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THE MISSIONARY REVIEW of the WORLD

DELAVAN L. PIERSON, Editor

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TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1928, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

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| ROBERT E. SPEER, President | WM. I. CHAMBERLAIN, Vice-President |
| DELAVAN L. PIERSON, Secretary | WALTER McDUGGALL, Treasurer |
| Publication Office, 3d & Rely Sts., Harrisburg, Pa. | Editorial and Business Office, 156 Fifth Avenue, New York City |
| 25c a copy. \$2.50 a year. | |

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

COMING EVENTS

The Religious Education Association is scheduled to meet in Philadelphia, Pennsylvania, from March 6th to 9th.

* * *

The International Missionary Council will meet in Jerusalem from March 24th to April 8th.

* * *

The International Convention of Disciples of Christ is to be held in Columbus, Ohio, April 17th to 22nd.

* * *

The General Conference, Methodist Episcopal Church, will convene in Kansas City, Missouri, on May 1st.

* * *

The Southern Baptist Convention is to meet in Chattanooga, Tennessee, from May 16th to 20th.

* * *

The General Assembly of the Presbyterian Church, U. S., convenes in Atlanta, Georgia on May 17th.

* * *

The General Assembly of the United Presbyterian Church will open in St. Louis, Missouri, on May 23rd.

* * *

The General Assembly of the Presbyterian Church in the U. S. A., is to meet this year in Tulsa, Oklahoma, from May 24th to 31st.

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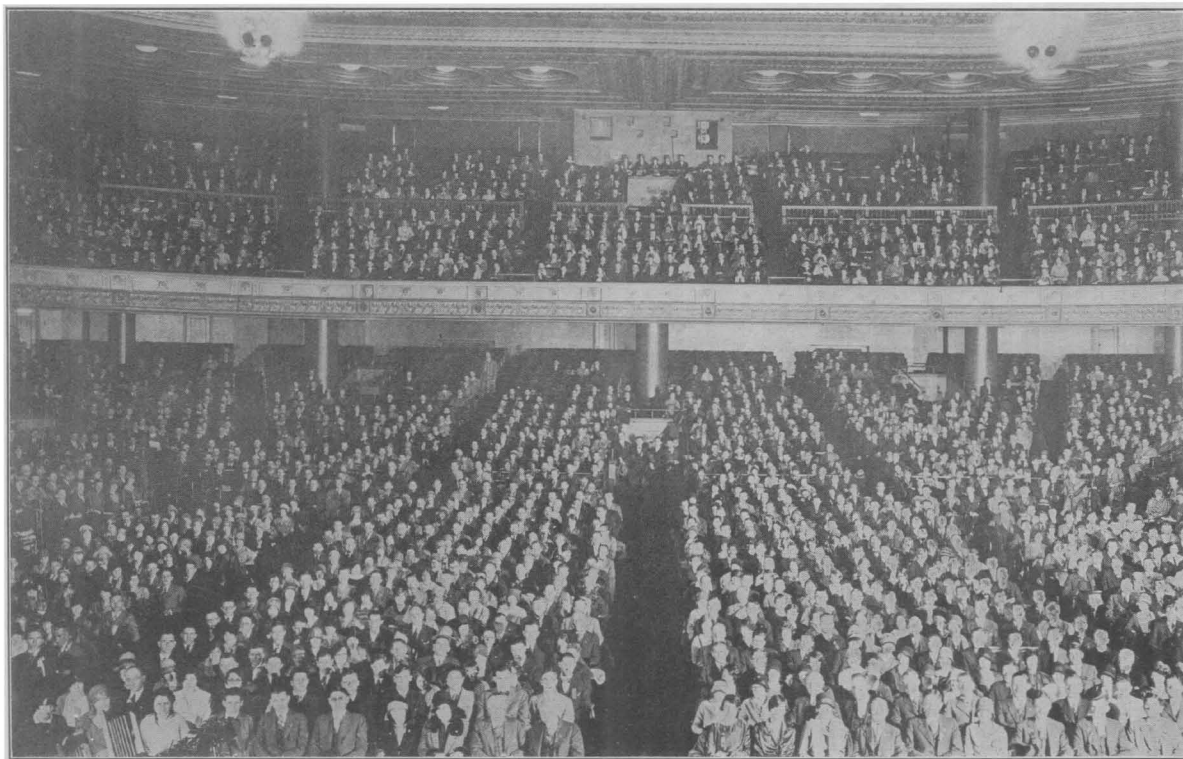
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CAN THE CHINESE CHURCH CARRY ON?

BY REV. W. F. ROWLANDS, Siaochang, Chihhi, North China
Missionary of the London Missionary Society

THE question of self-support in the Chinese Church has become one of urgent and pressing importance in these latter days, when the nationalist consciousness has grown so strong and assertive and the position of the foreign missionary in many parts of China has become an exceedingly delicate one. It is felt, both by the Chinese Christian leaders and the missionaries, that the day cannot be long delayed when the Chinese Church must shoulder the main burden of responsibility for both its finance and its work, and become indeed a "self-supporting, self-governing and self-propagating church." For this reason most of the missionary societies today are earnestly considering ways by which the churches which have grown up under their care can "take over" (as the expression goes) the buildings, institutions and organizations which the missionaries have developed in the past generation or two, and with them the responsibility for carrying on the work of evangelizing and Christianizing China.

Now this problem of transfer is exceedingly complicated and diffi-

cult and, very often, discouraging as well. In many cases the Chinese are unwilling to take over so great a burden, and in many other cases, where they would be willing enough, they feel unable to do so. To assume suddenly so great a load, to attempt to do with their very limited resources in men and money what the foreign societies have done with much larger resources, would seem to them a disastrous policy, which would be bound to end in failure. The only alternative is that nominal control be placed in their hands, the foreign funds being continued for the present, and that the transfer of actual responsibility for funds and work be made in a gradual way as the Chinese are able to bear it. But this, as I have said, is often a complicated and difficult business, and a further trouble is that, under present conditions in China, there is often not sufficient time to effect this transfer peacefully and satisfactorily.

I cannot see how difficulties of this sort can be avoided under the plan of missionary work which has prevailed almost universally up till now, though of course the problems

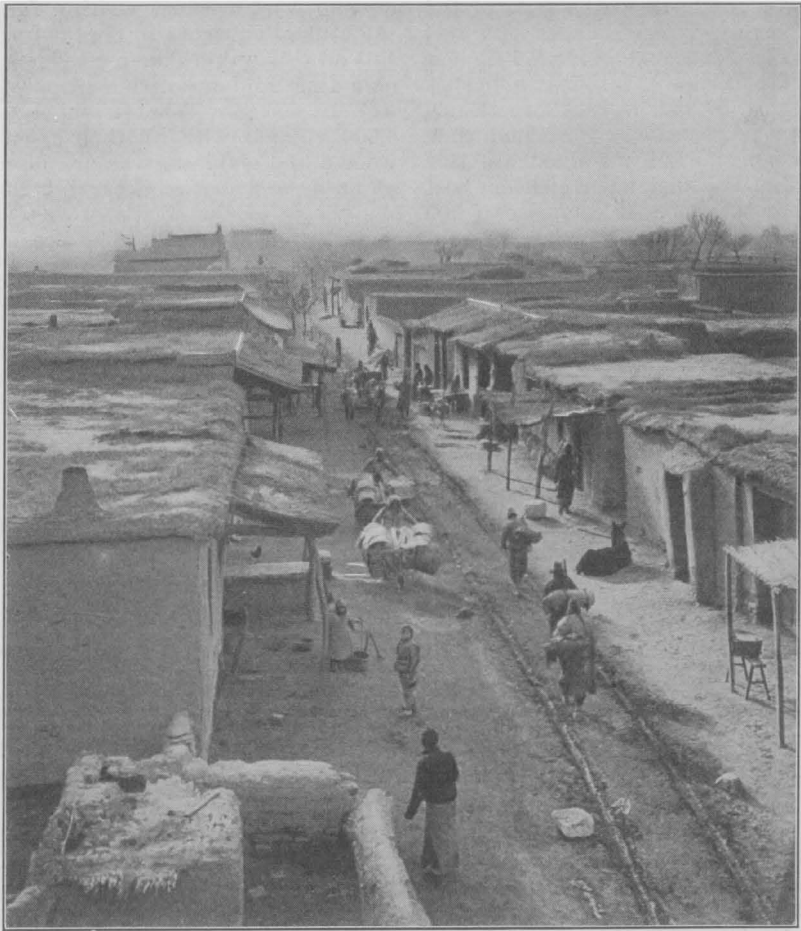
of those societies which have prepared for self-support and started the process of transference at an earlier stage are much less than the problems of those which have postponed the task to the present and have been caught napping by the surging tide of nationalist feeling. But I beg to suggest that for the future, where new work is concerned, it will be possible for us to avoid most of these difficulties by taking a deeper view of the idea of self-support, and by so planting churches that most of the problems which now perplex us will never arise. It is quite possible, as Paul showed us long ago, for churches to be *from the start* self-supporting in a very real sense and in every essential way, and in so far as this ideal is reached, the problems of devolution and transference are avoided. It is the purpose of this article—written from the point of view of an evangelistic missionary whose work lies amongst the myriad villages of the great plain of North China, a field which is, spiritually, largely virgin soil—to show how this ideal may be reached in the concrete conditions of Chinese life today.

Before, however, we discuss *how* to reach self-support it is necessary to be sure what we mean by self-support. The ordinary meaning of self-support as applied to churches is a financial one; the church which is able to pay its bills, i. e., to meet, from its own resources, all the expenditure that it finds necessary for its life and work, is a self-supporting church. Among its needs are generally included a place of worship, a certain amount of equipment for the building, all running expenses such as heating and lighting, and finally, the salary of its pastor. Without any of these

the church would not rank as a self-supporting church; it would be, in some way or other, an incomplete, dependent church.

Should the Church be Self-Supporting?

Although the above, or something like it, is the common view it is open to at least two very serious objections. (1). It is not *Scriptural*. I do not say this because there is no church of this kind to be found in the New Testament—that might not in itself be an objection—but because the things emphasized above as essential to a complete church are not the things which are regarded as essential in the apostolic churches, and because the ideal of a church which is commonly held today on the mission field is of a lower type than the scriptural ideal and represents a degeneration from the pattern showed to us on the mount. Thus the common view of self-support chiefly concerns itself with material things; if a church has this, that and the other external and palpable possession or resource it is a complete self-supporting church. No doubt these are not the only elements which enter into our conception of a church, but it must be said that these financial matters do bulk very largely in all thought about the Chinese Church, in the minds of Chinese and missionaries alike, and very often prevent our seeing clearly the really important issues with regard to the progress of the church. In the New Testament the contrast to our modern viewpoint is very marked. There is little organization; there is no talk of “church finances”; there are not even church buildings, much less paid pastors. But there is abundance of spiritual life, which wells



THE MAIN STREET IN A SMALL COUNTRY TOWN IN CHINA

up from an inexhaustible spring within the church. Paul thanks God frequently for the report he hears of his churches, not specially for growth in numbers or wealth or influence, but for their "faith in the Lord Jesus and love for all the saints" (Eph. 1:15). Faith and Love! A church which lives by its constant fellowship with the Lord and expresses its secret life of faith in active love to men—a

church whose motto is, as Paul puts it elsewhere, "Faith working through love" (Gal. 5:6)—*this* is a genuinely independent, self-supporting church. And though no one would deny the attributes of faith and love to many of the modern highly-organized churches in every land, yet in our ordinary talk about what constitutes a strong church how different are our emphasis, our working ideal, from

those set forth in the Acts of the Apostles or the Epistles of Paul!

(2) A second objection to the common view is that it is *not practicable*. That is, not practicable on a large scale or for a long time to come. Let me illustrate this from the district which is best known to me. It comprises 8,000 square miles, more or less, and includes 14 counties (each of which has its county town) and something like six thousand villages. The population is estimated vari-



A VILLAGE SHRINE AND BELL

ously at between four and six million. Now it would conceivably be possible to establish a limited number of churches of the recognized Western type in this area—say, one in each country town—and we could give our energies to building up these churches so that they should be strong enough, at some future date, to take over the full organization which we have supposed (and taught them to suppose) is necessary for a complete church. We might then hope that, being themselves established, they would go on to evangelize the counties of which they are the centers and gradually build up other churches of a similar type round about; or *we* might go ahead to

do this work without waiting for the central churches to take it up. But all this would take a considerable time and meanwhile it may well be asked, "What about the 6,000 villages with all their men, women and children, who are just as needy and just as deserving as the people of the county towns?" Aye, there's the rub! The bread of life is not accessible to them, because there is no church near enough to which they may go to hear the Word preached and to learn to worship God and serve Him. Some would have to go more than half a day's journey to reach the church in the city, and why should they even want to do this if they have never heard of Christ? If, therefore, the organized churches we generally think of when we speak of self-support can only be planted on a limited scale—for at the best our resources are very limited—then they are not really a practical proposition when we have to consider vast areas and give living bread to vast masses of starving people.

It seems, therefore, that we must reject as inadequate the common conception of what constitutes a church, of what is necessary for the existence and well-being of a church, and accordingly we come back to the New Testament ideal of a church as being more useful for our purposes as well as being better and finer. *The New Testament conception of the Church is really the only practical one for work on a large scale*, for work which needs also to be done both quickly and well. It is the only universal kind of church suited to any condition in any country because it rests almost entirely on a spiritual basis. It is also the poor man's church (suitable, therefore,

for the peasant farmers of North China), because it is simple and cheap (though it will involve sacrifice too) and is capable of reproduction on a wide scale with very small resources.

Let me try to make this clear in reference to actual missionary work. A church, in its most elementary terms, consists of a body of men and women, whose hearts have

First, How is such life *produced*; and secondly, How is such life *maintained*? The answer to these two questions will give the key to most of our problems.

(1). In the first place, it is obvious that "belief cometh of hearing and hearing by the word of Christ" (Rom. 10: 17). People cannot believe in a Christ of whom they have not heard. And hearing



AN INCENSE SELLER IN A CHINESE TEMPLE

been awakened to repentance from sin and to faith in Jesus Christ, and who are united to each other in love by virtue of their common allegiance. The one thing that really matters is that they should have *life*—that having been dead in trespasses and sins they should be quickened with Christ and live in Him. A group of men and women which has life in Christ is essentially a church. This being so, two questions of vital importance arise:

involves preaching (or at least speaking) and preaching means preachers, heralds, evangelists. Now if the primary business of a missionary society is to evangelize, i. e., to proclaim the Good News of salvation and to evangelize places where Christ is not known, it is evident that men must be specially sent to do this work. But it is also the task of the church and every Christian to evangelize in their own neighborhood, and as a mat-

ter of fact the Gospel is spread very largely by this passing on of the message by one individual to another. Weak as our little churches are, and weak as is the faith of most of the Christians, the layman is still our mightiest evangelist. But the adequacy of this work and its effectiveness entirely depends on the quality of our own spiritual life ("our" includes missionaries, evangelists and voluntary Christian workers); if *we* have abounding life, and if Christ really means something to us, by God's grace and Spirit we shall be able to reproduce life in others. Not otherwise.

(2). But how shall life be maintained? It is a spiritual thing and it can be maintained only by spiritual means. The following seem essential: (a) *Prayer*. The newly born Christian needs to learn how to hold fellowship with God and to find his chief strength in so doing. Great emphasis must be laid here, for if he has no secret inner life of communion with God, his faith, which at first may be vivid and strong, will not long maintain its pristine vigor, much less grow deeper and firmer. (b) *Christian Fellowship*. It is essential that he should have opportunities of meeting with other Christians, worshiping with them, and receiving counsel and inspiration from them. "You must either find companions on your way to Heaven or make them" someone said to John Wesley in his early years. "The characteristic of the religious or seeking soul, is solitariness. The characteristic of the godly, the accepted soul, so joined unto the Lord as to be of one spirit with Him, is fellowship." (Dora Greenwell.) A solitary Christian is an anomaly; certainly few of the

humble peasant folk could remain Christians long, under the stress of superstition and sin around them and often persecution, unless they had others near at hand to help them and share their sorrows as well as their joys. But fellowship generally implies a place of meeting; can any small group of Christians in a village afford to build a church? The answer is, Yes, if they want to, and of the kind that is sufficient for their present needs. They may be content to meet in some Christian's home and be thoroughly apostolic; but as their numbers grow, they will want a common meeting-place, and this—a smaller or larger room similar to their own homes—they can secure by borrowing, renting, buying or, it may be, building with their own hands. The tables and benches, the heating and lighting, etc., for this building, can be also provided by themselves if they really want it. And as this is their own property, however crude, they will value it and look after it and use it. Experience in the district I am speaking of has proved again and again that all this is true, and that there is no need for the missionary society to build chapels for any group of Christian people who feel the need of fellowship with God and each other.

(c) *Bible Study*. The reading of the Bible is also essential for the maintenance of spiritual life, because it contains the life-giving Word of Truth, the Gospel which originally created our Christian life. It is certain that few Christians can remain faithful and grow in spiritual power and goodness, unless they habitually feed on the Bible and are able to get nourishment therefrom. This is true for all Christians, but it is especially

true for the people of these little churches. For, unless we are working on a very limited scale indeed, it will be impossible either to provide a pastor who shall regularly minister to their needs or for them to support such a pastor. A sufficient number of men is not available for such work, even if we believed it was desirable to tie men up to individual churches

herself and should learn to use it regularly as a source of inspiration.

An immense difficulty, however, confronts us at this point, viz.; the fact that a large percentage of the country people in China are illiterate; practically all the women are so, and probably not less than 60% of the men. We have solved this problem very largely



CHINESE PATIENTS AT A MISSION HOSPITAL IN THE COUNTRY

while there are still myriads who have never heard the Gospel; and the cost of maintaining salaried pastors is, and will be for a long time, beyond the resources of these village churches. Failing a regular spiritual instructor, however, it is urgent that every Christian should have a fount of spiritual truth accessible at all times, and for this reason we feel it to be absolutely vital that each one should be able to read the Bible for himself or

by the introduction of a phonetic script, originally invented by a Chinese scholar, which uses only seventy symbols, or radicals, and can be learned in a few weeks by almost anybody. The value of this script is untold, and it is enabling hundreds of Christians, to whom the Bible was a closed book, to read the story of Christ and the gospel message for themselves.

(d) *Christian Service.* "Faith working out through love." This

is the sign and index of real faith, of genuine life on the part of Christians, that they love one another and serve their fellowmen. Now in the New Testament Church, where life was abundant, each member possessed some "spiritual gift" in virtue of which he could serve the Church, such as preaching, teaching, healing, governing, etc. The whole body together possessed all gifts sufficient for their life and work. Surely the same thing is true today. In every church of *living* men and women, there is an inexhaustible spring of spiritual life, and "spiritual gifts" are bound to be manifested—some pre-eminent, some humble, some special, some more common; but there they are, and a church grows and blesses others by making use of these gifts, by "stirring them up" and developing them continually. For this reason there is a definite advantage, whatever loss there may also be, in the fact that these village churches are not able each to have a pastor. A little tree will not grow well under the shade of a big one, and when one strong personality is dominant, the growth of the humbler ones tends to be hindered. But where the members feel the church is their job—that they must carry it on, support it with their gifts, conduct its services, do its pastoral and evangelistic work, and so forth—they tend to try their wings and often find that it is quite possible for them to fly, that is, to conduct a service, or preach at a fair, or manage the miscellaneous affairs of the church; and if they cannot fly, at least they can run or walk! The result is that they themselves grow in power and the church also grows, and the Christian life is kept fresh by renewed exercise day

by day. This, too, could be illustrated from experience, if space permitted.

Such, in brief, are some of the things needful for maintaining the spiritual life of a group of Christians, in virtue of which they become a church; and such a church is not only a scriptural one (approximating to the model set forth in the New Testament), but it is in all essentials a self-supporting church. And if one such church is self-supporting, a series of such churches in a given area is also self-supporting; and as these churches are multiplied—which can be done more easily than with the other type—a really indigenous church comes into being. I do not pretend that in such a church there would be no problems, for even Paul had to face difficulties of administration and leadership, discipline, etc., and the question of the relation of the foreign missionary to this indigenous church would necessarily be a somewhat delicate one. Yet I think it may truly be said that, in the kind of church sketched above, problems of control, transfer, devolution, etc., would be far less acute than they are in present conditions of missionary work, and we should, therefore, be wise in the future to aim, far more definitely than hitherto, at building up a church based primarily on life and maintained by spiritual means, which is largely independent of foreign funds and Western organization and is chiefly dependent on God for its progress. Such a church is in accord with the essential genius of Christianity and such a church alone will be found able to face undismayed the storms and troubles which the future may bring upon it. Pray for the Church in China.

SIGNS OF SPIRITUAL REVIVAL IN CHINA

BY GEORGE T. B. DAVIS

SEVERAL months ago communism was sweeping over China like a tidal wave. The movement was accompanied with intense persecution of the Christians, desecration of churches, and looting of mission property.

Today a change is taking place. The onward sweep of communism has been checked, and in some places the communists are in hiding instead of the Christians. The opposition to communism by the Chinese people has increased greatly during the past few months. This is God's doing in answer to the cry of His children in many lands. It is a striking testimony to the power of united intercession. But a great volume of persistent believing prayer is still needed to make the victory complete.

The anti-Christian agitation is still strong, but it is perceptibly decreasing, and in one place at least has ceased entirely. Mr. Herman Becker, of Yuanchow, Hunan, tells of the remarkable manner in which God answered prayer in their city. He writes:

"The students forced the people into a big parade. They wanted to take some of our helpers and Christians and drive them through the streets. The Christians decided that if they should take one of them, they would ring the large bell and all the Christians would go with those bound. I also offered to go with them. The whole city became nervous. We had a day of prayer and fasting. The parade was very big, but, except for some crying against us, they did nothing.

"On the 19th they wanted to have a big lantern parade, and after that to destroy our chapel. We prayed much. Just when the parade started, a big thunder storm came and all had to flee. It was the Lord! On the 20th we still had rain, so they began the parade in the evening of the 21st.

"We wondered how the Lord would intervene this time. About fifteen minutes after the parade started fire broke out in the house of the general. The soldiers drove the people home with rifles and knives. Some were killed and wounded. We are now caring for some of the severely wounded men. All the anti-Christian movement has gone. The people are as friendly as ever. It was a real miracle. No one could have foreseen such a change."

Mr. Becker has applied for 13,000 copies of the New Testament for distribution in his district. One thousand Testaments have already been forwarded. He writes:

"We are waiting and longing for the New Testaments. The whole church is praying for the distribution of them."

The blessing of God is resting upon the nation-wide distribution of New Testaments in China. The Chinese pastors and evangelists and workers are cooperating most heartily and enthusiastically in the presentation of Pocket Testaments to Christians and inquirers to build them up in the faith, and to the unsaved to lead them into a knowledge of the truth.

Dr. Jonathan Goforth, who has been as greatly used as any missionary in China in revival meetings, gives the Testaments to those who make confession of their faith in Christ. He writes of the readiness of business men and others to receive and read the Word of God and asks for a consignment of eight or ten thousand Testaments for use in his new field of labor in Szepingkai, Manchuria.

A Chinese pastor in Shantung province expresses the gratitude of 7,000 church members for the books already received, and re-

quests a further supply of 3,000 copies. He says:

"This year I have been appointed leader in a revival movement and have visited all the churches in this district. I received 2,000 Testaments which have already been given out. But many more are needed. Letters begging for copies come daily without break. I beg that you will quickly send me 3,000 copies.

"From the time we received the books the believers have made great advance in studying the Scriptures. Those who formerly had no Testaments now have one. Those just beginning to learn the doctrine are more zealous, and have already become believers. The gift of the Scriptures has greatly influenced and confirmed their faith. They are mutually encouraged to search the Scriptures to the great benefit of the church."

One of the most urgent requests for Testaments has come from Mr. Hwang, a Chinese Christian who has recently contracted leprosy, and is now in a leper colony in Fukien province. He writes:

"My gratitude in receiving your letter was greater than I can express in words; and to know that you look on all countries as one family, and all the people as blood brothers. This is what is spoken of as 'loving others as one's self.'

"All in this infirmary are lepers who have never been able to hear God's Gospel. They dare not go to the different halls for fear of infecting others. In 1900 I went to the South Seas to preach. This year at the age of sixty-nine I have contracted this disease. When I came to this infirmary I gathered my brethren together to worship God. Most of them are poor and unable to buy Testaments. I hear that your honorable Society is giving away Testaments. I am pleased beyond measure. I write first to ask for Testaments, and second to thank you."

That last sentence from Mr. Hwang's letter reminds one of the leper in the Bible who returned to give thanks. We are gladly sending him a consignment of the life-giving little books.

Just as the Lord has so marvelously answered prayer, and has raised up forces to oppose and put down communism in China; so in answer to the united prayers of His children in many lands, He can send a mighty spiritual awakening

sweeping over China. Already remarkable revivals have occurred in certain places. In two districts at least the outpourings of the Spirit have been largely along the lines of the Welsh revival.

Mr. A. J. Smith gives the following account of how the revival recently began in Tamingfu, Chihli province:

"The missionaries had been praying for some time, and the Chinese also, that God would send a revival in His own way and in His own time. We had ceased to pray for more missionaries and more money, but we were praying for a spiritual revival. Everything else was secondary. We also got to the place where we said, 'Lord, send a revival; no matter in what mission, no matter in what province or station, just so a Holy Ghost revival is started.'

"We were greatly encouraged in our praying as we received letters from America, and from other parts of China, telling how the Lord was laying it upon their hearts to pray for a revival, and of the faith they had in God for a revival. A letter from a friend at T'eng Hsien, Shantung, said, 'Some day there is going to be the greatest revival in the world here in China, and we cannot get ready too soon. His day is coming.' We gave prayer the preeminence. The best hours of the day and night were spent in prayer.

"God has wrought far beyond our fondest expectations. If anybody would have told us five months ago what would take place among the Chinese and foreigners we would not have believed it. Some of the missionaries would be called out of bed at two o'clock in the morning to pray. After the burden of prayer had rested upon our hearts for a number of weeks, the burden also came upon the Chinese. They would get up at midnight, and weep and pray for the lost. They would get up early in the morning in the dark and cold and pray for a revival.

"Thousands of confessions have been made. Our best workers confessed to have sins in their lives. All kinds of confessions have been made. Restitution was made to the extent of hundreds of dollars. There was little preaching done. People would get up and quote a Scripture verse, then comment on it. Others would testify or tell of some experience and people would come to the altar of prayer. Such praying, and such godly sorrow for sin, I have never witnessed in all my life. I knew that God had the power to work in such a marvelous way,

but I had not expected it at this time nor to such a large extent."

Surely not only in China, but in the homelands, glorious revivals can be brought to pass if prayer is given the preëminent place. Charles G. Finney declared that we can have a revival anywhere if we will pay the price. They paid the price in China; and the fire fell from Heaven.

Almost simultaneously with the revival in Tamingfu district, an equal or even more remarkable outpouring of God's Spirit took place in the Chao Chen district, across the border in Shantung province. Mr. L. C. Osborn recently sent the following account of how the church was transformed:

"Since the revival began the Chinese have shouldered responsibility as never before. A large part of the work that we have heretofore carried has been shifted to the shoulders of the Chinese. We will give ourselves to prayer, and the preaching of the Word. Praise the Lord!

"It was such a blessing to see open Bibles all over the house. Some of the sins confessed were as follows. A young man was so deceived by the devil that he intended to murder his whole family, and then commit suicide. Another stole over \$300.00 worth of narcotics. Still another defrauded a friend out of \$100.00. One church member, before conversion, poisoned two of his neighbor's cows; another confessed to shooting a man.

"The revival spread to the outstations and whole families were united and reconciled to each other. One Sunday there were over one hundred seekers at the altar of mercy. Practically all of these were people who had heard considerable preaching: parents, relatives and friends of the Christians. On this day there was much weeping and people dropped to their knees all over the house confessing their sins. Dismissed church members were praying for mercy, and those for whom we had given up hope were mightily revived. People came in for many miles around. God was in our midst. We shall never forget it. But if Jesus tarries and we are permitted to return to our work, we believe we shall see the 'greater things.'

"The night before our party left headquarters for Tientsin, being ordered out

by the American Consul, we had a communion service with the Chinese which was followed by prayer and testimony. The Chinese said, 'It used to be you missionaries and we Chinese, but now we are one.' Praise God!

"Before this revival began it was impossible for the Chinese to see the importance of strict Sabbath Day observance, but now conviction seizes them, and they are strongly reprov'd for desecration of the Lord's day. Praise God! The benefit of tithing was also never understood by many, but now some are



PAUL WONG, CHINESE POLICEMAN, PRISONER. PREACHER

having to make up years of back tithing, and tithing in general is a joy. Others who have never tithed are promising to do so.

"What God has done He can do again! What He has done in one place He can do in all places, therefore let us pray and believe for a mighty revival."

Are we on the eve of an era of unparalleled spiritual progress in China? A missionary writes from Hong Kong that the leading native evangelist of South China recently said "There will be a hundred thou-

sand more Christians in China two years from now than there are at present."

Chinese pastors are distributing among their people many thousands of prayer cards asking them to spend a few minutes daily in earnest intercession. Will you set apart a little time daily for special

prayer that a righteous government may speedily be established, and that peace may prevail; for the missionaries and the Chinese Christians; for the millions of unsaved; for the nation-wide distribution of New Testaments; and for an era of unparalleled spiritual progress?

Loyalty of Chinese Christians*

DING CHANG HUA is a Christian pastor in Yenping, in Fukien Province, whose life and whose loyalty are typical of hundreds of Christian pastors in China.

Some time ago a number of Christian leaders of Yenping signed a petition to the Chinese National Government asking for the return of church properties that were being occupied by military forces. The first signature on the petition was that of the Rev. Ding Chang Hua. A notice from the local authorities gave him three days in which to leave the city, but he only smiled and was in the pulpit the following Sunday morning.

A few minutes before the service began someone notified the congregation that the church was to be "raided" and that it would be advisable to hide the Bibles and hymn books. Raids upon other churches had usually meant the destruction of Christian literature. So the books were hidden. Then a young officer and several soldiers appeared. He told the waiting congregation not to be afraid. "All we want is a man by the name of Ding Chang Hua," he said. When the soldiers placed him under arrest they bound him and led him through the streets of Yenping to their headquarters.

The congregation remained for a while in silent prayer and then met to consider the plight of their pastor. They talked the matter over for almost two hours and finally decided to go in a body to the chief officials of the city and ask the release of their pastor. They also pledged themselves to ask the officials to put all of them in prison with their pastor if he were not released. "If one is to suffer, all of us will suffer," they said.

As they marched through the city streets in a body other Christians joined them so that there was a goodly number by the time they reached the office of the acting mayor. He expressed surprise at seeing so many Christians voluntarily coming together at a time when Christians were being persecuted. He expressed surprise also to hear of the arrest of the pastor and asked for a formal complaint in the matter. The military commander of the city was equally surprised at this demonstration and promised to have the pastor released at once. Then the congregation marched to the building in which Pastor Ding was being given the formality of a trial by a jury of anti-Christians. The determination of the Christian group to suffer along with their pastor so impressed those who were prosecuting him that they found themselves compelled to let him go free. That evening the whole city was aroused by the sight of the congregation marching through the main street singing songs of praise and thanksgiving and carrying Pastor Ding at the head of the procession.

This episode bound the Christians together as never before and moved them to decide to die before they would see the church rooted out of Yenping City.

* From *World Service News*.

A HALF CENTURY OF GROWTH IN MISSION CHURCHES

BY REV. ARTHUR JUDSON BROWN, D.D., New York

Author of "The Foreign Missionary," Etc.

THE rise of the Christian churches in non-Christian lands is the most inspiring fact of the present age, but it is attracting scant attention from a preoccupied world. Politicians and generals, poets and scientists, the devotees of fashion and amusement, give little heed to the distant groups of Asiatics and Africans who worship the crucified Nazarene. "No more," said Lecky in his *History of European Morals*, "did the statesmen and philosophers of Rome understand the character and issues of that greatest movement of all history, of which their literature takes so little notice. That the greatest religious change in the history of mankind should have taken place under the eyes of a brilliant galaxy of philosophers and historians, and that they should have treated as simply contemptible an agency which all men must now admit to have been, for good or evil, the most powerful moral lever that has ever been applied to the affairs of men, are facts well worthy of meditation in every period of religious transition."

This movement is being reproduced in our day in lands of which the early disciples had never heard. Humble but earnest men and women are hearing the message of the Gospel and receiving it with great joy. The scenes so graphically described in the New Testament are being reenacted on a wider scale throughout the mission field of the twentieth century.

The progress in the last fifty years has been notable. While foreign missionary work has now been in progress more than a century, it was, save in a few fields, still in its pioneer stages fifty years ago. Indeed some of the present missions, as for example, Arabia, Mesopotamia, Korea, the Philippines, and French Indo-China, had not then been begun. In the older mission fields missionaries were still endeavoring to communicate totally new ideas to people who had been made sodden and apathetic by an inheritance of centuries of heathenism. It is difficult for us who were born and bred in a Christian land and who have been familiar with the Gospel from our infancy to understand how hard it is for the Oriental mind to grasp the conceptions which Christianity inculcates. We need to remember that our own ancestors were slow in grasping them, and that several generations passed before Christianity was clearly understood even by Anglo-Saxons. It is not surprising, therefore, that Asiatics and Africans listened apathetically and deemed the missionary "a setter forth of strange gods."

The modern missionary had to begin among a people who were not only totally ignorant of the true God but who, in many places, appeared to be quite unable to conceive of a Supreme Being in terms of personality. The notion of one God with attributes of holiness, justice, and mercy, lovingly inter-

ested in the individual man however humble, was quite foreign to the Japanese, the Chinese, and the East Indians. Some of them indeed had a hazy conception of a Supreme Being, but it was so vague and shadowy that they did not recognize its relationship to their daily lives. The lower classes thought of a supreme power in terms of innumerable demons, usually malignant in character and besetting man at every turn with evil intent.

It is not surprising, therefore, that when the missionaries spoke of God in the Christian sense, the people gave them stolid and uncomprehending attention. Curiosity to see the stranger with his peculiar dress and color often drew a wondering crowd. Sometimes men would gather about a missionary as the men of Athens gathered about St. Paul and say in effect: "Thou bringest certain strange things to our ears: we would know therefore what these things mean." But when the message was explained, the result was apt to be even more discouraging than in the case of Paul.

Slowly and laboriously the seed had to be sown and the first fruits tended. Even yet, Christ is unknown to a large part of the non-Christian world and most of those who have heard of Him know Him only in such a general way as Americans have heard of Mencius or Zoroaster, without any real understanding of His character and mission. What little they do know

of Him as a historical personage is beclouded and distorted by the hostile presumptions of age-old prejudices, superstitions, and spiritual apathies. In such circumstances, to make Christ intelligently known is apt to be a long and perhaps a wearisome effort. The first missionaries in India and China toiled seven years before their hearts were gladdened by a single convert. Fifteen discouraging years passed in South Africa before the first Zulu accepted Christ, and twenty years in Mongolia before visible results appeared. After the non-Christian mind fairly grasps the new truth, progress usually becomes more rapid; but at first and sometimes for long periods it is apt to be painfully slow.

Statistics are not dry if we will stop to consider what they mean. Missionary statistics throb with life. They tabulate the visible results of years of devoted toil by men and women of whom the world is not worthy. Accuracy in such statistics is indeed peculiarly difficult. It is not easy to collect reliable data of churches in America. The task is enormously increased when we deal with churches in many widely separated lands, which are under a distracting variety of organizations and whose affiliations are with hundreds of different agencies whose methods of computation are not uniform. Fifty years ago, statistics were not as carefully kept as they are today. A table in Dr. William D. Howard's "History of

| | <i>Foreign Mis- sionaries and Physicians</i> | <i>Native Laborers</i> | <i>Communi- cants</i> | <i>Scholars of both sexes</i> | <i>Income of the societies in 1875 & 1878</i> |
|-----------------------------|--|----------------------------|---------------------------|-----------------------------------|---|
| American Societies | 578 | 5,201 | 103,487 | 63,349 | \$1,809,295 |
| British Societies | 1,078 | 10,652 | 307,883 | 318,828 | 3,173,764 |
| Continental Societies | 581 | 2,354 | 69,609 | 45,475 | 601,911 |
| "Local" Societies | 27 | 323 | 21,518 | 18,086 | |
| | 2,264 | 18,530 | 502,497 | 445,738 | \$5,584,970 |

the Origin of the Board of Foreign Missions of the Presbyterian Church," published in 1872, is given on the preceding page.

Mr. Charles H. Fahs, Director of the Missionary Research Library, New York, has kindly collated for me the following data regarding some of the principal mission fields:

JAPAN. In 1879 Dr. R. Grundemann, a German pastor, scholar and author, gave the church members for Japan as 2,965.

KOREA. Not yet entered in 1878.

FORMOSA. In 1878 the Presbyterian Church of England reported 947 communicants, and the Presbyterian Church of Canada, 182, a total of 1,129.

CHINA. The Records of the General Conference of the Protestant Missionaries of China, at Shanghai in 1877 give the number of communicants as 13,035.

PHILIPPINE ISLANDS. Unentered in 1878.

NETHERLAND INDIES. Dr. Grundemann, who had access to the Dutch reports and periodicals, found difficulty with the dates and the terminology used. He was not able to find figures for 1878, but used scattered dates from 1880 on to 1887. Gathering together his figures, Mr. Fahs gets a total of 105,647 as the outside figure that by any possible interpretation could be regarded as "members," in the Netherland Indies in the early eighties.

FRENCH INDO-CHINA. Unentered in 1878.

SIAM. The report of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. for 1878 gives 123 communicants.

BRITISH MALAYA. Only the Anglicans and the Plymouth Brethren were at work as early as 1878. The latter offers no statistics. The Anglicans (S. P. G.) in Singapore reported a membership of 285 in 1887 (whether English or native or both is not stated), and in Penang a native membership of 110 in 1880. In British Borneo the S. P. G. in 1878 had 583 communicants and 1889 adherents.

CEYLON. In 1878 there were 6,079 communicants and 23,774 adherents.

INDIA. Dr. Grundemann gives his statistics for India in two tables: one for North India and one for South India. Adding the totals for communicants in 1878 for the two sections gives a total of 86,093. The inclusive total for adherents is 304,303. Burma is listed separately with 22,077 communicants and

65,370 adherents. If these be added to the totals for India we have a total of 108,170 communicants and 369,673 adherents for India, including Burma, for the year 1878.

PERSIA. The Church Missionary Society in 1878 had 35 communicants and 125 other adherents. The Presbyterian Board reported 1,134 communicants for Persia. The total communicants would, therefore, be 1,169.

TURKEY-IN-ASIA. Apparently the only Board at work in 1878 was the American Board of Commissioners for Foreign Missions whose report for 1878 gives 5,308 members for its three missions.

TURKEY-IN-EUROPE. The American Board's report for 1878 gives 511 members for Constantinople and its outstations.

Contrast these figures with those in that monumental and authoritative work, the "World Missionary Atlas," issued in 1925:

| | Protestant Communicants | Christian Community |
|------------------|----------------------------|------------------------|
| Japan | 134,547 | 164,700 |
| Korea | 112,059 | 277,377 |
| Formosa | 10,481 | 21,081 |
| China | 402,539 | 795,075 |
| Philippines | 64,184 | 111,299 |
| Neth. Indies.... | 475,848 | 779,893 |
| Siam | 8,344 | 14,846 |
| Br. Malaya.... | 10,781 | 17,849 |
| India | 811,505 | 2,242,798 |
| Ceylon | 32,388 | 64,589 |
| Persia | 865 | 2,071 |
| Turkey | 3,987 | 15,299 |
| Total | 2,067,528 | 4,506,877 |

Grant that mere members are not always a fair test of success and that in some important mission fields the number of converts is yet small. Taking the work as a whole, we have reason for mighty encouragement and gratitude to God. The advance in some fields has been wonderful. It is a story of toil and self-sacrifice, of magnificent courage, of superb loyalty to Christ. Within the first hundred years of modern missions the number of Christians in the mission field was larger than the number of Christians in the whole world at the end of the first century of the Christian era.

CO-OPERATIVE FELLOWSHIP IN CHINA

BY REV. FRANK RAWLINSON, D.D., Shanghai

Editor of The Chinese Recorder

CHINESE Christian experience is being rapidly articulated into a conscious reality. At the same time the old thought-patterns of China and the Christian Church are breaking up in the minds of such Chinese leaders as make up the National Christian Council membership. Such leaders are resolutely facing a new future. This was the impression gained at the annual meeting of the National Christian Council of China in Shanghai last October.

It was really a *China* Christian gathering. It thought in terms of a unified Chinese Church. Three fourths of the delegates were Chinese and all but two of the officers (two foreign secretaries) are nationally known Chinese leaders. Every report and all but one or two of the main speeches were made by Chinese delegates.

This meeting appointed seven commissions to carry on work for the ensuing year; all under the chairmanship of Chinese Christians. Dr. David Z. T. Yui, general secretary of the National Committee of Y. M. C. A. in China, for five years has been the chairman of the Council. His continuance in this office was urged upon him with enthusiastic unanimity.

One would expect in such a meeting to gather hints as to the emerging Chinese Christian mind. I say "emerging" advisedly, for this was not a gathering which loaded its minutes with resolutions. It had a tentative mind. Its Chinese leadership was rather conservative than otherwise. It is taking time

to dig deeply in the problems. Yet the discussions and plans for future work made it clear, as Dr. C. Y. Cheng, general secretary of the Council, said in his closing speech, that this meeting disclosed the direction in which Chinese Christian experience will express itself. Indeed one felt that this was precisely what all the delegates were looking for. They were in an investigative and experimental mood. Detailed and dramatic programs did not stand out in their thinking. Only the experimental attitude can disclose the best ways whereby Christians may serve a China awaking under the spell of revolutionary aspirations.

There was a marked absence of strain and tensivity in this meeting. Dispassionate earnestness marked the discussions. Of course reference was made to China's now well-known political aspirations. Treaties and the treaty-status of missionaries likewise received honorable mention. Chinese control of Christian institutions was also noted in passing. But none of these topics struck fire. No one seemed *anxious* about them. This may have been due in part to the prevailing uncertainty as to how China's Revolution may be best carried forward. Christians have suffered much from Nationalists. Some of them are conscious of the necessity of a new start. But I think it was due much more to a feeling that generally missionaries and Chinese Christians see fairly clearly and are in the main of one mind as to the principles which

must be applied to all these issues. Those being to a large extent recognized Chinese Christians can afford to wait their consummation and apply themselves more directly to the internal and immediate problems of the Christian Movement. Then these Chinese leaders being conscious that the destiny of the Council and to a large extent Christian work is now on their shoulders are on guard against impulsive decisions as to how the new situation should be met. The Chinese Christian leaders in this meeting showed no desire to run away with their job or break the bonds set up between them and Western Christians. No one, therefore, seemed to have a program or set of ideas he wished to put over on anybody else. The fundamental motive of this gathering headed up in the successful search for a common Christian mind.

The present bond of Christian unity in China is that of a coöperative search for the contribution Christianity can make to an emerging new China. In all its work this meeting of the Council rose above disruptive issues. It recorded no far-reaching formulations. It also registered no breaks in fellowship. It did demonstrate the possibilities of a coöperative fellowship. It was in a real sense Chinese-church-centric. But it also moved within the larger bonds of an international coöperation.

Much time was spent discussing the Christian Message. This discussion was far above the plane of the fundamentalist-modernist controversy. There was a common desire to simplify and so refocus this Message. Creedal complexities and subtleties were laid aside. The delegates were united in the desire to make the personality of Christ

the articulating point of their faith and effort. This relates the Christian experience to a life interest in personalities and their influence.

One of the major notes of the meeting was that of the insistent Chinese Christian desire for a fuller and visible degree of Christian unity. This, it is evident, means a freer coöperative fellowship centering in personal relationship and loyalty to the personality of Christ. It does not center in creedal uniformity or one all-embracing organization. The desire of Chinese Christians seems to be for a more dynamic fellowship demonstrated in and through coöperative relationships and activities. In short the Chinese Christian mind when it seeks to simplify the Christian Message aims to achieve this by centering the Christian heart on "Christ Himself" and demonstrating that concentration of faith and faithfulness in a deeper coöperative fellowship. Such, at least, is my impression. Christians in China tend to put their Message in terms of living relationships and vitalized experience and effort.

Religious Education

The second problem, given long and careful consideration, was that of religious education: There was a common mind that the critical point in all efforts and systems of planting religious ideals and aspirations in students is found in the personal relation of the teacher and the pupil. A dynamic personal influence is the chief agency in winning pupils to the acceptance of Christ as their Master and Friend. The problem of making religious instruction voluntary in accord with tendencies in China's educational plans was kept in

mind. There was no attempt at a pronouncement thereon. Yet it was clearly recognized that the new registration regulations present a situation to be met rather than directly opposed. It is evident that many Chinese Christians desire to meet governmental wishes in this regard, though there is no absolute unanimity of opinion thereon among either Chinese Christians or missionaries. Just previous to the meeting of the Council the United Church of China held its first General Assembly. This body now includes about one third of all Protestant Christians in China. Its decision on this problem is therefore of considerable significance and may well be referred to here. This Assembly voted to make religious instruction voluntary in middle schools and colleges but decided to request the government, or governments, concerned to permit required religious instruction for the children of Christians in schools below those grades. In its discussions the delegates to the National Christian Council laid special emphasis upon the necessity of further development of the Sunday-school as one way of meeting this situation. One could not but feel, however, that their general tendency was to meet the conditions being created rather than to seek to impose their own preferences. They sought a way to meet the situation in a patient and Christian spirit.

There was in one of the four sectional meetings some discussion of the general problem of religious liberty. It was announced that the Council is preparing a pamphlet on this topic. One had the feeling, however, that the whole problem of religious liberty in China is one that is being dug up by the roots

and carefully scrutinized. There seemed no disposition in this meeting to pronounce for or against any particular definition of religious liberty. My own impression is that the Chinese mind is approaching it from a different angle than that in vogue in the West. There is, of course, a rising Christian desire that the ideal set up in the new constitution of China be achieved. There is also a recognition on the part of Chinese Christians that religious liberty, no matter how defined, is in danger in China though these aspects of the problem were not discussed in this meeting. It is, however, clear that the direction of the Chinese Christian mind is towards emphasizing the personal aspects of religious education rather than "requirements" or methods that seem compulsory.

The West and the East

The third subject which received special attention in this meeting was that of the relation of the older churches in the West to the young churches of China. It was recognized that the experience of the Chinese Church is young and perhaps, on the part of many of its members, still immature. That there is a Chinese Christian experience was made quite clear. Reference was made also to the high degree of correspondence between Chinese and Christian ethical ideals. This point of contact was recognized as a door through which other Christian ideas might fittingly enter the Chinese mind and life. In spite of their youthfulness the Chinese churches have something to contribute to their older contemporaries. It was significant to note that, generally speaking, the form this relation-

ship will take is becoming most apparent in connection with Christian work in Canton where the revolutionary influences have been most strong and Christianity is older as years go. Several aspects of the future relationship between Chinese and Western churches are there emerging in an encouragingly easy manner. Missions, it is expected, will be merged into the Chinese church bodies. Missionaries will come at the call of these Chinese Christian bodies, work under them and be appointed to their tasks by them. There was, however, a feeling that the National Christian Council should stimulate the organization of Chinese Christians in such ways that they can pronounce on the coming of missionaries to China and outline more definitely than is now possible their tasks. It is quite clear that the Chinese churches tend to move along the above lines. Everything possible must be done to increase this rising church-centric consciousness of Christianity in China. Missionaries will, of course, be on a basis of equality with Chinese Christian leaders. This standard of relationship was also set up in the recent Assembly of the Church of Christ in China.

As to the relationship of churches in China and the West the common mind was summed up as desirous of achieving "free co-operation" between them. That is the psychological and spiritual starting point for the new relationship now emerging. It is quite evident, also, that institutional and church work has passed under Chinese control, though the Chinese delegates did not seem inclined to make much point of this fact. The Revolution of the past year has dislocated and disturbed much

Christian work. The evacuation of missionaries has placed the responsibility for Christian work upon the shoulders of Chinese Christians and deepened their concern therefor in a striking way. A new and delicate balance between Western and Chinese Christians has been set up which must not be upset. In this way the Revolution has pushed forward the Christian Movement in China. While definite and detailed plans for the conduct of Christian work did not roll easily or in any great numbers off the mind of the Council in this meeting yet one felt that nevertheless Christianity in China has come to a new starting point. Of course there is uncertainty on the part of some missionaries that these movements may go too fast for the "backward" churches. True enough. But it should be kept in mind that no one anticipates that these "backward" churches should be set free from external guidance. What is contemplated is that in some way they will all go under Chinese Christian guidance.

Chinese Laborers and Peasants

Among other things a new economic consciousness has been born in the hearts of China's peasants and laborers. The standard of a higher level of economic life has been mooted far and wide. In the fourth place, therefore, this meeting discussed at length the obligations of the Christian Church to China's social, industrial and economic needs and aspirations. There was some reference to the world's need for a Christian social order. The delegates, however, were not in a mood to stop and outline it. They were looking for a practical idealism. They sought,

therefore, to find some concrete tasks that might show what such a social order involves. Special reference was made to the apprentice system, domestic servants, coöperative loan societies for farmers and improvement of agricultural conditions as fields in which the Christian community might well seek to apply definitely its principles. Bolshevism, Communism and other espoused new social orders were, it was stated, lacking in moral dynamic and ideals. Such moral ideals the Christian Movement should seek to amplify. In his closing address Dr. C. Y. Cheng plainly stated that Chinese Christians do not wish a special "social gospel" but an application of the whole Gospel of which social effort is an integral part and to which must be added mystical and spiritual emphases. The investigative and experimental mood of the Council was at no point more in evidence than here. The committees appointed to apply Christian principles to social and economic problems are out on a search for those concrete tasks through which the ideals of a Christian social order might be built into visible realities. Thus did the National Christian Council of China show its determination to meet China's new demands for a better economic and spiritual life.

A frequent note heard during the meeting was the demand for the reorganization of the Council. This had not so much to do with its work and function as with the necessity of making it more directly and adequately representative of the Chinese Christian Church. It was the rising church-centric Christian consciousness trying to fit the Council to become a better

agent for the expression of Chinese Christian experience and aims. A special commission was appointed to study the problem and put the desired reorganization into effect as soon as possible. It was not felt necessary to wait for the meeting of another general National Christian Conference before doing this.

Opportunity was given for the delegates to express themselves on the usefulness and effectiveness of the Council. This opportunity was freely used. From the many appreciative remarks one gathered that the Council serves to keep scattered and isolated churches in communication with the rest of the Christian Movement and thereby contributes vitally to the building up of Christian solidarity. Frequent appreciation was expressed of the way the Council had kept such churches in close touch with recent developments. The knowledge of what Christians were suffering in many places had helped to strengthen the bonds of Chinese Christian sympathy and fellowship. It was suggested, however, that the Council should pay more attention to the needs of rural churches and to prepare more literature of a simple type for the use of those Christians who have very little contact with the wider world.

The Council has had during its five years of life many and varied difficulties. That it has helped to bind the Chinese Christians together and stimulate much Christian effort is quite evident. It will of necessity change as conditions change. But its permanence as an agent for the expression of the common Christian mind in China and the articulation of united Christian effort is assured.



From the Autobiography of S. Hall Young (Revell).

MUSHING ON THE WHITE PASS TRAIL, ALASKA

THE "MUSHING PARSON" OF ALASKA

BY FARRAND B. PIERSON, M. D., New Rochelle, New York

The Story of Dr. S. Hall Young, Pioneer Missionary to Alaska Gold Diggers

INTENSE enthusiasm and courage were enlisted to overcome the handicap of frailty and illness that made S. Hall Young's determination to go as a missionary to Alaska appear suicidal in the eyes of his friends. His body bent to his will and he responded to what he believed to be the call of God.

As the youngest of eight children in a minister's family, Hall Young was familiar with grinding poverty. His father was compelled to eke out a salary of five or six hundred dollars a year by teaching and farming. Hall was a sickly boy

and had a morbid sensitiveness that led to outbreaks of temper. He was unable to attend school until his tenth year, but patient home training and a love of outdoor life carried him through a succession of physical ills. Measles, leaving weak eyes, scarlet fever, dysentery, whooping cough, and typhoid fever, one after another vied with bleeding and dosing after the medical fashion of the day, in sapping his strength. Nervous headaches were constant and later blindness threatened. The dislocations of both shoulders left a tendency to recurrence which later nearly cost

his life. What material this was for a candidate for pioneer missionary service amid the vigors and privations of a little-known territory! He says, "I never saw a really well day until I went to roughing it in Alaska at the age of thirty."

The intense earnestness and enthusiasm of Young's nature, his outdoor life, and his love for reading and study, so far overcame these handicaps, that at seventeen he secured employment as teacher in a country school. For a time he tried to break away from his early religious training, proclaiming himself a skeptic, until he was repelled by the scoffing and profanity of his associates. Genuine conversion followed in 1878, and the immediate resolution to give his life to the ministry. The lives of great missionaries gave him an impulse toward travel and foreign work and a visit of Dr. Sheldon Jackson, during his senior year at the theological seminary, focused his attention on Alaska.

In spite of the warning of physicians that he "would not live a year in such a climate," Mr. Young offered himself for service and was accepted. Soon after graduation he was on his way to the newly opened northern field. The graphic pictures given by Dr. Jackson, and letters from Dr. Lindsley of Portland, Oregon, and from Mrs. McFarland, the first American missionary to Alaska, had created an eager desire to reach the neglected natives of this almost untouched region, while his love of beauty made his journey up the coast a keen delight and bred in him that appreciation of Alaska which, all his life, made him consider it the finest place on earth.

On a gray, drizzly morning in

July, 1878, the steamer reached Fort Wrangell and he was met on the rickety wharf only by an old German roustabout and a dirty native, whose face was covered with the usual cosmetic, lampblack and grease. It is not strange that the romance and fascination of life in Alaska vanished for a time. As he contemplated this specimen, the warning from an old Hudson Bay Trader, a fellow-passenger on the steamer, "Don't become an Indian," seemed grotesquely inappropriate and unnecessary. Later experience with people of refinement and culture and even missionaries who had "gone native," taught him the wisdom of guarding his concessions to native ways, and the danger of growing familiarity with the vileness about him.

The cordial welcome of Mrs. McFarland, with whom he enjoyed a good breakfast, and a meeting with the few Christian natives, soon dispelled the depression caused by his first contacts. As the steamer continued on to Sitka, Mr. Young took the opportunity to visit two recently arrived missionaries, one of whom Miss Kellogg so effectually dispelled any remaining gloom that six months later he returned to Sitka to carry her back to Wrangell as his bride.

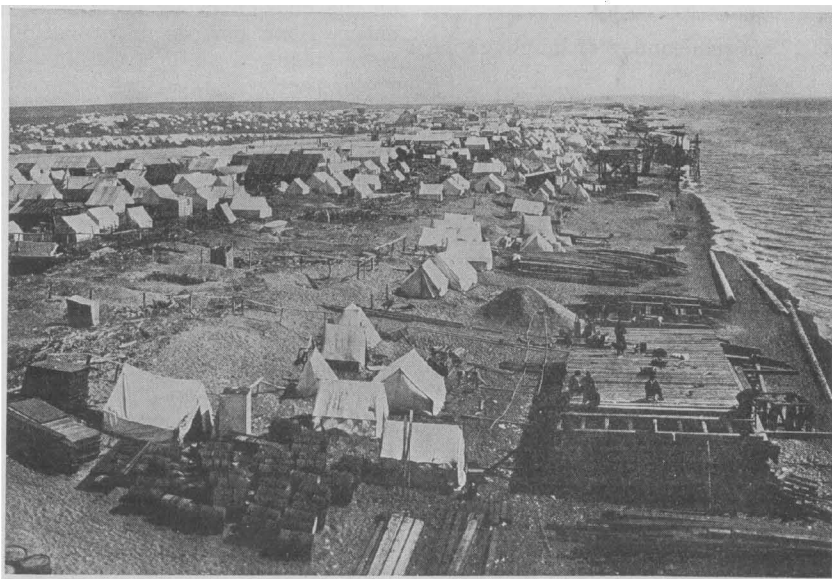
The beauty of Etolin Harbor with its picturesque islands and background of snow-clad mountains contrasted sharply with the squalor of the town. On one side of the fort lay the Stickeen village and on the other was the foreign town. The Stickeens lived by families in large community houses "from thirty to sixty feet square built of split cedar plank set on end and windowless." Men, women and children were herded together under moral conditions that were no

less revolting than the filth of the beach, which was covered with decaying meat and offal, dead dogs, and the bones of men and beasts.

Family feuds caused the buildings to be separated at musket-range, often with high stockades between them. Witch-torture, slave-sacrifice, and murders were common and brought little interference from the fort. Government was conspicuously deficient and

of sorcery continually fomented feuds. Even a "dream" of an evening's guilt might bring cruel torture. The head, hands, and feet of the accused would be drawn together behind the back while the victim was lashed with thorns, or dragged over sharp stones.

In spite of all the difficulties, evil and opposition, Mr. Young always maintained the conviction, unshakable, that the Gospel of



THE TOWN OF NOME IN 1900

corrupt, with no magistrates, courts, or police, and only the fear of reprisals from a gunboat protected the white population. White traders and miners, and Indians from other tribes, camped in the foreign town in shacks or crude cabins. Lax morals made disease almost universal, while drunkenness, superstition and ignorance combined to make the task before the missionary seem almost hopeless. The witch-doctors kept the people in fear, and the accusations

Christ was adequate to transform these people into Christian citizens and that this was the only power sufficient for the task. There was the problem of adopting the primitive Chinook jargon to the teaching of Christian truths to the Indians. The expression of abstract ideas was almost impossible in this language and ten years of preaching in it never fully overcame the difficulty. The simplest ideas must be repeated over and over in the effort to penetrate the

minds of the hearers. "The same word stood for verb, noun, adjective, adverb, preposition and interjection."

Early in his ministry Mr. Young got Billy, a fifteen-year-old boy, to help him translate the Twenty-Third Psalm, and later discovered that the result in effect read:

"The Chief above is a goat-hunter who hunts me.
I do not like him.
He shoots me down on the quiet sea-beach."

This inadequacy of language led to the decision to have the young people in all the schools speak English only, rather than to attempt the translation of the Scriptures into their own tongue.

A beginning had already been made at Wrangell by one of William Duncan's Christian natives, so that Mrs. McFarland was able to gather a few converts about her. She also opened a home for girls where they could be removed from the corruption of their home surroundings.

Mr. Young's enthusiasm and courage applied to unselfish service soon began to bring results. Those accused of witchcraft found in him a protector; the sick were treated with what skill and medicine he could command, and frequent quarrels were settled by his influence. He urged on the Board at home to send men trained in medicine and other arts, and on every visit of the government gunboat he impressed the surgeon into service to supplement his own limited knowledge. At one visit the surgeon examined a hundred and fifty patients before he stopped exhausted, unable to complete the rounds.

Gradually the tide turned toward the mission. The influential na-

tives and chiefs recognized the missionaries' friendliness and fearlessness and began to attend the services. So rapidly did this interest grow that Mr. Young wrote, "I could have baptized the whole tribe of Stickeens the first year at Fort Wrangell." Many natives were drawn by curiosity or cupidity, and expected to be paid for accepting the new doctrine, or thought were conferring a favor on the missionary by their adherence. Long periods of probation were required before candidates were received into the church. Even so there were relapses, and drunkenness and superstition had constantly to be fought. One day Mr. Young took an axe and went out to break up stills in native houses. In two months the stills so destroyed amounted to about twenty, and even on trips to other tribes he smashed the stills he found in the camps. Though this was backed by no authority, and there were frequent threats made against his life, no harm came to him. The better natives saw that the Way was good, and the greatest triumphs were won by the hardest fights against these foes.

Meanwhile the churches at home were being stimulated by the letters from Mrs. McFarland and Mr. Young, and during the following summer new impetus was given by a visit from the Secretary of the Board, accompanied by Dr. Lindsey and Dr. Sheldon Jackson. On the same boat came John Muir, the naturalist, who proved a kindred spirit and for many years was one of Young's warmest friends. Together they made long trips exploring the country, while Young took the opportunity to preach to those whom he met in the native villages. Both men were full of

appreciation of the beauty and majesty of the scenery and vied with each other in glowing descriptions of glaciers and sunrises.

It was on one of these trips that Muir saved his friend's life by an almost impossible feat. When climbing a mountain Mr. Young fell over the side and landed on a ledge where he lay, with both shoulders dislocated, a thousand feet above the glacier. With great difficulty Muir climbed down and

Young resumed his visits to outlying Indian tribes, preaching and preparing the way for the establishment of permanent stations. A visit to William Duncan at Metlakatla also provided much inspiration and counsel.

Funds began to come from the home church for schools and homes, and new helpers arrived. The ten thousand natives of southeastern Alaska also were aroused to new hope. Many came to live



From the Autobiography of S. Hall Young (Revell).

A CHURCH BUILDING AT COUNCIL, ALASKA

succeeded in grasping the missionary's coat in his teeth, carrying him up the steep mountainside as a cat carries her kitten!

Together these two friends discovered Glacier Bay and Muir's name was given to a great glacier. These experiences in outdoor life finally ended the physical ills from which Mr. Young had suffered and enabled him to bear even more than his share of the burdens and work of the trail. Only his shoulder weakness remained.

After Muir's departure Mr.

at Fort Wrangell in order to have the privilege of the schools for their children. It was a severe blow when the McFarland Home for Girls was burned, but a return to the States for deputation work among the churches enlisted many new friends, and brought in funds for a new home, a hospital, and for industrial work. A new construction program was well assured and it was decided to center most of the work in Sitka, while that at Wrangell was reduced.

After ten years of close contact

with the natives Mr. Young felt the danger of an arrest of intellectual and spiritual growth so that he resigned his post and returned to the States for further study. Nine years of pastoral work followed during which Mr. Young lectured on Alaska as opportunity presented. Then the discovery of gold on the Klondike and the wild rush of prospectors presented such a strong call that he started for Alaska again and in 1897 was again at Fort Wrangell, en route for Skagway and Dawson. Thus began the second phase of his service, this time mainly among English-speaking gold-diggers. For the most part these men were entirely deprived of religious help, and the saloons were the only social meeting-places.

Mr. Young reached Dawson after many hardships, partly due to the hopeless inefficiency of the young recruit who accompanied him. This man even lost in gambling several hundred dollars of their joint funds. At Dawson Mr. Young found a cabin where he could hold services, and by renting out sleeping rooms to miners he helped to pay expenses. Soon he was also able to gather a library and opened a reading room. This station he made the center of a sixty-mile parish, preaching whenever he could find a room in cabins, saloons, or roadhouses, making friends by his unselfish work for the sick and for all who appealed to him for help. The small church room at Dawson was crowded at the services, and a Bible class of forty men was organized. All seemed to be going well, when suddenly a drunken lodger set fire to the building. The missionary had no money but a new start was made. Unexpected friends came

forward. Bill McFee, the saloon-keeper came and, putting his arms around Mr. Young's neck, said "Parson, you are here to help us and we all love you. We have just completed a hall for the Yukon Pioneers, and I am going to propose that they let you use it as a meeting house without charge."

In this hall he continued all winter. Later Dr. Grant and Mr. Dickey arrived and he returned to the States to present the needs of the miners to the Church at home. Then he returned with new helpers and more funds. He accompanied the new stampede to Nome, where he found even more difficult conditions. On the treeless tundra the dampness made the cold more severely felt; sanitation was wanting, and the pollution of the water in the swampy soil brought a typhoid epidemic which for six weeks claimed his time day and night. Working alone, holding meetings, conducting funerals, doing relief work, nursing the sick, he held out until other workers arrived. Then an attack of typhoid, with many protestations that he had "no time to be sick," compelled him to receive in turn some of the kindness he had sown.

Milk was essential to the sick man's recovery and it was almost unobtainable. Billy Murtagh, saloonkeeper and bad-man, buckled on his guns and interviewed the owner of the sole cow available. He thus superintended her milking, and for three months brought the milk in a beer bottle to the missionary. Mr. Young loved the roughest of the miners and they reciprocated; their kindness and care brought him back to strength after an almost fatal illness. He was forced to return to the States for a time to recuperate but as soon

as his health permitted he was back at work. This time he went to Fairbanks and worked in other new mining towns and railroad camps. Finally locating at Cordova, he spent two years of hard pioneer work making trips by dog-team, building halls, and organizing work in camps.

When he returned to New York in 1910 for work in connection with the Home Mission Board, his heart was still in Alaska. He could say "There may be hardships in that great territory of the Northwest but I have never found any. Life there is the freest, most pleasurable, and most comfortable to be found anywhere. I live there because I like to do so, and work there because it is to me the most satisfactory work of all; and as to its dangers, I consider it far more risky to cross Broadway than to go with my dog-team from one end of Alaska to the other."

Failing in a six months' search for new workers to go to his beloved field "Lonely New York" drove him back to Alaska where at Iditarod he found a new camp with five thousand men. Books and magazines that he had brought with him were welcomed and men filled his reading-room day and night. He served in every capacity "from a spiritual advisor to umpire at a basket-ball game." Trips to outlying camps were made by the aid of a five-dog team given him by a woman of somewhat unsavory past whom he had married to one of her husbands. She had raised the dogs from puppyhood and when finally forced to part with them she gave them to Mr. Young with the words, "As I am not good myself, I wish my dogs to do some good." On many trails they carried cheer to lonely cabins

as far as three hundred miles distant. A fall on the ice brought on attacks of lumbago which filled these trips over rugged, heavy trails with pain, but Dr. Young followed the advice of an old-timer, who said: "The only way to do when you git the lumbago is just to keep on mushin'." At times he had to be lifted from bed and set on his feet before he could get started on the trail, but the warmth of his welcome and the joy of the work helped him to forget the suffering.

In 1913 he again returned to the States to lecture and raise friends and money for his Alaskan parishioners. This work he continued for several years, and he piloted many excursions under church auspices among the scenes he loved. Here he met old friends, and found men whom he had formerly known as savages now respected as Christian citizens.

The latter part of Dr. Young's life was devoted to an effort to promote the evangelization of the land through a United Evangelical Church of Alaska. He attended the General Assembly of the Presbyterian Church in San Francisco in June, 1927 and spoke on the fiftieth anniversary of his going out as a missionary. In September he was on his way to speak at a pioneer celebration in French Creek, West Virginia, where his grandfather had settled over a century ago, when he was struck and killed by a trolley car. The end came suddenly but peacefully. In his pocket was found an uncompleted poem which reveals the spirit of his soul and the ideal of his life.

Let me die working,
Still tackling plans unfinished, tasks un-
done,
Clean to its end swift may my race be
run.

No lagging steps, no faltering, no shirking,

Let me die working.

Let me die thinking,
Let me fade forth still with an open
mind,
Fresh secrets to unfold, new truths to
find,
My soul undimmed, alert, no question
blinking.

Let me die thinking.

Let me die laughing,
No sighing o'er past sins; they are for-
given,
Spilled on this earth are all the joys of
Heaven.

The wine of life, the cup of mirth still
quaffing,

Let me die laughing.

Let me die giving,

* * * * *
* * * * *
* * * * *

Let me die aspiring.

His body rests at Butler, Pa.,
where for thirty-five years his fa-
ther, Rev. Loyal Young, D.D., was
pastor of the First Presbyterian
Church, and where his parents,
brother and only sister are buried.

Some Things That Christian Missions Have Accomplished

THEY have been the means by which the followers of Christ have grown from a despised sect in a small subjugated colony until they are today the most numerous of any religion in the world.

By peaceful means, the preaching of the Gospel, they have transformed the countries of Europe and of the Americas from paganism to centers of Christian civilization.

They have introduced into non-Christian lands, schools and colleges which have now a total membership of over 2,500,000 pupils.

They have been the first to open in many non-Christian lands, hospitals and dispensaries in which today there are employed over 8,000 doctors, nurses and assistants and where twelve million treatments are given annually.

They have been the first to establish philanthropic agencies to care for orphans, lepers, the blind and the deaf where today over 27,000 unfortunates are provided for.

They have been the leaders in educating the people of many lands in habits of cleanliness and health and in the care of children, thus lessening the danger of the spread of plague, pestilence and disease.

They have introduced into many lands trade schools and better tools and methods of work to increase the ability of backward peoples in self-support, to promote better standards of living and to develop Christian character.

They have cooperated in efforts to establish peace and to promote righteousness, to abolish human slavery, polygamy, intemperance and other social evils.

They have been the means of opening the doors of education to women and have helped to set them free from social bondage, to lift them out of degradation and to relieve their suffering.

They have reduced thousands of languages and dialects to writing, have prepared dictionaries and grammars and have translated the Bible, in whole or in part, into over 800 languages and dialects, distributing over 20 million copies in a single year.

They have trained thousands of Christians in non-Christian lands to take leadership in their own churches so as to make Christianity and its institutions indigenous in these lands.

The victories of the past and the needs and opportunities of the present are a sublime challenge to the Church to complete the task of evangelizing the world.

LOOKING TOWARD THE FUTURE

BY PROF. KENNETH SCOTT LATOURETTE, New Haven, Conn.

Professor of Missions in Yale University

WHAT does the future hold in store for the missionary enterprise? Will the missionary continue to be needed? If so, what will be his functions? What changes must be made if the enterprise is to continue to prove useful? The world moved far in the half-century that is just behind us. Startling and unpredictable were the changes. Who fifty years ago foresaw the place now occupied by Japan, or the present complex revolution in China, or the problems which confront us in Africa? It seems reasonable to suppose that the course of events a generation ahead can also not be foretold. We must be prepared, as were the wisest of those who preceded us, to adjust ourselves and our methods to ever recurring new days and new problems.

With all the movement in the past generation, however, there have been constants as well as variables. Man's nature remains unchanged, and his fundamental weaknesses, his hopes and fears and questions have altered, if at all, only in details. He may use different phrases, talk about complexes instead of habits, and of mental depressions instead of a consciousness of a lost condition, but he still needs to be made whole and the Gospel of Christ continues to be the power of God unto salvation. All the past half-century, moreover, we had the impact of the Occident upon the Orient and of European peoples and cultures upon non-Europeans.

So far as we can see, these

factors are still to be with us and because of them missions and missionaries are to continue to be needed. It remains as true as when it was first uttered that "if our faith is false we ought to change it; if it is true we ought to propagate it." The need of men for the Gospel gives no indication of abating, even though some may state that need differently and not always see clearly how the Gospel meets it. The churches in the lands which we choose to call "mission fields" have grown with phenomenal rapidity and have developed able leadership but are still numerically too weak to carry the gospel message to all the corners of their respective countries. Protestant Christians are only about one fourth of one per cent of the population of Japan, about an eighth of one per cent of that of China, and only a slightly larger proportion of that of India and Africa. Leaders of these churches are almost unanimous in insisting that they wish more missionaries. Witness the remarkable recent statements by Chinese in *The Chinese Recorder* and by Japanese in "The Christian Movement in Japan." So far as one can see, for years to come the missionary will be needed to supplement the work of the "native" churches. Not until these churches are relatively much larger than they now are can their older sisters in the West wisely withdraw their assistance.

Moreover, the missionary continues to be necessary to make wholesome the impact of the Oc-

cident upon the rest of the world. That impact is primarily economic and hence materialistic and often destructive of the good in non-European cultures. We rightly strive so to transform our Western life that its business, diplomatic, racial, and intellectual contacts will be embodiments of the Christian spirit, but so slowly does society improve that with all our best efforts Western civilization is not likely soon to be perfect or its effects on other people to become entirely wholesome. For more than a generation to come many Americans and Europeans will heave the Ten Commandments overboard when they sail east of Suez. The missionary seeks to bring to bear upon non-Occidental peoples the best that Europe and America have to give and so to make the transformation that results from the expansion of the West constructive and not destructive. Fortunately he is not the only factor working in this direction, but he is often the chief one. He is, accordingly, as indispensable as ever he was. One needs only to think for a moment of the impending collapse of primitive African society and the present transition in China to see that this is true. So active, indeed, have recently been some of the non-Christian forces from the Occident that the presence of the missionary is more imperative than ever.

Then, too, the presence of the missionary is still required to keep the rising young churches in Asia and Africa in touch with the older and larger Christian bodies in Europe and America. We hear much of nationalism, of the urge to make Christianity "indigenous" and of impatience with Western interpretations of Christ. With

much of this no right-minded Christian can fail to sympathize. Certainly we must not perpetuate in the Orient Occidental forms and divisions. There is danger, however, that in accommodating Christianity to India or China or Africa the Gospel will be even more warped and denatured than it has been in the Occident. The Gospel is revolutionary: to be itself it can never completely conform with any existing culture, for no culture is fully Christian. Contact through the missionary with the parent churches, if the missionary and the parent church will only remember never completely conform to any church into uniformity, will, therefore, continue to be needed. The same results can in part be obtained through the education of "native" Christian leaders in North America and Europe and in the frequent exchange of visitors, but the resident missionary, being constantly on the ground, is a more effective agent.

Missions, then, are far from being over. So far as we can see, they ought to continue for at least another generation.

While all of this is true, it is perfectly obvious that in the situation there are variables as well as constants. The missionary enterprise is facing new conditions, and if it is to fulfil its proper function it must undergo radical modifications. To try to hold it completely to the traditions of the elders is to wreck it.

The most important new condition that confronts us is an intense and rising nationalism which is largely the result of contact with the West. Pride of culture and race we have known, but not in the accentuated form in which we have it today. Under the influence of

nationalism, non-European peoples are more resentful of the domination of the Occident than formerly and are agitating against it. No longer is the white man the unchallenged lord of the planet. In Egypt, China, India, and even in negro Africa we are witnessing restlessness and revolt, and European and American observers write books with the startling titles of "The Revolt of Asia" and "The Twilight of the White Races."

All of this means, first, that Christianity must more than ever stand or fall on its merits. The missionary cannot, as he has been able to do for the past half-century, count on the prestige of Western peoples and cultures to gain a hearing for his message. In many quarters the Gospel is now under a handicap because its proximate source is the Occident, and there are earnest endeavors to present Jesus apart from the Western garb in which we are believed to have clothed Him.

In the second place, we must, as the last sentence has indicated, seek as rapidly as possible to make our peace with this national spirit. As has been suggested above this cannot be done fully without proving traitor to the Gospel. Christ is supernational and we lose Him when we try to confine Him in national straitjackets. We do not want in Japan or China or India the narrowly nationalistic churches that we have all too often had in the Occident—praying to the same God to bless in battle the armies of rival governments. Much, too, in the national heritage of these nations is unchristian and will disappear if Jesus is really followed. Christ cannot be made a Hindu without doing violence to Him. Nor is He more Chinese or Japanese

than Anglo-Saxon. When all of this is said—and it must be said often in the next few years—the fact remains that we have sought to force non-European peoples into our denominational forms. We have endeavored to perpetuate in Asia and Africa Methodism, Presbyterianism, Congregationalism, and Episcopalianism. For a time we may seem to have some success, but ultimately the Church will either break our artificial compartments or be suffocated by them.

Nor can the white man dominate the Church as he once did. In the earlier stages of missions that control was unavoidable. In some places it is still necessary. More and more, however, and sometimes before it is prepared to do so, the "native" church, with all the impedimenta with which we have presented it—schools, hospitals, and printing presses—must seek "native" leadership. Some of us still in early middle life were appealed to when students, to go to the mission field because we could there become "leaders." Foreign leadership is still in demand, but the type desired is that which does not hold offices and which becomes greatest by being the inconspicuous servant of all. The time for missionary bishops, missionary college presidents, and missionary chairmen and secretaries of committees is passing. In many places the transition will be painful and in it the Church may for the time suffer loss, but it must be made. We must be prepared to ask the rising churches what assistance they require in men and money and let them decide whether a missionary shall return after furlough. This is a consummation for which

the missionary has prayed, and, fortunately, in many places the faithful work of the past century has resulted in a growing Church with suprisingly capable leadership. The transition, too, should free the missionary from much of the time now spent on boards and committees and give him leisure for the work which at his best he has most wished to do—reaching individuals through personal contacts and starting new congregations.

We must, too, be fully appreciative of the good in "native" faiths. Missionary addresses, the presentation of the situation in "mission" lands to the home constituency must seek to paint the lights as well as the shadows. We need never fear that the Gospel will suffer by the comparison and to sensitive ears every slur is a handicap.

It may well be that when all possible adjustments have been made to nationalism, the Church will not for many generations win to its fellowship more than a minority of a given nation. It may be, too, that outside the Church will arise great national movements, such as that of Gandhi, which are in part the result of Christianity but which do not call themselves Christian. If life outside the Church is raised more nearly to the level of Christ, even if the debt is not acknowledged, we should thank God and take courage. We should be willing to cooperate with any who will walk even part way with us.

Nationalism is the greatest new factor which missions must face. It is not, however, the only one. Great problems, economic, intellectual, and social, are confronting the race and in pursuing its world-wide task the Church must reckon with them. While we believe that

God is ever seeking individuals, we must see that the whole man is saved. We must be conscious of all un-Christlike attitudes and strive to eliminate all that cramps and wrecks human personality. Jesus taught us to pray: "Thy will be done on earth as it is in heaven," and the Great Commission includes the charge "teaching them to observe all things whatsoever I have commanded you"—the "all things" obviously including loving one's neighbor as oneself with the love which works no ill to its neighbor. In the past missionaries have fought slavery, disease, the opium traffic, ignorance, and famine. They, together with the Church as a whole, must more and more seek to eradicate war, the evils of our economic system, and the crimes perpetrated in the name of our racial and national divisions. Race conflict in South Africa, the causes of friction between this country and Japan and between Occidentals and Chinese, and the exploitation of labor, whether in Shanghai, the silk mills of New Jersey, or Portuguese Africa, all come within the purview of the Church.

Man's intellectual outlook, too, is enlarging. Modern science has altered many of our views of the world and of ourselves. God's truth does not change, but our knowledge of it does. We must rethink what we already know of God, of Christ, and of the Bible, to make our ideas about them consistent with the new information which science is bringing to us. If the modern man, whether in India, in China, or in North America, is to be led to God, religious truth must be presented in forms which will to him be convincing and which he can accept without do-

ing violence to his sense of mental integrity. Theology, which is the orderly statement of what we know about God, must be so far rethought and reframed that it will take account of all relevant new information derived from whatever source. We must not ignore what the fathers knew of God, but merely to repeat the formulas through which they sought to express that knowledge, even though that be done with sincerity, may at times do violence to the Spirit of God who speaks to men in every age.

It is obvious that if all the new conditions are to be met, fully as high a grade of missionary is required as ever. The missionary must have an even more thorough training both in the heritage of his own country and in the language and culture of the people to whom he goes. The forces with which we deal are so complex that good intentions alone are increasingly dangerous. Above all, the new conditions make it imperative that the missionary have something to give, that he have a distinct and vital Christian experience, that he shall have thought through his experience of God and know how to express it, and that his life give ever clearer evidence of having been hid

with Christ in God. It is through the contagion of one life upon another that the essence of the Gospel is transmitted. That must continue to be as it has always been our most effective missionary method.

Thanks to the faithful labors of the generation just ending it is more and more possible to see the coming of the Church Universal, a great world-wide fellowship in which all races share and to which they contribute. The time is already here when we Christians of the West are being enriched by the Christian experience of those of other lands. Many of us have heard in this country Chinese, Japanese, Koreans, and Africans telling of what God in Christ has meant to them and at least one of our American churches has had a Hindu as pastor. In the fifty years ahead we can more and more look forward to an exchange of leaders, to the tide of missionaries flowing both ways, to gatherings in which representatives of all races and nations shall sit together on the basis of complete equality, sharing in plans for bringing to the whole world the Christian message and making possible for all men the life that is life indeed.

A MISSIONARY CREED

We believe in God the eternal, omnipotent Creator and Ruler, the loving Heavenly Father of all mankind.

We believe in Jesus Christ, the Son of God, the Saviour of all who believe and follow Him.

We believe in the Holy Spirit, who witnesses to Christ and who makes effective the witness of men.

We believe in the Church of Christ, composed of His followers, and charged with the duty and privileges of witnessing for Christ and His salvation to all mankind.

We believe that it is the duty of every Christian to manifest the Spirit of Christ at all times and to put the teachings of Christ into practice in all relationships of life, social, industrial and political.

We believe it to be the duty of every Christian to help forward the extension of Christ's Kingdom on Earth by prayer, by gifts and by personal service.

STUDENTS AT DETROIT SEEKING TRUTH

BY PROFESSOR HARLAN P. BEACH, D.D., Madison, New Jersey*

A Review of the Tenth Student Volunteer Convention

THE first angry notes of youthful revolt against the management of the Student Volunteer Movement's Quadrennial Convention were heard at Des Moines in 1920. Four years later that revolt had organized itself into the quasi-independent gathering of Indianapolis, when the spirit of lawlessness seemed to express its challenge: "Now we will show you venerables how a student convention should be managed." Many of the best friends of foreign missions were tempted to feel that the hour of doom was sounding. While many of the innovations introduced into that convention were creditable, the bedlam of its discussion groups was disconcerting. The students were trying to carry out the latest ideas of Teachers' College, but were foiled by tumultuous rivalries, as all insisted on being heard, whether or not their ideas were relevant to the subject. The present writer, who has attended all these Volunteer Conventions except the first, was deeply concerned for the future of the Movement. At the recent Detroit Convention, however, this fear has been removed and his faith has been strengthened in the missionary concern felt by students. He is thankful that he has been privileged to see that radical changes and the emergence of youth in larger control of such a gathering, as when 3,500 students gathered at

Detroit, have introduced the great Cause to a new stadium where the young disciples of Christ still prove to be valiant torchbearers and imitators of St. Paul. We regretted that none of the "old guard," except Drs. Mott, Speer and Sherwood Eddy, were there to impart facts that the new education demands as the basis for discussion. These older men made some fine addresses and the absence of other former leaders was far more than made up for by the youthful leadership of such men as Fay Campbell of Yale and Jesse Wilson, the new general secretary of the Movement, and by the first-hand testimonies of speakers from foreign lands.

Few old missionaries were present, but new ones were there, not as platform speakers, but as fellow members to add evidence when asked informally to do so. Prominent nationals of other races, full of youth and hopefulness, were heard as to matters affecting their lands and the non-Christian beliefs. A few middle-aged missionaries spoke from the platform, however, notably Dr. Hodgkin, British secretary of the National Christian Council of China; Dr. W. S. Holland, an Oxford man who emerged as a leader in Volunteer work at the Liverpool Convention in 1897, and is now in the thick of the student life of India; Dr. Frank C. Laubach, who with Higdon, is leading the Catholic-Protestant students of Manila along the paths of brotherhood in the train of Jesus of Nazareth; and Dr. John

* Prof. Beach has attended all of the Student Volunteer Conventions for the past forty years except the first at Cleveland in 1891 when 680 delegates were present.

Mackay, an Aberdeen-Princeton Scot, whose friendly canniness, intellectual keenness, and wide sympathy for truth-seekers all over Latin America, allured his convention hearers to a similar life and work as he told his story.

There was also a spiritual tone to the Convention such as was given in the early days by such speakers as Dr. A. J. Gordon who spoke upon "The Holy Spirit in Missions," the first address of the long line of conventions in 1891. The first address of the Detroit gathering was practically upon the same subject, and was given by Dr. Richard Roberts, the well-known Welsh preacher of England, Canada and the United States. If we missed the holy presence and wonderful addresses of Dr. Hudson Taylor of early conventions, we found the simplicity and spirituality of the British Friend, Dr. Henry T. Hodgkin, almost equally impressive. Many of the platform speakers and informal talks at the various meetings reminded one almost as much of Dwight L. Moody's student meetings at Northfield as of a missionary convention. The main quest was for truth and life of the Christlike type, rather than for information as to one specific line of Christian activity, foreign missions.

One missed unspeakably the dominating, powerful chairmanship of the world's greatest missionary convention leader, Dr. John R. Mott, and in the technical details we noted the absence of the guiding hand of his second, Fennell Turner. But what a joy it was to see the unperturbed, quiet Fay Campbell, as he presided, or substituted other men and women in the chairmanship. The Convention seemed to go on as naturally as if

it were part of the daily life of the campus, instead of a once-a-student-generation occasion, rarely equaled throughout the world.

One unique experience in Volunteer Conventions was being entertained in the most expensive Masonic Temple in the world. Its labyrinth of rooms and halls supplied all the needs of the Convention and its auditorium, so warm,



JESSE R. WILSON,
General Secretary of the Movement

so faultlessly adorned, carpeted and comfortably seated, was a marvel in acoustics. Speakers from the platform and questions from all parts of the auditorium could be heard distinctly, rivaling the Washington Auditorium when a full cluster of micrometers are in action. All were clearly heard.

Sincerity and honesty among the student delegates were markedly present, and no attempt at impassioned oratory was even suggested. Speakers were witnesses and simply told of how life's problems or opportunities had come into their lives. It might be a thrilling tes-

timony of how God came to Norman Taylor of the Royal Air Force, shot down three times in the Great War; or it might be the story of a college graduate who found Jesus in a dormitory largely occupied by unpopular and unlovely girls, whom she resolved to live with because she found that Jesus had often to consort with those who were repellent. His spirit led to changes in these girls and produced a love for them. The platform, generally, was honest with the audience, thus fulfilling Wilson's idea, "Under God we did our best to make this Tenth Quadrennial honest with the honesty of Him who said, 'I am the Truth.'" Few speakers gave out "facts that are not so," as Dr. Arthur H. Smith, the China missionary, used to say.

In open forums or "colloquia" at Detroit the turbulence and competitive clamor of Indianapolis were absent and they were characterized by a quiet, frank search after truth on every side. The leaders did little but lead, and though they were usually competent to answer the student questions, neither they nor missionaries were expected to do more than reply to definite inquiries put to them. The discussions followed usually the questions which on the previous evening had been asked from the auditorium audience. The smaller size of the groups and continuance of delegates at their assigned group from day to day were other improvements over 1924.

The great hotels of Detroit provided excellent accommodations at reduced rates to all delegates without distinction as to race. This was a great advance over previous conventions.

The closing meeting was without stirring appeals from volun-

teers going to the fields, and no students were asked to sign Declaration Cards at any time during the Convention. The students at this gathering were scientific rather than emotional, and they patiently sought for Christian light on Christlike living and service.

We add the testimony of Professor T. H. P. Sailer. He and Drs. Mott and Speer were probably the only persons who have attended all ten of these epoch-making Conventions.

"For the last thirty years the quadrennial conventions of the Student Volunteer Movement have had a strong family resemblance. Des Moines, 1920, was strikingly similar to Cleveland, 1898. Some of the addresses were by the same speakers on the same subjects. Missionaries and board secretaries held up conditions on the field. Indianapolis, 1924, marked a striking contrast. Board secretaries disappeared and their place was taken by nationals of different countries. Considerable time was spent in discussion groups. Concern shifted from the needs of the non-Christian nations to the shortcomings of Christendom.

"Detroit, 1928, continued for the most part the spirit of Indianapolis. There was the same desire to get rid of superiority complexes and achieve real world brotherhood. Race prejudice, denominationalism, and gunboats were consigned to perdition. Radical Christianity, in the best sense of the word, was given free expression on the platform as was applause by the audience. On the other hand, the platform was frequently far in the lead of the student delegations. But in general, students seemed anxious to face reality. It was encouraging to have them take their own faults more seriously than those of other people.

"The best thing in the older conventions was their broad surveys of the world. The best thing in the recent ones is the spirit of sincerity. If students can take the problems of the whole world with the same sincerity that they do the things within the range of their own intimate experience, the prospect is bright."

YOUTH AND THE MISSIONARY ENTERPRISE FIFTY YEARS AGO AND NOW

BY REV. HOWARD B. GROSE, D.D., New York City

Editor of "Missions"

FIFTY years ago, aside from the Sunday-school, the young people were unrecognized in the life and activities of the church, save in special and isolated instances. Some of the more progressive and aggressive churches, led by pastors of exceptional vision and appreciation of the human material with which they had to deal, had instituted various forms of simple organization for their young people, but few of these organizations survived a change of pastors or a declension in the spiritual conditions, and very rarely did one attain to a degree of permanency.

I remember well how it was when, as a boy, I came into the church with a goodly group of young companions. Of our own volition we started a prayer meeting, but little or no attention was paid to us, and after the initial enthusiasm and novelty wore off the attendance decreased until the meetings ceased, unnoticed and unsung. Indeed, I suspect that the pastor in that particular church frowned upon separate meetings of the young people, nor was he alone in that feeling. So far as I have been able to ascertain, fifty years ago there was no general organization that attempted to unite the young people of the same church in spiritual growth, to say nothing of uniting the young people of different churches in the same denomination, and beyond that of other denominations in a common cultural and spiritual movement. What-

ever formal work existed was sporadic if not spasmodic. And as for any attempt to awaken the interest of the Church's young people in missions, at home or abroad, in any systematic way, that was hardly to be expected of churches that had not themselves become imbued with the missionary spirit to any large extent.

This was the general situation so far as the Church's young people were concerned, when, in February, 1881, Christian Endeavor was born. When the Reverend Francis E. Clark, who recently died with a world paying tribute to his character and work, organized the first Young People's Society of Christian Endeavor in Williston Congregational Church of Portland, Maine, he started a movement whose swift spread and astonishing development in all lands can only be accounted for by the fact that something like it had long been needed. The very name was an inspiration, and the response of the young people to its spiritual and service challenges was immediate. Christian Endeavor has girdled the earth, and its ideals have ever been held high, through the widely pervasive influence of its founder. It was the first interdenominational society that brought the young people into beautiful fellowship and sense of oneness in Christ and into common forms of service; the first that revealed the young people to themselves and to the churches; the first that made

the spiritual life development the supreme aim.

Christian Endeavor from the first gave missions a place in its constitution, on its program, in its local meetings and conventions. The missionary committee was one of the three committees named in the original by-laws. A monthly missionary meeting was a feature of the program, and missionary lesson topics were carefully selected and ably treated in order to attract, instruct and interest. The societies in time made their way into all the foreign mission fields, and the movement carried exceptional enthusiasm and blessing to the missionaries and the native young converts. No conventions in this country surpassed in zeal and helpfulness those in Europe, Asia and Africa. As Father Endeavor Clark made his way repeatedly around the world he was met everywhere with the same Christian warmth of welcome. He lived to see Christian Endeavor, represented in a World Union, become one of the strongest ties between the nations, one of the most effective allies of international brotherhood, interracial understanding, and world peace.

I have given this space to Christian Endeavor because it was the first organized movement of young people that was wholly within and indeed an integral part of the Church. Each local society belonged to its own local church, was under the direction of the pastor and church officers, and had loyalty to the church as one of its prime principles. Whatever associations it might form with kindred societies of young people in other churches, its first allegiance to the home church was clearly understood and constantly impressed by

the leaders. Thus it brought missions, with the other forms of service, directly home to the local churches, while through its intermingling of the young people of different denominations in local, state and national conventions it gave momentum to the rising tide of enthusiasm and interest in world evangelization through Christian missions.

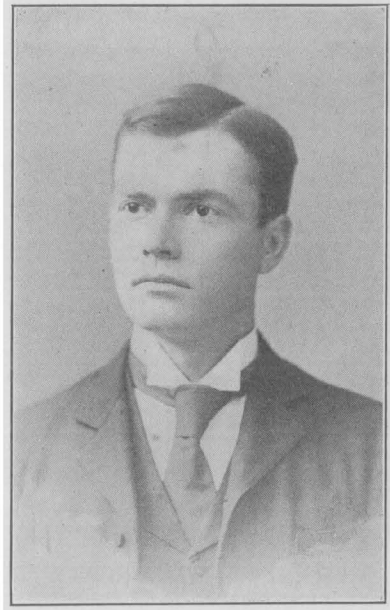
Denominational organizations of young people resulted from the Endeavor movement. The Epworth League was organized in 1889, with the aim of developing the life and activities of the young people of the Methodist Episcopal Church along the lines of its selection and under the guidance and control of its ecclesiastical leaders. The Baptist Young People's Union of America also resulted from the Endeavor movement. Since there was no central Baptist church government to direct that the existing Endeavor Societies in local Baptist churches join the new Baptist organization, most of them remained in the Endeavor fellowship. Other denominational societies of young people have also followed similar lines and have maintained and fostered missionary interest.

Grouping these young people's organizations which are in and of the churches, the published statistics show that between five and six millions of youth are members of societies that regularly call attention to home and foreign missions, bring them information from mission fields, and seek to stimulate a sense of personal responsibility and relationship. Estimate the millions enrolled in the years since the origin of the young people's movement in 1881, and it will then be possible to apprehend in some measure what has occurred within

fifty years. While it is true that these societies did not develop the specific forms of missionary training and life enlistment which came later, it is also true that they created the constituencies of young people ready to hand for the new movements.

We now come to another factor of great moment in its immediate bearing upon the important and influential body of youth—the students. Here the origin of the missionary movement came from the Young Men's Christian Association, organized in the United States in 1851. The Student Associations were first formed in 1858. Foreign missions assumed a prominent place in the Association work when John R. Mott came into it with his missionary enthusiasm and vision. The Student Volunteer Movement, which grew out of mission study classes in Student Associations, marked a new era in the relation of youth to the missionary enterprise. Organized in 1886, it presented a definite goal and objective, and issued a challenge to youth in the colleges and universities that met with ready response. Its conventions have given a marked impetus to interest in missions, and impressed the general public as well as the church members with the magnitude of the worldwide cause. It is impossible to judge adequately the influence which the Student Volunteer Movement has exerted. In a single year, for example, its mission study classes had an enrolment of 8,500, and nearly 9,000 students were directed in community service. It has a record of many thousands of life decisions for missionary or some other form of Christian service, and through its agency 11,700 students have

offered themselves for service in the mission fields. Y. M. C. A. summer conferences, beginning in 1886 at Mount Hermon, have increased in number in America and have spread to many other lands. In 1895 the student societies were federated in the World's Student Christian Federation, which creates for students an international



JOHN R. MOTT AS A STUDENT LEADER
IN THE EARLY DAYS OF THE
STUDENT VOLUNTEER MOVEMENT

bond of sympathy and goodwill similar to that of the International Union of Christian Endeavor for young people at large. The International Y. M. C. A. which has sponsored the Student Volunteer and World Student Movements, under Dr. Mott's leadership, has not only established Associations in foreign lands and led in evangelistic effort, but its foreign department has steadily advanced, until its budget has passed the mil-

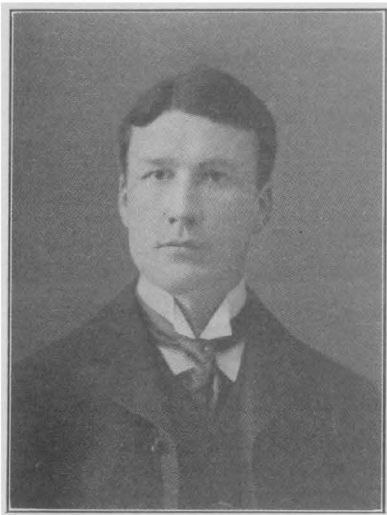
lion mark, and earnest endeavor has been made to inform and actively interest the Association membership at large in the missionary cause.

Working in close cooperation along missionary lines came the Young Women's Christian Association, organized in England in 1855, in this country in 1866, and reorganized here as the National Y. W. C. A. in 1906. Both in England

that the leaders of these two powerful agencies, allies of the Church, have been so thoroughly imbued with the missionary spirit and purpose. And this missionary development, remember, has taken place within the last fifty years.

All this was preparatory to another youth movement, designed to interest all the young people in a personal, definite way, and reaching out indeed for the entire church membership. This was the Missionary Education Movement, which in July of this year celebrated at Silver Bay its quarter century of service. This is not the place to give a history of this great inspirational and educational movement, which has provided textbooks of high merit for both home and foreign missions, trained many thousands of leaders, led large numbers to life enlistment through the spiritual influence of its conferences, and greatly promoted interdenominational fellowship and cooperation. It also served to pave the way for denominational departments of missionary education which are full of promise, as they increasingly encompass the local churches in hitherto unreached areas. This is preeminently the day of the mission study class and the church school of missions. The latter includes in the range of the program all ages and grades from the kindergarten and junior to the young people and senior adult—the whole church engaged in mission study, with adequate leadership and equipment for intelligent and inspiring presentation of the cause which our Lord committed to His disciples in the Great Commission.

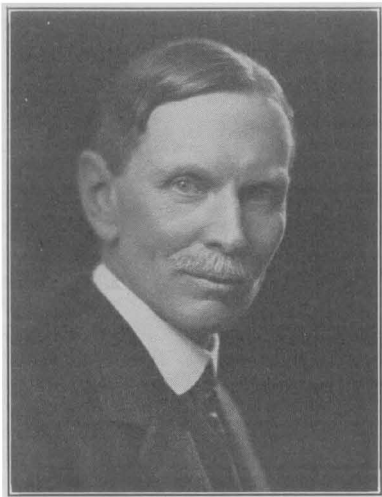
These various movements which have interested the young people in the missionary enterprise have



ROBERT E. SPEER AS A STUDENT
LEADER IN THE EARLY DAYS OF THE
STUDENT VOLUNTEER MOVEMENT

and the United States the Association maintains a missionary department among the foremost features. It has place on the Council of North American Student Movements, and is affiliated with the Student Volunteer Movement and Student Christian Federation. Through its mission work it interests its home membership in the world cause. The Student Associations numbered 721 in 1922, with 61,500 members. It is fortunate for the cause of missions and for the young men and women alike

naturally been aided by the modern inventions which have annihilated distance and brought the world



ROBERT P. WILDER—TODAY

One of the Founders of the Student Volunteer Movement for Foreign Missions and until recently the General Secretary

into neighborhood, with the resultant advance in knowledge of hitherto little-known and misapprehended lands and peoples. The newer literature, moreover, has presented the missionary pioneers in those aspects of courage and heroism that particularly appeal to youth, and the real challenge of the work has been pressed. All things have worked together to make this for young people the era of missionary education and enlistment. Nor have the modern missionary magazines played an unimportant part in awakening interest through spreading information.

The fact that THE MISSIONARY REVIEW OF THE WORLD is celebrating its fiftieth anniversary affords opportunity to call to mind the further fact that prior to fifty years ago there was no missionary magazine of the type and grade of the

best missionary magazines of today. Indeed, the twentieth century covers the rise of these amply illustrated publications.

It is significant that in the youth movements of today, as signalized by recent conventions—things undreamed of fifty years ago—the missionary enterprise has received full measure of attention, with plentiful advice as to the proper conduct of missions; proving beyond question how widely the interest of the young people has been enlisted.

It is safe to say that never before has the attention of the Christian Church been called to and concentrated upon missions as it is today. As we have noted the chief



SHERWOOD EDDY—TODAY

A Popular Convention Speaker on Missions, and Foreign Department Secretary of the Y. M. C. A.

movements which have brought this about, which were all youth movements in origin, the contrast

between fifty years ago and now stands out vividly. Fifty years ago there was as yet no organized effort which sought specifically to enlist and train the young people of the churches in spiritual growth and active service; no definite means or attempt to awaken their interest in missions. The young people's societies, the Student Volunteer Movement, the Young People's Missionary Movement, which later became the Missionary Education Movement, were all non-existent. Fifty years ago there were no missionary training classes for leaders, no cooperation between denominations, no missionary literature, no graded classes, no church schools of missions, no local, national and world conferences.

Now the conditions are so changed that those who were not living in the old days cannot realize the vast difference and advance. Now the young people are not only recognized as potent forces in the Church, but through the youth

movements they are assuming a leadership hitherto unknown. The summer conferences, conventions, training institutes and study classes, interdenominational and denominational, are found in all parts of the United States and Canada. The literature provided is remarkable both in quantity and quality, covering every phase of world missions. Now, the church that evades or escapes the appeal and study of missions must either have a non-missionary pastor, no pastor, or no young people. This does not mean, of course, that the churches are now sufficiently alive to the missionary needs or sufficiently imbued with the missionary spirit; but it does mean that, in contrast to conditions fifty years ago, so far as the young people are concerned, they have been brought into a place of responsibility, of influence, and of spiritual development that promises much for the future of the churches, the raising up of missionary recruits, and the extension of the Kingdom of God.

Thoughts for the Thoughtful

The inexhaustible and perennial spring of missionary devotion is the constraining love of God in Christ.

The Christian view of God and of His purpose must transform the whole of life.

A civilization based on materialism and selfishness must in the end compass its own destruction.

We cannot be Christians in the full sense without setting ourselves to Christianize the social order.

There are open to the Church possibilities of moral and spiritual renewal, which, because they can be measured only by the love and power of God, may be truly described as infinite.

The man who has seen that God is love knows that our human life can reach its full stature, perfection, and satisfaction only in the measure that the love of God is shed abroad in our hearts.

The firm hold of the unseen and the sense of the absoluteness of God's demands on us, which are characteristic of New Testament life, are what we most need to recover if we are to do the work of God in our generation.

A MISSIONARY PATRIARCH OF INDIA *

*An Appreciation of the Life and Work of the Late
Rev. E. M. Wherry, D.D.*

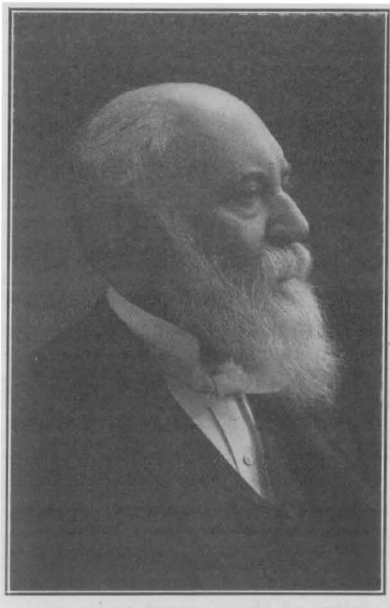
BY REV. J. J. LUCAS, Landour, India

WHEN a student in Princeton Seminary over sixty years ago, Elwood M. Wherry decided to go as a missionary to Turkey, but a letter from Dr. S. H. Kellogg, then a missionary at Fatehgarh, turned his heart to India. On his graduation in 1867 he and Mrs. Wherry set out for Calcutta on a sailing vessel, taking a long and wearisome voyage around the Cape of Good Hope. His first station was Rawal Pindi and after two years he was transferred to Lodhiana where he spent the greater part of more than forty years as a missionary.

In the early years of his missionary service Mr. Wherry established and continued to edit the *Nur Afshan* through which, for many years, he spread far and wide throughout North India the light of the knowledge of Christ. In those early days he began the preparation of his Commentary on the Koran which was published by the Trübners in four large volumes—a *magnum opus* indeed. Tract after tract and book after book came from his pen, each dealing largely with questions relating to Islam, answering Indian Moslems' objections to the Gospel. When the Presbyterian Theological Seminary was resuscitated in 1883 after seven years of suspension and was transferred from Allahabad to Saharanpur Dr. Wherry was appointed the first professor, and held this position for four or five

years until he went on furlough to America.

After his return from America in 1898 he was appointed once again to Lodhiana and there spent



ELWOOD M. WHERRY

most of the active years of his service until he retired and returned to America five years ago. Dr. Wherry's long years of service in Lodhiana founding and editing the *Nur Afshan*, preparing and publishing books and tracts, taking a leading part in the founding and building up of the Lodhiana Boys' Boarding School were among the most fruitful years of his serv-

* Dr. Wherry died on October 5, 1927.

ice. After his return to India in 1898 he set himself, with a few others, to revive interest in the union of all the Presbyterian churches in India. In this he and they were successful, so that the organic union of eight of the Presbyterian churches in India was consummated at a meeting in Allahabad in 1904. A few years later this Presbyterian Church of India recognized Dr. Wherry's services by electing him Moderator of the General Assembly. Recently he prepared a History of the American Presbyterian Missions in India from the founding of the

mission in Lodhiana in 1834 up to the present. Thus from the beginning to the end of his sixty years of missionary service his pen was busy in writing the things which are vital to the growth of the Church of Christ in India. Those who had the privilege of loving fellowship with him during many of these years give thanks at every remembrance of him and now think of him as still serving, still praising and still growing through all the experiences of the service here and now, in preparation for yet better service—the service of an ever growing life.

THE BRITISH CHURCH DISPUTE

THIS issue threatens to rend in twain the Church of England.

For nearly four centuries High, Low, and Broad Churchmen have found it possible to use the Prayer Book which embodied the Elizabethan Compromise. But the accord is breaking down over an attempt to revise the Prayer Book. The Church has to decide whether its face is set towards Roman Catholicism or toward the Protestant interpretation of the Bible. The Church of England is a state church, the Church of the royal family, of the ancient universities and schools and of the Government. The prelates of the Church sit in the House of Lords and crown the King on his accession. The monarch is required to be a communicant of the Established Church that guarantees the Protestant succession. This same Church also presides over much city and most rural education of children. To surrender the Church to the Roman Catholic party would natu-

rally disturb the British people and the Anglican Church.

The main contest is over the Communion Service. To the Low Churchman the standard procedure on Sunday morning should be Morning Prayer and the sermon. To the High Churchman the service culminates in the Eucharist, exalted into the predominance conceded by the Papacy to the mass.

In the proposed Prayer Book the Communion Service has been rearranged and elaborated and a page of italicized rubric has been inserted wherein there is permitted the reservation of the sacrament. This change has aroused England.

While the revised Prayer Book was accepted by the Church Councils a large number of influential Churchmen are opposed to it and the State has vetoed the decision of the Church Council. As a result a movement towards disestablishment has already been started. Such a consummation would be a blessing to the Church.



TOPICS OF THE TIMES



A Student Rally for Missions

THE Student Volunteer Movement is passing through a transition period. It was organized forty-one years ago to enlist Christian students in the work of carrying out the great Commission of Christ to evangelize the world. One hundred students volunteered at the first college student conference in Mount Hermon, Massachusetts, in 1886. Two student secretaries, Robert P. Wilder and John N. Forman, both of Princeton, arranged to visit American colleges and present the Call to other students to help realize the watchword: "The Evangelization of the World in this Generation."

The movement grew. John R. Mott of Cornell, Robert E. Speer of Princeton, and others, volunteered and became leaders. The great emphasis was laid on the command of Christ to give the Gospel to others who had never heard. The non-Christian world was painted in dark colors. Students were asked to declare their purpose, God willing, to be foreign missionaries. They enrolled in mission study classes and prayer groups in schools, colleges, medical schools and theological seminaries. The purpose was clear and the goal was definite; the organization was simple and the spirit was devout.

The work became more complex. The first Student Volunteer Convention at Cleveland in 1891, brought together 558 student delegates from 150 institutions. It was

an inspirational gathering. It caught the imagination of the Church and mission boards saw the possibilities. More travelling secretaries were employed and the office force was enlarged. An Educational Secretary guided the mission study groups and textbooks were prepared. The budget increased to \$20,000 a year, then to \$87,000. The conventions increased to include 5,000 delegates. Volunteers enrolled until up to date eleven thousand seven hundred are on record as actually having sailed for foreign mission fields in the past forty years.

Then came a change. Many students attended the conventions who were not really interested in the foreign missionary enterprise. Some were not even professing Christians. Christ's commission to evangelize the world meant less to them than problems nearer home. Acquaintance with foreign students, and consciousness of the failure of Americans to live up to Christian ideals led to questionings. A revolt from conservative missionary leadership was threatened. Students were invited to become members of the Governing Board and for a time there seemed to be danger lest the Movement would lose its missionary purpose, its Biblical basis and its spiritual power.

The recent Detroit Convention, with its 3,500 delegates from 600 institutions, has been reassuring in many respects. While there was a

noticeable change from the old type of inspirational and informational addresses to more intimate and frank discussion of problems and policies, the convention was distinctly devout and missionary in its spirit and aim. The delegates were wide awake, open-minded, honest and sympathetic to the great purpose of the Movement. While some were inclined to look upon Jesus Christ and His Gospel as only a way of life, the general conviction expressed was that He is "*The Way, the Truth and the Life*," and that the only revealed way to God and into eternal Life is through His Son Jesus Christ. While this does not deny that there is truth in other religions, it rejects them as inadequate to meet man's greatest need for this life or the Life to come.

Some of the questions raised by the students at the convention show the trend of student thought and their attitude of mind.

How is it going to be possible for people who want to go into missionary work to go without military protection?

What are we, the youth who love the truth and who love adventure, going to do to overcome and break pernicious denominationalism?

Is our belief in the fact that Jesus is *the Way*, the only Way, strong enough for us to impose it on other people?

Is not the failure of missionary work in China due in part to the fact that missionaries have gone there with education rather than with the idea of spreading the simple Gospel of Jesus Christ?

Is there not danger in modern missionary work of emphasizing the amelioration of the world rather than its redemption?

What mistakes are missionaries making today, in good faith, which will hamper us in the future as past mistakes made in good faith hamper us now?

Should the modern missionary go as a guest of the national church, subject to its discipline and sharing in all its privileges and responsibilities?

Should foreign nationals assist in selecting prospective missionaries to their own communities?

If Christianity breaks out beyond the borders of the Christian Church as in

India, should Christian missionaries intervene or interfere or take part in the work?

What should be the attitude of missionaries in such lands as China and Japan, on the problem of race discrimination as expressed in our immigration laws?

Are there any great religious truths in the Oriental religions that they can contribute to Christianity?

In regard to exchange of missionaries between China and the West, if China sends missionaries to the West, will the West welcome the Chinese missionaries and upon what basis?

As an aid to the breaking down of denominationalism would it not be possible to have a non-denominational sending agency?

What can we students on the college campus do to foster this spirit of world fellowship?

Is it possible to eradicate race hatred, and if so, how can it be done?

While there was naturally a lack of information and some shallow thinking manifest among the students, there was evident a spirit of honesty and sincerity and earnestness that was reassuring. One noteworthy sign of a desire to be consistent was the fact that racial differences were ignored in the placing of delegates by agreement with the Detroit hotels. This was a great step for principle as against prejudice.

Missionary methods, problems and leadership are changing. This is to be expected and is a hopeful sign. The great need is to guard against forsaking or overlooking the great aim of the enterprise, to give the Gospel of Christ to all men, to practice His teachings and to manifest His Spirit in all departments and contacts of life, to seek the guidance of God, and to depend on the power of His Holy Spirit. Students and all Christians need to bear in mind the words of Christ, "*Without me ye can do nothing.*"

February 19th is the Universal Day of Prayer for Students.

Foreign Missions Examined

FOR the past thirty-five years the Foreign Missionary executives of North America have met in annual conference to examine their united task, to discuss their problems and the possible solutions and to see how they may work together more effectively. This year they met at Atlantic City (January 8th to 13th) in sessions that were unusually interesting and effective.

Great problems are before the world and the Church. The international, industrial, social and religious conditions and attitudes of thought have been rapidly and radically changing. China is in upheaval; Japan is looking more critically at missionaries; India is seeking greater expression for nationalism; Africa is awakening; race relations are being readjusted; there is a growing demand that Christians at home put their own house in order; the missionary message, motive, objective and methods are being re-studied and re-expressed. Denominational rivalry is discredited and larger control in their own churches and schools is demanded by Christians on the mission fields.

This year at Atlantic City, a large place was given to the views of men and women outside the missionary boards. Both at the sessions of the Federation of Woman's Boards and at the general conference meetings, the business men, represented by William E. Boyd of the Curtis Publishing Co., were invited to give impressions of missionary work and to offer criticisms; men and women from other races, represented by Rev. W. Y. Chen of Foochow and Dr. Decio de Paula Machado, of Brazil, were asked to give their views of the

work and the attitude of their people to Christ; the viewpoint of the pastor was presented by Dr. A. W. Beaven of Rochester and of the college professor by Rufus M. Jones of Swarthmore. Dr. John R. Mott gave a masterly report on the plans and purposes of the coming International Missionary Conference in Jerusalem.

Several convictions were generally and decidedly expressed: (1) That Christian missionaries are still greatly needed in non-Christian lands; (2) that financial and prayerful support of missionary work should increase rather than diminish; (3) that gunboats and government protection are not generally favored by missionaries; (4) that the national Christians should be given as large responsibility as is possible for the support and management of their own churches and schools; (5) that there should be closer cooperation between national churches and missionaries and a decreasing emphasis on denominationalism in Christian work; (6) that race prejudice among Christians should give way to expressions of brotherhood; (7) that greater dependence on God is required for success in His work.

Those who attended the sessions at Atlantic City must have been impressed by the clear-headed, open-minded, forward-looking and hopeful character of the missionary leaders. Difficulties were frankly faced but there was no pessimism. Responsibility was acknowledged, but it is a responsibility to seek and to follow the leadership of God.

[A number of the addresses will be published later as will also addresses and reports from the Student Volunteer Convention, the Comity and Home Missions Conferences in Cleveland and the International Missionary Council meeting in Jerusalem.]

Laymen and Evangelism

PERSONAL evangelism seems to be a lost art for the large majority of Christians. In the early days of the Church when the Christians were scattered abroad—"except the Apostles" or regular church leaders—the laity "went everywhere preaching the Word." As a result multitudes believed in Christ and the Church grew in numbers, in purity and in power. Today, out of nearly two hundred million professed followers of Christ in Protestant churches, how many bear any true witness among unbelievers? Outside of the ranks of professional preachers, missionaries and Christian teachers, probably not one in a hundred are witnesses. Who can measure the effect if Christian men and women bore witness to Christ and His power among non-Christians?

The newly organized Men's Church League (of New York) is sending out a challenge for the fuller enlistment of laymen in Christian service. They are urging each church to enlist and organize its members into groups of eight or twelve for continuous personal work. In Schenectady, New York, the churches have endorsed a Neighborhood Group Plan and have decided to assign every block in the city of 100,000 inhabitants to some church for spiritual cultivation and evangelism. What would be the effect if this plan were carried out in every city and town on the continent?

The Men's Church League is seeking to form a committee of one thousand laymen who will be active in enlisting the church members all over the United States in active spiritual service. They are endeavoring to enroll "one million

witnesses" to Christ and to organize these witnesses into groups of six or twelve, each with a leader, that will cultivate a definite area and meet occasionally for conference and prayer. It is hoped that the groups will be augmented constantly and that at certain times in the year all groups in a congregation will meet and report to the whole church.

The plan is not to increase the number of organizations but to adopt a simple, natural and effective method for personal evangelism and spiritual work in order to enlist as many spiritually minded men and women as possible to do personal work among non-Christians. The declaration of "witnesses" reads as follows:

I hereby accept membership among the "One Million Witnesses" now being enrolled, by declaring my purpose:

1. To endeavor to lead at least one person each year into personal faith in Jesus Christ and into membership in the Church of Christ.
2. To become a member, as soon as possible, of a small group of similar "witnesses," either in my own church or community, to meet at stated times for prayer and conference. (See Matt. 18: 19-20, Luke 10: 1, 2.)
3. To endeavor to lead at least one person each year to become an enrolled "witness" with these same purposes.*

The Men's Church League, of which Dr. J. Campbell White is General Secretary, was formed in October, 1924, to enlist Christian laymen in active Christian work. Such an awakening among professed followers of Christ is very greatly needed. Too many churches, which means church members, are like the Church of Laodicea. A spiritual reviving by the Holy Spirit is needed to purify and empower the Church and all Christians.

* Cards for enrolling "witnesses" may be secured from the Men's Church League, 156 5th Avenue New York City, at 10 cents for 20, 30 cents per 100, or \$2.50 per 1,000.



METHODS FOR WORKERS



AT ELLIS ISLAND—SISTERS FROM EUROPE SEEKING ADMISSION TO
"THE PROMISED LAND"

WHEN THE WORLD COMES TO YOUR CITY OR CHURCH

The Value of Missionary Exhibits

BY MARY LATHROP BISHOP, Cleveland, O.
*Secretary of Literature and Publicity of the
Woman's American Baptist Foreign
Mission Society*

The Missionary Exhibit as a vehicle for teaching missions is unsurpassed, for "the mind best sees things that are pictured." A wise handling of the subject brings us into contact with the past, links up the work of yesterday with the aims and purposes of today for tomorrow's fulfillment. It gives a better appreciation of progress and achievements and may be the inter-

preter of life and manners and customs of many lands and peoples.

The testimony is that widespread interest is one great gain; that there is value in its research, its spontaneity and its creativeness; that the exhibit furnishes opportunities of self-expression. Certain it is that many lessons may be taught through the medium of Missionary Exhibits. International friendship with its peace program, industrial ideals of working together for the common good, the fellowship of the gospel and the unity of spirit, all may be visualized until the worker has a vision of what it is to be a member in the Family of Nations of the Kingdom

of God. The exhibit if carefully planned may represent the meeting place of the nations.

The World in Our Church

If the exhibit is to be held in a church, the Sunday-school assembly



WAYSIDE MINISTRY IN INDIA

room may well be the gathering place. Use flags of all nations for the decorations, with the American and the Christian flags intertwined. At the entrance of the room a lighthouse may be very effectively used. In the center of the platform and slightly raised, place an illuminated cross. Around the base arrange standards which will hold the small flags of the nations.

A brief devotional service would be effective, using the thought of the King of the Nations.

Leader—Give unto the Lord ye hundreds of the people, give unto the Lord glory and strength.

Response—Let the heavens be glad, and let the earth rejoice: and let men

say among the nations, The Lord reigneth. 1 Chron. 16:29, 31.

Leader—Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord.

With the accompaniment of soft music, representatives of the nations enter in costume, each carrying a flag of her own country. They march to the platform and place their flags in the holders prepared for them. Forming a group in front of the platform they sing, "We've a Story to Tell to the Nations."

Announcements are then made of the plan of the missionary tour. Each group of ten as designated, will follow one of the nationals to the various exhibits wherever placed. When the bell rings all progress to the next exhibit.

The Sunday-school rooms may be utilized for the different countries. At the booth there may be brief dramatizations or sketches typifying work done in the special fields, or there may be simply a description



FROM THE LAND OF CHINA

given of the curios. It adds to the interest to have missionaries as special aids. Pictures, posters, costumes and

literature may be obtained from local or national headquarters of denominations. An attractive literature booth should be a part of the exhibit. The



AMERICAN MOUNTAINEERS OF
THE SOUTH

helpers may be dressed in costumes made of the various publications.

Ways of Putting On Exhibits

One church used as a prelude to the evening's tour of missionary fields, the plays of different nationalities. A trained leader gathered about her a group of children and taught them how the children of many lands play their games. It was gratifying to witness the eagerness of the children to know just how other children played. After the games were over they were interested in the missionary exhibits, asking many questions and manifesting appreciation.

A city mission society doing a large work among foreign-speaking people held a parliament of nations in a large up-town church. The various groups participating presented songs of the nations and a varied program as a part of the exhibit.

At an annual national convention, the exhibit took the form of a mis-

sionary maze. When once the journey was begun there was no turning back. One had to follow the trail through Africa's forest, by China's pagodas, pass through Japan's gateway, stop at the Filipino huts on stilts, see India's temples, and ride in Burma's ox cart—in fact see all the countries in which the missionary organizations were at work.

Working Out an Exhibit

A practical working out of an exhibit for city, state or national groups, was put into operation in Cleveland, Ohio, last July, 1927, as one of the features of the thirty-first Christian Endeavor Convention. The Missionary Exhibit was under the direction of the Woman's Committee of the Federated Churches. All details were arranged by this committee with the heartiest cooperation of the General Chairman and Secretary of the Cleveland Convention Committee. Countries were chosen and allocated to different groups. Each group secured its own



AN AMERICAN INDIAN EXHIBIT

curios, costumes and helpers. The backgrounds for the booths were painted by a young artist from designs made by the committee. The size

varied from 22 feet square to 22 by 15 feet. Each of these displays ran across the back of the booths and was set against a background of black cotton flannel. Rugs, posters, curios, baskets, images, etc., furnished the decorations. Small daylight screens were used to show pictures, and playlets were given at intervals. There was always a moving procession and the hours had to be extended. Many interested young people returned again and again to study the exhibits, and to make notes for use at home.

The whole effect was realistic and impressive, and at the same time capable of reproduction. A college enthusiast drew a word picture of her impressions:

"A trip around the world in Cleveland. Adobe houses silhouetted against the blue bowl of the sky, Indian women with papooses slung over their shoulders weaving blankets—New Mexico. Low white igloos of scintillating snow. Log houses in Alaska. Blue water of a southern Pacific harbor. Low buildings and tall palms, brown huts on stilts—The Philippines. Pale pink cherry blossoms in Japan, dainty little women dispensing tea. Stately Chinese pagodas. Gold Buddhas. White mosques of India. Wayside dispensary, with doctors and nurses. African grass huts. Fur rugs and hemp hammocks. White robes, dense jungles. All these may be seen in the Missionary Exhibit.

"Impressions gained from such a world tour will not easily be effaced."

MISSIONARY EDUCATION IN A LOCAL CHURCH

By MRS. BOWERS, *Lewistown, Pa.*

Comparison of records covering several years brought to the attention of the Director of Missionary Education of the Huntingdon Presbytery* and the Secretary of Missionary Education for the Huntingdon Presbyterial†

that fifty-seven of its seventy-seven churches and seven preaching points had either been having no form of Missionary Education or else a study class only in the adult Missionary Society—the young people and men being entirely unreached.

The Director of Missionary Education organized a committee from the Presbytery and Presbyterial composed of the officers for Foreign Missions, National Missions, Young People's Work, Presbyterial President and Missionary Education Secretary. This committee planned a visitation to each of the fifty-seven churches, choosing the Sabbath school and Christian Endeavor Societies as the best places to reach the uninterested.

Each visitor made a brief address to the Session stressing the need of interest and education in missions and presenting some plans and ideas. However, the main object of each visit was to have a conference with all Sunday-school teachers, officers of Sunday-school and organizations, when we urged a monthly presentation of missions in Sunday-school (ten minutes at least), the appointment of a Missionary Education Secretary for each church, organized Sunday-school classes taking up mission study, reading contests for uninterested men and women, missionary organizations for children and young people. We took large packets of material to leave in each church consisting of catalogues of literature, and lantern lectures, sample magazines, story leaflets, leaflets on methods, etc. These were a great benefit for we found many churches that did not seem to know of the available materials, due of course to there being no organizations, hence no one but pastor or any officers' mailing list.

Results: Six or more missionary organizations already formed and definite points of contact established in each church, which will permit the various officers to do efficient follow-up work—much of which will be needed to nourish the seed that has been sowed.

* Presbytery—Ministers and laymen.

† Presbyterial—Women, young people and children's organizations.



WOMEN'S BULLETIN



COUNCIL OF WOMEN FOR HOME MISSIONS
and

FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS

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

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

SUGGESTIONS FOR CHILDREN'S RALLY

*Under Auspices of the Local Women's
Interdenominational Group*

1. The group should be strictly limited to children under twelve years of age, with their teachers or leaders.

2. A committee of children and leaders should be appointed to make plans for the Rally.

3. The different groups of children should be asked, early, to make contributions to the program—probably in the form of a brief dramatization—the contributions from each group to take not more than five minutes, preferably three minutes.

4. The worship material should be sent out in advance and be memorized by the various groups so that they can all participate.

5. Letters should be sent to each group, early, asking them to write about the offerings either in money or other gifts that they have made during the year. A few of the replies should be read at the Rally.

6. Care must be taken that the program for the Rally does not attempt to cover so many different groups that it lacks unity and conciseness.

7. The program should be based on the work of the year.

8. The program might include a pageant, the episodes of which might be given by different groups.

9. There should be a special room in which exhibits might be displayed—this material to be the actual work of the children, with a committee of boys and girls in charge. The time for showing the material should be after the regular program, when it may be explained by the committee of boys and girls.

10. A speaker might be secured, either a National from one of the mission fields, or a missionary. Care would have to be

used to secure someone who knows how to speak to boys and girls.

11. Badges for the different groups, arm-bands for ushers, banners, special costumes, etc., might be used as helps in creating interest and atmosphere.

12. Where the different groups come from some distance, it might be suggested that trucks be secured and that the boys and girls bring their lunch and have a picnic en route.

13. If refreshments are served they should be simple and typical of the country and people studied.

14. Where there are only to be a few groups represented much more responsibility can be placed upon each one and the contribution of each can be greater. Where there are many groups it would probably be impossible to have the boys and girls participate in more than the worship service (which has been sent to them and learned in advance) and very brief responses to Roll Call telling what has been best in the work of the year.

15. In order to make the suggestions concrete, three programs based on the suggested study for 1927-28 are attached. Some of the items in each may be selected and built into one program. Of course, any committee will build its own program, varied to meet the particular conditions of its own field.

Exhibit A

WORSHIP SERVICE.

Opening Sentences (In unison): "Give thanks unto the Lord, call upon his name, declare his doings among the peoples, make mention that his name is exalted. Sing unto the Lord for he hath done excellent things: Let this be known in all the earth." (Isa. 12: 4-5.)

"O Lord, . . . thou only art holy; . . . all the nations shall come and worship before thee; for thy righteous acts have been made manifest." (Rev. 15: 4.)

"All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. For thou art great, and doest wondrous things: Thou art God alone." (Ps. 86: 9-10.)

Song: "Jesus Shall Reign Where'er the Sun."

Song: "We've a Story to Tell to the Nations."

Scripture: Ps. 98 or 67.

Song: "God's Children Live in Many Lands," from "Song and Play for Children." (Pilgrim Press, 14 Beacon St., Boston, Mass.) (Children in costume.)

Prayer: Our Father, we thank Thee that Thou art interested in all people everywhere. We are glad that all the boys and girls in the whole earth are a part of Thy great family. We are sorry that some of Thy children know nothing of Thy love and care. May those of us who love Thee help all the boys and girls everywhere to know Thee. May they learn of Thy love and of Thy desire to help them. May we remember all the boys and girls in our own country and in other countries as together we say, "Our Father, who art in heaven."

Lord's Prayer.

Song: "In Christ There Is No East or West." (This might be dramatized by older Juniors.)

Roll Call.

- a. Exhibit of curios and material from other countries (not the things the children made). One from each group may describe the contributions. These may remain permanently on the platform and supply "local color." or
- b. The best thing our group did this year. (Three minutes or less.) This may be dramatized, or in dialogue form, or presented in any other way.

Dramatizations. (Secure books from denominational headquarters.)

"A Puppet Show" from "Kin Chan and the Crab."

"At School in Japan" from "Our Japanese Friends."

"At Home in Japan" from "Our Japanese Friends."

"At Play in Japan" from "Our Japanese Friends."

Play one or more games on the platform such as, "Large Lantern, Small Lantern," etc.

A Play.

"Alice Through the Postal Card." (Secure from denominational headquarters) or

"O Shining Mountain"—a play produced with marionettes. (August, 1927 issue of "Pilgrim Elementary Teacher," 14 Beacon St., Boston, Mass.) or

"The Honorable Guest" by Frances

Cavanah. (Secure from denominational headquarters) or

A dramatization based on "Please Stand By." The scene may be a radio broadcasting room and the various people mentioned in the book may enter and tell their stories.

Address.

By a National or a missionary. (Not more than ten minutes)

Benediction.

AFTER THE MEETING.

A personally conducted trip to Japan in charge of the children who are prepared to describe objects.

Japanese games.

Refreshments.

A personally conducted trip around the world (not more than twenty in the group) with games, curios, objects, posters. This to be in charge of a group of children who have prepared and are able to describe curios, etc., and to lead in the games. Refreshments may be some little thing in each country or all may assemble in one room for simple refreshments.

Trip may take the place of "Roll Call—a" in the program.

Exhibit B

THEME: BUILDING A BETTER WORLD

Worship service (See Exhibit A or C).

Contributions from each group—"What We Learned This Year," preferably in dramatic form and taking not more than three minutes (five minutes if only a few groups participate).

Dramatization or stories—(By individual children or by groups) "How Some Negroes Have Helped"—from "The Upward Climb;" "How We Can Help Some of the Indians in Our Country"—from "Indian Playmates of Navajo Land;" "How Some People in Japan Are Helping"—from "Our Japanese Friends" and "Kin Chan and the Crab;" "Some People Who Need Our Help"—from "Please Stand By."

Address: (By a National or a missionary.)

Benediction.

A trip around the world, games, etc. (See Exhibit A.)

Exhibit C

THEME: KNOWING SOME OF THE PEOPLE IN OUR OWN COUNTRY

Worship Service

Hymn: "America."

Scripture: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And

a second like unto it is this, Thou shalt love thy neighbor as thyself." (Matt. 22: 37-39.)

"Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance." (Ps. 33: 12.)

"Righteousness exalteth a nation; but sin is a reproach to any people." (Proverbs 14: 34.)

Story: "A Strange Pedlar." (Pillgrim Elementary Teacher"—August, 1927.)

Prayer:

Leader (May be Junior boy or girl): For our nation and all that it has meant to the people of other lands,

Boys and girls: We thank Thee, our Heavenly Father.

Leader: For all the opportunities for life more abundant that have been here made possible—schools, and churches, playgrounds and homes,

Boys and girls: We thank Thee, Heavenly Father.

Leader: For all the people who dwell in our land,

Boys and girls: We pray Thee, Heavenly Father.

Leader: May all of us find here justice and friendship and love; may all of us be friendly ourselves; may we really love our neighbors as ourselves so that we, like one loving family, shall each help the other to have the best that we know.

Leader (continuing): For all who live in this, our land, and for those who live in every other land,

Boys and girls: We pray Thy blessing, our Heavenly Father.

Reading letters from groups telling of their activities.

Contributions from various groups. "The Best Thing We Did This Year" (Not more than three minutes for each). May be the Roll Call.

Primary Children—What We Learned About the Indians (Presented in any way the leader and the group decide upon). May include showing doll, rugs, jewelry, etc.

Junior Children—Dramatization: "The Roll of Honor." (See "The Upward Climb," by Sara Estelle Haskin, p. 137.)

Address (By a National or a missionary—ten minutes.)

Benediction.

Games.

Refreshments (if desired).

YOUNG PEOPLE

A Few Questions

Is there an interdenominational Young People's Church Federation (including young men and young women) in your community? Is there

an interdenominational Young Women's Council or Federation?

Is it a separate organization, a department of the women's interdenominational group or a department of the Federation or Council of Churches?

What is its relationship to other local organizations, such as the Council of Religious Education, Interracial Committee, Committee on International Relationships, the denominational young people's organizations? What are its activities?

Please send replies and suggestions to Miss Florence E. Quinlan, 105 East 22nd Street, New York City.

A Few Suggestions

Organization.

Interest all the young people's organizations of the city:

Missionary circles, Christian Endeavor, Baptist Young People's Union, Epworth League, etc.

Be sure to interest the young business women of the city, and to include the students, foreign and American.

Have a city-wide representative committee.

Begin with young women, but do not forget the young men.

Be careful that the women do not control too much the young people's work.

Make the organization a very simple one.

Projects.

1. Leadership training group.

2. Participation in the World Day of Prayer.

Annually held on first Friday in Lent. (February 24, 1928.)

There should be a very real sense of worship in the meeting. Aim for dignity in music, sense of communion with God, and appreciation and understanding of prayer.

3. Dramatic presentation of race groups, games, folk songs, etc.

Possibly an outdoor May festival in a park ending with a brief talk by a good speaker emphasizing the bigness of the task, the "adventure of the Church."

4. Promotion of Young People's Summer Conference or School of Missions and of week-end conferences.

5. Participation in Institute or School of Missions in the fall. In cooperation with the Women's Council or Federation.

Program Material: Interracial, International, and Industrial:

Young People's Secretary, denominational headquarters.

World Day of Prayer supplies (interdenominational). Program, Call, Retreat, Seal. Order from denominational headquarters.

Federation of Woman's Boards of Foreign Missions, 419 Fourth Ave., New York City. Informative material on various activities. Christian Literature for Women and Children in Mission Fields. Women's Union Christian Colleges in Foreign Fields.

Council of Women for Home Missions, 105 East 22nd Street, New York City. Informative material on various activities. Farm and Cannery Migrants. Religious Work Directors in Government Indian Schools. Bureau of Reference for Migrating People (Follow-up of New Americans).

Church Women's Committee, Commission on the Church and Race Relations, Federal Council of the Churches, 105 East 22nd St., New York City.

Commission on International Justice and Goodwill, Federal Council.

Commission on the Church and Social Service, Federal Council.

The Inquiry, 129 East 52nd Street, New York City.

"Folk Songs of Many Peoples": Woman's Press, 600 Lexington Ave., New York City.

National Committee on the Cause and Cure of War, 1010 Grand Central Terminal Bldg.

Educational Department, League of Nations Non-Partisan Association, 6 East 39th Street, New York City.

Missionary Education Movement, 150 Fifth Ave., New York City.

Student Volunteer Movement, 419 Fourth Ave., New York City.

International Council of Religious Education, 5 South Wabash Ave., Chicago, Ill.

BREAKING DOWN BARRIERS

Day of Prayer, February 24, 1928

There is something very inspiring in the thought that on February 24, 1928 we may have fellowship with those of virtually every country under the sun, who love Christ and whose dominating purpose is to establish His Kingdom throughout all the earth. For many years the women and girls of the United States and Canada have had this annual fellowship of prayer, but a year ago for the first time the circle was widened to include the whole world, and the invitation sent to other lands was accepted with keen joy.

Our theme for the next observance is so specific and of such consequence

that we are compelled to face its implications. We dare not pray for the *breaking down of barriers* unless we are willing to do all that we can to make possible an answer to our own prayers. What an adventure for most of us! It is an adventure which will appeal particularly to our girls and young women who are eager for daring experiments in world friendship.

The *breaking down of barriers* is, essentially, a process of sharing and the thought of sharing will lead inevitably to plans like the following:

1. A committee including representatives of as many nationalities as possible to arrange for the observance.

2. The program itself will be an effective demonstration of *broken barriers* if it is carried out by as many representatives of different races and nations as may be feasible.

3. The "atmosphere" of the place of meeting should suggest this spirit of sharing by a prodigal use of the flags of the nations, pictures, Oriental hangings, etc., so far as these are available.

4. The rich varied music of as many countries or races as the program will allow may be illustrated, especially in the organ numbers.

5. There should be preparation for the Day of Prayer by definite reading about the people of other races and lands for a better understanding and a finer appreciation of the best among all peoples.

We need something more than plans. These are empty forms unless reinforced by Christian attitudes. We must be conscious within ourselves of a spirit of sympathy, of consideration, and of appreciation. We must be dominated by a desire for knowledge and understanding. Nothing which we do externally in formal programs will *break down barriers* if this inner attitude be lacking.

If you who read this message are living in a community where the day has not been observed, will you not consult with women of other churches and plan to share in this blessed fellowship on February 24, 1928? All supplies may be secured from the Woman's Mission Board headquarters of your own denomination. Program, \$1.75 per 100; "Call to Prayer," free; Retreat, 10 cents; seal, \$1.75 per 1000, 25 cents per 100.



WORLD-WIDE OUTLOOK



CHINA

A Letter from T. Z. Koo

This well known Y. M. C. A. leader in China wrote recently to one of the editors of *The Congregationalist*: "Ever since the suppression of the communists, the anti-Christian propaganda, especially in its more violent forms, has noticeably decreased. With the exception of Nanking, all our equipment is now in our own hands again and work is being resumed under more or less normal conditions. Part of our Nanking building is being used as a hospital for wounded soldiers. This autumn, the main emphasis in our work is being placed on the deepening of our spiritual insight and faith. A series of regional and local retreats is being planned, centering round the main topic, 'We Would See Jesus.' Under this main topic four studies are projected, as follows: The God we see in Christ; Jesus' attitude toward God; Jesus among His fellow-men; and Fellowship with God through Christ. It is our hope that by going to Christ Himself, we may see a fresh vision of God and receive a new accession of power for our daily tasks in these difficult times."

Comparison with Boxer Times

LADY HOSIE writes in the magazine published by the United Methodist Church in England: "The Wenchow Christians are doing their best to keep the light burning during the present storm that is upon them. It is not easy. Yet it is easier than it was in Boxer days, only five and twenty years ago, when our Christians suffered torture and martyrdom for their faith. It is no longer thought in China to be doing God service to slaughter them like vermin, however hard things may

be for them today. Moreover, many had to stand alone then; now there is a band of earnest folk, men and women, yes, and girls and boys, who are standing together, supporting each the other's faith. The Christian community has grown vastly in number, and its heaven has worked on the non-Christian conscience. Zung Fuh, one of my mother's schoolgirls of old days, wrote to her lately, using the Romanized script my father invented for them years ago. She told how the women's meeting was being carried on in the smaller outlying chapels, as were also the Sunday services, seeing that the big city church 'is still occupied by those who are against us'—the anti-Christians."

Nanking Professors Invited Back

THE fifteen American missionaries who were on the staff of Nanking Theological Seminary, Nanking, China, until last spring when they left the city at the time of the tragic attack upon foreigners, have been unanimously invited to return to their posts by the Chinese members of the faculty. Word to that effect has been received from Dr. Li Heo-fu, secretary of the faculty and professor of history, by the Methodist Board of Foreign Missions, the Woman's Foreign Missionary Society of the Methodist Episcopal Church, the Board of Foreign Missions of the Presbyterian Church, all of New York City, and by the Board of Missions of the Methodist Episcopal Church, South, at Nashville, the United Christian Missionary Society, St. Louis, and the Executive Committee of Foreign Missions of the Presbyterian Church at Nashville. These Boards unite in carrying on Nanking Theological Seminary. The petition

bears the names of nine other Chinese professors and instructors in addition to Dr. Li, and reads in part as follows:

The Chinese faculty, the Chinese pastors, and the seminary students sincerely hope that the foreign faculty of our Seminary will return to China as soon as possible. The Seminary has educated many good pastors within these fifteen years. The success is really due to our foreign friends who have helped with all their heart and strength in various ways.

Famine Spreads in North China

LATE in December the American Red Cross was appealed to by the China International Famine Relief Commission for aid in the work in Shantung Province. Sixty-five of 107 counties in the province are now suffering and it is certain that conditions will be appalling later in the winter. Of the sixty-five now stricken, thirty-five report less than ten per cent of normal crops and the other thirty from ten to forty per cent. The bad crops were due to drought and locusts, complicated with banditry, civil war and extortionate taxes. A vast area in Southern Chihli is also affected, a total of 9,000,000 persons suffering in the two provinces. In much of the famine area work by foreigners is impossible due to the banditry of the "Red Spears." Conditions are so unsettled that the usual methods of paying for work on highways are not feasible.

Street Preaching in Chefoo

M. H. HUTTON, of the China Inland Mission in Kweichow, who was obliged by consular orders to go to the coast, writes thus of what he is doing in Chefoo: "I ask your prayers for the street preaching, gospel books sold and tracts given away to the thousands of people of this port. The police are thus reached, also the soldiers, business men, ricksha men, coolies and pedestrians. It is a real joy to thus serve the Lord among the moving population of Chefoo. God's Spirit has truly been at work here saving American sailors, Chinese students in schools, and servants, as well as others reached on the streets and in gospel

hall work. It is most interesting to see how many of our missionaries have found avenues of service whilst here and praise God the various efforts are being blessed beyond all thought. Personally I find much joy in bookselling and tract distribution among the tens of thousands of people passing to and fro on the streets and in market places."

JAPAN-KOREA

Prohibition in Japanese Colleges

ALTHOUGH the Japan Intercollegiate Prohibition League is only four years of age, it already has forty-one branches in as many colleges and universities, including the imperial universities of Tokyo, Kyoto, Sendai, and Sapporo, and the large private universities of Waseda, Keio, Meiji and Nihon, as well as in many commercial, technical and Christian colleges. In 1923, it was organized by representatives of nine college prohibition clubs in Tokyo. From the beginning of its organization, the League has had as special advisor the Rev. Mark R. Shaw, missionary of the Methodist Episcopal Church in Japan. The late Dr. Masataro Sawayanagi, president of the Imperial Education Association, has been president. Mr. Shaw has given the League more than sixty volumes on the alcoholic problem, the basis of a prohibition reference library for the colleges. Sixty official delegates attended the fourth annual convention of the League, held this year in the Young Men's Buddhist Association Auditorium of the Imperial University of Tokyo. Plans were made for renewing the League's work in aid of the Juvenile Temperance Law which proposes to raise from twenty-one to twenty-five years the age at which young people can drink or be sold liquor. A large group in the Government favor the measure.

A New Union Seminary in Japan

TWENTY-ONE years ago the Southern Presbyterian mission established in Kobe a theological semi-

nary which during the years of its existence has established a reputation for piety and conservative scholarship. Today many of the strongest and most successful ministers are graduates of this school. About twenty-five miles away in the City of Osaka the Northern Presbyterian Mission has been conducting a seminary, and it was felt by all that it ought to be possible to unite these two schools, and thereby effect an economy in men and money, and make a larger and better school, with a wider backing from the Japanese Church. A plan was drawn up giving three fifths control to the Southern and two fifths to the Northern Mission, the combined school to occupy for the present, at least, the buildings and grounds of the Kobe institution. The plans for this union were approved with a large degree of unanimity by both missions, and have been sanctioned by the home boards. Rev. S. P. Fulton, D.D., has been elected president. The union gives a teaching force of eleven, and a student body of between forty and fifty, and makes the school one of the strongest institutions of its kind in Japan.

Converted After Many Years

DESCRIBING some evangelistic meetings in central Japan, M. A. Burnet writes: "One man of about fifty, a small manufacturer in the town, is a real trophy of divine Grace. When about sixteen years of age he heard Paul Kanamori preach and was deeply impressed, and bought some hundreds of his books for distribution. As there was no church anywhere near his home the impression gradually faded, and after a time he became an adherent of *Tenrikyo*, which is sometimes called Japanese Christian Science. A number of years passed and his son went to Kiryu and was converted. He sent his father a copy of Kanamori's new book, 'Three Principles of Christianity.' The father was astonished to see the name again after all these years, and determined to try and hear the writer once more. He traveled both to Kiryu and Tokyo for

the purpose, but each time missed him. He heard others preach, however, and received a Bible from his son and began to seek earnestly for salvation. Just then our Tent Mission was held, and we believe he was truly saved. He is attending the meetings regularly and praying most earnestly."

Methods of Korean Colporteurs

DISCUSSING the problems of the distribution of Christian literature in Korea, Rev. C. A. Clark, D.D., missionary of the Presbyterian Church (U. S. A.) in Pyongyang since 1902, writes: "I have been greatly interested in watching the Bible Society colporteurs at work during the past few years. I remember how they used to approach their customers abruptly just as other merchants do, when I used to travel regularly with my colporteurs twenty years or more ago, and I can remember how often I have seen the customer draw back from this direct attack upon his pocketbook. We used to describe the colporteurs as 'book-sellers' in those days. Now they call themselves 'book-exhibitors,' and they say that they 'give books' rather than 'sell books.' Now the colporteur approaches his man and hands him a book. Then he shows what a wonderful book it is, how interesting and useful, and only at the end, almost as an afterthought, does he mention the cost of it as though such a trifling thing was not worth discussing. He creates a demand for the book and the book then sells itself."

A Pioneer's Son Sees Results

SHERWOOD HALL, M.D., who went to Haiju, Korea, in April, 1926, under the Methodist Episcopal Church, is the son of Dr. William J. Hall, medical missionary, who died in Korea in 1894. His mother, Rosetta Sherwood Hall, M.D., is still a missionary there. He writes: "Among my first patients were the son and grandson of a former Pyeng Yang official who was chiefly responsible in the pioneer days for cutting off the water

supply of my parents and threatening their lives as well as casting into prison the first ordained Korean minister, whose son, Dr. Kim, is now my assistant in the hospital. The old official visited his son and grandson while they were patients in our hospital and told friends that he little dreamed in those days of persecution that in the future the lives of his own son and grandson would be saved by the very ones whose lives he had tried to take. Now, instead of being our persecutors, he and his son cannot do enough for us and our work. The grandson is sent regularly to our Sunday-school."

Thousands of Chinese in Korea

HOW one refugee missionary from China has been working among the Chinese in Korea was told in the September REVIEW. The need for such effort is made evident by the following quotation from the *Presbyterian Survey*: "Chinese are pouring into Korea in an ever-increasing stream. They come mostly from North China, but there are also a few Cantonese colonies. The total number in Korea has probably reached 50,000. They are drawn to Korea by the higher wages, the open field for business, and the better living conditions. Business men and skilled laborers predominate in the cities and towns; in the country near towns and in the smaller villages, Chinese are becoming famous for their truck gardening. The Chinese is more energetic and has more business acumen than the Korean; consequently he is pushing the Korean out of various lines of business. The Chinese population is predominantly male; a few women and children are to be seen, but the majority of men leave their families in China and visit them every two or three years."

ISLANDS OF THE SEA

Faith of Filipino Children

SEVERAL little children on the island of Cebu in the Philippines, writes a missionary there, "were found up in the mountains holding

prayer-meetings to pray for the conversion of their schoolmates. They were so eager that they would stay until almost dark. The night falls quickly in the tropics, with no lingering twilight, and when the missionary would protest that it was time for them to go, because night would overtake them on the narrow mountain paths, they would eagerly explain that they could make torches. One evening as the children left, five little tots were noticed whose way led them through a forest where monkeys played, and then down a stony mountain trail. A little six-year-old called out, 'Jesus is with us, why should we be afraid? We will run all the way while it is still light. Then we will stop at a house and get a light for our torch of leaves.' As they disappeared, we could hear them softly singing, 'Keep close to Jesus.'"

Meeting the Challenge of Cebu

TO THE missionaries in the Philippines, says one of them, Cebu presents an opportunity staggering in its challenge. The city has a population approaching 100,000 and the province over 500,000; young people are pouring into the city from the country and surrounding islands for study in the high school, the great Visayan Normal School, the Junior College of the University of the Philippines and the numerous private institutions. One recent attempt to meet this challenge has been the erection at a cost of about \$20,000 of a building called the Student Christian Center. The *Philippine Presbyterian* says:

It was reported that when the Roman Catholic bishop discovered that this building was going up, he became very excited, thinking that a branch of Silliman Institute was the intention. He immediately sent for more English-speaking priests to help stop the tidal wave. There have been many things happening to keep the hierarchy on the verge of nervous prostration. The Evangelical Church was the first body to go in for dormitories for students, then the Roman Church found that they had to do the same. The latter has always fought the introduction of the Scriptures into the homes, but because of large distribution of the Bible

by the American Bible Society and the evangelical churches, and because also of the references to the Bible in the required literature in the schools, the Roman Church is now permitting the use of the Douay Bible.

NORTH AMERICA

Theological Student Conference

A GROUP of 150 to 200 theological seminary students, representing all shades of denominational opinion, met in Detroit Dec. 27th and 28th, preceding the Student Volunteer Convention. Church cooperation was the principal subject discussed. This national theological conference was called by the theological committee of the Provisional Student Division of the Y. M. C. A. Its chairman is Dr. George Stewart, pastor of the Madison Avenue Presbyterian Church, New York City. Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, of New York, is a member. Among the speakers were Henry Hodgkin, general secretary of the National Christian Council of China; Robert E. Speer, moderator of the General Assembly of the Presbyterian Church, U. S. A., and Dr. Francis Wei, president of Boone University, Wuchang, China.

Berkeley International House

THE president of the University of California has announced a gift of \$1,750,000 from John D. Rockefeller, Jr., to build a dormitory and social headquarters for 300 foreign and 200 American students. It will aim to carry on work as much like the International House in New York as is possible in the general atmosphere of Berkeley and under the restrictions of a governing board appointed by the president of a state university. The Chinese, Japanese and Philippine students now own their own houses at Berkeley and they have not been consulted and have not decided what their attitude is to be toward the new house. Neither of the local Christian Associations were brought into the consultations until after the plans were made

and the building assured; "nevertheless it seems probable," says *The Intercollegian*, "that both Associations, while desirous of helping make the new venture as successful as possible, will go forward with much of their long-standing and extensive work under Christian auspices. The land has been purchased and the building committee of the university is taking immediate steps with the expectation that the new building will be ready for occupancy early in the next college year."

Mormonism Near New York

ACCORDING to an article in *The Christian Statesman*, Mormon elders and women missionaries have found Long Island a fertile field for their propaganda. The eastern states' headquarters are in Brooklyn, N. Y., and there are many workers available. Their new President, H. H. Rolapp, has organized non-Mormon Sunday-schools, which he hopes will serve the useful purpose of interesting not only children, but indirectly the parents also, and will develop into Mormon churches. Four Mormon women missionaries are now located at Jamaica, L. I., working among foreigners. Two of them who know the German language are devoting all their time to the Germans. Cottage prayer meetings are being arranged in many homes, where these foreigners who are at first bewildered by the new customs and language may be taught to adjust themselves to the new world conditions and to know what they are told is the prevailing and greatest religion of this country.

Finnish and Hungarian Churches

HOW two great denominations are ministering to groups of foreign origin living in the United States is shown by the following reports: There are more than thirty definitely organized Finnish Congregational churches in the United States, with more than that number of additional preaching places where services are

held regularly, while many other points are occasionally visited by workers. These churches are connected with the usual local conferences or associations; but besides these they have three conferences of their own, unofficial, organized for mutual friendliness and the discussion and settlement of their own special problems, centering in the East, in Minnesota, and on the Pacific coast. There are fifty Presbyterian churches, missions or departments of work among Hungarians in America, thirty-three Hungarian-speaking Presbyterian ministers, and the church membership is nearly five thousand. In the past twelve years Sunday-schools have nearly doubled in attendance, and contributions toward church support have more than trebled.

Filipinos in the United States

THE large number of Filipinos (now said to reach a total of 20,000) coming into the Pacific Coast States is creating a new task for the American churches. Most of these newcomers are young men and about ten per cent of them are students. The pension system of the Philippine Government makes it possible for certain young people to come to the States for study. These young people of both sexes are to be found in colleges and universities all over the country. There are also thousands of Filipinos of the laboring class who come here and find remunerative employment under climatic conditions with which they are familiar. Besides these students and farm laborers, a sort of middle-class Filipino is found working in the apartment houses, in club cars on trains, and as elevator boys, barbers, cooks, and waiters in hotels. With the system of American schools in the Philippines for twenty-five years, the younger Filipinos have acquired the English language, which makes them desirable as employees. A rising tide of immigration is predicted for years to come. Labor groups consisting of twenty-five to fifty persons are found all up and down

the Pacific Coast with a Filipino leader in charge, who makes contracts for them, and who meets the incoming boats from the Philippines to secure recruits.

Indian School in Arizona

TUCSON Indian Training School at Escuela, Arizona, with an enrolment of nearly two hundred Indian boys and girls, shows progress along many lines. The upper classes of the eight grades are well filled. Nine pupils are going on to attend the high school in Tucson and one is a Sophomore in Arizona State University. Time was when nearly the whole school was in the four lower grades. "We are looking forward," says Martin L. Girtton, the principal, "to a day when we shall have a well-educated Christian leadership" among the 13,000 Pima and Papago Indians and among the neighboring Maricopa and Apache tribes. Each year the boys' industrial department undertakes one large piece of construction work, and in the past they have put down a well for irrigation that yields a thousand gallons of water a minute, a sewer line nearly half a mile long and a canal to lead off flood water from the campus; besides, they have planted over a thousand trees to protect the school farm from the river, have built a bath house, a swimming pool, and a large machine shed and garage.

LATIN AMERICA

Mexicans Building Churches

REV. O. C. WILLIAMSON, of the Southern Presbyterian Church, writes of a new interpretation of Mexican religious law which has affected Protestant missionary work, because it forbids any public religious service anywhere except within the four walls of a regular church that has been registered as government property. He says: "For a while we understood that we would be allowed to hold services in rented halls, provided these were registered with the authorities as places of worship. But Catholic in-

fluence brought so much pressure to bear on the authorities that it has been decreed that all services in rented or private property must close. . . . But of course this cloud has its silver lining. Many congregations have risen to meet the emergency and have built their churches, and thus the laws by forcing us to build have been a blessing in disguise. We have done our best to secure the maximum amount in money, labor and materials from the native congregations, and in many places they have built their own church without a cent of help from the mission."

Deported for Christ's Sake

THE conversion in Cuzco, Peru, of a Bolivian ex-monk was described in the March, 1927, REVIEW. The most recent reports tell of his imprisonment and trial. Religious hatred, working by treachery and intrigue, did its utmost and Sr. Montano was deported to Bolivia as "a pernicious alien." During the days of his imprisonment in Cuzco he won the friendship of the policemen and preached the Gospel to them, and had the privilege of giving the Word in print to all who entered the jail. He returned to La Paz, Bolivia, and when his father learned of his deportation from Peru, he became furious in his demands that he return at once to Cochabamba and to the Roman Church, and made serious threats against him if he refused to obey. Sr. Montano's answer was, "You may do to me what you can, but I will never return to the Roman Church." The priests of La Paz tried in vain to secure from the authorities his deportation from Bolivia. Sr. Montano is now at the Bible Institute in Costa Rica, preparing to be a preacher.

The Bible Conquers Its Foes

REV. ROBERT H. MILLIGAN, D.D., of the Upper Andes Agency of the American Bible Society, has many incidents to relate of people who have been forbidden by enemies of the Bible to read it, and have afterward

come to believe in it wholeheartedly. One such is a woman school teacher in Bolivia who found a New Testament in the possession of one of the pupils. She took it from him and told the school that it was a very bad book, and that, if they should read it, they would be "lost souls," doomed to endless torment. Not long after this incident, during vacation she went to visit in a village where a certain man, who was a cousin of hers, resided. The man had been a good-for-nothing drunkard, one whom drink had brutalized until he had become a nuisance. To her astonishment she found him completely changed. At length, before leaving the village, she asked him the secret of the change. He told her that it was due entirely to the Bible, of which he had obtained a copy which he regularly read. More astonished than ever, the school teacher went secretly to one of the colporteurs of the Society and asked for a Bible, that she might read it for herself.

The Gospel Tide in Brazil

FREDERICK C. GLASS, of the Evangelical Union in Garanhuns, Pernambuco, Brazil, writes: "The Bible wins! Neither Pope nor Bolshevik, Modernist nor monk, can stem the tide of life created by the living Word. Together with two companions—Gillanders, of Auckland, and Antao, of the Amazon—I have just returned home from about the best three weeks' work in my life. It was a miniature evangelistic campaign in a remote corner of one of the northern States of Brazil, where the living Gospel had never before been preached, but where faithful Bible colportage has been accomplished during the last two years; and never has the supreme value of this work had better exemplification." He continues:

In one place a farmer requested us to hold a meeting in the farmhouse, which contained an unusually spacious room. The service commenced at six o'clock, and very rapidly, but quietly, the farm hands and neighbors from miles around slipped into the room, until about 120 men and

women were present, all breathlessly silent and attentive. I preached on the Prodigal Son, and one felt that the truth was going home to many hearts. This was immediately followed by a lantern address on Bible subjects, concluding with "The Pilgrim's Progress."

EUROPE

L. M. S. Not to Curtail Work

SHORTAGE of funds recently made it seem almost inevitable that the London Missionary Society, the body to which Livingstone, James Chalmers and other famous missionaries belonged, would have to withdraw from some of its work. At a meeting of the L. M. S. Board at Westminster Chapel on Dec. 7th, it was decided that no withdrawal would now be necessary, the Society having received assurances of increased support from churches and individuals which amount to the twenty per cent increase asked for to enable the work to be continued on its present scale. The report was presented by Rev. Nelson Bitton, and Rev. Godfrey Phillips, speaking on behalf of the missionaries in the field, described the event as a great deliverance which would be a cause of rejoicing all over the world and would strengthen the faith and confidence in the home church of thousands of Christians in the mission field. (Last year's income of the L. M. S. amounted to £363,647).

A Gospel Mission in Spain

AT THE recent annual meeting of the Spanish Gospel Mission held in London P. J. Buffard reported progress and encouragement in connection with the work in south central Spain. The Mission is attempting to evangelize an area as large as England and Wales, with a staff of twenty English and Spanish workers. There are now twenty-three halls, in towns and villages, where the Gospel is preached, besides cottage meetings where no hall can be had. But the need is great, for of the 33,000 towns and villages in Spain, not one hundred have regular gospel preaching. The work is carried on in face of much persecution, official

and unofficial. Many of the converts are prepared to give up all and face starvation for Christ's sake. Some gladly suffer imprisonment for the Gospel's sake. The Mission was started, and is carried on, in faith, God honoring the confidence reposed in Him: Not only have hundreds of souls been converted to God, but some £3,000 a year is received in answer to the prayer of faith to carry on the work.

A New Thing in Ghent

THE Belgian Gospel Mission has recently opened work in the ancient city of Ghent, which is now a great center of industrial activity, with a population of 200,000. "From the beginning," so the worker writes, "the hall has been crowded and people standing outside. Now a larger room, seating three hundred, is being prepared, and we foresee the day when that too will be too small." When it is recalled that many Protestant citizens of Ghent were martyred there at the time of the Netherlands Inquisition in the Middle Ages, the following incident seems almost unbelievable: The secretary of a public library, a man of prominent position in the City Hall, highly educated, called one day upon the mission worker. When the conversation turned upon the Bible and the worker read to him some parts of it, the man was astounded. "I never knew such a wonderful book existed," he said, "I shall present to our Board the proposition to buy several Bibles for our library, for our people must read this book."

American Methodists in Europe

AT a recent meeting of the Board of Foreign Missions of the Methodist Episcopal Church, a report was given by a special commission of ten pastors and laymen who had visited European mission fields of that denomination during the past year. The Commission recommended that all Protestant churches and organizations which are carrying on separate religious activities in Spain unite in one Protestant

evangelical movement so that instead of having a number of weak and independent Protestant churches, there may be united Protestantism for Spain; that efforts be made towards closer cooperation between American Methodist and the Protestant Church in France; that endorsement be given the effort to raise in the United States and in Germany an endowment of \$100,000 for the Methodist Theological Seminary in Frankfort, Germany; that the Board recommend the appointment of a Joint Committee of the Congregational Church and of the Methodist Episcopal Church to study the question of uniting the work of these two churches in Bulgaria; that study be made of the possibility of using French missionaries in larger numbers in mission fields under the French flag; and that definite number of years be suggested to various conferences of Europe within which they might become self-supporting in their work.

New Y. M. C. A. Building in Greece

TWO distinguished citizens of Greece are expected to arrive in the United States about February 1st in the interests of the Hellenic National Y. M. C. A. and especially the new Y. M. C. A. Temple of Youth which is to be erected in Athens. While here they will be the guests of the North American Committee of Friendship and Cooperation with Greece, which is leading the campaign in this country for \$1,000,000 to erect the building on land given by the Greek Government. The men are His Eminence Athanagoras, Metropolitan of Corfu, the youngest archbishop of the Greek Orthodox Church, and Commodore Constantine Melas, commandant of the Greek naval academy at Athens and the commander of the Greek fleet which captured the Ægean islands from the Turks in the Balkan wars. Formation of the Committee of Friendship has been going steadily forward under the leadership of Dean Alfange, president of the Greek Ahapa society, chairman, and U. L. Amoss,

national general director of the Greek Y. M. C. A., who is now in the United States.

Evangelical Alliance in Germany

SPEAKING at the anniversary of the World's Evangelical Alliance in London, G. F. Nagel recalled the establishment of the German branch in 1851. He also said: "Now there is the foundation of a Bavarian branch of the Alliance in Germany, and for the last four years the annual conference has been held at Munich, the capital of Bavaria. In the Roman Catholic State of Bavaria there has been much hostility shown to these conferences, but the truth and the unity of the Christians make themselves felt. Annual conferences are held in Wittenberg and in Mannheim, the capital of Baden. An East German Alliance has been formed at Königsberg, and the meetings there have formed a center for the spread of spiritual life in the whole of East Germany. The superintendent, or bishop, in that region of Germany welcomes the conference and has given it his warm support. There has been a North German branch of the Alliance formed, with its headquarters at Kiel. In the free town of Hamburg there is also a branch of the Alliance."

AFRICA

"The House of Free Speech"

THIS is the name given by Moslem students to the flat in which S. A. Morrison, of Cairo, began discussion meetings in January, 1925. The same spirit has characterized the gatherings as they have had to be moved to larger quarters. Mr. Morrison, a C. M. S. missionary, writes: "Discussion in itself is often barren and futile. But in a city like Cairo, with its tens of thousands of past and present students, with its schools, universities, and government offices, with its literary influence that makes it 'the intellectual center of Islam,' discussion of some sort is inevitable. We try the moral approach; we try the social and personal approach; we try the literary

and educational approach. But sooner or later we find ourselves forced to discuss. Everything turns then on the spirit in which the discussion takes place and on how far we can transfer these intellectual problems from the plane of controversy to that of the personal and spiritual life. We do not want intellectual conversions. There have been too many of them in the past. What we desire is a transformation of the whole personality, and that cannot be realized without the fullness of power of the Holy Spirit in us and in those with whom we discuss."

Cairo University Students

THE American University at Cairo reports a one hundred per cent increase in the enrolment of the college department. Because of the strict scholastic standards which have been maintained, the enrolment has never been large and last year was about 150. But a campaign of publicity was inaugurated last spring and in the fall after a thorough selective process, 300 students were admitted to the college, 166 of whom are Mohammedans. Sixteen students are from Palestine, all of them fine, progressive young men. One is the son of the leader of the Arabic population of Palestine, who during the past eight years has carried on negotiations with the British Government in behalf of his people. One young man is the son of the confidential agent of Ibn Saud, King of Mecca, who was originally from Damascus, but was exiled by the French Government. Two are the sons of judges in the native courts of Cairo, one being sent to the University by his uncle, the Minister of Justice.

Slaves Freed in Sierra Leone

AS a result of legislation begun in 1926, nearly 250,000 Negroes in the Protectorate of Sierra Leone were set free from domestic service on January 1st. According to an Associated Press dispatch many of the older freed men and women will not live to know much of the fruits of freedom, but thousands of others have

new vistas opened to them. Emancipation did not evoke any demonstration. Indeed, their release is not yet fully understood by many of these simple and ignorant blacks. They are rather bewildered by the sudden change. Comparatively few have left their former masters and it is probable that many of them never will depart unless they are subjected to cruelty, but will work as free men and women for those who formerly had their labor without pay. It is said that in many cases the former slaves will have little difficulty in getting grants of land from their old masters. The question of what, if anything, will be done in regard to compensation of the former slave-holders is not yet settled.

Training African Leaders

THE work of the Nyasa Mission, an English society, is carried on today very largely by its system of village schools, now some 75 in number, which are grouped around the three central stations of the Mission. Nyasaland is a land of villages, and the only way of evangelizing the country effectively is to occupy these villages with the Gospel. The natives are eager for schools, and the rule is that if the people will build their school the Mission will send a teacher. The first lesson every day is a Bible lesson, and in addition to teaching all the week, the teacher preaches the Gospel, Sunday by Sunday. The spiritual results are manifest in many hundreds of church members and catechumens. Native Christian conventions are held each year at the central stations of the Mission, attended by upward of 2,000 people. Alfred Walker, secretary of the Mission, writes:

For some considerable time it has become increasingly evident that several of the senior teacher-evangelists possessed qualifications for the exercise of the pastoral office in the native church, and were called of God for that purpose. After much prayer, and in full conviction that they were acting by the direction of the Spirit of God, the Council have approved the selection of seven

brethren to receive a special course of training to fit them for the office when God shall open the door.

Training Teacher-Evangelists

VARIOUS higher schools are seeking to meet the demand from all mission stations in West Africa for more and better prepared catechists and teachers. Rev. Joseph McNeill of Bafia writes of the new normal school: "We are grateful that the past year delivered it to us—a very satisfying reality, at last. The evangelistic note has been stressed and a great effort made to impress upon the minds of these young men the true meaning of Christian education. The interest of the boys in 'the things of God' has been most gratifying to their teachers. Groups of boys have been faithful in conducting house-to-house visitation and telling the gospel story in the towns of the neighborhood. They seek also those who have fallen from the line of spiritual march, encouraging them to rise again and join the ranks. These boys, when after their three years' course they shall have blossomed into manhood, will be more than teachers seeking a place in an organization; they will be evangelizing organisms and centers of spiritual tumult."

A Versatile Missionary in Africa

WHAT one missionary and his wife are accomplishing at Yilu, a station of the Church Missionary Society in the Sudan, is thus described by a recent visitor: "I was perfectly amazed to see the work being done by Dr. and Mrs. Fraser. The doctor has crowds of patients in the early morning. Mrs. Fraser dresses the ulcers and sores; then come the operations, Mrs. Fraser being the nurse. This work over, they take the boys' school, and in the afternoon the doctor supervises the building, sawing, brickmaking, etc. At present he has fifty men making bricks and they turn out 3,000 a day. Already he has built a splendid hospital. Then there is the leper work in a colony of about sixty lepers,

half a mile from the house. There are thousands of lepers in this country, but Yilu is the only place where they can be treated. In the Congo it is estimated that about thirty per cent of the population is infected with the disease. In the evening translation work is done. So far they have only one Gospel in the Moru language. Besides all this the doctor is evangelist and takes the Sunday services in his beautiful little church, while Mrs. Fraser runs a Sunday-school."

Moslems in South Africa

THE largest number of Moslems in South Africa is, according to an article in *The Mission Field*, in the Cape Province, although there are some thousands in Natal and the Transvaal. It is estimated that there are over 25,000 Moslems in the Cape Province; in Cape Town alone there are twenty-three mosques. During the last few years there has been an undoubted religious revival among these people. Numerous schools have been opened in which the Koran and Arabic are taught; they publish their own newspaper, and every year a number make the pilgrimage to Mecca, where they meet their coreligionists from all parts of the world, and return to Cape Town with a heightened sense of the greatness of their religion. Moslems in the Cape Province do not live in colonies but are to be found everywhere among the colored population, which results in many mixed marriages with Christians.

THE NEAR EAST

Mustapha Kemal and Islam

COMMENTING on a recent public statement by Mustapha Kemal Pasha, President of Turkey, to the effect that "the mention in the organic charter of the Moslem religion as the religion of Turkey was the result of a compromise with old and outworn ideas, and was destined soon to disappear," a writer in the *Manchester Guardian* says:

Already on several occasions the Ghazi has shown an astounding indifference to

public opinion in religious affairs. On one occasion at the opening of a school in Erzerum he brushed aside the priest who was about to offer up prayers with the remark that the president of the republic came first. It is reported that at a meeting of the Commissars, when his attention was called to some canonical law which could be urged against his policy, he pitched the Koran across the room with the remark that progress could not be fettered by rules and regulations laid down for a past generation.

Turks to Publish Sermons

THE Turkish Government at Angora has announced, according to a wireless despatch to the New York Times, that the Friday sermons preached in the mosques hereafter will be published for general circulation. Until a year ago sermons were preached in Arabic, according to Moslem tradition, but Angora then ordered them delivered in Turkish. The publication order has provoked two conjectures. Although Islam is declared by the Constitution to be the state religion, many revolutionary social changes are taking public instruction away from the mullahs, or priests, now that the mosques are deserted and liberalism and unorthodoxy are common except in interior Anatolia. It is being asked, therefore, whether the Government is concerned over the lack of moral influence of religion or whether, since the abolition of the Caliphate and the introduction of state control of religion, Angora may not regard the new order for publication of sermons as a useful curb on the priesthood, as many of the mullahs are secretly reactionary, resenting the materialistic and unorthodox spirit of modern Turkey.

Non-Christian Bible Lovers

REPORTS from the Levant Agency of the American Bible Society show as follows how the interest of nominal Christians in the Bible is sometimes aroused by non-Christians who have learned to love it: "Esma Hanum, who is devoted to the Bible, met the wife of a petty government official and guessed that she was an

Armenian by birth, although married to a Turk. She saw the girl several times and was finally able to talk with her intimately. Esma Hanum's guess was correct; the girl was an Armenian and a nominal Christian, but she had no understanding of personal belief in Jesus. So the nominal Mohammedan pointed the nominal Christian to the Way of Life, giving her her own Bible and hymn book. 'I have had a great gift today,' said the grateful girl. Esma Hanum has been able to help some other such Christians, and is steadily gaining in courage and readiness to share her spiritual experiences. There is a young man, Ali, who had somehow seen a copy of the New Testament when he was a boy, and had been captivated by the story of St. Paul. For six years he tried without success to find another copy of that book. At last, when a native Christian worker was calling in the home, Ali asked where this story could be found. That very day he had a copy for his own."

Selling Bibles in Bible Lands

REV. S. B. ROHOLD, F.R.G.S., who is superintendent of the Mt. Carmel Bible School and Mission, writes from Palestine: "It is a wonderful sight every night after the regular classes and services to see how our missionaries are kept busy with those representing all classes and conditions of men who have come from different parts of the country and from the various colonies to purchase Scriptures. It is a matter of much gratitude and at times of real astonishment to us. Recently five young workmen came together to plead for the gift of one Hebrew Bible between them." The Zionist *Hakutzim* (colonists) have very little money, so these young men offered their communal food tickets for the purchase of this copy of the Scriptures. "Of course," continues Mr. Rohold, "we were glad to let them have the food for the soul without depriving them of the necessary food for the body." It is an unprecedented situation that the

demand for Hebrew New Testaments exceeds the supply of the Bible Societies.

Telephones on the Mecca Road

THE pilgrimage for 1927 to the holy cities of Islam, Mecca and Medina, was carried through, says *Current History*, "with greater numbers than at any time since 1914, and with a more satisfactory care of the visitors than has been exercised perhaps in centuries. King Ibn Saoud maintained complete security from Bedouin attack along the routes between the two cities and Jeddah. Three telephone stations provided communication from points on the Jeddah road, and many travelers took advantage of the motor car service and traveled in two and a half hours a distance which formerly required as many days. The regent of the Hedjaz, Ibn Saoud's son, has issued a decree appointing a committee of investigation and reform, which is to hear all complaints and suggestions, study the administrative situation, and reform what needs to be reformed."

A British Soldier's Tribute

IN a paper read before the Royal Geographical Society, Lieut.-Col. Sir Arnold Wilson, K.C.I.E., D.S.O., said: "I have seen American missionaries at work in Arabia, Mesopotamia, and Persia for the last twenty years, and I should not like to speak about the Persian Gulf without bearing testimony to the wonderful work they are doing. I do not suppose they have made converts in appreciable numbers, but they have, by their labors, assisted by the high standard of rectitude displayed by British officials and British merchants, profoundly modified the Arab outlook in ethical matters. The Arab is a Mohammedan first and an Arab after, like all Islamic races; he regards Europeans, likewise, as Christians first and foremost. He knows, perhaps better than we do, that our standard of conduct has its basis in the religion of our country; he respects our standard of conduct, and without adopting our religious views

he tends, unconsciously, to recognize our standard of conduct as higher than his. He does not despise, but greatly respects, those who devote their lives to spreading, by example and by teaching, the Christian religion. There is no greater influence for good in the Gulf than the Christian missions; no Europeans are so universally respected as are the missionaries."

INDIA AND SIAM

An Indian Village Transformed

A DISTRICT superintendent in Hyderabad Conference, south-central India, reports a remarkable turning to Christ in two towns where a few years ago Christian ministers, including several missionaries, were pelted with cow-dung and stones because they came to preach Christ. Being greatly burdened for these towns he sent a preacher there to live who set to work with a loving spirit and soon made many friends for himself and his Lord. When the district superintendent made his seventh visit to the town, he was led by a group of prominent people into their homes and had the joy of talking to them and of bearing witness to them of Christ. He found them actively disposed to become disciples of Christ. They professed to be deeply grieved that in former years they had hardened their hearts and refused to listen to the messengers of God who had brought the good news of salvation. It seems that a sort of league had been formed years ago and a pledge taken to refuse to be Christians. At that time it was agreed that if any one in the town should become a Christian he would be compelled to pay a fine of not less than 150 rupees. On his next visit three hundred were baptized.

A Brahmin Aids Gospel Meeting

REV. ROY T. MEEKER, of Fatehpur, North India, writes of an experience on a recent evangelistic tour: "Thirty-two miles from Fatehpur and beyond some jungle land we came to the village of Ambi. The lead-

ing *zemindar* (landowner) greeted us like an old friend, though he had never seen us before. He led us to his house and called the people for a meeting. The *zemindar* stood by me and helped hold the pictures as I told the story. He insisted on the people keep-ink quiet and listening. When I turned to the picture of Christ on the cross he exclaimed, 'See there! See! Jesus was crucified to save us from sin.' That *zemindar* is a Brahmin and a former sub-inspector of police. His father, also a pensioner, now nearly a hundred years old and blind, was present. The old man was quite happy when I gave him a personal word about the Saviour. The younger man has an only child, a daughter, whom he loves dearly. Her son is his heir. 'They all love Jesus,' he said to us earnestly."

A Promising Purdah Pupil

AN AMERICAN Presbyterian missionary in Ratnagiri, western India, is now giving English lessons to a purdah lady of Afghan birth, whose husband was formerly prime minister of a native state in North India. The missionary, who speaks of her pupil as "an unusually bright and attractive little person," says: "When permission was asked of the husband to teach his wife the truths of the Bible, there was at first a slight hesitation, then he frankly admitted that he himself had been taught in a Presbyterian mission school and that he had taken many prizes in his Bible examinations, and so the interview ended in his unqualified granting of the request. She listens with the utmost outward respect to the presentation of the riches of the Gospel, but replies that though Moslems honor Jesus as a Prophet, they have their own way of salvation."

Indian "Musical Sermons"

MRS. A. A. MARTIN, of Battalagundi, South India, writes in the *Missionary Herald*: "We rejoice to see the increasing use of Indian musical art in the service of the Gospel. In India a musician with a castanet in his hand can tell a long story, partly

by talking, partly by singing oft-repeated refrains, adding humor, pathos, and appeal to the delight and edification of his audience. Outdoors, in the evening, under the clear tropical sky, they sit on the ground listening to the old tunes played by the strange thumb-thrumming drums and droning flute, which they love so well. The Western violin and little harmonium have been added because they best suit Indian music. Christian men are adapting material from the Bible to fit these old musical evenings, and are bringing a wonderful new appeal to the villager. He will not pay much attention to preaching as we know it. Oratory has never been developed in India, but the people get ideas through song-stories. These musical sermons show how Christianity is being clothed with the Indian forms of expression."

Stanley Jones in Malaya

DURING the recent evangelistic tour made by the author of "The Christ of the Indian Road" in South India, many reports came to this country of the success of his meetings for the educated classes. A missionary sends the following account of his work in one town in Malaya: "Both Christian and non-Christian gentlemen presided, and each evening the Town Hall was crowded to its utmost capacity. Dr. Jones kept his audience so spellbound with interest and real earnestness for the message, that perfect silence reigned during his lectures. The subjects dealt with were certainly interesting and of vital importance to one's life. For instance the address entitled 'Conversion—Horizontal and Vertical,' was a clear and plain exposition of what a really converted Christian is. At the close of each meeting he answered plainly and clearly several questions on religious subjects. There is no doubt that the lectures were productive of great good and real awakening to life's responsibilities. He unflinchingly presented Christ as the Universal Saviour who brings salvation to each one from sin unto a regenerated life."

The Crucifixion Story in Siam

STEREOPTICON views of the life of Christ are an important part of the street chapel work carried on by American Presbyterian missionaries in Bangkok, Siam. One evening, although alone to run the machine, direct the service and preach the message, Kru Charoern Vichai, one of the Siamese evangelists in Bangkok, sowed the seed in the heart of a man who had never heard the story of the Christ of the cross before, although he has lived for years in the outskirts of the city of Bangkok. The theme of the evening was the story of the Crucifixion. Many had gathered and at the close of the service they quickly scattered. When all were gone but one old man, Charoern went to him and found the tears streaming down his cheeks, and, with trembling voice, he spoke from a heart that had been opened by the message of the Christ of Calvary. He declared it was the first time he had ever heard the story, which he believed to be the true story of salvation.

GENERAL

The Farmers of the World

THE importance of giving larger thought, funds and men to the betterment of conditions for rural workers the world around, which is being gradually recognized by some mission boards in America and in England, was the chief topic of discussion and of planning at the annual meeting of the International Association of Agricultural Missions, held in New York City, in December. President Warren H. Wilson of the Association was in the chair. Dr. Kenyon L. Butterfield, president of Michigan State Agricultural College, a recognized leader of the rural forces of America, and a vice-president of the American Board of Commissions for Foreign Missions, will attend the Jerusalem Meeting of the International Missionary Council in March, primarily to promote planning for greater attention to this phase of world need. Dr. Thomas Jesse Jones, of the Phelps-

Stokes Fund, will also be in Jerusalem and take a leading part in the discussion of this topic. Plans and suggestions for practical measures looking toward the improvement of the conditions—social, economic, physical, spiritual, educational, etc.—of peoples in rural communities everywhere were outlined by a number of speakers at the meeting in New York.

PERSONALS

DR. ANNA S. KUGLER, though seventy-two years of age, has been permitted by the Board of Missions of the United Lutheran Church in America to return to the hospital in Guntur, India, which she founded forty-four years ago.

* * *

ARCHDEACON DING ING-ONG, a second-generation Christian, has been consecrated Assistant Bishop of the diocese of Fukien, China.

* * *

REV. ROBERT H. GLOVER, M.D., F.R.G.S., Associate Director for North America of the China Inland Mission, expects to sail with Mrs. Glover and their son for China on February 4th, in order to investigate the conditions and confer with the missionaries.

OBITUARY

MISS JANE MOFFAT, the last surviving child of Robert Moffat, of South Africa, and sister of the wife of David Livingstone, died recently in South London in the eighty-eighth year of her age.

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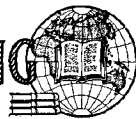
REV. WM. H. SHEPPARD, D.D., F.R.G.S., for twenty years (up to 1915) a Negro missionary of the Southern Presbyterian Church in the Belgian Congo, died in his home in Louisville, Kentucky, on November 25, 1927. For the past twelve years he has devoted himself to missionary work among his own race in Louisville.

* * *

CHARLES H. BAKER, the Treasurer of the Home Mission Boards of the Congregational Church and of the Church Extension Board, died suddenly of heart disease on December 28th in New York City. For thirteen years Mr. Baker has been a very active and efficient official of the church and the 2,000 Congregational Home Missionary Churches owe much to him for his efficient labors. He was born in Detroit sixty-seven years ago, was graduated from Amherst College in 1881 and for a number of years has been an active member of the First Congregational Church in Montclair, N. J.



BOOKS WORTH READING



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

A New Englander in Japan (Daniel Crosby Greene). Evarts Boutell Greene. 374 pp. Illustrated. \$5. Boston. 1927.

The title of this book is a happy one as it tells the story of a New Englander by ancestry and early life casting in his lot with the people of Japan at a critical period in the history of that country. A very important implication of the title will perhaps suggest itself at once, since so much of the contact of New England with the Orient during a good part of the 19th century was religious. This book has the advantage of having been written by one doubly qualified, both as a son and as a trained historian. It is the story of a New Englander who, like many of his kinsmen, found a career far beyond the limits of his native state; a career that was based on a great missionary purpose. Daniel Crosby Greene was a genuine New Englander. Born in Boston, he spent part of his boyhood in Vermont and was graduated from Dartmouth College in New Hampshire. He served in the Civil War in a Rhode Island squadron. He was also born into a missionary atmosphere. His maternal grandfather, Jeremiah Evarts, was the first Treasurer of the American Board and afterwards, until his death, its Secretary. He inherited the gift for public life shown by his ancestors, Roger Sherman and William M. Evarts. These inheritances and his own abilities and dispositions won for him the distinction of a statesman-missionary.

The forty-four years of Dr. Greene's service in Japan (1869-1913) very nearly coincided with the Meiji Era of Japanese history when the transition from feudal to modern society took

place. Of that transformation in its varied aspects he was a close and sympathetic observer, establishing personal contacts of a kind quite beyond the reach of the casual tourist or even the ordinary resident of a treaty port. A discriminating, though friendly, critic of Japanese society, he felt keenly his responsibility as an interpreter of that society to his own countrymen and as a defender of his Japanese friends against ignorant criticism. A practiced historian as the author is, he has made admirable use of unusual material at his hand—a New Englander with a fine background and Japan at a very formative period. The Japan to which Dr. Greene went in 1869 was a very different Japan from that in which he spent the closing years of his life. Protestant missionaries had indeed been working in that country for ten years, but there were still very few of them, only ten Japanese having been baptized. Although Dr. Greene was not one of the first pioneers of missionary work in Japan, he began his life and work in very primitive times. Taking up his residence first in Tokyo, he early removed to Kobe. From 1874 to 1880 he served on the Committee in Yokohama which made the first Japanese version of the New Testament. From 1881 to 1887 he was connected with the Doshisha University founded by the American Board, teaching the Old Testament. The rest of his life (26 years) he spent in Tokyo, being again at the time of his death engaged in the rendering of the New Testament into Japanese. Thus his work was varied, as preacher, teacher, translator and general missionary, but he will probably be best

remembered by his work in the capital, Tokyo, where he spent more than half of his life in Japan and had the widest contacts.

Some of the chapters give particularly strong impressions of the missionary work in Japan in a period of unusual significance, as, for instance, those on "The Missionary and the Changing Order," "Some Phases of Missionary Service," "Problems of Church and State," "Nationalism and the New Theology," "International Contacts and Interests." The student of missionary work and of missionary problems will find much in these chapters of value. There is a discussion very relevant to questions alive in China at the present time with reference to the rights of private schools and the freedom of religious instruction in connection with a well-coordinated and established state system of education. Dr. Greene was a man of quiet but wide influence, of strong character and of unusual ability. His service in building up the Kingdom of Christ in Japan was a notable one, and the story of his life, affectionately and admirably told by his son, is well worth the reading of students of missions.

The book is enriched with good illustrations and a valuable index.

W. I. C.

Are Missions a Failure? Charles A. Seldon. Illustrated. 8 vo. 270 pp. \$2.50. New York. 1927.

We need more such first-hand reports of the missionary enterprise from unprejudiced, clear-minded observers. Mr. Seldon is the Washington correspondent of the *Ladies' Home Journal*. He says that he "went to Asia thinking that the missionary enterprise was futile"—an attitude due to his ignorance of the subject. While he found some failures due to missionaries who were misfits, or who made the same mistakes as are made in America, he was convinced that the majority of missionaries "are the one group of Western people living in the East who are a credit to the West."

On a thirty-thousand-mile journey Mr. Seldon had three hundred interviews with missionaries, business men, government officials, travelers and natives. His report does not deal with statistics but with the influence and achievements of the missionaries as he saw them in Egypt, India, Ceylon, Burma, Siam, Malaysia and Japan.

The view that the author gives of globe-trotting tourists and how they spend their time on shipboard and on shore is not very flattering, and he speaks plainly of the inadequate and false view of America as seen in Oriental newspapers and cinema films. He has a keen sense of humor and a sense of justice and unprejudiced honesty, together with ability to investigate and describe what he saw, all of which make the reports entertaining and instructive.

In his interviews with missionaries and with converts, Mr. Seldon asked, among other questions, "What concrete thing in Christian teaching is found most effective as an appeal to the non-Christian?" In India, the Roman Catholic missionaries declared that it was the story of the crucifixion; Protestants said that St. John's Gospel appealed to Indians because it was more philosophical than the other Gospels. An Indian Christian student replied that he had been accustomed to ridicule and criticize much of the Bible but could not find any flaw in the story of the Good Samaritan. Later when he saw a Brahmin, in a rage, beat an outcaste boy for walking too near him, the student realized the difference between the spirit and teaching of Christ and that of the Brahmin religion. He therefore decided to become a Christian.

Incidentally Mr. Seldon discusses the influence of Swaraj and of Gandhi on missions in India; the characteristics and customs of Buddhism in Ceylon, Burma and Siam; the problems connected with the untouchables and with mass movements toward Christianity; Mohammedanism among the Malays; Christianity and gunboats in China; missions and denomi-

nationalism; religious teaching in schools and colleges; and the influence of emperor worship and of the "Exclusion Act" on missions in Japan.

It is an excellent book to put into the hands of a business or professional man who is not well informed and who therefore has not been "sold" on the foreign mission enterprise.

Messianic Speculation in Israel. Rabbi Abba Hillel Silver. 8 vo. 268 pp. \$3.50. New York. 1927.

This book deals with the persistence of the Messianic hope among the Jews and with the appearance repeatedly of men after the days of Christ who claimed the Messiahship. According to Rabbi Silver there were three factors that contributed to the spread of the Messianic belief: the loss of national independence with its consequent deprivations, the purpose of the people to live triumphantly in their rehabilitated homeland, and the unfaltering faith in divine justice by whose unfaltering decree a national restoration was determined.

National redemption was certain, but the perplexed people wondered when the great event would occur. They sought to discover the secret by a study of the prophecies and especially of the cryptic texts of Daniel. Rabbi Silver has undertaken to show the conditions out of which these calculations emerged, the different persons from Jesus to Shabbetai Zebi who claimed to fulfil the Messianic anticipations of the people, and how each of these adventist movements was vehemently opposed by Jewish leaders.

As a representative of Reform Judaism Rabbi Silver regards all Messianic speculation centering in a person as a delusion. He believes that the only Messianic hope to which Judaism can intelligently witness is of a Messianic time—yet far in the future.

As Christians, we are especially interested in what this cultured Jewish leader has to say about Jesus of Nazareth. He represents Him as sharing the opinion commonly held at the time when He was born, that the year 5000

in the Creation Calendar, which ushered in the sixth millennium, would also usher in the Kingdom of God. In the minds of the people this new era was to begin about 30 A. D. This chronologic fact accounts for the flaming up at that time of the Messianic hope of the people. Jesus' impassioned concern was to save His generation from the retributive judgment which would usher in the approaching millennium. On the eve of the doom of the world His message was of repentance.

Rabbi Silver says: "Jesus may have doubted His own Messiahship and may have looked forward to the coming of the Son of Man—the real Messiah. If He believed Himself to be the Messiah, He clearly did not make this the essential part of His proclamation." But he holds that, in any case, Jesus was only one of many Messiahs—all of them self-deluded, the product of periodic outbreaks of apocalyptic millennarianism.

This is what we might expect a rabbi to say. But a multitude of questions arise in the mind which this gifted Jewish leader completely ignores. Where is there another Messiah who lived so divine a life as Jesus; or who taught such sublime truths; or who proclaimed so spiritual a Kingdom; or who wrought such deeds of mercy; who deigned to forgive men their sins; or viewed a cross of suffering as the means of a world's hope; or who rose again from the dead; or sent His followers out to the conquest of the world with the assurance of His abiding presence? Who among all these Messiahs, whom Rabbi Silver lists, has won the devotion of generation after generation of his followers, so that centuries after his death they have been willing gladly to die for him? Which of them has broken the shackles of sin for untold multitudes and won them to holiness of life? Whoever thinks of mentioning Bar-Cochba or Abraham Abulafia, or Shabbetai Zebi, or any other of the long list in the same breath with Jesus of Nazareth?

In spite of Rabbi Silver's painstaking and scholarly attempt to classify Jesus among the self-deluded saviours of the Jews, it is still true that Jesus has become the Saviour not only of the Jews but of the world. If Jesus has not fulfilled or is not fulfilling the noblest anticipations of the prophets and if He is not carrying out the mission of Israel which Jews hold in theory, but disregard in practice, then there is no key to Jewish history or prophecy at all. The marvel is that earnest men can go through the pages of Holy Writ and walk down the Christian centuries and miss it.

J. S. CONNING.

Hall Young of Alaska: The "Mushing Parson." An Autobiography. Illus. 8 vo. 448 pp. \$4.00. New York. 1927.

On another page of this issue of the REVIEW we print a brief story of this intrepid pioneer missionary to the Northwest. He was a courageous and resourceful Christian hero who helped to make history and to save men, body and soul. For fifty years S. Hall Young devoted his energies to Alaska—the Indians, the Eskimos and the white settlers. This story of his life is full of inspiration, of humor, of human interest and thrilling adventure, and of information about that great territory with its tremendous resources, its hunters and explorers, its fishers, farmers and gold diggers. Those who read shorter biographical sketches of Dr. Young will be eager to learn more of his remarkable character and experiences.

The Christian Approach to the Jew. Report of the Conference on Jewish Evangelism at Budapest and Warsaw. 8vo. 75 cents and \$1.00. International Missionary Council, New York. 1927.

During all the Christian centuries few religious councils have been so notable as these Conferences on Jewish Evangelization held last summer. For the first time in modern history, the Christian Church, represented by leaders from twenty countries of Asia, Africa, Europe, and America, faced the specific task of bringing to the

Jews the Gospel of Jesus Christ. Under the auspices of the International Missionary Council and the Conference of Missionary Societies in Great Britain and Ireland, the report of the Conferences has been published recently by the Arrangements Committee, under the title of "The Christian Approach to the Jew."

The story of these conferences is told graphically by the Rev. James Black, D.D., of Edinburgh. Against the background of the ancient mutual hatred and persecution of Jew and Gentile, and the changing modern conditions and attitudes, he outlines the preparation for the conferences and the work which they accomplished.

This story is followed by the findings of the two conferences. These "findings," as printed in English and German, occupy some sixty pages, and constitute a carefully prepared and comprehensive review of the present condition of the Jewish people, and of the problems concerned and the methods employed in presenting to them the Christian Gospel.

Among other facts upon which stress is laid the following may be noted: First, the present disintegration of Judaism and the drift towards atheism, socialism, agnosticism, materialism and irreligion offer to the Church an absolutely unique opportunity and a serious challenge. Secondly, in comparison with the large number of Jews, estimated at fifteen million, and their presence in all Christian communities, the efforts of the Church to bring them the Gospel have been pitifully weak, sporadic, unorganized and faint-hearted. Thirdly, while the problems involved are peculiarly complex and demand careful study and trained workers, yet the number of recent Jewish converts to Christianity is surprisingly great, and the chief problem is not that of securing access to the Jews, but that of arousing the Christian Church to its present opportunity and its divinely appointed task.

"The Christian Approach to the Jew," contains also valuable sum-

maries of answers to a "questionnaire" which present the facts and problems with which Jewish evangelization is concerned.

It also includes some of the special papers written preparatory to the conferences and a Dictionary of Christian Missionary Agencies working among the Jews. C. R. E.

Stewardship Stories. Guy L. Morrill. 91 pp. 50c. New York. 1927.

This book is unique. It meets a need of long standing. Stewardship, within a decade, a long neglected phase of the Gospel, has been, to an astonishing extent, coming into its rightful place in the thinking of the Church. A considerable stewardship literature is developing, both in pamphlet and book form, but hitherto this has been mainly for adults. Mr. Morrill, out of a rich experience, has gathered in this volume human interest stories, puzzles, poster material, acrostics—just the sort of material to appeal to the young. The book has also the advantage of being neither too long nor too expensive. It is adapted for use in the Bible School and in the Young People's Society. At the close of each of the twenty-two short chapters is an appropriate hymn, greatly enriching the contents. From first to last, the book commands attention and stimulates thinking.

DAVID MCCONAUGHY.

Maryknoll Mission Letters—China—Volume Two. Extracts from the letters and diaries of the pioneer missionaries of the Catholic Foreign Mission Society of America. Illus. xvi, 402 pp. \$3. New York. 1927.

The first volume (1923) of this series of well-illustrated and interestingly written annals of the first Catholic missionary Society of America, were noticed in the REVIEW for March, 1924.

The initial work in southeastern China was under the auspices of an older French Society. The new Society began activities in 1918 as the independent Prefecture Apostolic of Kongmoon. The Society has also started work in eastern Kuang Hsi,

but of all the various towns and districts where these Roman Catholic Fathers are laboring, the spot of greatest interest to the student of Chinese Missions is Sancian,—Shang Ch'uan, or St. John's,—where the famous Jesuit pioneer to Eastern Asia, Frances Xavier, died in 1552 before he had even been able to preach in China.

As usual with Roman Catholic missions, medical work has been conducted almost without trained medical men, and the workers gratefully mention the personal aid of Presbyterian hospitals and doctors. They are also filled with enthusiasm awakened by Protestant educational work, which they are imitating as far as their means permit.

The Roman Catholic Church has reached a new stage in China. No stories such as one finds in the *Annales de la Foi* and in *Lettres Edifiantes*, or in the later histories of Louvet and Piolet, are here found with martyrdom as their moving pictures. A group of devoted young Americans, men and women, here vividly, and at times humorously, report on the work of Catholic Missions in China.

H. P. BEACH.

A New Church Quarterly.

The December issue of the *Church Missionary Review* is the last number of this magazine. This publication of the Church Missionary Society first appeared seventy-eight years ago as the *Church Missionary Intelligencer*, the magazine receiving its new title twenty years ago. The sounding of the World Call and the growing consciousness of unity in the overseas work of our Church went to show that the time had come for a "quarterly review of the missionary work of the Church of England." This will be published under the auspices of the Missionary Council under the title "The Church Overseas." The first issue, that for January, may be obtained from the Publishing Department, C. M. S., 6, Salisbury Square, E. C. 4. Price 4s. 6d. a year.