some Turk decided to become a Christian. The sentiment toward toleration

is, however, forming rapidly and several Turks have recently accepted Christian baptism, and openly professed their faith in Christ. An illustration of the disharmony between the constitutional rights and public opinion appeared in connection with statements made by Hashim, a student in Robert College. In 1926 he was brought several times before the courts because of his Christian profession, but the law was upheld, and he was released. In the newspapers' editorial comments little or nothing was said against Hashim, but much was said against the Y. M. C. A. as a proselyting agency. This bitter criticism suddenly ceased one day, and nothing was printed thereafter. It was learned that the cessation of discussion of the subject was the result of direct word from the Angora authorities. Hashim is now in America. Turkish leaders apparently expect the time to come when the Turkish people will tolerate the change of a man's religion from Moslem to Christian without danger of violence.

Western Education in Turkey

ONE of the younger members of the Turkey Mission of the American Board, Lee Vrooman, recently took a trip into the interior to study the effects of Westernization there. He says: "One result of the trip is the placing of books translated by our publication department in eight different libraries. The teachers begged that more books on American education be made available in Turkish. It is to be hoped that by translating key books we may affect the whole educational policy in this fluid time. For educationally this is a time of growth and experiment. One of the most striking results of Mustapha Kemal's revolution is the new attitude toward education. The group of men gathered round him intend to have the schools Westernize the country. In order to keep the teachers up-to-date, summer institutes are put on in important centers and attendance required. We should grasp the full significance of

men and women meeting together to work on the problems of Turkish youth. There is a tremendous gap between that and the historic seclusion of the harem. Furthermore, the schools are progressively being made coeducational."

D. V. B. S. in Syria and Palestine

THE Daily Vacation Bible School made its first appearance in Bible lands during the summer of 1926. A special grant from the American Christian Literature Society for Moslems made it possible to publish the manual for the movement in Arabic. This book is not a translation of English material, but was written by Rev. S. N. Alter, Ph.D., of Aleppo, and was prepared with local conditions and local children in mind. Schools were conducted in Ramallah, Palestine; Beirut, Syria; Shweir, central Lebanon; Minyarah, northern Lebanon; Sidon, Syria; Nabatiyeh, inland from Sidon; Alma-esh-Sha'ab, near the Palestine border; and Jezeen, in southern Lebanon. During the following winter different persons spent considerable time in preparation of much-needed literature. A grant of \$100 from the International Daily Vacation Bible School Association made it possible to print limited editions of various books which were used in 1927. The work is under the general direction of the Bible Lands' Sunday-School Union, which represents all the evangelical churches missions working in Bible Lands.

"The People of the Truth"

THE members of what is described by Rev. John Elder of Kerman-shah, Persia, as "the most friendly and approachable of any of the local Moslem sects," call themselves by this name. Mr. Elder says of them: "While they are commonly classed as Moslems, they actually can more accurately be called a Christian sect. In their ethical teaching they believe in Christian principles at practically every point where these differ from Moslem ones. Mohammed taught and practiced war

and retaliation; they believe in love for enemies and nonretaliation. Mohammed permitted four wives and himself took nine; they believe in monogamy. In the law of Islam, the thought of evil is not sinful, but in their code the thought of impurity is impure, and thought of revenge is murder. Their code permits women to go unveiled. . . . Perhaps most significant of all is their comparative rating of Jesus and Mohammed. Jesus is to them one, and the chief, of seven angels who were before the world, and the agents by whom God accomplishes his purposes for mankind."

Persian Christian Leaders

AFTER attending an all-Persia Christian conference in Ispahan, made up of about one hundred delegates—Moslem and Jewish converts, Armenians, Chaldeans, English and Americans—Rev. Charles R. Murray, of Meshed, writes: "I had never fully realized before, that there are Persian Moslem converts possessed with attractive platform presence and consecrated Christian lives and ability to organize their addresses that would command the close attention of large city congregations at home. There is even far greater hope for the Christian Church of Persia in the near future than I had even dared to look for. There are now Persian leaders of keen mind and secure faith, and they are beginning to feel deeply their own responsibility for the evangelization of this nation. More and more they are growing open in their preaching. There must soon come a great change in the religious life of this country. Islam in Persia today cannot but give way before Christianity if lived truly by the members of the Christian Church in Persia."

New Station in Iraq

THE United Mission in Mesopotamia has recently opened work at Hillah, about five miles from the ruins of ancient Babylon, and Rev. and Mrs. A. G. Edwards are the missionaries who have been sent there. The former

writes of having had many visitors, and says: "They have given us a splendid opportunity, but I began to fear that there would be no time to get out into the bazaars. Within the past two weeks we made the attempt. The first day we stocked up with tracts, and found that, instead of having trouble in getting people to take them, we were nearly mobbed in the rush to get them. We know that some of them were torn up as pestilential, but many have been read. In three days, we have distributed nearly 3,000, and then when I had to make a trip to Baghdad, Moallim Mikhail gave out several hundred more. At a neighbor's house, we are told, a handful of tracts were read in turn by all of a large number of guests. The reception is encouraging, especially in this nest of fanaticism."

INDIA AND SIAM

Hold-Up to Demand the Gospel

THIS is the title given to an experience of a certain Methodist missionary in North India on an itinerating tour. The story goes: "One little village we had decided to leave until the last, our plan being to take the very farthest and work closer back towards camp every day. The fourth morning as we were driving through this village a man planted himself squarely in the road in front of the car and blocked our progress. 'What do you mean by getting in front of the car in that way?' demanded the motor-driver angrily as he brought the car to a halt within a foot of the man, 'you might have been killed.' 'What do you mean,' retaliated our highwayman, 'by driving through the village day after day and never stopping? I and my family are Christians. From all the surrounding villages the news has reached us of the wonderful meetings you have held. Each day we have swept our courtyard clean and invited in our non-Christian neighbors, but you rush on by us and never give us a thought. I promised them I would stop you today, and now not a step will I budge out of the road until you promise to come to my house for

a meeting.' We assured him that his village was down for a meeting the next week, but only after we had promised to stop that evening did he move out of the road."

Hinduism Fifty Years Hence

A CONVERSATION between Rev. Charles B. Hill, D.D., of Ajmer, Rajputana, and a Hindu in an important government position, is thus reported: "He said to me, 'Padre, what do you think will have happened to Hinduism fifty years from now?' Not having met him previously, I felt I had to be cautious in my reply, and said, 'I presume Hinduism will reform herself from within, as she has done before, and thus adapt herself to the new conditions.' To this he replied, 'I beg to differ with you. Fifty years hence Hinduism will be practically extinct.' 'Why are you so pessimistic?' I asked. His answer was that Hinduism could never survive the light which science was giving to the world. 'Moreover,' he said, 'every succeeding year finds Hinduism more powerless. I am stronger than Hinduism.' That phrase, 'I am stronger than Hinduism,' expresses the attitude of the intelligentsia of India today. It does not at all mean that they are abandoning Hinduism for Christianity. Rather, does it mean that they will become a people without religion, unless the Christian West presents Jesus Christ as the only hope of satisfying their hearts and their intellects."

Gandhi's Views on "Mother India"

KATHERINE MAYO'S book, "Mother India," has been much discussed in the United States, but it is the subject of heated discussion in India. Indignation meetings have been held in many centers to protest against what is considered the over-emphasis by a stranger of the worst features of Indian life and an ignoring of its best qualities and the forces which are working for social betterment. In his paper *Young India* Gandhi calls the book "A Drain Inspector's Report," and says of it, "While I

consider the book to be unfit to be placed before Americans and Englishmen (for it can do no good to them), it is a book that every Indian can read with some degree of profit." While he does not make the charge, made by many Indians, that the book is British propaganda against self-government for India, he says that Miss Mayo has done "an atrocious injustice to Americans by having exploited her undoubted ability to prejudice without warrant their minds against India." He urges his own people, however, to read the book, and to "let it act as a spur to much greater effort than we have put forth in order to rid society of all cause of reproach."

The British in India Mission

THIS organization (formerly known as the Anglo-Indian Evangelization Society) has had as its main object for the past fifty-seven years "the maintenance of gospel ordinances of an unsectarian nature among the outlying groups of the British in India." Partly through its own specially appointed and supported agents, partly through enlisting the help of missionaries, it does much to keep fortnightly or monthly services going at remote places. In recent years, the chief activities of the Mission have been on the railways of India, where evangelists have been stationed on various systems. Work is also done among the planters in Assam, Mysore and elsewhere, as well as among the Europeans engaged in coal mines, gold mines, and mills, and soldiers and civilians in lonely and distant places.

Cruel Moslem Practice Forbidden

THE Nizam of Hyderabad, the principal Moslem state in India, has again, as often in the past, shown an intelligent and progressive spirit. The common Moslem practice of beating the breast and back with chains and planks studded with pointed barbs during the Moharram grieving, has been strictly forbidden by him. In his *firman* the Nizam describes the sight of these self-inflicted cruelties as "re-

volting and repugnant" and declares that they "make Islam a laughing-stock in the eyes of other religions." He is fortified in his action by the opinion of a number of Shiah savants and theologians who have denounced the practice in unequivocal language. *The Indian Witness*, a Christian paper, comments:

The Nizam's action is not without precedent. In Iraq legislation along the same lines is already in force. But so far as we know no legislation on this subject has preceded the Nizam's *firman* anywhere in India. It is to be hoped that enlightened public opinion among Moslems in British India will call for action to stop the practice throughout the land. The custom ought not to be tolerated by either public opinion or law in any civilized land.

Modern Schools in Afghanistan

THAT the new king of Afghanistan is looked upon as "a champion of a representative form of government" is asserted in *The Contemporary Review*, which continues: "Old conditions do not obtain in Afghanistan, notably in the practice of the way of government at Kabul and in the efforts of H. M. King Amanullah Khan to have modern education imparted to his people. It has, for instance, been acknowledged that in order to bring Afghanistan abreast of the times, European methods of instruction are to supplant the mosque institutions as primary schools. The scope of the Habibiah College at Kabul has been considerably enlarged for the study of arts, whilst the military academy in Herbia is attracting the cream of the Afghan race. Apart from the various government-aided village schools and traveling instructors, a great deal of attention is also being bestowed on adult education, and recently a school of political economy has been organized for members of the diplomatic service. Young Afghan boys are also receiving training at Kabul under German and French tutors, so that when their turn comes to proceed abroad for further education, they may profit by following lectures in European languages. A large number

of advanced students are already studying at Berlin, Paris, Rome and Moscow, and more will be sent as soon as these return after graduation. A few have also been sent to England."

Growth of the Siamese Church

REV. PAUL A. EAKIN, of Bangkok, Siam, writes that the church in that country has passed through the pioneer stage, and to a very large extent through the paternal stage, but that the latter is being replaced by what he calls the fraternal stage. He continues: "In some other fields, while the national church has assumed control, and has become self-supporting, it has depended largely upon the foreign missionary for the work of propagating the Christian faith. From all present indications it seems that this will not be the case in Siam. Many nationals have gone out from the Siamese church as missionaries to the Tai people in China. In the south a missionary society or board composed entirely of Siamese Christians is taking up its task with a determination to lay firm foundations. This is surely an indication that the church in Siam is not only alive but healthy. A church which is so interested in propagating itself must be an active church."

Buddhist Missions to Ex-Slaves

THAT certain Burman Buddhists are contemplating sending missionaries of their faith to work among the recently-liberated slaves in the Triangle of Upper Burma was reported to the Burma Christian Council last month by U. Maung Kin, editor of *The Sun*, Burma's leading Burmese paper. "This," comments *The Indian Witness*, published in Lucknow, "adds one more to a long list of instances of missionary work undertaken by non-Christian groups in obvious response to the example afforded by Christian missions," and it continues: "Buddhist missionaries can do a great deal for the liberated slaves and also for the ex-slaveholders, whom we hope they will not entirely neglect. Right-minded Chris-

tians will rejoice at every good service they may perform, but when they have done their best, both ex-slaves and ex-masters will still need Christ. Buddhist missionaries may elevate the standards of living, economic, moral and spiritual, for the residents of the distant Triangle and in doing so may perform a great deal of what Christians regard as duty, but upon Christian people will still rest the obligation of preaching Christ as personal Saviour from sin now and as eternal Lord."

CHINA

"The Church of Christ in China"

THE first General Assembly of the Church of Christ in China, composed of Christians in the churches fostered by the Presbyterian, Reformed, Congregational and United Brethren Missions from America, Europe and Australia, held its sessions in Shanghai, Oct. 1st-11th. Rev. A. R. Kepler, General Executive Secretary of the Assembly, writes: "That these nation-wide representatives of Chinese Christians at a time when revolution has made nerves taut and nationalism has intensified convictions, could face for eleven days the difficult tasks of church organization with complete harmony, good-will and enthusiasm throughout, shows that the Chinese people, widely scattered, can unite provided the fusing power is potent enough. . . . The Church of Christ is keenly desirous to maintain a full quota of missionaries. They earnestly desire those who have withdrawn to the West to return as soon as possible. The conviction of the General Assembly is that the missionary should be loaned by the Mission Board to the Church, should carry on his work within the Chinese Church, under the authority of the Chinese Church and on a basis of complete equality with the Chinese leadership."

Missionaries Asked to Keep Vote

THE Irish Presbyterian Mission in Fakumen, Manchuria, is cooperating to the fullest degree with the Chi-

nese Christians, according to Rev. F. W. O'Neill, who says: "At our synod last month an important forward step was taken. In future the location and work of missionaries is to be under the jurisdiction of synod. The practical method of carrying this out will be through a policy committee of Chinese and foreigners. At a meeting of this committee a motion was proposed by me and seconded by D. T. Robertson, principal of Manchuria Christian College, that missionaries give up their voting powers in synod. (This had already been agreed to in principle by conference). But the Chinese members of the committee declined to accept the motion. They would not accept our offer to give up voting powers. And it was, so far as one could see, not mere courtesy, but their real desire."

Work for Chefoo Factory Girls

A LETTER from Miss Alice Hunt of Chefoo, quoted in *China's Millions*, says in part: "Though there is great unrest and turmoil in other parts of China—and even in this province of Shantung—yet here in Chefoo all is quiet so far and we are able to continue our work unhindered. Doors are wide open for the preaching of the Gospel; the people are very friendly and ready to listen. At present we are going to ten factories every week; two of them have two rooms full of women working, so that means twelve meetings. We also have school visiting and classes. Recently when we were at a factory in a near-by village, the women begged us to stay on and tell them more."

Does Jesus Live Today?

A BAPTIST young woman missionary in a large city in West China recently met a young man in the street who thus addressed her: "Do you believe Jesus is living today, and do you believe He has a message that can help my country and my people in this present hour?" He continued speaking and she learned that he was an officer in the Anti-Christian Society of that

city. Since attending the meetings, he had become convinced that they did not know much about the very things they were opposing. He said they were led into the movement by outsiders. But he had become curious to know more about Jesus and the lives of His followers. "There must be some power in a religion," he said, "that brings you from your country across the sea and helps you to live here even against opposition. I want to know more about that power your Jesus gives. May I come to see you in your home and learn the truths of His message?"

Chinese Methodist Convention

THE Board of Foreign Missions of the Methodist Episcopal Church has authorized the Chinese Methodists to hold a convention at an early day, which shall be made up of representative ministers and lay members, and which shall be absolutely free, without the embarrassing presence of anyone from America, to express itself upon the many problems which have grown out of the recent political situation. Commenting on the value of such a conference, in view of the way in which Chinese Christians have carried on the work in the absence of the missionaries, Secretary Diffendorfer says:

Many Chinese, previously unprepared for these heavy responsibilities, in the face of opposition and persecution, under conditions of poverty and boycott, have shown a marked degree of responsibility, loyalty and efficiency. The Board of Foreign Missions urges that everywhere in China these gains in leadership and responsibility be conserved as the basis of self-control and self-administration of church matters with every opportunity for the Chinese to express themselves fully with reference to ecclesiastical organization and supervision, rituals, of worship, creedal statements and the whole outward expression of the Christian religion, that they may be true to the genius of the Chinese people."

Chinese Student Honesty

A GROUP of Christian students in Hunan Province who formed themselves into a preaching band after their school had been seized by Com-

munists was referred to in the November REVIEW, and a striking speech by one of them was quoted. The Christian character of another of these young men is evident in the following story: "Hwei-chien had the distinction of being sent as a delegate to a Y. M. C. A. conference, and as usual, money was given for traveling expenses. On his return, Hwei-chien handed in his expense account, which apparently was satisfactory. However, after several months, Hwei-chien himself became dissatisfied with his report. His conscience was troubling him over a matter of \$1.30 which he had come to feel was spent on his own account rather than on necessary expenses. He therefore came with restitution. Handing in a sealed envelope, he explained the situation and intimated that more than the amount in question would be found; 'for,' he said, 'I must be punished for my mistake.' The treasurer of the church took the envelope, and when he opened it he found it to contain \$10.00! Truly a heavy penalty for a struggling Chinese schoolboy to impose upon himself!"

Communist Literary "Tricks"

A LETTER from a missionary in Hongkong is thus quoted in the London *Christian*: "Here are two tricks that the Communists have been up to: Communist literature is banned through the Post Office in China at present. The Communists therefore counterfeited the wrappers of the Religious Tract Society and sent out their propaganda under the ægis of a Christian concern. This was discovered, with the result that the R. T. S. had 5,000 packages of their own publications confiscated. It naturally gave the R. T. S. a bad name. . . . The Communists found that in a certain gospel in Mandarin a chapter began and ended at the beginning and end of page five. They bought up these gospels, extracted this chapter, and put in a chapter of pure Communism. To anyone knowing nothing about the contents of the gospel it appears that

Christ preached this doctrine and that it is contained in the Bible."

JAPAN-KOREA

Japan Sends Dolls to America

FIVE million Japanese children joined their *sen* (pennies) to send to America an extraordinary Christmas present, and some sixty "Doll Ambassadors of Goodwill," one from each prefecture of the Empire, made by the most expert doll artists in the world, arrived in San Francisco November 26th, "in time," as one Japanese announcement put it, "to be placed on Christmas trees in America." In each prefecture a separate farewell was given to its own little ambassador, then the whole party had a farewell reception on the Emperor's birthday, and was placed on public exhibit. The dolls are thirty inches tall, and their extensive wardrobes are made of the most costly and beautiful silk, specially woven, designed and dyed. A special envoy, Mr. Sekiya, accompanied the little ambassadors, in order to deliver them in appropriate form to the Committee on World Friendship among Children of the Federal Council of Churches, which was responsible for the 13,000 Doll Messengers of Friendship which went to Japan from the United States last winter.

Kanamori's Campaign

REV. PAUL KANAMORI of Tokyo who has become widely known throughout the Christian world because of his "three-hour sermon," has recently returned to Japan after a three-year trip around the world. A letter from him, from which the following extracts are taken, describes his present plans: "The native Japanese church organized by the Oriental Missionary Society, under the superintendency of my dear friend, Rev. J. Nakada, has at present 149 churches scattered all over the country, sufficiently large in numbers and strong in spirit to carry out my 'Million-Soul-Saving Campaign' in Japan. Perhaps some might say that my ambition is too wild, and that I am aiming at an

impossibility, but I don't think so. I don't think saving a million souls in Japan at the present time is an impossibility. I think if we have faith in God and believe that He can and will do it, and do not doubt in our hearts, this saving of a million souls will surely be realized."

Training Japanese Business Girls

JAPANESE young women have been going into business in such large numbers that for several years commercial schools for girls have been conducted for them under government auspices. There are also three private non-Christian commercial schools for young women in Japan—one in Nagoya with a five-year course and enrollment of about one thousand, and two smaller institutions in Tokyo. Two other large commercial schools at present have coeducation. A Christian commercial school for women, however, is a newer thing. For several years there have been shorthand and typewriting classes in other Christian institutions for girls, and in some cases girls have been allowed to take such training in boys' schools, but not until recently have Christian commercial institutions been opened for women.

Superstition in Japan

FORTY people were recently burned in the old ceremony of walking over burning coals to insure health and long life. Japanese papers gave an account of the serious results of the ceremony at a Nara shrine. Priests and geisha were the principal sufferers. Salt is thrown on the coals just before the ceremony but this time there seems to have been too great economy in applying it. All who attempted the rite burned the soles of their feet so severely that they had to be carried away in great suffering, on litters or the backs of others. In the same paper was an account of the putting to death of a mother and grandmother in an attempt to drive out evil spirits. A farmer's daughter noticing a great change in her mother's behavior called

in an uncle and neighbors for a consultation. They decided that she had become possessed of a fox demon and beat her cruelly. When she seemed almost lifeless they put lighted incense sticks in her nostrils and about her body. The old grandmother became so excited that they thought the fox demon had gone into her and subjected her to the same treatment. Both women died almost immediately and the police started an investigation.

Training Japanese Ministers

A CHALLENGING opportunity and responsibility for Christian missions is seen by S. H. Chester, writing in *New Japan*, in the student population of the colleges and universities of Japan. He says: "In Tokyo alone, the estimated number of students in government institutions runs into thousands many of whom are women. Their reaction from native superstition has chiefly been, not towards Christian ideas, but towards materialism and atheism. The Japanese Church has developed a few religious leaders, qualified to command the attention of these university men, but this is not the case, unfortunately, with the rank and file of the Japanese ministry. To supply a really capable ministry is the most urgent need of the hour."

"Long Thankful Years" in Korea

REV. JAMES S. GALE, D.D., of Seoul, thus describes an interview with one whom he calls "an Oriental saint": "As I was about to leave Korea, there came a caller, a white-bearded, kind-faced old man. 'We've met again,' said he. 'Thirty-five years ago you gave me a Chinese New Testament and said, "Read it. It tells you all your heart would like to know; tells of Him who made the world, the Lord who loves you." I read it. I accepted it, and now after all these years He is more than ever the peace and satisfaction of my soul. Long thankful years! And you are the one who first told me.' 'But how come you now to Seoul?' 'Why, I heard you were going away and I've

made the journey (200 miles) just to see you, say thanks and good-bye.' Tears were in his eyes as he spoke. 'We shall not meet again,' said he, 'till we see the wonders of the heaven land.' A prayer we had together and Chun, in his old-fashioned white dress, turned and was gone, away into the far north."

Koreans Refuse Increase of Pay

DR. BERCOVITZ, who is in charge of the Presbyterian hospital in Andong, Korea, tells of the devoted spirit manifested by the Korean members of the hospital staff, whose pay should have been increased at the end of the fiscal year. The hospital books, however, showed a deficit, and though small increases were offered a staff meeting was held, at which the state of affairs was explained. He says: "They looked the matter square in the face and saw the deficit and then one by one they rose to their feet and one said that, even though his increase was only Yen 2.50 he could not accept that much from the hospital, when it was doing its best for people of his own race. He wanted to make that a donation for six months and at the end of that time, if we could better afford it, and the deficit was less, he would accept the increase. Another said that there was 'no such custom' as to receive an increase of salary under those conditions. He also made a donation to the hospital for six months. Others spoke of this as work in the Kingdom of God, and the least they could do was to make a donation of the increase in salary for the next six months, and so it went right down the line. Those who were under special contract and did not receive increases also voluntarily cut their own salaries."

ISLANDS OF THE SEA

Reorganization for New Guinea

AT a conference held in London during the summer between the representatives of the New Guinea Evangelization Society, the Governing Committee of the Kwato Extension Association and a special committee of the

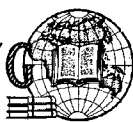
London Missionary Society, the L. M. S. agreed to a transfer of all the mission property and the plantations in eastern Papua to a new organization, representing America, Great Britain and Australia, on the basis of the repayment to the L. M. S. of about \$48,000, to be paid over a period of three years, the British and Australian friends assuming responsibility for one half the amount and American friends the other. The L. M. S. decided eight years ago that it could not continue the work with the plantations and other industrial features which are considered essential to its success. They, therefore, leased the property for ten years to the Kwato Extension Association. *New Guinea Tidings* comments: "Mr. Abel and his fellow-workers have been laboring under great handicaps from which relief is now in sight. No wonder that they thank God and take courage."

A Filipino Youth Movement

THE Protestant Youth Movement of the Philippines was inaugurated in 1926 at a convention held in Manila at Thanksgiving time, attended by delegates from all over the Islands. The aim in establishing the movement was to reach at least 50 per cent of the students in the high schools and colleges of the Philippines with a vital, evangelical message by the close of the year 1928. The platform of principles adopted by the convention is called "The Decalogue of Protestant Youth." Rev. Charles R. Hamilton, D.D., writes: "It is believed that this message will find a response in the hearts of thousands of the students of the Philippines, and that it gives a fairly adequate statement of the purpose and aims of the evangelical forces in this land. It is the endeavor at the present time to get this message before the great body of high school and college students throughout the country, that they may see what it is to which we call them, and become familiar with the condensed content of the Christian message. This is to be presented to all the high school students."



BOOKS WORTH READING



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

Chinese Religious Ideas: A Christian Valuation. Rev. P. J. MacLagan, Ph.D. Pp. 239. London: Student Christian Movement. 6 shillings, net. 1926.

The outgrowth and equivalent of the American Student Volunteer Movement, the British Student Christian Movement, has published a number of valuable volumes. This is one of the best. It is written by a former missionary to China who has contributed to our knowledge of China's Three Religions in the "Encyclopædia of Religion and Ethics" and elsewhere.

This volume, which is the latest in the Duff Missionary Lectureship, not only gives valuable information concerning Chinese religion, but also furnishes frequent hints as to the missionary use of their truths, and warnings against an indiscriminating quotation of similar phrases or doctrines without showing their inadequacy.

In the final chapter, "The Presentation of the Gospel," and in the preceding chapter on "Chinese Ideas of Salvation," he dwells most upon Buddhism, having previously pictured Confucianism and Taoism with fullness and clarity. An entire chapter is devoted to "The Philosopher Wang: A Chinese Protestant," who was neglected by both Professor Giles and Dr. Legge. This original thinker so influenced Japanese leaders that they injected his spirit into the New Japan of 1854. Another point of emphasis, which is usually omitted in treating Confucianism, is brought out in a chapter devoted to "Chu Hsi: A Confucian Schoolman," whose thirteenth century commentary on the classical books has been so generally adopted that some scholars claim that modern Confucianism should be called "Chucianism." While he does not go as

far as Dr. Bruce in his ascribing personality to Chu Hsi's account of God, he agrees that this Confucian philosopher made love a central virtue in his ethical system.

The volume differs from most discussions of the Three Religions in its emphasis on the religious ideas antecedent to Lao Tzu and Confucius, in the chapter, "The God of Your Fathers," who is fittingly set forth as one finds him described in the early Books of History and in some of the Odes.

In his treatment of Taoism Dr. MacLagan injects helpful ideas as parallels to some of Lao Tzu's cryptic sayings and Chuang Tzu's "Mists of Chaos." His universalizing certain of the teachings of Confucius and Mencius must be appreciated by the Chinese writers of today, such as Ku Hung-ming and Dr. Chen. Nevertheless, Dr. MacLagan does not so embellish and misconstrue these faiths as to cut the nerve of Christian missions. The great teachers of China are not disparaged, but Jesus Christ is always pre-eminent.

The volume is especially valuable for young missionaries, ranking with Professor Soothill's "Three Religions of China."
H. P. B.

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

As Lecturer on the Joseph Cook Foundation in 1924-25, Dr. McAfee visited Syria, Egypt, India, Siam, China, Korea and Japan. There he observed the application of missionary principles with the eye of the keen observer and the sympathetic friend. It may be doubted whether any other book on this subject presents a clearer

and fairer statement of the problems of the mission field and the principles by which the workers are seeking to solve them. A particularly valuable chapter is entitled, "When the Workers Differ." It contains a noble appeal to the Christian consciousness and the sweet reasonableness of workers who are so likely to misunderstand one another. This appeal applies with equal force at home and abroad. The chapters on "The Essential Missionary Message" and "Unchanging Realities" are particularly keen and comprehensive. The closing chapter on "Some World Contributions" reveals a statesmanlike view of world politics and a Christlike view of world problems, social and moral. C. C. A.

Truth and Tradition in Chinese Buddhism.

Karl Ludwig Reichelt, trans. from the Norwegian by Kathrina Van Wagenen Bugge. Pp. xiv-333. \$3.00 Mex. Commercial Press, Shanghai, China. 1927.

Heretofore most of the works on Buddhism have described the *Hinayana*, or "Smaller Vehicle" which started in India and is now found in Ceylon, Burma and Siam. The *Mahayana*, a "Greater Vehicle," now found in China, Korea and Japan, has received little attention. The present work deals with this latter, which is a living and expanding religion of the Far East.

The author has been a missionary of the Norwegian missionary society in China for almost twenty-five years. He was professor in the Lutheran Theological Seminary at Shekow and was interested in Buddhism. He studied the Buddhist works, visited their monasteries and gathered about himself a group of young monks who became Christians. The Buddhists seemed to him to be especially near to the Kingdom and a few years ago he decided to devote himself entirely to work for Buddhists. He opened a mission at Nanking which has been blessed by remarkable success.

The book is the result of a long experience with Buddhists in different parts of China and Japan, a study of their *sutras* and an appreciation de-

veloped during long contacts. It opens with the story of early Buddhist missions to China and the inner development of Buddhism during the early centuries. Chapter three summarizes the popular story of "The Journey to the West" and reveals how certain aspects of Buddhism and the Chinese religions have coalesced. Then follow chapters on the Masses for the Dead, the Pure Land School, the Buddhist Pantheon, Buddhist Literature, Monastic Life, Pilgrimages and Present Day Buddhism.

The book gives a picture of certain aspects of Buddhism, and is accurate in details and catholic in its interpretations. It leans somewhat toward ritual. The masses for the dead are widespread but the question arises whether they have not been developed in China at the expense of other sides of Buddhism. The Pure Land Sect offers a short cut to salvation and hence is very popular, but has it not taken away from that heroic emphasis on the morals of Buddhism?

Among the many interesting bits in the book is the Taoist-Buddhist story of Jesus translated from a Chinese work published in 1701. While an earlier source is possible the vocabulary points to a modern origin.

Buddhism is awakening in the Far East. No other religion has so many resemblances to Christianity and for that reason its concepts and background should be studied thoroughly and sympathetically. L. H.

"A Joy Ride Through China" for the N. A. C. Cora E. Simpson, R.N. Published by the Kwang Hsueh Publishing House, 44 Peking Road, Shanghai, or 740 Rush St., Chicago.

The General Secretary of the Nurses Association of China here describes her varied experiences on a series of journeys to promote the work which she has at heart. Few travellers would have called her experiences by such a euphonious title.

China has had doctors—of a kind—for millenniums, but she never had nurses. The surgeon had often to depend on his "boy" or *amah* to help him

in the hospital or even in the operating theatre; no Chinese girl-student would demean herself to tend the sick people.

Miss Simpson and her coadjutors are changing all this and many hospitals in China are staffed with as intelligent and as handsome a bevy of nurses as can be found anywhere. The author tells something of the hard task of training nurses and how to tackle the work in the spirit of a joyride.

"The Apocalypse of Jesus Christ, a Reappearance," being the first of four companion volumes devoted to the exposition of the Revelation. First volume, "John to the Seven Churches," by W. J. McKnight, D.D., pastor of the First Reformed Presbyterian Church, Boston. Hamilton Bros., publishers, Boston, 1927. Pp. 321. With Bibliography and Index of Greek words and phrases.

There are many books on the Apocalypse, but this is well worth study. It is written in popular style and opens up golden nuggets of truth in unsuspected places. The author is a competent scholar and has had the efficient advice for years of Rev. R. J. G. McKnight, D.D., of the Reformed Presbyterian Theological Seminary at Pittsburgh. To him Apocalypse means "reappearance" and he holds that Jesus was actually seen by John, as by Paul. By the instruction of the Spirit, "he was able to read the historical present with an insight of a kind with God's."

This last book of the Bible shows how the principles of the whole Word of God are projected into history. All events through the centuries, so intimately connected, flow out of that fountain. This book is an anticipatory statement of how all that God has revealed will be verified as time moves on. The Church is shown the ideal, or "contract," which Christ wants her to realize.

Dr. McKnight says that we ought to read the Apocalypse with a mind untrammelled by chronological considerations, for expositions based upon such have wholly failed. Rather, the uplift comes when we interpret Christian

history at any given time by this vision of the throne of grace and Him who sits upon it.

After the introduction, which discusses the author (John) and the object (to exhort the Church to measure up to the divine ideal) there are eight lectures, one on the opening twenty verses, and seven on the seven letters to the churches. Each lecture is preceded by a "Prefatory Chapter" of explanatory comment upon the Biblical text, and a free translation of that section. The friendly criticism we offer is that in these translations the effort to make the meaning plain is at the cost of too great "wordiness," and this is true in spots of the lectures themselves.

Only let us, by reading "the words of this book" catch the vision of the Son of Man that John had, and that we need for ourselves right now.

F. L.

NEW BOOKS

The Leopard Hunts Alone—Travel, Missions, Adventure on the Congo. Conway T. Wharton. 144 pp. \$1.25. Fleming H. Revell Co. New York. 1927.

Memories of the Mission Fields. Christine I. Tinning. Foreword by F. B. Meyer. 158 pp. 3s 6d. Morgan & Scott. London, England. 1927. \$1.25. China Inland Mission. Philadelphia. 1927.

More Things to Make: Some Suggestions on Handwork. Compiled by Margaret La Trabe Martin. 54 pp. 1s. Church Missionary Society. London, England. 1927.

Our Jewish Neighbors. John Stuart Conning. 154 pp. \$1.25. Fleming H. Revell Co. New York. 1927.

The Pallid Giant. Pierrepoint B. Noyes. 300 pp. \$2.00. Fleming H. Revell Co. New York. 1927.

The Rosary. Cornelius Howard Patton. 160 pp. \$1.50. Fleming H. Revell Co. New York. 1927.

Thamilla "The Turtle Dove": A Story of the Mountains of Algeria. Ferdinand Duchene. Translated by Isabelle May and Emily M. Newton. 247 pp. \$1.75. Fleming H. Revell Co. New York. 1927.

Was Jesus Influenced by Buddhism? Dwight Goddard. 249 pp. Charles R. Cummings. White River Junction, Vt.

Wallflowers. Temple Bailey. 350 pp. \$2.00. Penn Publishing Co. Pittsburgh. 1927.