

EVANGELICAL CHRISTIAN PASTORS VISITING IN AN EGYPTIAN HOME

#### "THOSE MISSIONARIES"

**I**T NEEDS a man of magnitude to make a missionary. Of the three men who left Antioch (in Syria) for the inauguration of the Christian emprise which has been carried on ever since, two were great enough to stand the terrific tests, and one proved unequal. Something like that proportion still holds. I have met thousands of Christian missionaries on their fields throughout the world, and at least two-thirds of them are first class. My own conviction is that the personnel of the missionary calling averages higher than that of any other profession, in personal character, in efficiency, and in devotion to their ideals.

Woodrow Wilson once said some searching words concerning the ministry, which apply peculiarly to the missionary: "You do not have to be anything in particular to be a lawyer; I have been a lawyer and I know. You do not have to be anything in particular, except a kind-hearted man, perhaps, to be a physician; you do not have to be anything, nor to undergo any strong spiritual change, in order to be a merchant. The only profession which consists in *being something* is the ministry of our Lord and Saviour—and it does not consist of anything else. It is manifested in other things, but it does not consist of anything else."

Nor is the missionary's efficiency limited to his own character or work; it is carried on by his children. A few weeks ago, at the Commencement of Agnes Scott College, in Georgia, I heard President McCain announce that, while only ten per cent of the students are daughters of ministers and missionaries, more than fifty per cent of all the honors had been won by them. Many statistical studies point to the same conclusion. In ways unintended, the missionary proves the truth of the Saviour's philosophy that he who would lose his life shall find it—and "unto the third and fourth generation." In sober fact, it is better to be the child of a minister than of a millionaire.—WILLIAM T. ELLIS, L.L.D.



# THE MISSIONARY REVIEW *of the* WORLD

DEHAVAN L. PIERSON, *Editor*

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## PERSONALS

REV. JAMES CANTINE, D.D., founder of the Arabian Mission of the Reformed Church in America and Pioneer Missionary in the United Mission in Mesopotamia, who returned to the United States on account of the illness of Mrs. Cantine and expecting to retire from active service, sailed on August 25th to return to his work in Mesopotamia. A further proof of his devotion is seen in the fact that he has gone at his own expense, leaving the mission funds for the support of new workers.

\* \* \*

BISHOP FRANCIS J. MCCONNELL has been elected acting president of the Board of Foreign Missions of the Methodist Episcopal Church, to fill the vacancy caused by the death of the Bishop Luther B. Wilson, until the annual meeting of the Board in November.

\* \* \*

MRS. ADA LEE, for more than fifty years a missionary in India of the Methodist Episcopal Church, most of the time in Calcutta, has been decorated by King George with the Kaisar-i-Hind gold medal.

\* \* \*

MR. HUGH R. MONRO of New York, Vice-President of the Niagara Lithograph Company, was elected, at the recent convention in Los Angeles, Chairman of the American Section of the World's Sunday School Association.


## OBITUARY

MRS. CHARLES L. WHITE, the wife of the honored Executive Secretary of the American Baptist Home Mission Society, the President of the Home Missions Council, also one of the directors of the Missionary Review Publishing Company, entered into rest on August first from her summer home at Hampton Falls, New Hampshire. Mrs. White's beautiful Christian spirit gave complexion and direction to many with whom she came in contact. Strength and honor were her clothing. Phillips Brooks said "The greatest contribution to the world is a life; all else is lost in the storm." Deep sympathy and sincere appreciation of this life and her gifts to the world go out to Dr. White and the daughters who are still making their contribution to the world in the name and spirit of Christ.

\* \* \*

MR. ARTHUR V. LILEY, senior British missionary of the North Africa Mission, fell asleep at Westcliff-on-Sea, England, from heart failure on June 24, 1928, the day following his arrival from Tunis for medical treatment. Mr. Liley first sailed for Africa in 1882, and began to work among the Moslems of Tunis in 1897. His son, Dr. James Liley, is engaged in medical mission work in Fez, Morocco.

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## A LITTLE ARGUMENT WITH MYSELF

1. If I refuse to give anything to missions, I practically cast a ballot in favor of the recall of every missionary in home and foreign fields.
2. If I give less than before, I favor a reduction of the missionary forces.
3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement.
4. If I increase my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ.

*Resolved:* I believe in increasing the present number of effective missionaries and in a more adequate supply of needs for the work, therefore I will increase my gift.

المشايخ  
نيقوسيا (قبرص)

RESIDENCY OF EX-KING HASHIMIT  
NICOSIA (CYPRUS)

صاحب المرام والحمد لله  
بعد بياض توفيقك لمراسلتك اجمع لك هذا الجليل شكرى وموئى من وفاء حنونك الذى لا يقدره الا  
انها من به حصل الحول بقولها لاني لم اقم انا على تجزؤيه فوجب جزؤيه مما اياه سوه من الوفاء  
والفكرت بارسال المراسلات ولا سيما الكتاب المقدس العلم القدر والا فكلية ليمس لي احترامه  
من المباحث وعلى كونه الحول من علمهم فكل ما يجبه ويرضاه من الرأى والساده فاعزى سدا  
ببياه توفيقى واحسن ما فى مرسلاتك وحيى بسلام ١٤٤٦

FREE TRANSLATION.

To my honoured friend etc.etc.

After greeting, I wish to express to your  
Reverence my most sincere thanks and gratitude  
for the gift you had the kindness to send me, and  
your thoughtful remembrance of me after your visit.  
I refer to your gift of a number of publications,  
but especially to the large edition of the Holy  
Bible which is the most important of all books  
because of its contents and discussions.

May our Lord and Master grant you your desires  
and health and strength, etc. etc.

Written on the 5th of the month of the Hajj,  
1346.

Ex-King Hussain  
of Arabia

Copy of the original and translation of a recent letter to Dr. Samuel M. Zwemer  
from former King Hussain of Arabia.





## OBSERVATIONS ON A WORLD TOUR

BY REV. STEPHEN J. COREY, D.D., St. Louis, Missouri

*Secretary of the United Christian Missionary Society*

AS ONE travels through the Orient, visiting the missionary work and talking with missionary and national Christian alike, the saying of Christ to His disciples, at the instance of healing the man born blind, comes constantly to mind. "We must work the works of Him that sent me, while it is day; the night cometh when no man can work." Tides of many kinds are running deep in China, Japan, India and the Philippines these days, and the immediacy of the task is a constant behest. Delay will mean crystallization and lost opportunity. A few impressions are especially outstanding to the missionary observer.

## I. Indigenous Longings

In 1914, when I was in the Orient the work was thought of in nearly all places, as the Church planted from the West, as Christianity extended as a helping hand from a far country. Today the attitude is entirely different in most places. Naturalization of Christianity is rapidly taking place and everywhere the urge is toward a church imbedded in national consciousness and of the soil. The

longing and realization are coming more rapidly in the direction of self-control, than of self-support, especially in lands like India and in China, where war conditions add difficulties to those arising from the deep poverty of the people.

An Oriental church, with Oriental consciousness and culture, is rapidly taking the place of a Western Church which has been naturally, and often unconsciously, transplanted from Occidental life and thought. This is a very hopeful sign and, while bringing new problems, it is also bringing new life. The situation in China has brought about a new realization of the need of placing heavy responsibility on native Christian shoulders. The missions which have not done so are suffering most now. One is convinced also of the necessity of pushing the matter of the indigenous Church, in Japan, in the Philippines and in India, for who knows what the attitude toward the foreign missionary will be, especially in the latter two countries, providing a change in government should come. The conviction grows on one that all foreign missionary work, from its

very beginning, should be planned with the thought that native Christian communities must be created to carry on the work, no matter what may happen to the foreign missionary.

With the great difficulties faced in pioneer work, the slowness of the task and the continuous change in missionary staff, lines of least resistance are sometimes followed, rather than the slower and more patient policy of building a self-supporting church early in the work. So the growing desire, on the part of native Christians, for an indigenous church needs to be made practical and substantial by a constant pressure for self-support. Of course there can be no self-support without three things—stewardship, a strong native leadership and above all the winning of people to Christ to form the Christian community. The missionaries have these things on their hearts, but they need encouragement and help from home. The needs on the mission fields are the same as the needs elsewhere—godliness, evangelism, consecrated men for the ministry and Christ-like giving. No indigenous church with prevailing power is possible without these characteristics. The difficulty of attainment is far greater on the fields than at home.

## II. A Shortened Line

In the face of the need of a well-established indigenous church, which will stay rooted deeply in the soil, and in view of the financial problems which confront the missionary boards, the cause is confronted by the imperative need of a shortened line of effort. Widespread witnessing has been necessary in the past and the interpenetration of Christian teaching

has been invaluable. But now it is recognized on every hand that careful, concentrated effort is necessary to build Christian communities and a well-grounded church. The emphasis should not be placed on the negative phase of "withdrawing" from stations and centers, but rather on a rearrangement of the line for better work and more permanent results. One is convinced that there should be in many instances fewer centers and more intensified work, looking toward solid building, self-support and a native church which can expand in the future. There will be imperative need for the spirit-filled missionary, for many years to come; for when indigenous centers are established and church leadership is wisely shifted to native shoulders, there will be yet great work for the missionary as a co-laborer, and as a pioneer in the vast untouched regions. Let no one at the home base be discouraged because the strategy at the front changes and forces are moved from long known but widely separated centers, to more concentrated areas. To change the figure, there has been wide seed sowing, but now there must be deep plowing and intensive cultivation and watering, that an indigenous church may spring up and take deep root in the soil.

## III. Christian Penetration in Japan

One visiting Japan, after an absence of more than a decade, is struck by the change in the thinking and outlook of the leaders, especially in educational circles. The soul and conscience of the Sunrise Kingdom are being awakened as never before. The material and educational advance has been very great and along with this, Japan's

best men and women are beginning to wonder if the moral and spiritual advance has been parallel with these forward steps. On every hand one finds an anxious, solicitous desire, that in keeping abreast of Western advance, the country shall not lose its soul. It would seem that herein lies the hope of this wonderful little country and the great opportunity of the Christian movement. In fact, there is no doubt but that Christian influence is largely back of this anxious hope for a moral basis for life.

There are many evidences of visible and invisible influences of Christianity in Japan. On the one hand many Christian leaders are found in all walks of life, and on the other, many not identified with the Christian movement are moved by Christian sanctions and ideals. Among educators there is a strong feeling that more moral teaching is imperative in the schools and it is coming to be commonly recognized among them that only religion offers the basis for this teaching. Again and again I have had it said to me that education, *per se*, cannot save Japan, that love of country and emperor are not sufficient for the moral and ethical life of the people. It is significant to know that in the last annual meeting of kindergartners for Japan, the whole program was shaped around moral and religious education. In a more recent meeting of educators in Tokyo, it was decided that to bring the teachers abreast of these ideals, there must be thorough training in morals and character building, and that religion was the real basis for this. Following this the Christian Council of Japan called together all the Christian teachers in government

and other schools, for a conference on Christian teaching in the schools. Formerly religious teaching has been barred from the curriculum of all government and government recognized schools. That day is rapidly passing. Of course when it comes to moral and ethical training through education, Christianity has unmeasured advantage over other religions. This is not only widely recognized in Japan, but there seems to be little prejudice against Christianity on the part of Japan's leaders.

One is impressed also by the wide-spread dissemination of Christian principles in Japan, far greater than the ratio of avowed Christians. This is being greatly aided by a very effective newspaper propaganda, carried on by a Christian bureau. Through this organization, Christian sermons, question boxes, and brief courses in Christian teaching, are printed in a very wide-spread way by the secular press of Japan. There seems to be little difficulty in getting space for this fine propaganda. The Sunday papers, which are the most popular and widely circulated, are especially used in this work. The most remote villages receive mail daily, Sunday being no exception to the rule, and nearly every one reads in Japan. Besides such dissemination of Christian teaching and the very wide-spread knowledge and recognition of much of the teachings of Christianity, Christian schools have provided many of the teachers of Japan. The time has come for Christian leaders to rise to the remarkable opportunity. It will take wise leadership and the new opportunity will have to be kept free from controversy and attacks on the other religions of the land.

It will also be necessary for singleness of purpose and program to prevail among the different Christian groups. Unity of the Christian forces in Japan is not as far advanced as in many other fields, but here sectarian differences would be fatal in grasping the great opportunity, when the education and statesmen of Japan are turning to religion as their hope in moral teaching.

#### IV. Unique Opportunity in The Philippines

The Philippines, being of relatively small population, are usually under-rated as to importance, when it comes to mission areas. There are many things which make the Islands significant and work there timely.

1. The Philippines are in the Orient and it is doubtful if there is any place from which the whole Orient can be approached more effectively. They lie at the cross-roads of the Pacific and, although not a great nation in size, what happens there is at once known throughout the whole of the East. For instance, no Eastern country is being so watched by India as the Philippines. Educators, social reformers, politicians and all those interested in India's future, are closely studying conditions and developments there. The reports on education, health and agricultural developments in the Islands are found in the libraries of India and are being eagerly scrutinized by India's leaders.

2. In the Philippines, as nowhere else in the Orient, with the possible exception of Japan, the future destiny of the country will be in the hands of the educated youth, who have recently come on the scene. Prejudice and superstition,

so deeply rooted in the great illiterate countries, are rapidly disappearing in this adolescent nation, which is carrying to a high state of education in a single generation. On every side is education desired and from the lowliest to the highest it is attainable. Ignorance and the static mind, content with the past and enslaved by it, are rapidly giving way before the free public school.

3. While portions of the East present a difficult approach to the presentation of Christian teaching just now, the Philippines are open and doors stand ajar everywhere for entrance. There is an educated mind and it is eager and receptive.

4. Women are accorded a place in the Philippines, approaching the standing given them in America and Britain. Everywhere they are teaching in the village, town and city schools. Even far back in the mountains, among the pagan tribes, recently head hunters, are found evangelical Christian young women, teaching the youth and in perfect safety and protection. *Trained nurses from the mission hospitals go everywhere throughout the Islands and serve the communities.*

5. And equally important, the Filipino, as no other Oriental, understands the West and its spirit and can serve as the interpreter between East and West. He is approachable, and easily adapts himself to the ideas and outlook of the West. His sympathy and understanding make him susceptible to evangelical Christianity introduced from America.

#### V. China, the Test of Our Missionary Effort

Perhaps nowhere in the world is missionary effort being put to so

severe a test as just now in China. War is war, anywhere and anytime, and under its baleful influence Christian effort has always been put to a sever test. At the present moment missionary work in China is also being put to trial before a nationalism which has been filled with suspicion of foreigners and the introduction of things from abroad. Parallel with this is the opposition of a strong anti-Christian movement. This last finds its expression in several ways. First in opposition to religion as such, as being in contradiction to science and lending itself to subservience of the people, a distinctly Russian contribution. Second, opposition to Christianity in general, as being impractical in its ideals and likewise as being associated with the aggression, land grabbing and unfair treaty relations of Western nations. Third, the contention that Christianity denationalizes the Chinese and identifies them with Western imperialistic influence. It is to be noted with gratification that this anti-Christian movement finds no fault with the person or teaching of Christ himself. It has been a move against organized Christianity, as identified with the West.

Along with these difficulties facing Christian effort, has come the withdrawal of the larger part of the missionary force from China and the general recognition that the workers returning will be fewer in number, at least for some time.

Now how is the missionary movement standing the test of these revolutionary conditions? Will Christian effort, put forth at such sacrifice and expense in

China, persist and increase in power? We believe that it will and there are many indications that this supreme test which is being applied to Christian work in China is not an unmixed evil. Out of it all is coming a stronger, more self-reliant and a purified church. The Chinese Christian leaders are assuming, from necessity, responsibilities which they never dreamed of taking and out of it all Christianity is being naturalized and made indigenous as never before. One is thrilled and heartened by the courage and faith of great numbers of Chinese leaders, both men and women. Just as following the Boxer persecution in North China, the Church came out of the dark days, enobled and strengthened, so now out of war and opposition and sacrifice is coming a better church. The superficial and mercenary elements have been sifted out and a fellowship of genuineness and spiritual reality remains.

And the home Church must see to it that real support is given during these days of crisis. If the cause in China ever needed friendship and support from the home base, it is now.

When the crisis came in China, a year ago, and the missionaries withdrew, there were three possible ways of meeting the situation. First, the Western Church might have broken all connection, entirely withdrawing and leaving the Chinese Church to go on alone. Second, the attitude might have been simply one of sympathy, but having the Chinese as petitioners to get what they could from us by asking for it. Third, was the possibility of hearty and resolute co-operation with the Chinese Church and leaders, leaving the relation-

ship of the missionary to adjust itself and trusting the Chinese Christians implicitly to settle the matter of their going back. The first course would have been hard and unChristian, the second would have placed the Chinese Christians in the position of beggars. The third course was the one chosen. There is no doubt as to its wisdom. Having taken the position we must back it up by unfailing sympathy and support. Not only is the Christian movement in China passing through a severe trial, but we also, the Church of the sending countries, are being tested as to the genuineness and self-forgetfulness of our missionary interest.

#### VI. India

What shall one say of India after only three months in a land of such variety and contrasts? A land where one slow-moving stream of humanity has borne the same customs and life for thousands of years, while on top of it flows rapidly a current of changed life in agonizing adjustment to the civilization of later days. The most religious land in the world and the most in need of true religion. A land bound by caste, superstition, ignorance, and the tragic mind and body slavery of girlhood and womanhood all under the sanction of religion. A land of sacred rivers, sacred trees and sacred animals—more sacred than virtue, or service or holiness. This land where religions were born, but where the new birth of the soul is so difficult. But there are many things to encourage.

First, there is a great loss of Christians and Christian leaders in India. And the 5,000,000 who call themselves by the name of Christ are scattered everywhere among

the 230,000,000 people that live in India. Many of them are weak Christians, to be sure, just as is the case in America, but out of this host of believers are a vast number who witness daily for our Lord. Who can measure the strength of this leaven? One can hardly go into a town, or ride on a train in India, without coming in contact with someone who has been in a Christian school. These men occupy positions of trust and responsibility. They are not all Christian by profession, but they never can get away from the influence of those years of Christian training. Many of them who do not openly claim allegiance to Christ are secretly His followers. And as one gets to know more of the bonds and ramifications of caste, one understands this contradictory attitude a little better. And wherever one talks with one of these trained in Christian schools, whether he be Christian, or Hindu, or Mohammedan, his words of praise are high for the missionary, who has come from a far country to help India. And what a divine service to India has been the education of so many of her young women. And these, from the nature of the case, who have gone on into education above the primary grades, are all Christian women. As one visits the girls' schools of the various mission boards and comes to the climax in colleges like Isabella Thoburn at Lucknow, where the womanhood of India is brought to such high, beautiful levels, one feels like saying with conviction, "If this were all the results, the long work of Christian missions in India would have abundantly paid."

Second, the leaven of the Kingdom of God is working in India

outside the visible Church, as perhaps in no other non-Christian land. Gandhi has been teaching his students in the life of Christ, although he is a Hindu according to his own statement. In talking with the head of an outstanding Hindu school the other day, he quoted from the words of Christ more freely than any college president with whom I have talked in a long while. Pictures of the Christ are for sale in all the shops where pictures are sold, even within the precincts of Hindu temples. In conversation with Hindus, they often place Jesus as the highest among "holy" men. In a great Boy Scout meeting attended by members of many different Hindu castes and Mohammedans, there was an opening prayer service each morning and Jesus was recognized along with other religious leaders. A Mohammedan chief magistrate, of a district from which missionaries were to be withdrawn because of financial needs, spent an hour urging upon me the need of the missionary in that district. "What restraint will there be upon the people if your Christian leaders go? Their unselfish service is worth more than anything else in my district. Your woman medical missionary, who goes many miles at any time of the night, or day, to help my people, has more influence with them than I have. Love is the greatest power among these folks and where is it to come from when you folks who believe in Christ have gone?"

A leading Christian educator, who had suffered terribly when he became a Christian, because of the bitter opposition of his family and his caste, said to me with deep feeling: "The leaven of Christian teaching is working powerfully in

India. Many believe but will not yield to baptism. You of the West cannot understand what it means to break caste. It is a terrible ordeal. Many have given up much of caste, but to break all ties by avowing one's self a Christian, is a terrible ordeal! It is coming and some day there will be an upheaval in India such as the world has rarely seen. In the meantime, every missionary, every convert, every school and every teacher, counts beyond measure."

#### A MISSIONARY HYMN\*

BY REV. HENRY BURTON, D.D.

There's a light upon the mountains, and  
the day is at the spring,  
When our eyes shall see the beauty and  
the glory of the King;  
Weary were our hearts with waiting, and  
the night-watch seemed so long,  
But His triumph-day is breaking, and  
we hail it with a song.

In the fading of the starlight we can see  
the coming morn;  
And the lights of men are paling in the  
splendors of the dawn;  
For the eastern skies are glowing as with  
light of hidden fire,  
And the hearts of men are stirring with  
the throbs of deep desire.

There's a hush of expectation, and a  
quiet in the air,  
And the breath of God is moving in the  
fervent breath of prayer;  
For the suffering, dying Jesus is the  
Christ upon the throne,  
And the travail of our spirit is the tra-  
vail of His own.

He is breaking down the barriers, He is  
casting up the way,  
He is calling for His angels to build up  
the Gates of Day;  
But His angels here are human, not the  
shining hosts above,  
For the drum-beats of His army are the  
heart-beats of our love.

Hark! we hear a distant music, and it  
comes with fuller swell;  
'Tis the triumph-song of Jesus, of our  
King, Immanuel!  
Christians, go ye forth to meet Him!  
And, my soul, be swift to bring  
All thy sweetest and thy dearest for the  
triumph of our King!

\*From the *Bombay Guardian*.

### MISSIONARY HISTORY IN THE MAKING

News Noted in the MISSIONARY REVIEW for September-October, 1878

Dr. Cyrus Hamlin, President of Robert College Constantinople, wrote of the need of "Christian Education in Unevangelized Lands." Then there was practically no modern education in these lands except the small schools by Christian missionaries. To-day missionaries conduct kindergartens, elementary, middle and high schools, industrial, teacher training, medical and theological schools and colleges in ninety mission fields with a total of 2,500,000 pupils under instruction.

\* \* \*

The bitter opposition of the people of the Pacific Coast in America, to the coming of Chinese immigrants, was shown by a bill introduced into the Senate by Mr. Slater of Oregon. President U. S. Grant expressed the conviction that the American people will extend justice and kindness to the Chinese, as to the rest of the world.

\* \* \*

The exodus of the freed slaves from the Southern States to the North and West is noted as a check to wrongs suffered.

\* \* \*

The Bishop of Sierra Leone reported the confirmation of 563 candidates for baptism on a recent visit. Archdeacon Samuel Crowther described the wholesale destruction of idols and fetishes or *jujus*.

\* \* \*

The Queen of Madagascar sent the son of the Prime Minister to England to receive a Christian education. He was reported to have recently confessed his faith in Christ.

\* \* \*

Rev. Wm. Holland and his family reported that they had been banished by the Spanish Government from Fernando Po, West Africa, because of their evangelical work.

**T**HE British and Foreign Bible Society reports its total issues for the year ending March 31, 1928, to be 9,936,714 volumes. While this is a decrease of about 200,000 from the total of the previous year, it is still a magnificent record.

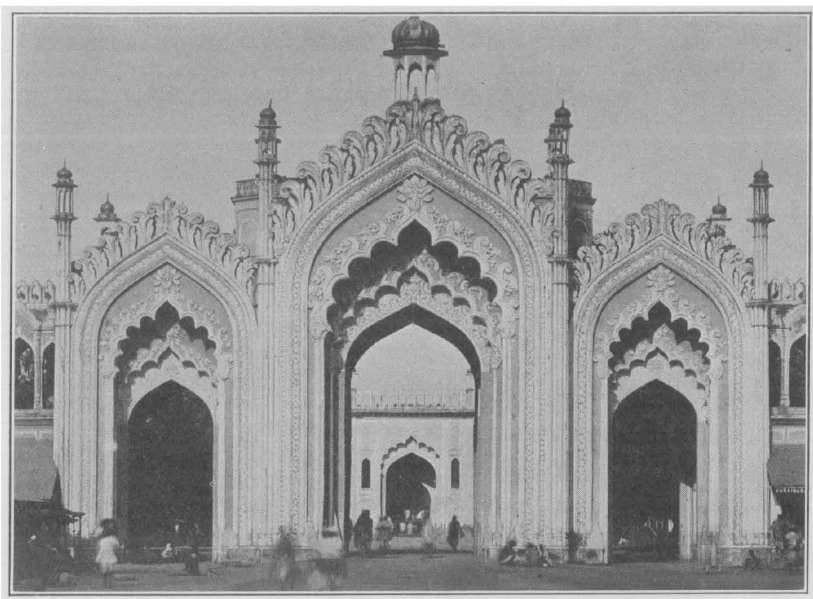
\* \* \*

The total issues of the American Bible Society for its last year were 10,034,797 volumes. It has the distinction, for the first time in its history, of having issued more volumes of Scripture than any other organization in the world.

\* \* \*

The full report of Bibles, Testaments, and portions issued by the British and Foreign Bible Society is not yet available. Probably it continues to lead in the total number of whole Bibles issued by any one Society in the world.





THE HUSANIABAD GATE AT LUCKNOW

## THE MAPPILLAS OF MALABAR

BY REV. SAMUEL M. ZWEMER, D.D., Cairo, Egypt

INDIA has a larger Moslem population than all the lands of North Africa, the Near East and Southeastern Europe put together. It was placed on record as one of the findings of the Jerusalem Conference in 1924 "that Moslem India is in a very real sense an unoccupied field."

Perhaps the present situation for all India cannot be truly characterized in terms so strong. It is still true that of the total foreign missionary staff of 6,027 for a total population of 319,128,721 there is not at all a sufficient proportion at work among the nearly 70,000,000 Moslems. Bengal with over 25,000,000 Moslems, a little less than the total Moslem population

of Egypt, Arabia and Persia, is greatly neglected, compared with the lands of the Near East.

There are other Moslem areas and populations of India unoccupied, especially in Kashmir and on the Northwest Frontier. But most deplorably neglected of all are the Moslems of Malabar.

During our recent visit to India we were privileged to travel from Bombay to Calcutta, and from the Khyber Pass to Colombo, holding missionary institutes for the study of method at nineteen places. In South India the study groups were even larger than in the north and we often heard Indian Christians pray for the Mappillas. When, therefore, the choice was before

us of spending a few days at Kottayam to attend the annual convention of the Syrian Church, or to visit Calicut and see something of the large group of Moslems numbering over a million (1,032,757) in Malabar we decided for the Moslems and sent a written message to the Christians. Al-

gateway is Calicut. It is a land of dense forests, tangled jungle and cultivated valleys with palms of cocoanut and rice fields. Among the most characteristic features of Malabar are the lagoons or backwaters that stretch in a line down the coast. They are connected by artificial canals and the whole scene has features that remind one of Java in its beauty and verdure.

There is disagreement regarding the name of the people and their origin, but all are agreed that the Mappillas are among the most virile and also the most troublesome of the Moslems of India. Malabar is the zone of fanaticism in the south even as the Afghan frontier is that of the north.

The name Mappilla has been variously interpreted to mean "mother's son" or "bridegroom," in allusion to the supposed union between the early Arab traders with women of the country; but it is perhaps merely a title (*ma*, great and *pilla*, child) which was given to foreigners whether Moslem (Chonaka Mappilla) or Christian (Nasrani Mappilla). There was considerable trade between Arabia and Malabar in the eighth and ninth centuries, and no doubt many of the traders gradually settled in the country. As traders they would come without their women and as Mohammedans would not fail to proselytise; and the result was a hybrid community composed of the offspring of mixed unions and of converts from the lower classes of the Hindus. The Zamorin of Calicut, who was one of the chief patrons of Arab trade, definitely encouraged conversion in order to man the Arab ships on which he depended for his aggrandisement; and he is said to have directed that in every family



THE MAGIC SQUARE FROM THE LAST PAGE OF A MALAYALAM KORAN

Printed by "M. P. Aboobacker Aboo, merchants and Arabic book-sellers in Calicut." It contains numbers, the names of the planets and signs of the Zodiac to confer good luck, and ends with a prayer and threefold amen

though the Basel Mission has been at work for many years in Malabar, little has been done for these Malayalam-speaking Moslems, who form thirty per cent of the total population and are steadily increasing.

Malabar proper is the strip of coast below the Western Ghats inhabited by a people speaking the Malayalam language, a branch of the Dravidian stock, who form a peculiar race with castes, customs and traditions of their own. The administration center and railway

of fishermen in his dominion one or more of the male members should be brought up as Mohammedans.

All Malayali accounts are substantially in accord as to the following facts:

"The last emperor or king of Malabar was one Cheraman Perumal, who reigned at Kodungalur. Cheraman Perumal dreamed that the full moon appeared on the

here that the Perumal came for the first time into contact with the persons, who were to be pioneers of Islam in Malabar, or whether they, or some of them, had been of the party of pilgrims with whom he originally set out from Kodungallore. But however this may be, the names of the persons have been handed down by traditions. From the names it may perhaps be gathered that the party



DR. AND MRS. ZWEMER (AT RIGHT) LOOKING OVER THE KLUYBER PASS INTO FORBIDDEN AFGHANISTAN

night of new moon at Mecca in Arabia, and that when at the meridian she split in two, one half remaining and the other half descending to the foot of a hill called Abikubais, when the two halves joined together and then set. Sometime afterwards a party of Mohammedan pilgrims on their way to the foot-print shrine at Adam's Peak in Ceylon chanced to visit the Perumal's capital and were admitted to an audience and treated most hospitably."

It is uncertain whether it was

consisted of Malik-ibn-Dinar, his two sons, one grandson, and his grandson's wife, and their family of fifteen children.

There is good reason for thinking that this account of the introduction of Mohammedanism into Malabar is reliable.

The mixed nature of the race may be traced today in its varied physiognomy; those of high family and social position are often extremely fair with fine features, sometimes of a distinctly semitic type; while those at the other end

of the scale are indistinguishable from the low castes from which they are constantly reinforced.

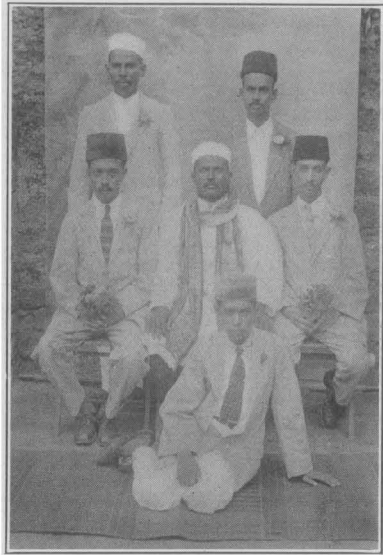
The Mappillas are as a rule frugal, industrious and enterprising. They conduct the bulk of the trade of all descriptions, and many of them have amassed considerable wealth; all who can afford it invest money in land, and most of the new garden cultivation on the

present at our meetings for Moslems in Madras.

The Mappilla dwelling varies in size and material from the mud hut, roofed with *cadjans* or straw, of the lower classes, to the large and airy buildings of one or more stories constructed of stones and roofed with tiles, occupied by the wealthy. There are no peculiarities in architecture or design which call for special comment. The Mappilla trader does not, like the Hindu, object to living in narrow streets and is content with a very minute back garden, if he has one at all, surrounded by a high wall to protect his women from the public gaze. The typical Mappilla street is picturesque, but dirty.

The ordinary dress of the men is a *mundu* or cloth, generally white with a purple border, but sometimes orange or green or plain white. It is tied on the left (Hindus tie them on the right) and kept in position by a *nul* or waist-string, to which are attached one or more small cylinders of gold, silver or baser metal, containing texts from the Koran or magical formula. A small or large knife is usually worn in the waist. Persons of importance wear in addition a long flowing white garment of fine cotton (a kind of *burnoos*); and over this again may be worn a short jacket, though this is uncommon in South Malabar, and a cloak of silk or cotton-cloth.

Women wear a *mundu* of some colored cloth (dark blue is most usual); a white loose bodice, more or less embroidered; and a veil or scarf on the head. In the case of the wealthy, the *mundu* may be of silk of some light color. Women of the higher classes are kept se-



A GROUP OF EDUCATED MAPPILLAS  
IN CALICUT

margin of the jungle in the interior is being opened by them. The lower classes are fishermen, laborers of every description, and petty cultivators, their physique, as can be seen from the photographs, is on the whole remarkably good.

The Mappillas have supplied the most satisfactory coolies for railway work and the like. Many enterprising Mappilla traders are to be found in Ceylon, the Straits Settlement and Burma. Some were

cluded and hide their faces when they go abroad; but the lower classes are not particular in this respect.

The Mappillas belong to the Shafi<sup>c</sup> rite of the Sunni sect of Mohammedans, that is, they acknowledge besides the Koran, the authority of the Sunna, or customary law of Arab theology, as interpreted by Imam Shafi<sup>c</sup>. In South Malabar they are divided into two divisions, preferring allegiance either to the Valia

difference. The Tangals (Sheikhs of the Derwish orders) are their religious leaders; they are regarded with a high degree of reverence, but are not as a class distinguished by learning. The principal authority on religious subjects is the Makhdum Tungal of Ponnani. He is the head of the Ponnani religious college and confers the title of *Musaliyar* (Moulvi or elder) on Mullas who have qualified themselves to interpret the Koran and the commentaries.



THE HAMAYAT-UL-ISLAM SCHOOL. A TRAINING INSTITUTION FOR MOSLEM LEADERS AT CALICUT

Jaratingal Tungal of Ponani or the Kundotti Tungal. The followers of the latter are said by those of the former to be Shiahs, but they themselves claim to be Sunnis. The differences between the two parties sometimes become acute and lead to disturbances, but intermarriage between them is not prohibited and persons often forsake one sect for the other to suit convenience.

The division between the two is due to party spirit rather than based on any essential doctrinal

Mappilla mosques, called *palli*, are rectangular buildings with sloping tiled roofs and ornamental gables in front like those of the Hindu temples; some of them have gate houses, and a few of the oldest have circular towers attached. They are built with the main entrance to the west so that the congregation faces east towards Mecca. There is often a small tank close by or in the mosque. We noticed the peculiar custom of washing the hands and feet by pouring the water from large

wooden or cocoanut dippers with long handles kept in a rack near the tanks. A Mulla who can read, but not necessarily understand Arabic, is attached to every mosque to lead the services. He is appointed by the congregation, though the *Kazi* as a rule nominates him. The *Kazi* is the head of the local assembly which corresponds to the parish church. His functions include the reading of the Friday sermon, the registration of marriages, and general arbitration in civil and religious matters. His jurisdiction may extend over more than one district or over only a part of one and may include several minor mosques. At present Malabar seems to have religious contact chiefly with the Arabs of the Persian Gulf who carry on a considerable trade in sailing vessels with Calicut.

The main festival celebrated by Mappillas is, of course, the *Bakh Eed* or *Perunal*, in the third month after Ramazan. The festival commemorates Abraham's offering of Ishmael, and every Mappilla who can afford it must sacrifice a he-goat or a bullock, and distribute the flesh amongst his friends, his relations and the poor.

The Mappillas also observe the ninth and tenth days of Muharram as special fast days and each local saint has his annual festival.

Though magic is condemned by the Koran, the Mappilla is very superstitious, and witchcraft is not by any means unknown. His religion betrays not a few traces of primitive animism and ancestor worship. Celebrated *Tangals* such as the *tangals* of Mambaram, men of holy and austere life, are freely canonized and their tombs become holy shrines and popular places of pilgrimage *ziyarat*. Canonization

is often easily obtained, for it is both honorable and profitable to be the guardian of such a shrine; and an unknown beggar who dies of starvation on the roadside may be endowed with all sorts of virtues after death, and worshipped as a saint and miracle-worker. These saints are celebrated in hymns and popular songs, which have served to inspire the fanatics of many of the Mappilla outbreaks. Here is one quoted in the *West Coast Spectator*, (July, 1922) :

"The pleasures of wealth or of family are not equal to an atom of celestial happiness. Our most venerable Prophet has said that those who die in battle can see the *houris* who will come to witness the fight. There is nothing in this world to compare with the beauty of the *houris*. The splendour of the sun, of the moon, and of the lightning is darkness compared with the beauty of their hair which hangs over their shoulders.

"If they clap their hands, the clash of their jewels will be heard at a distance of 50 years' journey. They clap their hands, dance and sing, as they come like swans to the battle-field. If a human being were to see their beauty, their dance, or their smile he would die on the spot. Gently they touch the wounds of those who die in battle, they rub away the blood and cure the pain, they kiss and embrace the martyrs, give them to drink of the sweet water of heaven and gratify their every wish."

With such a repertoire of songs we are not surprised that the Mappillas are notorious for their fanaticism. From time to time they have been guilty of *jihad* or holy war against their Hindu neighbors with such dreadful cruelty as reminds one of the Turkish atrocities against Armenians.

The various Mappilla outbreaks may be attributed to three main causes, poverty, agrarian discontent and fanaticism, of which the last is probably the chief. Poverty is still extreme in the fanatical zone, and is no doubt to some extent accentuated by the Mappilla practice in the south of dividing

up the property of the father among his wives, sons and daughters. The Tenants Improvements Act has done much to protect the tenant from ruinous eviction. Fanaticism, however, is still strong in the land, and education, for all the expenditure on Mappilla schools, has made but little progress among the community. The repressive policy initiated in 1854 has had a salutary effect. The fining of whole villages has brought home to the community a sense of its responsibility for its unruly members, as was proved in 1896 and again in 1898; the most enlightened Mappillas enlisted on the side of law and order; and the Pukkoya Tangal, who as a descendant of the Prophet is almost worshiped by the Mappillas of Ernad and Walavanad, issued a pamphlet sternly denouncing outbreaks as opposed to true religion. The fanatical zone was opened up by good roads; and during the Ramazan fast, when religious enthusiasm is easily roused, the special police force were distributed over the zone, and signallers keep the various detachments in touch with one another and with the troops at Malappuram.

All these precautions, however, did not prevent the rebellion of 1921. For a full account see "The Moplah Rebellion 1921" by Divan Bohadur C. Gopalan Nair, (Calicut 1923). Over a wide tract of country, in an incredibly short space of time, communications of all kinds were wrecked or obstructed; public offices and courts were attacked and records destroyed, police stations were plundered of arms and ammunition and civil government was brought to a standstill. Over one hundred Hindu temples were sacked and many

houses burnt. Murders, dacoities, forced conversions and outrages on Hindu women became the order of the day. Hindu refugees in thousands poured into Calicut, Palghat, the Cochin State, and other places, wending their weary way over hills and through jungles for safety from the lust and savagery of their Moslem neighbors.

It was a rude shock to the promoters of Hindu-Moslem unity and the Khilafat agitators. Once more the real character of Islam was revealed. The British Government suppressed the rebellion by rigorous military operations and restored order after severe measures, including the deportation of some thousands of the rebels. At present peace reigns in Malabar; Islam, however, is still growing and increasing.

Slowly but surely, like an oncoming tide, the Mohammedan population of Malabar has grown year by year. Originally an alien minority they have continued to spread their faith by marriage, by social pressure and more recently through schools and the press. Two decades ago many low-caste Hindus embraced Islam. We read in the census report for 1881:—"Conspicuous for their degraded position and humiliating disabilities are the Cherumans. This caste numbered 99,009 in Malabar at the census of 1871 and in 1881 is returned an only 64,725. This is a loss of 34.63 per cent instead of the gain 5.71 per cent observed generally in the district. There are therefore 40,000 fewer Cherumans than there would have been but for some disturbing cause, and the disturbing cause is very well known to the district officer to be conversion to Mohammadanism. 'The honor of Islam' once con-

ferred on a Cheruman, or on one of the other low castes, he moves at one spring several places higher socially than that which he originally occupied and the figures, corroborating what has been actually observed in the district, show that nearly 50,000 Cherumans and other Hindus have availed themselves of the opening."

Low-caste women, for instance, go over to Islam in considerable numbers every year to become the wives of Moslems, and in some sections whole villages have embraced the faith. More particularly the population of the Mappillas on the West Coast increased during the last census decade (1911-21) by 6 per cent. "It is only reasonable," says the census report, "to conjecture that this increase, which is more than double that of the population of the locality, is due to conversion, especially when we find that the Cheruman population, which provides most of the Mappilla recruits, has fallen during the decade by 7,000, or two per cent. It is estimated, indeed, that of the Moslem population in Malabar nearly 75 per cent, are the result of forced conversions."

It would be wrong, however, to conclude that the sword has been and is the strength of Islam in Malabar. Today the Mappillas are themselves somewhat ashamed of the scenes of violence that made their community notorious. We visited their high school at Calicut, were entertained at a tea party by a leading progressive Moslem and learned from him and others of the educational program proposed to uplift the ignorant villagers. The press is a sure index to the life of a people. The leading Malayalam newspaper (of which there are several) bears the significant

title *Yuvalokam* (i. e. "Young Man's World"). The book shops at Calicut had Arabic and Persian as well as Urdu and Malayalam literature on sale. Within the Malabar area there are no less than twenty-three Moslem presses, which use the Arabic and Malayalam characters for all kinds of tracts and books. At Calicut there are two presses; at Ponnani where there is also a Moslem theological school there are six; at Tillichery nine, and others are at Tirurangadi and Ottopalam. We secured a catalogue of one press "M. P. Aboo Backer Aboo, cap-merchants and Arabic book-sellers" which tells the whole story. They offer, in Malayalam, Koran portions, grammars, commentaries, manuals of devotion, lives of the Prophets and of their saints and the usual controversial tracts against Christianity and Hinduism—over six hundred items in one catalogue. Magic and astrology play a large part in the life of the people. Here as elsewhere in South India the Nagshabandi and Shathali Derwish orders are strong and saint worship is common.

We did not notice during our short visit any special signs of fanaticism at Calicut. On the contrary we learned from Bahrein and Kuwait Arabs whom we met in the streets and who recognized us as old friends that the Mappillas learned their severe lesson in the last outbreak and are now unwilling to be deceived again by nationalist agitators into disloyalty to Britain. In one mosque there was some hesitation in their welcome to a stranger, but this was an exception. At a special out-door meeting in the shaded courtyard of the Y. M. C. A. I was privileged to speak to a large gathering



of young men. A German missionary presided and after hearing a message on "The Christ of History," one hundred and thirty-six men came forward to receive a copy of the gospel in their own tongue and promised to read it.

The brethren of the Basel Mission stationed at Calicut showed us much kindness. Their work, established many decades ago, has however been almost exclusively among the Hindu population. The Mohammedans were neglected to such an extent that the only literature for Moslems we could find was a Malayalam gospel of Luke in Arabic character! When we studied the map and prayed over the situation the following resolutions were passed:

*The Conference of Missionaries feels the necessity of evangelistic work among the Moslems in Malabar and is glad if some Missionary Society can take up this special work in friendly relation with the Basel Mission.*

*Rev. K. Shaefer is requested to work out a survey of Mohammedan literature in Malabar.*

*The Conference is thankful if some contribution can be given for the publication of literature for the Moslems.*

The very least we can do for these neglected people is to interpret Christ for them in their own language. A minimum program of literature would include brief tracts or booklets on the following subjects:

A short life of Christ in terms comprehensible to Moslems and including His Heavenly Session, His intercession and His ultimate Judgments of the Worlds.

The chief O. T. stories in terms comprehensible to Moslems with emphasis on preparation for the coming Christ, and on moral training. A

course of introduction for catechumens explaining the Christian creed, the Christian Society and Baptism.

The Trinity and Unity.

The Christian Scriptures and Inspiration.

The Christian meaning of Prayer, with examples of some ways of prayer and some prayers from the Bible.

The Christian meaning of Sin, Repentance and Forgiveness.

The Crucifixion, the fact, the story, the meaning for our lives.

Explanation (possibly in catechism form) of misunderstood terms, like Son of God, Injil, Ruh Allah.

Terms accepted by Moslems need just as much explaining as terms rejected; e. g., *tauba*, *din salat*, church, marriage.

A book of Christian Morals in story form; i. e., Ten Commandments and the Sermon on the Mount, illustrated by true stories, some from the Bible.

Rhymes, choruses, hymns, versified psalms; i. e., something to give a social character to the new teaching.

The Christian view of Marriage, the Home, the Family.

A short tract to answer the question, "What Is Christianity?"

Stories of Conversion and Christian Experience.

The next time your pastor announces "O for a thousand tongues to sing, my dear Redeemer's praise" will you think of this one tongue in which His praise has not yet been sung by Moslem lips and will you help provide Malayalam literature? For two thousand dollars a large part of this minimum program could be published.\*

It is not surprising that the Mappillahs have not yet learned to love their Hindu landlords whose hand has often been hard with oppression. They often have misunderstood the stern, strong hand of British law and justice. Only the pierced hand of Christ and sacrificial love for His sake will win them to His allegiance. Who will respond to the challenge of Calicut?

\* Gifts should be sent to the American Christian Literature Society for Moslems. Treasurer, Mrs. E. E. Olcott, 322 W. 75th St., New York City.

# LOOKING BACK OVER FORTY YEARS

*Changes Wrought in a Generation of Christian Missions in Japan*

BY MRS. FREDERICK S. CURTIS, Shimonoseki, Japan

*Missionary of the Board of Foreign Missions of the Presbyterian Church, U. S. A.*

**M**ANY things of late have carried our minds back to the early days in Japan, forty years ago. The last Sunday in March we spent in Yamaguchi, our home thirty-five years ago. The first installation of a pastor was a joyful occasion and many were in attendance, but only one resident member who was there when we left, twenty-seven years ago. Most of the members seem to belong to the constantly moving official and professional classes and students.

The kindergarten that was opened by me there still flourishes. Its first teacher was the first young woman that Mr. Curtis examined and baptized during our first year in Japan, and she was one of the first pupils in our school, which is now a part of Sturges Seminary in Shimonoseki. She is an earnest Bible student and worker for God, in her own home and the church in Osaka. The kindergarten in Yamaguchi has been used to bring about a new attitude in the town toward the Gospel, for hundreds of children have passed through its classes and Sunday-school and have learned the gospel story and something of prayer. One longs to follow them as they are scattered now, not only around in the region of Yamaguchi and neighboring towns but in far distant parts of the Empire, to see what precious seed has come to fruitage. Thank God we shall see it some glorious day when we rejoice to-

gether at the feet of the Lord of the Harvest.

This year the churches in this region are celebrating the fiftieth anniversary of the opening of Christian work in the province, by Dr. Alexander and several Japanese pastors.

## Past Difficulties

In the church in Shimonoseki we heard one or two of the old elders tell of the persecutions and difficulties encountered, and it brought to mind some experiences of forty years ago, and even later, in Hiroshima and in this region. Then small but angry mobs were gathered by opposers, workers were pursued and stones thrown, though no great damage was done. We had come out to Japan with the impression gained by Dr. Knox's tales of the eager interest shown in "Western religion" but arrived to find that the tide had turned and the Good News we brought was usually resented or received coldly. We and our possessions and ways, in that interior town, were often the objects of wild curiosity.

What a change there has been in this respect! There are no callers now who come for sight-seeing. If one stops to make a purchase in an open shop, crowds do not shut out the light and air, and no children's voices call out rude epithets. Then there were no truly "foreign" clothes in the interior except our own, though,

like the famous "Japan-instead-of-Coffee" brand of nectar in blue-rimmed foreign-shaped coffee cups, offered to high-class callers of that day, there were numerous "Japan-instead-of-suits" seen parading the streets, to our secret glee.

*Then* we could wear, in the interior, a hat or a dress as long as it was in good condition, without feeling out-of-date, but now, when clerks and vendors go to church or feasts in natty suits, and school-girls and others consult fashion sheets from France and employ skilful foreign-clothes tailors, we are forced to consider our ways occasionally and not wait till it is time to sail home on furlough before we ask our anxious relatives to send us "something fit to wear."

As autos of all kinds toot and scoot through towns and villages, and even children scuttle out of the way, one almost catches the breath to recall the children and old people who once serenely halted traffic by their indifference to the "Hai, hai!" of the jinrikisha puller. There were no horns in those days, but the old-fashioned jinrikisha, with its hard springs and steel tires, and the loosely set wheel-hubs, kept up an incessant jangle to tell us it was near.

#### No Longer Aliens but Friends

One of the hardest things to bear, in those days, was the frequent reminder that we were aliens, constantly and critically observed. The wearying clatter, clatter of hurrying clogs, trying to keep up with the foreign stride, as we walked abroad, made such recreation unattractive, for we felt no friendliness in the attitude of those about us. I think there is nothing more welcome in the changes the years have brought

than the alteration in this respect. We no longer feel outsiders or unwanted, as we walk and talk with the people. What an unforgettable experience to kneel with one who has entered The Way, and join with him in praise as he pours out his soul in gratitude that through you God led him to the Way of Life!

It is not only Christians who let us draw near, but almost everywhere and anywhere we try, it is easy to get a friendly response. Doubtless there was much of fault in our own earlier attitude and that stood in our way, but there is, in this part of the country, at any rate, a very pronounced friendliness and we feel no longer aliens and foreigners but "neighbors."

As I think of the meetings held in our own house now, whether children's, English Bible classes or ordinary evangelistic, and recall the first meetings in our Hiroshima home, during our second year in Japan, another great contrast is evident. *Then* people came to listen somewhat as the Athenians did of old, while Mr. Curtis talked in such Japanese as he had been able to drag out of his "teacher" or find in Hepburn's dictionary of 180 odd pages of translated English words. Now, in a large number of cases, those who come have a more or less intelligent idea of what the basal teaching is and have a willingness or wish to learn more. It has amazed me again and again, in seemingly the most unlikely quarters to find that in the street, in Sunday-school or from friends, and lately, of course, from evangelistic articles in the newspapers, some gospel message has been heard.

In old days we were looked upon as here for some advantage to ourselves, but on the part of very

many now our real purpose is understood, even though it may not be acceptable, and those who feel no need of spiritual help for themselves cordially recommend it to others, saying even to their wives and children, "Go and hear." Just lately, a friendly doctor, who laughs at the thought of needing spiritual teaching himself, earnestly exhorted a patient who had suffered much to seek us and get comfort, because our teaching was "good and not harmful." The earnest faces in our English Bible class, while the Bible lesson is being discussed, replies that show a conviction of the truth of what is taught and references to "our Lord" on the part of some who have not yet professed to be Christians, fill us with hope and incite to renewed prayer and effort. In the interior, years ago, such classes would have been impossible, I believe. Of course many attend only for a short time, finding the claims of Christ more than they are willing to face. Ordinarily such work seems to be the plowing, clearing out of stones and seed sowing. The seed may be in good ground but it is still too cold. After students go to higher schools and are put in touch with Christian workers near, in one case after another, ere long happy letters come telling of having openly confessed Christ.

We try to keep in touch with former students who welcome our letters, and occasionally, one will visit the city and call or come to the class meeting once more. Several who have done this have given testimony for Christ before the members in attendance. One young man who had begun coming to the class as a mere boy and is now studying in a distant city, called during this last spring vacation.

He had hardly begun to talk with me when he half arose from his chair and said eagerly, "I was baptized in November." Then we both sprang up and shook hands again. He told me he had not thought deeply until he was called back here by his mother's sudden death last year, and in his great loneliness he had turned for comfort to the Saviour of whom he had heard so often. He willingly promised to come to class and tell the others, and did so most modestly but frankly, and then prayed fervently, asking especially for faithfulness "unto death."

One method of work which we used almost from the beginning, as many others have done, but which we have laid increasing emphasis upon, is the giving, loaning and selling of suitable, spiritual booklets and books. Every new publication of worth for our purposes we have tried to put into our Loan Library or, often, use for gifts at Christmas and on other occasions. We have learned of great blessing received through carefully chosen books. Our own cook, who is a very earnest Christian, was awakened by a paper given to an associate, and Christians in sorrow or doubt are constantly being helped. One man, a firm Christian, a member of the English Bible class, had expressed his doubts of the Old Testament as history, but readily accepted the loan of two small books and the advice to ask God what He would have him believe. The books were, "What Use Did the Lord Jesus Make of the Old Testament?" and "Stones That Speak."

As he handed them back the next week, he smiled appreciatively and said, "I believe that the Old Testament is *true*."

# AMERICAN INDIANS YESTERDAY AND TODAY

BY REV. J. M. CORNELISON, Pendleton, Oregon

**C**ONDITIONS among the Indians are very different among the different tribes. What is true of Indians in one part of America may be false and misleading somewhere else. My experiences go back a little less than thirty years and relate to the Indians of the Northwest, more particularly the Cayuses and Nez Percés of Oregon and Idaho.

All history knows that one hundred years ago the Indians of the Northwest had not heard the Gospel, in fact had seen few white men, except the Hudson's Bay trappers and the men of the Lewis and Clark expedition sent out by the United States Government in 1804-05. The missionaries went in response to that Macedonian Call of the four Numipu (Nez Percés) who went all the way to St. Louis, Mo., from the Oregon country in 1832, asking for the white man's Book of Heaven. There have been many decided changes and advances in the domestic, social, political, business, educational or religious life of the Indians. Take them in this order and note some of these contrasts and changes.

Yesterday the Indians were nomadic, roving, living in tepees, for very good reasons. They moved with the seasons to obtain their livelihood which consisted in hunting, fishing, gathering of roots, berries and fruits which they dried and preserved in various ways and stored for winter. They were not improvident, as white people gen-

erally think. The elements of this livelihood were secured in far-separated places which easily accounts for the roving. They did usually have a winter camp which was more or less a permanent abode, and there was built the winter lodge, or tepee, very different from the summer abode. Then again, the Indians were nomadic and lived in a state that enabled them to move in a hurry, for which there was a very potent reason, namely their enemy. Generally speaking, every other tribe was their enemy. White people have been accustomed to think of the Indian men as lazy, and thought they put all the burden on the women. The Indian men, from time immemorial, were the police and vigilantes of their community and needed to be free and untrammelled, so as to be ever on the alert and watch for the enemy. They freely and gladly gave their services and lives for the protection of their families. This was their one great business of life. No draft law was required to get them into the service of their country; nor did they need citizens' training camps. Their whole life was one of training for the defense of their people. They gave themselves to it with joy and were honored for deeds of bravery. The man who shunned such service had poor standing in the community and was shunned by the people, especially by the fair women. No man could stand such a gaff. With these centuries upon centuries of train-

ing in such a "standing army," so to speak, we should be a little more patient with the Indian man who does not easily get behind the



TYPICAL OLD STYLE INDIAN HOME  
IN OREGON

plow, or into some business. These things will come to them, as they did to our own savage, fighting forebears when they had emerged from the deep forests and the fear of their lurking enemy.

Today, since the Indians' livelihood comes largely from the rent of their lands, or from farming it themselves, they have become more stationary in their homes and habits of life. Tepees are gone, except as used for summer camps, as white people use tents. Permanent homes have been built, many of which have all modern improvements. There has been a decided evolution in this home building. First was the tepee, then a lean-to or shack, then a better house, and now a modern bungalow with electric lights and other conveniences. Now, some one must stay at home to keep house and care for the children in the

day schools. This was not necessary in the roving days when children were not in school. The children, not having permanent homes to which to return more easily, lost their culture.

The social life of the Indians of yesterday was largely seen in the dances at certain seasons of the year, coordinating largely with the winter and summer solstices, so following all nations in this custom. There were also the marriages and feasts; and particularly the feasts at certain seasons of the year, like the feast of first fruits and roots in the spring, the first run of salmon. And then, too, the feasts for the dead. The "eats" loomed large in the Indians' social life. Let those not guilty of the same "sin" cast the first stone. Today the "younger generation" of Indians follow much along the same lines conforming more or less to the conventionalities of the white people, which customs they have learned well in the schools. Our Indian women's societies can prepare and serve as palatable and modern a banquet as any women.



A TYPICAL INDIAN HOME OF TODAY  
AMONG THE UMATILLAS OF OREGON  
OR THE NEZ PERCÉS OF IDAHO

They, too, have the "flaming youth" who dance all the modern dances to modern jazz, and play Sunday baseball. The modern "flapper"

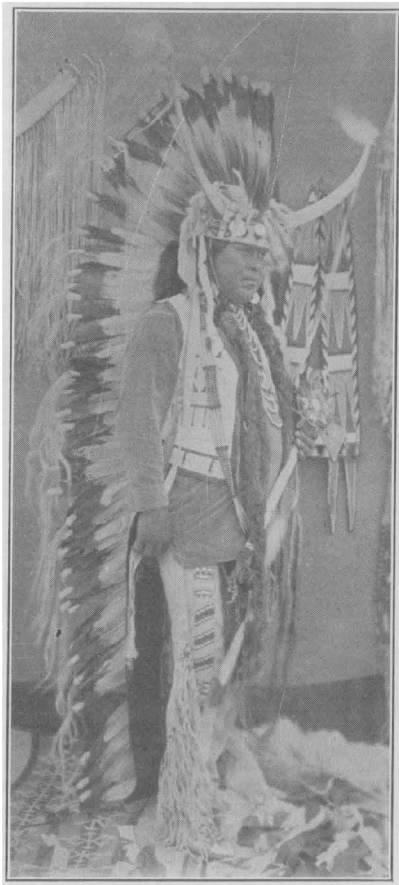
who bobs her hair and "rolls them down" can also be seen.

Yesterday the Indian was politically a nonentity. Today he is a citizen and votes. And he votes with discrimination where the missionary has been awake enough to point out the issues and the right men to the Indian constituency. Their Temperance Societies have spelt failure and defeat to many a "wet" candidate locally.

Yesterday the Indian may have been a poor business man. He may have been "jobbed," as they say, many times. But today, if I want to sell some sort of "gold brick," I would go to New York with better hopes of selling my wares, than to try to sell them to "Lo, the poor Indian." Old man "Lo" long since died. The Indian of today is a fairly keen business man and understands that credit in any place of business, or at any bank, depends on a good name and a reliable character. To beat him in a trade one needs to "get up before day," as they say in the west. The late Mose Johnson, a well-known Indian character around Pendleton, Oregon, once paid his account to a Pendleton merchant and demanded a receipt. The merchant said, "That is all right, Mose, I will mark it off the books." Said Mose: "No, sir. Me take receipt. Some day, maybe soon, you die. Me look all over Hell for you. No find you. Maybe so, me pay bill again. Me take paper now."

Mose got his receipt, and incidentally the merchant learned where Mose expected to find him when he died. The Indian will mortgage his property to get some much-desired object, like a big automobile, so "keeping up with the Joneses." Who has a stone to throw?

Yesterday few Indians had been to school. Today most Indians from forty to thirty years old down have a fair education, many of high-school grade. The boys have generally learned some trade, and



"PARSON MATANIC" OF THE  
CAYUSE TRIBE

the girls have learned domestic work. Very few have gone to or through college. To keep the children in the day schools the truant officer is often needed — which is just as true of many white communities.

Lastly, it can be said of the Indians, as Paul said of the Athenians, "in all things I perceive that ye are very religious." The Indian is a religious, worshipful being. His mind and soul are peopled with spirits, both good and bad. One has no trouble to get the Indian's mind to grasp the teaching of an invisible Spirit who leads us and directs us. This is true of any people who have an animistic religion. In their minds and souls a channel

Christ to drive out the evil spirit. He has worked and keeps on working mightily in the hearts and lives of some of these fine Indian men and women. As of old, some mocked, but certain men believed among whom also were Philip Minthorn, Parsons Motanic, James Kash Kash and many women. It is the same story as told in the Acts.

So it comes about that in less than one hundred years from the time that the four Numipu (Nez



AN INDIAN PRESBYTERIAN CHURCH ON THE UMATILLA RESERVATION, OREGON

has been cut by age-old customs and rites in religion. The ceremonies that cut the channels were false and need to be cleaned out and the true placed in the channels. The missionary or religious teacher who does not see and capitalize this fact is lacking in tact and observation. Paul was stirred by the idolatry but he began to proclaim Jesus and the resurrection so as to introduce the new and the true in place of the old and the false.

So into this animistic channel I have ever striven to put the teaching about the great Spirit Jesus

Perces) went to St. Louis in 1832 asking for the white man's Book of Heaven, the Spirit of God, working in and through that Book, has literally transformed these people. Not all are Christians, but their whole social order, home life, business life, social life, political life and religious life is shot through and through with Christian principles and Christian ideals. Finally, in this same Northwest, you will find little groups of Indians who have hardly been touched by the Gospel. This is doubtless true in many other parts of America.





GYPSY CAVES

## THE PROGRESS OF THE GOSPEL IN SPAIN

BY THE REV. J. H. HORSTMANN, St. Louis, Missouri

*Editor of The Evangelical Herald*

“WHENSOEVER I go unto Spain,” wrote the Apostle Paul to the Christians in Rome, just before his departure on what was to be his last journey to Jerusalem. He was planning, after accomplishing his visit to Rome, to bring the word of the Cross to what was “the uttermost part of the earth,” as it was then known.

Did the Apostle ever succeed in bringing the Gospel to the pillars of Hercules? To whom does Spain owe its first knowledge of Christianity? How and when did the first Christian churches there originate? No one knows. Only legends tell of the places that Paul is said to have visited, and of the beginnings of Christianity in Hispania. Only here and there can a few facts be discovered, scattered, flickering lights, as it were, which make one all the more eager

to discover all the facts concerning the spreading of Christianity in that land of mystery and romance. Spain was an important country in the days of the apostle. Augustus and his generals had converted it into a Roman province, under the authority of a proconsul invested with civil authority only. Later when the cities of Spain were placed under a uniform constitution and laws, Spain became one of the most influential countries of the empire and a center of Roman civilization. Some of the most distinguished Latin writers under the empire, such as the two Senecas, Lucan, Martial, Quintilian, and others, were natives of Spain.

A legend has it that Alexander the coppersmith, who did so much evil to Paul (2 Tim. 4:14), was converted by James, the son of Alphæus, whose faithful helper he

then became and finally accompanied him to Spain. According to this legend, however, Alexander was a blacksmith (it is interesting to note that Moffat's translation also describes him thus) and he plied his trade on the long journey from Palestine to Spain, which was made by land. It was also with shoes fashioned by this master, the legend has it, that the white charger was shod which, on July 16, 1212, brought James again from heaven to help the Crusaders win a glorious victory over the Moors. The hammer with which Alexander is said to have wrought is still shown in the cathedral at Santiago, and horseshoes made by him are shown in several Asturian churches. He is the patron saint of Spanish blacksmiths, who like to name their sons after him.

#### Beginnings in Spain

Christianity seems to have been introduced quite early into Spain and the churches there were apparently in fairly close touch with those in Gaul, Italy and northern Africa. The same controversies which agitated these churches were discussed also in Spain, as records of the fourth and fifth centuries show. The disorganization and confusion following the fall of the Roman empire facilitated the conquest of the country by the Vandals, who gave the name of Vandalusia (now Andalusia) to the southern part of the peninsula. Soon afterward, however, the Visigoths, after a long struggle, succeeded in conquering the whole peninsula. Since the Goths were strongly Arian in their faith there was constant conflict between them and the orthodox Roman Catholic population. Under Reccared I. the introduction of the Catholic faith

(586 A. D.) gave the corrupt Latin language predominance over the Gothic, and after that time the unity of the Spanish nation was maintained by the Catholic religion and the political influence of the clergy.

For two centuries the Church flourished, chiefly as a result of the constructive efforts of Isidore, bishop of Seville (560-636), whose diligence in contending for the pure faith against the remnants of Arianism, as well as his earnest labors for education, made him a prominent figure in the church of that day. His refusal to persecute the Jews, contrary to the spirit of his time, shows him to have been truly great.

#### The Moslems and After

With the Moslem invasion in 711 there began a dark period for the Church in Spain. While the Christians were allowed free exercise of their religion, and also retained their language, laws and magistrates, (as long as they paid tribute and did not attack the Moslem faith), bitter divisions frequently sprang up in families where one parent followed Mohammed and the other followed Christ. The Moslems, whose language, manners and culture prevailed in all the large centers of the country, often showed their contempt for Christianity, and in return received insult from its more hot-blooded adherents.

With the decisive defeat of the Moslems on the plains between Tours and Poitiers, in the heart of France, by Charles Martel in 732, the tide of Moslem advance was stemmed and Europe was saved from the danger of being overrun by the disciples of the Arabian prophet. But for more than seven

centuries the nation was engaged in a tremendous and often desperate struggle for its political and religious life, and it is no wonder that the constant conflict left an indelible impress upon the character of the Spaniard. It could not be otherwise than that such a fierce and persistent struggle should make those who were forced to wage it serious and solemn, even fanatical and relentless in their ways of thinking and acting.

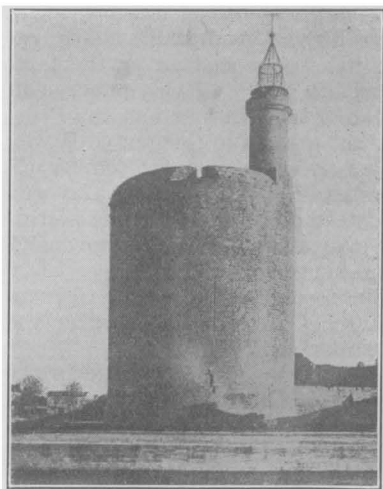
The distress and suffering of the Church in Spain brought about a close approach to Rome, which remained when efforts were made to suppress the reform movements of the Albigenses and Waldenses, and finally of the Protestants. Thus the Inquisition found a fruitful soil in the fanatical zeal of the Spaniard to persecute and convert heretics, Moors and Jews. Ferdinand and Isabella welcomed it as an aid in their conquest of Granada, last and greatest Moorish stronghold (1492), and the relentless and cruel zeal of Torquemada not only helped to satisfy Isabella's sincere but fanatical zeal for the purity of the faith, but also filled Ferdinand's coffers with Jewish and Moorish gold.

In Spain there was no response to the Renaissance. The seed of the new learning seemed unable to grow in the hard and sterile soil. There were famous schools, but knowledge—at best a foreign, Moorish plant—was bound in the fetters of scholasticism. There was extensive commerce and trade but it was in the hands of the despised Jews. There was religious zeal, but it was devoted merely to outward and petrified formalities. There were knights and warriors, but no peasants nor burghers. Under such conditions the new spirit

and the new life of the Reformation could not thrive.

#### Attempts at Reformation

Nevertheless, twenty years before Luther nailed his theses on the church door at Wittenberg, the Spanish Church felt the purifying influence of a reformation largely Protestant in spirit and aims. When Queen Isabella had brought



TOUR DE CONSTANCE, SPAIN

about the union of the states to form the Spanish Kingdom, 1492, she also conceived a plan to reform the Church, and Ximenes de Cisneros was authorized to restore the strict monastic discipline in the convents and to purge the secular clergy of the abuses which were common to the time. Having improved the morals of the Spanish clergy, he set himself to overcome their ignorance and lack of culture. The reading and study of the Bible were made a special feature in their training, something previously unknown; new schools of theology were established and in

1502 a band of scholars in Alcalá undertook, at the expense of Cisneros himself, the preparation of the celebrated Complutensian Polyglot.

The coming of a Spanish monarch to the imperial throne in 1520, as Charles V, opened the door for Lutheran and Reformed teachings into Spain. Luther's teachings were received with general favor among educated classes, and for a time their spread was helped by the liberal tendencies above referred to, as well as by the temporizing policy of the emperor in dealing with Luther and the Protestant princes in Germany. It was even asserted by the emperor's confessor, who himself favored Protestantism, that Charles secretly sympathized with the movement and hoped to use Luther as a lever for forcing upon the German churches a reformation after the Spanish model.

Soon, however, a change in the policy of Charles and the gradual reaction against reform among the Spanish clergy narrowed the circle of its adherents to the more earnest and daring spirits, and after the Diet of Augsburg, 1530, the Protestants were subjected to a persecution constantly growing in severity.

Notable among the converts to the new teaching were Alphonso Valdés, secretary of Charles V; Alphonso de Bernaldez, chaplain to the emperor, who suffered condemnation in 1537; Carranza y Miranda, archbishop of Toledo, who was condemned for holding Protestant views; de Valera, who laid the foundation of the church in Seville and was condemned by the Inquisition in 1541; Juan Gil (Dr. Egidius), famous preacher of Seville, condemned for heresy just

before his installation as Bishop of Tortosa; Don Carlos de Seso, a distinguished nobleman who did much for the Protestant cause throughout Spain; Jayme and Francesco de Enzinas, the latter of whom translated the first Spanish version of the New Testament and had it printed at Antwerp (1543) for distribution in Spain. Besides, many converts of monks and nuns, especially those in the neighborhood of Seville and Valladolid, were largely leavened with the Protestant heresy.

These beginnings were effectually suppressed by the Inquisition, which, as the joint instrument of civil and religious absolutism, assumed its sternest form in Spain and made use of the most drastic and arbitrary methods. With the same relentless energy which had saved the nation from the outward enemy, the Church, supported by all the power of the King, turned against the new enemy at home. The same desperate determination with which the Spaniard had defended his religion and his national life led him to idolize his church and offer human sacrifice upon her altars. After fighting so fiercely and desperately for his religion, why hesitate at torture and death for those who attacked and would destroy what had been preserved at such a terrible cost? And the Spanish Inquisition acted without respect to persons. Neither rank nor political influence, neither wealth nor fame could shield its victims. If other nations perished in luxury and immorality, Spain committed suicide as a religious monomaniac.

The Protestant forces in Spain were paralyzed and finally overcome, however, not so much by the violent persecution at home, as by

the unfavorable impressions made by the actions of Protestants abroad. The uprising of the German peasants in 1524 caused great alarm among the privileged classes in Spain against the introduction of doctrines which seemed to foment revolution elsewhere. The alliance of Protestant princes of Germany with Francis I of France, the bitter enemy of Spain, and the later revolt of the Protestants in the Netherlands against Spanish rule, caused Protestants to be looked upon not only as heretics but as traitors and rebels and made it more and more difficult for loyal Spaniards to embrace Protestantism.

With the accession of Philip II, the work of exterminating heretics was begun in earnest, and in 1559 the first *auto da fe* was celebrated at Valladolid, combining the features of a religious festival and popular holiday, and thereafter the work of executing Protestant victims in the principal cities of Spain was conducted under the joint auspices of church and state. At that time it is estimated that there were about 1,000 Protestants each in Seville and Valladolid, and a relatively large number in other sections of Spain. By 1570 however, Protestantism in Spain was cut off, root and branch. Practically all of its converts had suffered either banishment or martyrdom, and for the three centuries that followed the blood of the martyrs was as seed in barren soil.

The case of Marie Durand, a peasant woman who was a prisoner at the Tour de Constance, a gloomy, forbidding tower in southern France, from her seventeenth to her fifty-sixth year, (1730-68) is typical of what was going on both in Spain and France at that

time. On the stone floor of her cell she had laboriously scratched with her knitting needle, the word *Resistez!* (Stand firm!) and underneath *Au ciel,* (To heaven!) as an encouragement to those who came after her. For more than a century this tower was used as a prison for women who had embraced the evangelical faith.

#### The Dawn of Religious Liberty

If fanatical patriotism allied with ecclesiasticism crushed the Protestant movement in Spain in the sixteenth century, it has been an enlightened patriotism arrayed against ecclesiasticism that has afforded a shield for the evangelical forces in Spain in modern times. The radical and revolutionary philosophy of the French scepticism of the eighteenth century early found an easy although restricted ground in Spain. The cataclysm of the French Revolution did still more to disseminate the seeds of popular freedom, and before the downfall of Napoleon, liberty was born in Spain and prepared to enter, as in other Latin countries, into the long war against absolutism and clericalism. In 1812, during the exile of Ferdinand VII, the Spanish cortes, assembled for the first time in many years, abolished the Inquisition, curtailed the power of the clergy, and framed a constitution. The restoration of Ferdinand two years later destroyed some of these results, but after his death in 1833, there occurred a series of heated revolutionary conflicts between the liberals and the conservative elements, with alternating victories but with the anti-clerical cause steadily gaining ground.

In 1858, and again in 1868 religious liberty and freedom of wor-

ship were proclaimed. But this only meant liberty to worship in other ways than in the Church of Rome, and religious tolerance was by no means established. Long before this evangelical Christians from various European countries had endeavored to bring the Gospel to Spain with variable success. The British and Foreign Bible Society had a very active agent, George Barrows, in the country for some time; Spaniards in exile on account of their political convictions met evangelical Christians in England and France and through them were influenced to bring the word of God to their countrymen, with the assistance of Protestant groups in Edinburgh and Southern France. Gibraltar and Bayonne became centers for evangelical workers in Spain through the distribution of tracts and Bibles. When the throne of Isabella II fell and the proclamation of liberty of conscience and worship by the new government threw Spain open for the first time to all kinds of evangelical work, missionaries came from Scotland, England, Holland, the French churches in Switzerland and from France to support the evangelical workers in Spain.

### Evangelical Beginnings

The most active of these workers was Francisco Ruet (1826-78), a strolling player who, about 1840, had abandoned Roman Catholicism for Waldensian teaching and prepared himself for the ministry. After the revolution he returned again to Spain, preaching at Barcelona, where he was soon imprisoned, as the result of a political reaction. His sentence to the stake for heresy, was, however, commuted to life-long banishment. Forming a small Protestant com-

munity at Gibraltar, he was ordained by a Waldensian committee and made Gibraltar a center for promoting Protestant teaching in Spain. During the London exposition he preached to his countrymen who visited there, and later, under the auspices of a French committee, went to Algiers, working among the thousands of Spaniards there. At the liberation of Spain 1868-69, he returned and founded the Protestant church at Madrid. When the French committee, after 1870, was no longer able to assist him, Ruet entered the service of a German missionary society and labored zealously in a chapel purchased for him in 1874 by German friends.

Pastor Fritz Fliedner (1845-1901) son of Pastor Theodor Fliedner, the well-known founder of German deaconess work, came to Spain in 1870, and it was through his aid that German churches became responsible not only for the work in Madrid but also for various others in different parts of the country. An elementary school which had been established in Madrid was also saved in this manner.

Interest in the work increased in Germany to such an extent that at some time or other in the years that followed practically all the churches existing in the country received aid of some kind through Fliedner, while his journeys from one place to another made him familiar with the conditions in all of them and won for him the confidence of all evangelical Christians to an unusual degree. His acquaintance with many of the leading government officials in Madrid often made it possible for him to prevent or relieve the persecution aimed at evangelical Christians by fanatical authorities

or communities. He was also instrumental in organizing many of the isolated smaller groups and churches into the Iglesia Evangelica Espanola.

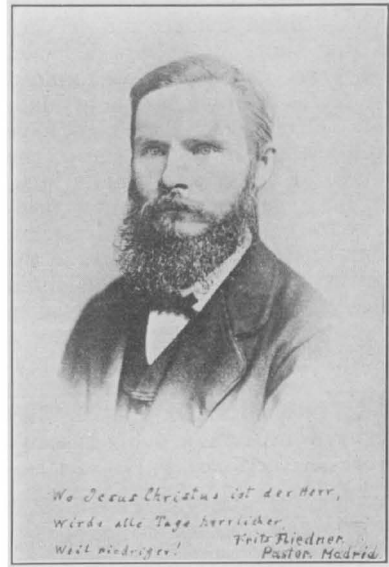
Fliedner devoted himself particularly to the establishment of Christian schools and finally a high school was established. The publication of text books, literature for children, etc., was made possible through Fliedner's efforts and the support of The Religious Tract Society of London, and The Foreign Sunday School Association of Brooklyn, New York.

A periodical for Christian homes and families, *Revista Christiana*, was established in 1880 and continued until it became a victim of the world war. An orphans' home was established which finally found a home in Escorial, in the identical building inhabited by Philip II during the time when his famous monastery San Lorenzo was being built.

In order to secure the means for supporting his rapidly growing work Fliedner published a quarterly entitled *Blaetter aus Spanien*, a valuable and important record of all the events which transpired in the development of evangelical work in Spain. In all his work he was ably supported by his wife, the former Miss Jeanie Brown, great-granddaughter of Prof. Dr. John Brown, of Haddington, author of the self-interpreting Bible. The missionary interest, enthusiasm and self-sacrificing devotion of Mrs. Fliedner can hardly be exaggerated.

The plan of educating Spanish children according to modern educational methods in all the wisdom of the Spaniards began to be realized in 1880, when two classes for higher education were added

to the school *Esperanza* (Hope). After graduates from these classes had passed the examination prescribed by the Government, thus proving that this method could be successfully used, a higher institution of learning, called *El Porvenir* (The Future), was founded, after a strenuous effort. Without having sought it Fliedner was



PASTOR FRITZ FLIEDNER

pressed to buy a large site in the northern part of Madrid, a healthy and attractive part of the city. Hardly had the purchase been consummated than the State claimed a part of the ground for waterworks and paid for about a tenth of the property a little more than the whole plot of land had cost the German mission. The completion of the beautiful building which was erected 1895-97, in the face of the determined opposition of zealous Catholic women in Madrid, of the bishop, and even of the papal nuncio, and the papal secretary of

state, Rampolla, taxed Fliedner's energies to the utmost and finally helped to break down the health of the resourceful and indefatigable missionary. On April 25, 1901, he passed to his reward. The final erection of the college was a distinct triumph for the Protestant cause and *El Porvenir* introduced a new system of teaching altogether unknown to the conservative Spanish high schools and colleges of that time. It became a model for many modern schools founded by liberal-thinking people of Madrid. Over 300 young men have been trained in the college in the course of thirty-two years. Most of them occupy prominent positions in official and social circles, some of them holding chairs in the universities. Being primarily a missionary college, it has given to the evangelical work in Spain a goodly number of qualified ministers, some of whom continued their theological training in Germany, who are now doing effective work in their respective missionary fields.

#### The Present Situation

The missionary work of Pastor Fliedner, now under the supervision of his three sons, Theodor, Georg and Johann, is to-day one of the most important missionary enterprises in Spain. It has eleven organized churches, that in Madrid being numerically the largest in Spain, eleven primary schools, one high school, an orphanage, an evangelical bookshop in the heart of the city and various other activities.

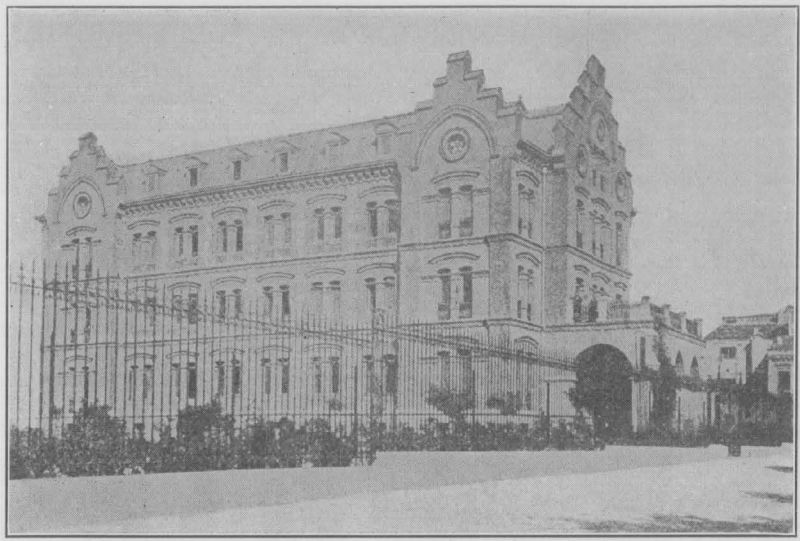
Up to 1914 Pastor Fliedner's blessed work could develop and thrive, thanks to the help of many friends in Germany, Holland, Switzerland, and the Scandinavian

countries, but after that date and owing to the war that help began to fail and the work is now in serious danger. In a most critical situation in 1922, representatives of the school came to the United States and were assisted with funds sufficient to pay off the immediate indebtedness, so that *El Porvenir* is again going forward. Continued substantial assistance, particularly in the way of an adequate endowment, is absolutely essential.

In addition to the above, work is now carried on by three American agencies (The American Board of Commissioners for Foreign Missions, The Board of Foreign Missions of the Methodist Episcopal Church, and The Southern Baptist Convention), by various groups in England The Spanish and Portuguese Aid Society, Anglican; The United Free Church of Scotland; The Continental Mission of the Presbyterian Church in Ireland; The Wesleyan Methodist Mission Society; The Baptist Mission Society, London, and by the British and Foreign Bible Society and the Religious Tract Society, each of the latter employing some fifty workers in various parts of the country. The Komite Het Evangelic in Spanje collects gifts from the Dutch churches. In France the work is supported by the Comite de Bearn. In German Switzerland, Fliedner's work is supported, while a Comite de Lausanne Espagnole had been organized in French Switzerland as early as 1865. Fliedner's work is also actively supported in Denmark, Sweden and Norway, particularly through the influence of Archbishop Soderblom.

The churches supported by the Irish Presbyterian, the German Evangelicals, the Holland Reformed, American Northern Meth-





EL PORVINIR—AN INSTITUTION FOR HIGHER EDUCATION IN SPAIN

odists and American Board, and certain independent organizations, about thirty churches in all, are associated to form "The Spanish Evangelical Church" (dropping denominational names) looking toward the day of independence for these churches. It meets once every two years in an advisory capacity.

About seventy-five churches representing the Spanish Reformed, the Plymouth Brethren, American Southern Baptists, the English Wesleyan and a few scattering churches are not affiliated with the Spanish Evangelical Church.

#### **The International Spanish Evangelization Committee**

This committee was founded in London on September 3, 1924, to coordinate the forces in Europe that were helping in the evangelization of Spain. A second meeting was held in Zurich, May 1-2, 1925. Headquarters are in

Zaltbommel, Holland, and Dr. E. L. Schmidt is secretary.

The most important discussion centered around the organization of a Union Theological Seminary for Spain. Another meeting was held in Madrid, April 15-16, 1926. There were representatives from Germany, Holland, Sweden, France, Scotland, Ireland, England and from the American Board in the United States. The project for a Union Theological Seminary in Madrid was approved, the staff to consist of four professors, one each provided by the Irish Presbyterians, the United German Committees, the Spanish and Portuguese Aid Society (Low Church Anglicans), and the American Board. These four original professors are expected to teach both theology and such subjects in the general preparatory work as might be necessary. Detailed statistical information on the work of all the evangelical forces in Spain as well



BIBLE COLPORTEUR AT WORK

as on the program of the International Spanish Evangelization Committee may be secured through the Committee on Cooperation in Latin America.

#### Some Experiences

Just what it means for a native Spaniard to engage in such work appears from the experiences of Don Joaquin Gonzales Molina, a former priest. Three brothers are still in the Roman Catholic priesthood. As a gifted and popular preacher in a hospital in Granada, he seemed to be in line for easy and rapid promotion when, one day, he found himself handling a Bible. His seeking mind found in it what he had discovered nowhere

else. It bowed him into the dust and then lifted him up into heaven. It took him out of the world in which he had lived until then, and before long bound him firmly to his Saviour. For his Saviour's sake he literally left brother and sister, father and mother, and began his theological studies anew as an evangelical Christian, passing through a severe school of discipline as teacher in a Protestant school in Alicante, with a very modest salary. His mother, to whom he is tenderly devoted, and the separation from whom was nearly heart-breaking to both, is now beginning to see the light. Don Molina is now pastor of the evangelical church in Granada, his

native city, where he is regarded as an apostate and a traitor; where the priests are continually stirring up trouble for him and the boys on the street hoot at him; where the chapel and school have been repeatedly attacked and seriously damaged, under the very eyes of the police. All this constitutes a real persecution for Jesus' sake which this faithful servant of the Master has deliberately and humbly accepted. And he and his family are making their home in three little rooms which barely take care of their furniture and are separated from the school room only by three folding screens.

At San Sebastian, in the northern part of Spain, where Rev. and Mrs. Wm. H. Gulick began a flourishing work under the Amer-

ican Board in 1880, and where most of the Spanish women, teachers and wives of pastors, who are now bearing the heat and burden of the day in the schools and churches, received their first impulse and lasting inspiration, there is a small church served by a native pastor, Rev. Antonio Diaz, who was converted to Protestantism under remarkable circumstances. Originally a monk in a monastery in Barcelona, he had left of his own free will, utterly dissatisfied with his spiritual experience there, but with no thought of embracing Protestantism. He was of course disowned by his family and for a few years wandered about from pillar to post, with no fixed employment, and frequently down to the last penny.



THE ENTRANCE TO THE CHURCH OF THE FLIEDNER MISSION, MADRID

One summer night in Bilbao, as Dr. Bowers tells the story, while walking through a street fair, Diaz was an eye-witness of a brutal vitriol throwing, staged by some young rowdies under clerical influence, directed against a small booth in the fair where Bibles were being offered for sale. The vitriol destroyed a number of Bibles and slightly injured the colporteur himself.

Young Diaz, who from his inside knowledge of the official religion of Spain understood perfectly what had taken place, experienced a strong revulsion of feeling against Rome, with a new interest in Protestantism, which for the first time began to attract his attention. He found his way to the Bilbao chapel, and through his contact with the pastor there was easily won to a full allegiance to Christ. That was in 1915. Afterward he taught several years in the mission day-schools, married a graduate of the Madrid school for girls, was ordained to the ministry, served two other pastorates, and is now the active pastor of the San Sebastian church.

However, just as soon as it became known that the work was again established the landlord became the victim of a storm of persecution. A steady stream of women callers kept annoying his mother, his wife and his grown daughters, with frantic protests against the so-called disgrace to the city. He himself was importuned, annoyed and harrassed in a thousand ways to get him to disregard his two-year lease and eject the Protestants from the premises. His name was published in the papers as a disgrace to the city. In an effort to ruin him financially, sermons were preached simulta-

neously in several Catholic pulpits, stating that in the case of families who persisted in remaining in houses owned by that man, no baptisms would be performed, no last sacraments given, and no burials conducted in consecrated ground. A series of nine special sermons were preached against the work by a priest who had previously served a jail term in Madrid for scurrilous attack against a member of the royal family on a matter of personal dress. All this, in the year 1925, in a supposedly cosmopolitan city, in continental Europe, less than twenty-four hours from Paris, and done in the idea of rendering service to God, by an organization which always demands freedom of worship for itself, when in a minority, and whose gathering in Chicago last year was afforded the utmost liberty of action, in every conceivable way!

The church, however, is still occupying that place, under God's protection, as the landlord developed an unexpected streak of independence and made no effort to eject his tenants, in spite of all dire threats. But he will not renew the lease; and that means that the congregation will be without a place of worship again.

### Why Evangelize Spain?

One day, writes Pastor Stoeffler, recording his impressions of Spain while visiting the ancient cemetery in Madrid, my companion pointed to the image of Saint Isidro, the city's patron saint, which was carved above the portal, saying: "It seems that they have patched him up again."

"Who is patched up?"

"Saint Isidro."

"Was he damaged?"



AN EVANGELICAL PREACHING PLACE AT SANTA AMALIO, SPAIN

"Yes, the shopkeepers had smashed him."

"Why?"

"Because he had allowed it to rain on the great Saint Isidro festival (a popular holiday observed each year on the banks of the river just below the cemetery) thus spoiling their very lucrative business."

This was by no means an exceptional occurrence, but a common expression of what the Spaniard regards as piety. The whole life of the Spaniard, especially of the women, is shot through with the worship of the saints and Mariolatry, which frequently assumes actually grotesque forms of pagan idolatry. Not only every province and city has its patron saint, but every family—to say nothing of

the countless number of special saints for certain diseases and for all sorts of trouble. The people even distinguish between certain images of this or that saint: one is stronger than another; one is highly honored and surrounded by a multitude of votive objects, while another—if the owner happens to become dissatisfied—is visited with rigorous penalties for laziness and inefficiency. If the people have prayed for sunshine and it happens to rain, the image of the saint supposed to be responsible is tied to a rope and hung in a well as a penalty. The *nino* (image of the infant Christ) which one statue of Saint Antonius holds in his arms is removable—one would not like to make it suffer also when a penalty has to be inflicted on the saint!

The way in which Christ is regarded by the people is well illustrated in the following incident, also related by Pastor Stoeffler: A bright little fellow showing us the image of Jesus among the art treasures of his home, when asked who this Jesus was, could only say *Un santo* (a saint). That was all he knew, although he had attended the church schools. It is the same with the masses of the adult population. They know *nino Jesu*, the infant Christ shown in the pictures of saints; they are familiar with the Christ on the crucifix, but Jesus himself is only *Un santo*, one saint among many, and very much in the background at that.

One man we met, a fine, intelligent, earnest veterinary, told about his nineteen-year-old daughter who had died that year of tuberculosis. In her great weakness she had refused extreme unction and had therefore been refused burial in the cemetery. He was greatly distressed by the experience, and said: "One thing I do not understand: God gives us everything free; only those who want to go to heaven must purchase a ticket in the church; whether first, second or third class makes no difference, but it is impossible without money, and even then one is only in purgatory! I do not understand

it." There was no bitterness or sarcasm in his voice, only a great, deep sadness, like that of one who simply could not find himself. And how eagerly this man—and all those around us—listened to Pastor Hans Fliedner as he brought them the simple message of the Gospel, gave them some evangelical literature and invited them to visit his church in Madrid.

One Sunday after a meeting in Fritz Fliedner's little church in Madrid (into which light comes only by way of a skylight, because even now non-Catholic meeting places must not open into the street) the visiting speaker was greeted by an elderly woman who expressed her happiness and warmest gratitude for what the friends of the mission in Germany were doing to bring the Gospel to Spain. As she turned to go, however, there came over her countenance such a look of sadness and brave but bitter determination that seemed to say: "Yes, this fellowship is blessed and wonderful, but after all we must fight our battles of life alone."

What would it mean to these people, a little persecuted flock in a land still covered by gross darkness, if they could see and feel that all evangelical Christendom, not only in Europe but also in America, stood behind them?

#### THE MOST DILIGENT WORKER

"Who is the most diligent bishop and prelate in all England?" asked Latimer. "Who passes all the rest in doing his office? I can tell you; you and I know him well. It is Satan." The devil is certainly the most diligent preacher of all others; he is never away from his charge; you never find him unoccupied; he is ever in his parish; he keeps residence all the time; you never find him out on a vacation; call for him when you will, he is ever at home. He is ever diligent, no loitering, but always applying himself to his business. His office is to hinder men, women and children from knowing and obeying God, to maintain superstition, to set up idolatry, and to teach all kinds of error and evil.



FRANK ROY LOOPE  
Millionaire of Smiles in his "Sun-kist" Corner

## A PARALYZED HOME MISSIONARY

### THE STORY OF FRANK ROY LOOPE OF SEATTLE\*

BY DAVID McCONAUGHY, New York

*Director of Department of Stewardship, the General Council*

ON HIS back in a corner of the sun parlor which his friends built for him, Frank Roy Loope can see with the help of a hand mirror the ships moving up Puget Sound and beyond it, the snowy Olympic Range. He cannot lift or even turn his head, yet there is the ring of contagious joy in the cheery voice.

When Frank Loope was graduated from Harvard University he was a hale and hearty young man. He practiced medicine for some time, and then suddenly developed one of the few cases of "Mores disease" known to the medical profession in this country. His father, himself a noted surgeon, took him to New York for consultation with the best specialists and even ob-

tained the most expert advice from Europe. But it was more than a case of paralysis; the limbs were literally turning to stone. Before long the head and neck became rigid, and the sufferer realized that he was shut up in a narrow cell, where all locomotion was impossible. All hope of a home of his own vanished. Then the family removed to the Pacific Coast, where a retired spot was secured. Here he lay suffering physical and mental agony; bereft of all faith in God and man.

One day his brother-in-law, an insurance solicitor, noticed on a desk of a friend of mine on whom he was calling, a check, and casually remarked, "Things seem to be coming your way." My friend told him that this was a payment to

\* From *The Presbyterian Magazine*.

his wife for a story contributed to a young people's periodical.

"I wish my brother-in-law, Frank Loope, could do something of that sort," the other replied. "He is a Harvard graduate and a poet, but his verses brings him no income. Would you and your wife be willing to call and have a talk with him?"

Out of the call that followed came the first ray of hope to the helpless invalid. Nine years had passed since he had moved; only his hands were still free. My friends awakened some interest by suggesting that he write a short story for boys. Dr. Loope undertook the task in a brave attempt to make good. On Christmas Eve came a check, which was hung on a Christmas tree by his bed. When he saw it, tears of joy filled his eyes, as he exclaimed,

"I'll have that check framed and hung where I can see it. I have something to live for now, after all! Perhaps I can do something in the world after all, instead of being such a burden to those I love."

The earning of that money was the turning point in Dr. Loope's life. He began to get his thoughts off himself, giving his whole attention to writing tales that might touch the hearts of others. For five years my friend gave an afternoon a week to teaching him short-story writing, and in the course of these lessons, there were many heart-to-heart talks about the highest things of life. Slowly but surely, the Light that never shone on sea or land but only in the face of Jesus Christ, and of those who reflect that radiance, broke through the darkness of the imprisoned soul. Dr. Loope found God and the peace that passeth all under-

standing. To his bedside began to come many a caller, including not a few folks of distinction—travelers who brought him first-hand stories of far-away lands, musicians of note, who soothed his pain with their melody, singers who thrilled his soul with their talent, lecturers on various subjects, bringing the result of years of study, research, and experience.

At the time of his father's death Dr. Loope became known to the leading funeral director of the city. This man, a Knight Templar, suggested taking the invalid in an ambulance to the next meeting of the Knights Templar. Though the proposal seemed utterly impossible, arrangements were made and carried out successfully. The sufferer returned home exhausted but radiantly happy. That was but the first of a series of excursions into the outside world, which he had supposed was forever shut to him.

The vision of the stewardship of life dawned upon him and he began to plan how he might share his pleasure with others afflicted like himself. He commenced to organize parties of shut-ins, taking them to concerts, lectures and movies. His spirit was contagious. Friends rallied to his assistance in steadily widening circles. He secured wheeled chairs, then more and more of them, until now over twenty are in use. Automobiles were placed at his disposal, and in many cases their owners volunteered to drive. Space at public entertainments was offered free, and many times he has had more than four hundred shut-ins out at matinees and evening entertainments. One Christmas Day, he secured the use of a great railway station waiting room where nearly five hundred shut-ins enjoyed a great Christmas



treat, with tree and entertainment and refreshments and presents. Great burly policemen are at his call, specially trained to handle invalids, carrying them to and from cars as gently as a mother.

Tidings of what he is doing have spread even to foreign lands. A daily newspaper offered Dr. Loope an appointment as editor of a Sunshine Corner, to print news of and for the invalids of the Northwest. Day after day he brightens that corner with the very radiance of Christ.

Two telephones are installed by his bed, and he is in continual touch with a great company of folks, near and far. Into his ear they tell their problems and troubles. Several volunteer stenographers help him with correspondence which pours in from a wide area. Often when a case is stated, he answers, "Have you talked the matter over with God?" In many cases the admission is made that they "never thought of such a thing." Then in the eyes of this "Millionaire of Smiles" the wonderful light shines, and he goes on to say: "I know just how it is with you. I lost years out of my own life because of my bitterness and unbelief, but after I got right with God, everything changed for me. You try it, friend, I'll gladly show you the way. It is so simple, and you'll find that He'll help you solve all your problems, soothe your heartaches, make you forget yourself and open up to you a glorious way of service to others."

Thus he has led hundreds of men and women and little children out of the darkness of despair into the marvelous light of a personal friendship with the King. A single instance will suffice to show how

the sunshine breaks out from this "Sun-kist Corner."

In the course of their welfare work, my friends, Mr. and Mrs. W. S. Beeman, learned of a little woman whose husband had deserted his family after three little girls were born, one of whom died at birth. There were already two other children—a boy a year old and a girl of four. The latter had been praying for a doll that would close its eyes. Mrs. Beeman promised she should have it, and though she appealed through her Sunday-school class and received many dolls, none were the sort for which Genevieve, the little girl, was praying. Christmas was only a few days off. Then, as she is wont to do in such emergencies, Mrs. Beeman called up Dr. Frank Loope.

He laughingly replied,

"I'm no doll factory."

"Well, join me in praying for this doll," was the reply.

"All right, we'll pray, and see what happens."

Within an hour a limousine drove up to Dr. Loope's door and a richly dressed woman asked whether she could see him. Ushered up to the sunporch, where he lay, she told him that she was to have gone to a card party at that hour, but, as distinctly as a human voice, an impulse had moved her to bring him a collection of dolls which had been gathered from all over the world for her little girl who had recently died.

Dr. Loope told her of the telephone call he had had an hour before. The woman told him how her own little girl had died with her arms around one of the dolls—one that could say "Mama" and close its eyes. Thus Genevieve's prayer was answered and the woman became a believer in prayer.

## YI SANG-JAI OF KOREA\*

BY REV. JAMES S. GALE, D.D.

AT THE close of last century a well known Korean, scholar and aristocrat, named Yi Sang-jai came under the displeasure of his autocratic king. The latter had heard of expressions used by Yi in his public utterances derogatory of Eastern rule, and thinking to shut off his influence for good and all had him arrested. Without trial or *habeas corpus* he was locked behind barred doors and gates to eke out a miserable existence while a score of moons went by. Yi had been abroad in America and elsewhere and had noticed the special place the Bible has in the life of Western people, a wonderful book seemingly! He inquired for it and at last came into possession of one done in Chinese which he now had in prison with him. He had also the books of Confucius that he pondered over and compared with this Bible. Much they had in common but the New Testament, in its gospels, was surely a special story. It told a marvelous tale of someone whose like he had not seen before, a mysterious being. Was he God, or was he man? The missionary said he was God. How wonderful were his words, his works, his attitudes. True enough, none of the Confucian sages could equal him. Yi looked with wonder as he studied these pages day after day and yet he failed to make him out. He could not see him clearly, for he had not yet come to the place of Nicodemus when he said, "How can these things be? I am igno-

rant, teach me." He had never bowed low like Bartimæus to say "Lord, that I may receive my sight." He was still a proud man, set on his own understanding, and so he concluded that while Jesus was surpassingly good and great, he was, after all, only human. This was so impressed upon him that he told his fellow-prisoners, great indeed was Jesus of Nazareth, greatest of human kind. So would he preach him just as soon as he got out of prison. No more politics, or state reform, should engage his attention. He would be an apostle of this mighty Master who towered so far above all the East. Make him know he would, but as for his being divine—well, no, that could not be.

With the roar of the opening guns of the Japan-Russia War reverberating through the hills of Seoul, the timid monarch, trembling with fear, sent forth a pardon to all prisoners. Yi was thus let out of prison. He betook himself to a quiet home at the foot of the North Mountain there to live and teach according to his own interpretation. He was engaged on plans for this purpose when one morning the police suddenly appeared, surrounded his home, and ordered him to be locked up again. "But my offence?" asked Yi, "what is it?" "We do not know," they answered, "but the command of His Majesty is 'off to prison.'" There being no help for it, Yi wrapped up his Chinese Bible and Confucian books and made ready to start, when the chief officer

\* From *The Evangelical Christian*.

said, "No books, you must leave these." "But I've always had them in prison with me. What shall I do if I cannot read?" "We do not know, but the word is, 'No books'." Back to the dreary round of Far-Eastern prison life went Yi with no books to read, no consoling voice to speak him hope. What should he do? "It will drive me crazy," thought he. "Still, perhaps God intends I should pray. Let's accept it. His will be done." Down sank the day with nothing to break its monotony. The first night passed with gray walls and cold floor. Next morning as it dawned he realized his plight. Already he had been two years in a similar room but he had had his consolation, books to read, by means of which his soul had soared away to islands of the blessed. Today, however, he had no such help. "Was Christ divine?" "Whither was all the confusion of life tending?" Would that he could come at an answer and that his own heart might find peace. "In my distress, unconsciously," said he, "I lifted up the corner of the coarse reed-mat that covered my prison floor, when, lo, what should I see beneath it but a little book with red cover and a Chinese inscription. I looked at it and it said, 'The Gospel According to St. John.' Had I found the elixir of life I could not have been more overjoyed. Here was a book and I could read, and such a book. I read it through that day. Yes,

read it through, twenty-one chapters and like a breath of life it was to me. The next day I read it again, and as I read I prayed that God would open my eyes. "Would you believe it," said he, "as I read it and continued reading Jesus rose before me, divine, the Great Saviour. I had been wholly wrong in my estimate of him. He was God indeed. After I had read it through about thirty times, one morning word came that I was free. "Free?" asked I of the officer. "Why was I arrested in the first place, and why am I let go now?" "I don't know," said he, "but you are free." So I returned home and on my way I asked myself, "Who locked me up in prison? My soul answered, 'God.' Why did He lock me up? That I might have a vision of Jesus, the Divine One. Who put the little book under the mat? The Holy Ghost, the Comforter. Thank God for all his goodness."

Thus Yi Sang-jai, Greatheart of Korea, came forth out of his prison experience to be for twenty-five years apostle and teacher to his own ancient people. We who knew him, bowed before him and counted him our superior in all things great and good. His smile, the sound of his voice, the light of his eye, gave a charm of life, indescribable. On March 30, 1927, he passed away. A great national funeral, the first ever held, drew hundreds of thousands of people in its train.

#### THROUGH THE DESIRE FOR SOMETHING BETTER

Columbus discovered America.

Alexander Graham Bell invented the telephone.

Elias Howe produced the sewing machine.

Guglielmo Marconi discovered wireless telegraphy.

The Wright brothers succeeded in aviation.

Thomas A. Edison has produced the phonograph and other devices.

Millions of men have been led to seek the true Way of Life through Christ,



## TOPICS OF THE TIMES



### The New China and the Missionaries

THE movement which started several years ago at Canton in a frequently announced intention of Southern leaders and exiles from the North to conduct a "punitive expedition" against the "illegally functioning Peking despotism," of militarists, by militarists and for militarists, and to establish a constitutional republic, assumed many different forms before arriving at its destination. Composed, like David's host, largely of the oppressed, the aggrieved, the outcast, not merely from the South but from all parts of China, it first made desultory sallies into provinces bordering on Kwangtung, under various leaders, no leader venturing far from headquarters for fear that one of his numerous ambitious rivals would take advantage of his absence to execute a *coup d'etat*. These fears repeatedly proved themselves well-founded, so that the history of those years was largely one of bitter and often most sanguinary strife among the "Constitutionalists" themselves, these "anti-militarists" using every military means, even to ruthless massacre, to secure their own supremacy previous to "punishing" the "militarists" of the North.

Dr. Sun Yat Sen was a sincere, patriotic, rather visionary theorist, who while living was now revered, now execrated by those in power in Canton, but since his

death has been almost canonized as the noblest and wisest of men, designated of Heaven as the founder of a new order for China's political and social life and her relations with the world. It was with this "Heart of Bruce" going before it that the new expeditionary force of 1926, under Chiang Kai Shek, started from Canton with the old objective but with a new spirit. It executed its uniformly victorious "whirlwind campaign" through Hunan and Hupeh to the heart of China—the three great cities at the junction of the Han and the Yangtze Rivers—then down China's great artery to one after another of the cities and capitals of Central China. The accretion of legions which knew not the great leader, nor cared for his "Three Principles," but sought only adventure and selfish gain, together with the suicidal counsels of men of another race who set class against class through the empty promise of a proletarian Utopia, brought this victorious host to a halt. It broke it up into mutually hostile bands, retiring the successful leader, arousing anti-foreign feeling, producing the Nanking outrage and the general evacuation of foreigners, including missionaries, from Central and Southern China. For many months the leadership of the Nationalist movement was so divided and irresponsible that many even of the friends of China gave up all hope that any good would come to China

through this thoroughly disorganized and demoralized organization. There was again no little talk of the necessity of foreign intervention, or even the partition of the country.

Partly through the desperate determination of certain outstanding leaders that their country should be neither the prey nor the laughing-stock of stronger nations through the jealousies of Chinese leaders and their consequent inability to do team-work, partly through complete disillusionment of these leaders as to the motives of their communistic advisers and the fruits of their theories, and partly through the conciliatory and helpful friendliness of Great Britain and America, the Nationalist Movement has pulled itself together again. It cast out the Communists, dismissed the Soviet advisers, discharged or defeated the malcontents, secured the allegiance of the most powerful generals, reorganized its armies, thoroughly coordinated its campaign and pressed on to final victory at Tientsin and Peking. This has not been accomplished without mistakes and unfortunate incidents—the deaths of Dr. Seymour at Tsining and Mrs. Hobart at Taianfu, the commandeering of foreign property for military occupation—have all marred the northward progress, which seemed likely to be stopped entirely, or held up indefinitely, by conflict with the Japanese at Tsinanfu and along the Shantung Railway to Tsingtao. Without awaiting judgment as to the responsibility for this regrettable clash, the Nationalists refused to be diverted from their great objective, and, leaving the Shantung situation to be cleared up at their later leisure, pressed on to Peking

in uninterrupted cooperation with other forces advancing up the Peking-Hankow Railway. In their later movements, they have respected foreign property and have protected foreign lives, while relieving the long strain inflicted by other forces upon the Chinese population by paying for what they have used and avoiding all unnecessary destruction.

Whether or not the national capital will be permanently transferred to Nanking in view of the vast expenditures involved in the change, remains to be seen; but the transfer gives the advantage of centrality and of removal from the treaty-appointed foreign garrisons of Peking. The early revision of that treaty may tip the balance in favor of the old capital. Of much more importance is China's disappointment of the many predictions of critics, and even doubting friends, that the capture of Peking would be followed at once by ambitious strife among her prominent military leaders, resulting not only in failure of reconstruction but even in the dismemberment of the country. It is too early to assert that all such danger has passed, but not too early to note the evidences that the mutual oath of loyalty of the Nationalist leaders at the grave of Sun Yat Sen (the most sacred form of oath in China), was no mere empty form, and that they are firmly resolved to subject personal ambitions to the great ambition of uniting all China and to the construction of a nation worthy of a position of equality with the other nations of the world. Thank God that the United States of America has expressed her confidence in this constructive intention, and has held out a sympathetic helping hand of recognition and concession,

instead of waiting for other nations disposed to "wait and see" or even to interpose obstacles in the way of her independence and reorganization.

The rapid, sometimes extravagant, growth of China's national consciousness has brought much inconvenience and some suffering to foreign residents; but it has also brought many very wholesome heart-searchings and realignments, not only to nations whose citizens and commerce have been affected, not only to the Chinese who have realized and repented the extravagances, but also to some missionaries who had, though largely unconsciously, failed to do justice to the Chinese race and sometimes even to their own Chinese associates. At the same time the serious result of ill-advised nationalism in the evacuation of many mission stations by order of Board or Consul, has thrown such unwonted responsibility upon both paid and unpaid Chinese Christians as has, on the one hand, drawn out the devotion and abilities latent in the faithful while driving away the few unworthy ones. On the other hand these things have brought to all a new appreciation of what they owe to the missionary for past service, and of the practical impossibility of accomplishing their evangelistic and educational task without his help for yet many years to come. There has been in addition, during those terrible days at Nanking, and elsewhere, a unique demonstration of the sacrificial devotion of Chinese Christians to missionary friends in their deadly peril.

From these results of the recent strenuous and painful years there has developed a mutual respect and affection between missionary and

Chinese Christian which promise more equal and satisfying association and more fruitful cooperation in the years to come. The missionary, as a rule, will exercise less authority than in the past, but possibly will exert more influence. By request and desire of the Chinese, he will be, in most cases, a minister or a member of the Chinese Church; by its appointment assigned to specific work. By his own choice he will be subject to the government and discipline of the Chinese Church; counselor and fellow-laborer loaned by the Church in the West to her sister Church in China. The trans-Pacific steamers of August and September will be crowded with returning missionaries; most of the evacuated stations are re-opening, and everywhere a special warmth of welcome from the Chinese is manifested.

One of the most acute recent problems, and one of the most difficult, for missions and their supporting boards, has been that of Christian education. Before the rise of the Anti-Religion and Anti-Christian Movements about 1922, and the subsequent intensification of the new national consciousness, Christian schools had been tacitly granted liberty to teach what they chose and how they chose, since no compulsion whatever kept students in any school with whose curriculum they were displeased. A rapid increase in the proportion of non-Christian students, enrolled in the Christian schools as superior to those maintained by the Government, attracted the attention of the anti-Christians and anti-religionists, and its "peril of Christian proselytism" was magnified many fold in public denunciation and in fiery opposition at meetings of ed-

educational associations. These bodies sought from Boards of Education strict regulations requiring registration of all private schools and their exclusion of all required religious studies and worship. Official "interpretations" led many Christian educators to feel that they involved no sacrifice of Christian purpose, while others think them a direct denial of the Christian aim, and ask as to the fate of registered schools when some Board of Education chooses to interpret the regulations more strictly. The problem has been made more difficult by the fact that a large majority of the Chinese Christians, in their new patriotism and in the fear that graduates of unregistered schools may not be received in registered schools, advocate registration.

In the south, the situation has been complicated by conflicting authorities in regions held by the Nationalists, and by the requirement of reverence to Sun Yat Sen. Christian educational associations have hesitated; missions and boards have varied from complete approval of registration to a preference for the closing of schools. Many hope that the new National Board of Education, in harmony with recent pronouncements of Nationalist leaders in emphatic favor of complete religious liberty, will issue new regulations allowing private schools freedom of instruction and worship, with no prejudice to students' standing. A rather naive reply was made by a Nationalist leader recently to the question, when he said:

"Yes, it is true that students who do not wish Christianity are not compelled to attend Christian schools; but those schools are so much better than the government

schools that no student should be excluded from their privileges!"

Of course there are not a few missionaries who believe that all religious instruction and worship should be voluntary as a matter of principle and advantage to the school, quite apart from government regulations; and they, as well as their opponents, marshal a formidable array of statistics in evidence. It is too early to decide.

The China missionaries, on the field and on furlough, have, as a rule, rejoiced in the American State Department's notable diplomatic expression to China of sympathetic confidence and helpfulness, the recognition of the new Government, and declaration of readiness to negotiate for the removal of all "inequalities" in international relations. It is a fine example to other nations and indirectly a gesture of protection to China, and should lead eventually to the clearing of international obstacles from the road to China's full rehabilitation and development into one of the strong nations of the world. It will strengthen the determination of China's new leaders to hold together for the great constructive work. They have held together on the field and, in spite of gloomy forecasts, in the Government Council which has just finished its consideration of the many and great problems which present themselves before the rulers of a new nation of 400,000,000 or more. Four members of China's Cabinet are Christians and other Christians are on committees, to which the government is, for the present, to be entrusted, rather than to a possibly ambitious President. The Christian Church will watch the Council with special interest, not, of course

in the foolish hope that a Christian nation may come forth by fiat, but in the hope of a more genuine establishment of religious liberty than that obtained through the strenuous struggle of a dozen years ago. While we have grown accustomed to unexpected upsets in China, and too confident predictions are not in order, yet there probably has never been a time since the revolutionary establishment of the republic in 1912, when the outlook for a richly reconstructed China was so bright as it is at the present time.

COURTENAY HUGHES FENN.

### The Present Crisis in Mexico

THE assassination of President-elect Obregon of Mexico means that long centuries of abuse require long educational processes for correction. Friends of Mexico ought to take the present crisis as a challenge to speed up these processes.

The assassination of Obregon, as of many others who have, though faintly and faultily, challenged the old order in Mexico during centuries, is not the crime of an individual. It is society itself that must answer—the kind of a society that has allowed to exist in Mexico and in its next-door neighbor, elements that would play fatally on the passions of the masses who have been kept ignorant, degraded and superstitious, that they might better be exploited.

The present situation emphasizes the oft repeated statement that only by enlightened education can Mexico solve her problems. But so little is done to educate! At the close of the Diaz régime it was estimated that 75% of the population was illiterate. The revolutionary movement has made herculean efforts and in the last few years the Department of Education

has made almost superhuman advances.

Fortunately, we have an historical example of how this can be done more rapidly. When our own southern states found themselves, following the Civil War, overwhelmed with the educational problem, and passions and politics as well as poverty prevented a sufficiently prompt mobilizing of educational forces, outside help was given. Great private funds like the General Education Board, the Phelps-Stokes, the Jeanes, the Rosenwald and other funds so supplemented government aid that education was advanced in double quick time.

At first these efforts were crude and often offensive to the South; but both the North and the South learned to cooperate, and the Southernns have come now to be large contributors. By holding conferences for education in the South all parties have come to a beautiful fellowship in the common cause and today more educational commissions go to visit Southern institutions from various nations than in any other place in the world. What has been done in the South can be done in Mexico, with similar good results for all concerned. Mexicans of ability ought to volunteer help. But so also ought Americans to help, for the greater part of all Mexico's wealth is in American hands.

The time for such a serious movement of a neighbor to help Mexico is the more propitious now because of two reasons. Those reasons are Calles and Morrow. Calles is a school teacher with the educational attitude. Morrow is the first ambassador we have sent to Mexico that is sufficiently wise, understanding and devoted to the development of Mexico's masses, rightly to befriend such a movement with a great practical demonstration of Christian brotherhood that will reverberate throughout the Americas and the world. S. G. INMAN.





# METHODS FOR WORKERS



## WHAT I HAVE LEARNED ABOUT METHODS

BY HELEN BARRETT MONTGOMERY, Rochester, N. Y.

I have learned that some method is absolutely necessary if we are to do effective work. The great difficulty with many missionary societies is that they are so casual. They go along in a rut, year after year, and go *contentedly*, like one of those fat, old fashioned family horses, whose very "plop, plop, plop" could lull you to sleep on the roughest road.

So the first thing I would say is to study hard until you get a plan for your work, and then work that plan for all you are worth. As long as you are bound for nowhere in particular you are likely to arrive in the village of nowhere; as long as you aim at nothing special you are likely to hit the bullseye, "Nothing," every time.

Then I have learned that the best plans are not lowered out of the sky on one woman; but are likely to be built up of careful and continued and faithful planning by a committee. The one woman society is usually a one-horse affair. One brain spinning all the plans and programs spins a pattern that every one recognizes.

Take a leaf out of the experience of the best organized woman's clubs. They have a program committee, meeting regularly and planning out the work a year ahead. A plan on which a half dozen have toiled and prayed together is apt to have the bouquets and not the brickbats of at least a half dozen of the members. No two of us look at things just alike, and a united plan is apt to have the good points wrought out by many persons, hence it has a far wider appeal than the one that approves itself to only one person.

A third thing that I have learned is that a well-organized society runs smoothly, without the jolts and jars that occur in a society where one woman tries to do everything, and then sighs over the perfectly terrifying amount of work she has to do. If I had only two women in a society I would have at least two committees with one member at the head of each committee.

Most of our denominational Boards have issued booklets with the most careful and well-considered plans of organization for local auxiliaries; and yet there are women who will glance over the booklet indifferently, push it aside disdainfully, exclaiming, "One could never use anything so complicated as that" and return to their old unorganized circles. Now an oyster has very little organization, but who would wish to be an oyster? The price of smooth-running efficiency is organization. But too many missionary societies try to function with old, outgrown, worn out or non-existent organization.

I have learned that the best organization will not run itself. Someone must work through the organization, and not counter to it. Yet discouraged presidents are saying, "I can't get anybody to help. I just *have* to do it all myself." They assign responsibility, and assign tasks, but both are like bouncing balls attached to a rubber cord, that are yanked back again into the hands of the officious presidents.

Said a woman to me not long ago, "I am just discouraged. Mrs. A asked me to do something. I was taking real pleasure in it, and the first woman I

called upon said, 'O yes, Mrs. A telephoned to me about that this morning.' The trouble is she never trusts you to take care of your job, but she always keeps her hand on it."

Such an experience is not infrequent. Such a president is training no one to fill her place. She has no understudy. She is making her society weak and parasitic by her over-fussiness.

A president owes it to subordinate officers to talk over their responsibilities with them, to write down definitely, if it is not already defined in the constitution, just what their duties are, and when the understanding is complete to let go, to trust them, and let them know she is depending upon them.

I have learned that little things have a big power in the successful program. Flowers for the desk, a careful arrangement of the seats, good ventilation, attention to the hymns chosen so that they fit into the topic of the meeting; choice of Scripture and a score of other details should be attended to by those who are appointed to look after them. They should not be attempted all by one woman. They give atmosphere to the meeting.

In this atmosphere nothing counts more than simple friendliness. A stiff, formal, frigid, caste-ridden meeting will invariably be a small one. Not so long ago the ladies of the "First—" church invited the circle from "Calvary," a newly-organized church in a plain part of the town, to meet with them. The "Calvary" ladies came, twenty of them, with high anticipations to the famous old "First" church. No one greeted them at the door. They all huddled timidly by themselves in one part of the room. The regular members came in coldly, none seemed to be very happy, or to anticipate a very good time. The climax was when the president, a pompous little woman, very anxious to do good, said, "I am sure that the ladies of the First Church want to give a warm welcome to the ladies of Calvary and

I am sure that we understand that they are just as good as we are."

After this astonishing speech she could not understand why there seemed to be a frost in the meeting.

I should put the ability to forget herself, and to make every one feel at home among the chief qualities in a president.

I have learned that definiteness is greatly to be desired in the presentation of missions. Vague, big-worded, abstract presentation of general matter is uniformly dull. One concrete item about a real situation is worth everything. What gave the tremendous drive to Catherine Mayo's "Mother India"? The fact that she dealt not with generalities or organization but with definite vital facts that gripped the people who read it.

There are speakers so constituted that they can take the juice out of any topic and make it as dry as dust. Their method is usually general, abstract, political, rather than particular, concrete, human.

When pictures, curios, dramatics have such instant power to move, when, of all topics, missions abounds in color, the unusual, the dramatic, why is it that we make use of them so infrequently?

I have learned that the deepest defect in all our programs are their prayer failures. We put up a brief "devotional exercise" as a sort of orthodox lightning rod, and then amble through a long program with never a word of prayer. "Praying always," "in everything by prayer," says Paul. Why not interrupt a meeting to pray definitely for a need just brought to our attention? Why not remember our missionaries by names and by circumstance before the throne of grace? Why not make our meetings real intercessory gatherings? That is the way of power.

#### ONLY A POSTAGE STAMP

If the Christians in America would give one postage stamp per capita per week for foreign missions, it would mean \$30,000,000 in one year. If one car fare a week, \$75,000,000; if one dish of ice cream a week, \$200,000,000; if the equivalent of one hour's work, at the rate of unskilled labor, \$900,000,000.—*Christian Intelligence*.

# WOMAN'S HOME MISSION BULLETIN

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

## MISSIONARY EDUCATION TODAY

The April issue of the REVIEW contained an article by Rev. R. A. Hume, D.D., on "A Missionary's Motives To-day." Many are analyzing the motives which animate the missionary enterprise to-day and are carefully studying present methods.—EDITOR.

The Missionary Education Movement held, during 1927, two educational conferences. The first, on April 21st, met in New York City to discuss objectives in missionary education. About fifty delegates were present. Very specific lists of objectives were formulated for each of five age groups, to serve as a basis for further criticism and experimentation. (These lists may be obtained from the Movement.)

The second conference met at Pocomo Manor, Pennsylvania, October 4th-6th, with a total of eighty delegates, to consider the most effective motives and methods of missionary education. This subject was chosen with two special problems in mind. In the first place, it was realized that some of the motives for missionary work which were once most influential have in many sections lost their hold to a greater or less extent. Enough change has taken place to render desirable some study of the question. In the second place, the objectives drafted at the previous conference needed further discussion. In order to be achieved they must be adequately motivated and approached by appropriate methods.

For the study of the first problem a rather extensive questionnaire had been prepared and distributed through the secretaries of a large number of boards.

Most of the time of the conference was spent on the second problem. The delegates divided into five sections for study of the several age groups. The leaders of each section reported to the whole gathering and conducted a dis-

cussion of the major problems in the missionary education of each grade.

It is felt that the chief significance of these two conferences lies in the future. The discussions of such groups of missionary workers as met on both occasions are sure to be stimulating, but are likely to raise more questions than they answer. Just in proportion to their novelty do they require further experimentation.

At the opening session a report was presented of the responses to the questionnaire mentioned above. One hundred and ten correspondents answered all or part of the questionnaire, 62 women and 45 men. These were distributed over 18 denominations. Practically all replies were from those friendly to the missionary enterprise, about half of them having official connection with it. The returns give almost no clue to the opinions of university students influenced by modern tendencies of thought, non-missionary intelligentsia, business men, and the rank and file in the pews. Allowance for this must be made in estimating the replies.

## Motives of the Missionary Enterprise

Of 29 possible motives for the missionary enterprise, the following were most frequently marked A, indicating those which appealed most strongly to the correspondents:

Desire to fulfil Christ's mission to the world.

Desire to spread the kingdom of God.

His desire that all men shall be brought to a knowledge of the truth.

Obedience to the command of Christ.

Constraint of the love of Christ for all mankind.

Desire to share our best blessings, temporal, intellectual and spiritual.

X signified that the correspondent thought the motive was growing stronger in its appeal today. Those most frequently so marked were:

Desire to promote good will between nations and races.  
 Desire to help solve world problems.  
 Desire to counteract evil influences of Western civilization.  
 Desire for the broadest human fellowship.  
 Desire to develop the best possibilities of those for whom we work.

It is striking that none of these are among those which the largest number of correspondents consider most important.

O signified that the motives seemed for reasons, good or bad, to be losing in appeal. Those most frequently marked thus were:

Pity for the future state of the heathen.  
 Desire to extend the Church.  
 Desire to hasten the second coming of Christ.  
 The greater glory of God.  
 Pity for their present life without Christ.

Correspondents were asked to strike out any motives considered to be positively objectionable. Those most frequently marked thus were:

Desire to hasten the second coming of Christ.  
 Pity for the future state of the heathen.  
 Desire to extend the Church.  
 A particular interest in some nation or class.  
 The benefit resulting from the reaction of missionary effort on the home Church.

Only the following offended the sensibilities of no one:

Desire to fulfil Christ's mission to the world.  
 Desire for the broadest human fellowship.  
 Desire to make one's life count for most.  
 Desire to spread the kingdom of God.  
 Desire to promote good will between nations and races.

#### **Objectives of Missionary Enterprise**

There were 24 possible objectives of the missionary enterprise presented. It was realized that these would overlap the motives to a certain extent, but it was considered worth while to check up on general trends in this way. The objectives most frequently marked A were:

The training of Christian leadership.  
 The promotion of universal brotherhood.

The sharing of our own experience of personal communion with Christ.  
 The Christianization of all aspects of national life.  
 Helping other peoples to make their own interpretation of Christ.

The objectives most frequently struck out as positively undesirable were:

The extension of the beliefs for which our denomination stands.  
 The overthrow of false religions which cannot save and which blind men to the truth.  
 The salvation of souls from eternal death through faith in Christ.  
 The bringing out of the best and repressing the worst in non-Christian religions.

The objectives most frequently left without any mark were:

The evangelization of the world in this generation.  
 The discovery of new tasks for organized Christianity which have hitherto been neglected.

#### **Why Changes Are Taking Place in Motives and Methods**

The questionnaire contained 53 possible reasons for such changes. Those most frequently marked A, signifying true and especially symptomatic of present tendencies, were:

The cultivation of spiritual life has been neglected.  
 The older, sharply drawn line between the saved and the lost no longer stimulates many, even of those who still hold it in theory.  
 Creature comforts, once considered luxuries, have now become for many indispensable.  
 Those who have become dependent upon such indulgences feel rebuked, and therefore repelled by the ideals of sacrifice for which missionary work stands.

Following the extreme emotional tension of the Great War, there has been a reaction in which appeals for effort and sacrifice have less influence.  
 The multitude of financial drives of every description has lessened enthusiasm for anything that seems like drive promotion.

Others frequently marked as true in the opinion of correspondents were:

The multiplication of agreeable ways of spending the time makes more serious occupations less congenial.

Machinery of promotion has been over-emphasized and spiritual motives not sufficiently so.

The average church member has no such sense of proprietorship in missionary boards as alumni have in institutions they have attended, or citizens in municipal projects.

It signified that in the judgment of the correspondent the statement was altogether false. Those most frequently marked thus were:

The intellectual, social and spiritual quality of those who enter the ministry is declining.

Some have their confidence in efficiency shaken by the transfer of administration on the field to native control.

There is a suspicion that reports from the field are one-sided or prejudiced.

On the part of many pastors an unwillingness to face the question of volunteering for missionary service makes it difficult to promote the enterprise with enthusiasm.

The sentimentality of some missionary appeals has led to the suspicion that most of them are sob stuff.

#### **What Are You Most Interested To Learn About the Missionary Enterprise?**

The items most frequently marked were:

Fine types of native Christians, or of other races won to Christianity in this country.

The social problems of the twentieth century as affecting missionary effort at home and abroad.

Building up the native church on the foreign field.

Current history as affecting missionary effort.

Political developments and problems of internationalism.

Those most frequently struck out were:

Horrors of heathenism.

Arguments of non-Christians.

Evidences of the weakening of other religions.

Scientific estimate of the actual efficiency of the missionary enterprise.

Weak spots in the present organization at home.

Correspondents very frequently indicated their special approval of certain statements. It is interesting that a number of individuals selected those statements that were most frequently

struck out by the whole body. In some cases this may have been due to a different interpretation of the statement in question, but in others it probably signifies that some of our constituency are still giving first place to motives and opinions that in the minds of the main body of progressive promoters of the missionary enterprise are discredited. It should be strongly emphasized that the returns quoted above come in general from the best friends the enterprise has today. If there had been received, as had been hoped, replies representing the attitudes of those who are indifferent or critical, it is very probable that the complexion of results would be materially altered.

Some of the matters to which attention was called in the introductory addresses were as follows:

1. Among the influences that are affecting theological thought today is the experimental method of verification which is undermining confidence in authority in general, and has also had a disintegrating effect on many ideals and standards of value. The demonstrated importance of accurate tracing of causal connections leads many to discount whatever does not easily lend itself to this method. Hope is directed, not to God, but to the *understanding of nature*. New circumstances and thrills are being placed within the reach of multitudes whose lives were formerly monotonous and prosaic, with the result of an increasing acceptance of a pleasure philosophy of life. It is realized that the so-called heathen are not so black as they were painted, and that we are not so white.

2. In colleges there is good response to the ideas of work fellowship, international relations, efforts to understand one another, but little for missions. Certain terms used in connection with missions are not understood and others are repellant. There is a feeling that some features of missionary work have ceased to function. Foreign students, some of whom feel very bitterly, have given a different

picture of missionary enterprise. Some students react against the military metaphors which missionary supporters have used.

3. High pressure methods of missionary appeal to the home church have left some unfortunate reactions against organized campaigns and missionary enthusiasm in general. Only a small percentage of the Church is being reached with educational methods. Such methods should be brought to bear on new organizations that are arising. Attention was called to a large group of missionary societies of a strongly evangelistic type without organized church support, but with special conferences of their own; also, *on the other hand, the challenges* from the various standards of every feature of the missionary enterprise. It was urged that the task of Christianity in the world today be considered as one especially of education, rather than proclamation.

The Missionary Education Movement was asked to arrange for continued study and experimentation. All interested are asked to cooperate in this effort to establish missionary education upon a sounder basis. Reports of projects and experiments will be gratefully received and correspondence regarding objectives, motives, *methods and materials is invited.*

Communications should be addressed to the Educational Secretary, Missionary Education Movement, 150 Fifth Avenue, New York City. Copies of the complete report, including the sections dealing with the various age groups, may be secured from the Movement at 10 cents each.

### ESSENTIALS OF LEADERSHIP

BY DR. H. H. HORNE,  
*New York University*

In giving yourself a rating, allow three points or a fraction of three on each question.

1. Have you a strong body?
2. Did you ever break yourself of a bad habit?
3. Can you exercise self-control when things go wrong?
4. Are you cheerful and free from grouchy spells?
5. Do you think for yourself?

6. Do you keep your head in an emergency?

7. Do you remain calm under criticism?

8. Do your mates respect you and cooperate with you?

9. Can you maintain discipline without using authority?

10. Can you handle a group of dissatisfied persons successfully?

11. Are you a successful peace-maker?

12. Are you patient in dealing with nervous and hard-to-please people?

13. Can you get people to do things without irritating them?

14. Can you stand being opposed without saying things you regret later?

15. Are the delicate situations ever turned over to you to handle?

16. Do you make and keep friends easily?

17. Do you catch yourself quarreling about petty things?

18. Do you adjust yourself to strangers easily?

19. Are you free from embarrassment before superiors?

20. Are subordinates at ease in your presence?

21. Can you express your ideas without appearing overbearing and narrow-minded?

22. Are you interested in folks?

23. Have you tact?

24. Have you a reasonable amount of self-confidence?

25. Have you confidence in your cause?

26. Have you the cooperative and not the competitive spirit?

27. Are you adapted to the group you seek to lead?

28. Have you a steady will?

29. Do you have vision, that is, can you see the better order coming?

30. Have you the power of the single motive?

31. Do you wear the leader's white flower of the sincere life?

32. Are you sometimes alone with yourself and God?

33. Can you sense yourself as an agent of the world-purpose?

# WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY ELLA D. MACLAURIN, 419 FOURTH AVENUE, NEW YORK

## TOYOHICO KAGAWA

(Since its organization it has been the purpose of the Federation Bulletin and Magazines Committee to present the Christian Movement in the Orient through national leaders. Articles by them and about them have appeared. This month through excerpts from letters and articles of those who have seen him in his home and at his work we present "the outstanding Christian in Asia."—AMY G. LEWIS.)

Winifred Wygal of the Y. W. C. A. after a visit to his home in the suburbs of Osaka writes:

"Mr. Kagawa is thirty-nine years old and has written more than forty books on a wide range of subjects. He is a real scholar and very devout. He and his wife have suffered and have sacrificed everything for their faith in social justice through Jesus. Mr. Kagawa runs two large settlements. Always he is organizing co-operatives, unions, getting Christians into politics, in the hope of changing conditions. His biggest campaign now is what he calls his 'Million Souls for Jesus' campaign. Street preaching is one of the largest activities of the group. He preaches almost every night to crowded houses and he is sure that the people are hungry for God and the Christian religion. He writes prolifically in the hope of reaching the common people, and is having quantities of inexpensive literature printed for distribution among them.

"It is noteworthy that he is loyal both to the Government and to the organized Church. He himself is a Presbyterian and he stays inside. His idea is to remake the Church by putting social passion and religious fervor into it from the inside and by keeping

the young people loyal to it. With reference to the Government, he is much trusted now, though in former years he was several times imprisoned because of his active interest in the strikers. During one of those imprisonments he wrote his most famous book 'Beyond the Death Line' which has gone through 180 editions. (In English called 'Before the Dawn'.)

".....There is nothing he is not tackling: model tenements, kindergartens, matrons' classes, the cooperatives, farmers' unions, etc.

".....Kagawa is in Gandhi's class, I should say....Kagawa has suffered and prayed and reflected as much as Gandhi, though, of course, not for so many years."

Ruth L. Fraser of the Y. W. C. A. writes of his visit to China and sends extracts from his speeches before the Conference on Christianizing Economic Relations held in Shanghai, before the International Industrial Service League and before the Christian pastors and leaders in Shanghai:

"In August of last year, this great man of Japan came to China for a visit of several weeks to attend the conference called by the National Christian Council on 'Christianizing Economic Relations.' Upon the members of this conference the personality and social philosophy of Mr. Kagawa made so deep an impression that we feel it worth while to give an idea of the man and his philosophy.

"Brought up in a wealthy home, Kagawa became an earnest and zealous Christian while yet a young student. In his book 'Beyond the Death Line' he tells how his first sight of poor people living in crowded districts, his meeting with a beggar woman and a year's residence in a poor fishing village where he went for his health aroused his conscience as a

Christian to work to better the conditions of such people. Although suffering from tuberculosis, at the age of twenty-two he went to preach and later to live in the poor district of Kobe.

"While preaching in the slums," he says, "I made many friends. I do not like to call them converts but friends. Some had been murderers. I have been beaten by some of these people, or threatened with swords and pistols, before they came to understand my words. Now two of them, under the new manhood suffrage law are going into the prefectural assemblies and one has become a poet widely read and now translated into Russian."

"But Mr. Kagawa is not satisfied with mere relief work among people who have sunk to the lowest depths of human existence. He is too fine a student of economics and sociology for that. One of his many books is called 'The Psychology of the Slums.' The more I studied slum psychology, the more I realized that we must stop the slums higher up. Three kinds of people came down to the slums—a majority who are sick, some who are feeble minded, and some who have vices such as gambling, drinking, drugs or sexual vice. Most of them come from the country villages or from the ranks of the laboring classes. So unless we preach to the laboring classes, we can never save the slums.' . . . 'Everywhere in the world the first agitators for social reconstruction have been the intelligentsia. From the beginning the Japanese churches have produced labor leaders. Christianity was hated, and becoming a Christian meant being looked upon as a dangerous person. Having taken that step, one felt he might as well go one further; so we Christians became labor leaders."

" . . . 'It is evident that there is less labor disturbance where there are genuine trades unions. The union movement is not a violence movement, it is a solidarity movement. It benefits the laborers, but it benefits society also. After eighteen years of living

in the slums and experiencing there the problems of pauperism, I am of the opinion that these problems are best met by the encouragement of a labor movement."

" . . . 'I like the three principles of Dr. Sun Yat Sen. His ideas are the same as mine. I do not like Marxianism, but if communism is of the humanitarian type — "giving" communism, not "robbing" communism—I approve of it. I have no sympathy toward it if it means violence."

"Mr. Kagawa's interest in working people is not confined to the cities but extends to the country villages, those other feeders of the slums. 'The National Peasants' Union in Japan was formed in my little chapel in the slums, six years ago. It was my principle to organize but not to become the president. In this way, I also organized the Federation of Labor of West Japan, the cooperatives in Osaka, Kobe, and Tokyo, and the Tokyo Students' Cooperatives and three or four schools of labor. One by one, I turned these all over to my friends. My friend, Rev. Motojiro Sugiyama led the Peasants' Union. Two years ago we had 100,000 families in it which meant about half a million members. When the communists came the peasants did not know what they were, nor what "left" was, and turned Red, and took money from Russia. So Sugiyama resigned, and he and I started a new union of the peasants and called it the Pan-Japanese Peasants' Union which has about 30,000 members."

"Political action is also a part of Mr. Kagawa's program for saving the slums. He has been largely instrumental in organizing the Socialist Party, the Farmer-Labor Party, and the Proletarian Political Party, but from the beginning he knew that universal suffrage was necessary in Japan before the poor and the working people could get their rights. He went from Shanghai to spend the autumn and winter in a campaign of education to prepare his friends in peasant and



labor circles for the intelligent use of their new privilege.

"Small of stature, almost insignificant in appearance but for the light in his face, Mr. Kagawa fascinates people with his extremes. A Christian faith so simple as to be almost childlike flowers into a special philosophy staggering in its embrace. A deadly seriousness of purpose lies beneath all his charming humor as he talks, for as he himself says, 'Since I have lived in the slums, I have understood for the first time the function of laughter; it is God's precious safety valve.'

"His life is as full of extremes as his character. Living a busy life twenty-four hours a day among the degraded and destitute, he has apparently read the best books of all languages along his special lines of economics, sociology and philosophy and in the field of literature. He quotes English authors freely. He has never ceased to preach, but he has somehow managed to enlarge his audience to cover the world through the medium of his forty-five books. 'And,' he says, 'I have several more ready for publication.' Imprisoned by his government in 1919 for his activities in connection with the Labor Movement, after the earthquake in 1923 he was called by the same government to Tokyo to become a member of the Imperial Economic Commission. He described the period as follows: 'I was in Tokyo fully three years doing relief work—the only one of the well-known Socialists who dared to enter the capital at that time. During those years, I did little organization work among laborers and peasants. The conservative leaders asked me to stay in Tokyo because I had worked in the slums and studied them so long that they considered me an expert in relief work. Three times a week I met at the Prime Minister's office with this commission and helped in the reconstruction of Tokyo. I was also asked to be one of a committee of seven to study immigration and offer advice on that question.'

"Mr. Kagawa was most sympathetic with China and her aims. 'I like China,' he said. 'China taught us civilization. Confucius, Mencius, and Chinese Buddhism taught us real civilization of the heart. Now, again, as I meet you, I feel your greatness of territory and of civilization, and though today you are suffering, I feel some day you will come again to teach us.' With his engaging combination of wit and deep significance, he made another interesting reference to the intimate connection between China and Japan. Speaking of labor conditions in Japan he said: 'There are probably at least 200,000 unemployed in Japan this year because of the panic and slump in industry. Forty per cent of the industry in Osaka and Tokyo depends on China. When you have a disturbance here, we also have trouble. We therefore request you to be quiet now!'

"A few words of his own in a devotional talk at the conference express more clearly than any comment, the spirit and motive of Mr. Kagawa's life:

"'What we need today in our Social Movement is the man who can bear the Cross and who can love others as Christ loves him. The most difficult thing is to reconstruct society so that we can forgive others. To give opportunities to the minority, to forgive those who come against us—to forgive them and redeem them—and to die for those who harm us, that is the ideal; and Christ did that. The love of Christ stands out as the greatest thing known to humanity. It is only as we shall bear in our hearts the Cross, and express in our lives God's love, that we may lift the fallen.'"

Surely this of all times is not the time to disbelieve in Foreign Missions. Surely he who despairs of the power of the Gospel to convert the world today, despairs of the noontide just when the sunrise is breaking out of twilight on the earth.

Rather we ought to come into the very heart of the Gospel. We should come with true confidence to claim our Saviour for the world and to claim the world for our Saviour.—*Phillips Brooks.*



# WORLD-WIDE OUTLOOK



## JAPAN-KOREA

### The Gospel in Print

**G**EORGE BRAITHWAITE, of Tokyo, speaking in London at the eighty-second annual meeting of the World's Evangelical Alliance, said: "My work for most of the time I have been in Japan has been to provide Christian books and tracts for the Japanese. It has been officially stated that ninety-nine per cent of the children of school age in Japan actually attend school, and so we have tremendous opportunities there for the Gospel in its printed form to go out right over the whole country. . . . It is splendid to see some of the Japanese Christians taking hold of the problems that come before them, and it is very encouraging to see different things that are happening. The Gospel of Christ is transforming Japan. There is absolute liberty there. Two copies of every book or tract we publish has to be sent to the Government before being put into circulation. The Japanese Government have power to stop or change them in any way they wish. They have never even suggested any change in our publications."

### The Cross in Kagoshima

**R**EV. JOHN TER BORG, missionary of the Reformed Church in America, describes several occasions when he has seen the cross in the streets of the Japanese city of Kagoshima. Among them are these two: "The other day while riding in a street car I noticed a cross hanging from the watch fob of a traffic director who was standing on a busy crossing. Every time the man would lift his hands to

signal the traffic this little cross dangled clearly from under his coat. I said to myself, 'O, that that man may fully understand and comprehend the great significance of that emblem on his watch-fob.' Then I added, 'Perhaps he does.' . . . A few days later as I was walking past an optician's shop, I caught sight of that familiar and thought-provoking picture called 'The Rock of Ages,' depicting a cross in a stormy sea. Naturally the same impulse came to me, and I said, 'Surely there is a cross in that man's life.'"

### Joseph's Message for Japan

**O**NE of the "best sellers" in Tokyo book stores is reported to be the story of Joseph, which is published under the title, "Out of the Pit." D. F. Ehlman writes of the book in *The Outlook of Missions*: "Joseph's triumph over the seemingly impossible proves the falsity of fatalism and is introducing many to the possibility of new living. Joseph did not believe in the current 'it cannot be helped' philosophy. If he had, he surely would have committed suicide and excused himself as a popular Japanese author, Akutagawa, did last summer by saying, 'Suicide needs great courage, and only the courageous can take their own lives.' Why is 'Out of the Pit' meeting with such a great response? The answer I believe is contained in the implications of a rather typical article which appeared some time ago in *The Japan Times* describing several cases in which parents first murdered their children and then committed suicide in order to escape the miseries of poverty."

### A Kobe College Symphony

THE Student Government Association of Kobe College for Women, Kobe, Japan, took charge of the program for Founder's Day this year, and various groups of students competed in expressing their conception of the spirit of the college. President Charlotte B. De Forest writes: "The group of teacher judges awarded first prize to the college Senior class, whose production had been a symphony orchestra performance led by a white-robed angel with a long, slender cross for a baton. Under her musical direction the threefold development of body, mind and spirit was acted out, one girl doing gymnasium work in uniform, one taking vigorous notes from a dictionary with her head tied up with the form of desperation-bandage that a Japanese student uses to indicate hard work, and one girl representing the culture of the devotional life by studying her Bible and some other religious book, while the practical spirit of the Student Government Association was embodied in a fourth player, who carried out her symphonic part with a broom and dustpan."

### Statue of Dr. Underwood

A BRONZE statue of the late Rev. Horace Grant Underwood, D.D., LL.D., Presbyterian missionary in Korea for thirty-two years, has been erected on the campus of Chosen Christian College in Seoul, of which he was the founder and first president. At the recent unveiling many tributes were paid to Dr. Underwood, who began his work in Korea in 1885, at twenty-five years of age.

In addition to his evangelistic work, which he conducted with such zeal that a Korean has said of him, "He indeed lit many fires in cold rooms," Dr. Underwood undertook successfully the translation of the Scriptures. An address made by a Korean at the unveiling ceremony contained the following sentence: "If the life of Livingstone is immortalized in a sacred corner of the historic Abbey in England, we desire to perpetuate the fame

of our knight on the spacious and beautiful campus of this institution of learning, which he himself founded and where the Korean youths came from all parts of the country to see the light of truth and to be inspired by the ideals of love and service."

### Street Preaching in Syenchun

IN MAY two members of the Presbyterian mission in Syenchun, Korea, had it laid on their hearts to start a mission down town. A building was rented on the opposite side of town from the churches, next door to a brothel. There is one room about ten by sixteen feet. Every night services have been held in this place. As the room is too small for a gathering, the singing and preaching is first done outside as the crowd passes. After a season of this, some of the workers invite any who are interested to sit down and hear further, or ask questions. Two of the missionaries work here a good deal of the time and the evangelists from the hospital and a number of the local church officers. The audiences vary from night to night, from a few stray passers-by to one hundred or more and many thoroughly wicked men and women have shown great interest.

### Unusual Korean Audience

IN A Korean town where Rev. W. F. Bull, of the United Church of Canada, was holding evangelistic meetings, the members of a traveling theatrical company arrived one day, pitched their tent and began very vigorous advertising for a performance at night. Mr. Bull says: "The Christians were all greatly distressed—fearing that our tent would be empty and our meetings practically broken up by this unlooked-for competition. At the time for our meeting to begin their band was playing down in the market place and ours was up on the hillside at our tent. The crowd of villagers streamed up the hill and filled our tent to overflowing, while the show people were able to induce only two

people to buy tickets and enter theirs. Finally they called off their performance and all of their troupe came up and joined the crowd at our meeting. This resolved itself into a fine opportunity of presenting the Gospel to a group of hearers that are not often approachable."

### ISLANDS OF THE SEA

#### Filipino Christian Literature

A MOVEMENT is afoot to organize in the Philippines a Christian Literature Society, of which some missionaries say: "This is a much-needed adjunct to the work of evangelical Christianity here. There should be a centralization of the efforts made to provide the people with a literature which is a clear and adequate interpretation of the Christian faith and life. It is planned to survey the field, finding out what are the existing agencies for meeting the need of tracts and other literature, the persons who are preparing literature, and how all these may be utilized for the advance of the work throughout the Islands."

The demand among the Filipinos for evangelical books is described by a member of the Scripture Gift Mission, who writes of the Visayan edition of a leaflet, "God Hath Spoken," which has been published in over one hundred languages: "Here in Tagbilaran we have given out hundreds already in the hospital dispensary. They are much in demand. The fact that they were printed in London, and have such a strong title, seems to be in their favor. Most of our Visayan literature is printed in the Philippines, and is much less attractive in appearance. When my daughter goes to visit the outside Sunday-schools, she has to carry quantities of these with her; for the Romanists ask for them, and will take nothing else."

#### Generous Filipino Lepers

NEW reports have come on a subject which has been mentioned before in the REVIEW; namely, the generosity, in proportion to their means, of the members of the leper

colony in Culion, Philippine Islands. In addition to paying a janitor and a deaconess who has the special care of a number of young boys, furnishing a simple coffin for each member who dies and procuring items of special diet for the sick who need such when it is not supplied by the Government, they send a yearly gift to the American Bible Society which last year amounted to fifty pesos. They sent a similar gift to the American Mission for Lepers after they had heard of the poor leper outcasts in other lands, and they were so interested in the letter sent by the acting head of the Union Theological Seminary at Manila asking each congregation to respond with an offering to their endowment fund that they sent twenty pesos for it, each time regretting that they could not do more. It is also their custom not to let a member of the colony leave without a few pesos in his or her pocket and offering a special prayer that God will keep them and open the way for them on the outside.

### NORTH AMERICA

#### Tours for Reconciliation

UNDER the direction of Rev. Clarence V. Howell, of the Methodist Episcopal Board of Home Missions, who is convinced that one of the troubles of our social order is the fact that different groups do not understand each other, Methodist pastors, students and others began in New York City in 1921 visits to radical headquarters, to Chinese communities and institutions within the city, and to other racial and social groups. Since then the idea has been extended to include still other groups, so that college professors, students, and visitors from all over the United States have shared in these trips, which have resulted not only in the acquisition of new ideas, but also in the development of attitudes of friendship and good will between the groups involved. More recently, return visits have been arranged, so that Negro, Oriental, radical groups and others may visit the institutions which more distinctly

represent the older American groups, and have a chance to exchange ideas with leaders in such institutions. The idea is now spreading to other cities, to which trips have been made.

#### Methodist Protestant Consolidation

**F**OLLOWING the policy of consolidation which has been so noticeable in various denominations in recent years, the last General Conference of the Methodist Protestant Church formed one Board of Missions composed of the Union Board of Foreign Missionary Administration, the Board of Home Missions and the Women's Home Missionary Society. The Board will consist of twenty-one members, ten men, of whom six are ministers, ten women, and the president of the General Conference ex-officio. Thus two thirds of the Board will be lay members. The two executives will be a corresponding secretary, a man, and an associate corresponding secretary, a woman. The General Conference was committed to the unification idea. Not only were the mission boards merged, but a new Board of Christian Education was set up to care for the work of the Board of Education and the Board of Young People's Work. The two weekly papers, *The Methodist Protestant*, Baltimore, and *The Methodist Recorder*, Pittsburgh, will be merged within the quadrennium.

#### "One Star" Follows Jesus

**A**NOTABLE conversion, that of a Crow Indian named One Star, is reported by a Baptist missionary in Montana, who says: "He is a man past sixty years of age, a long-haired Indian, uneducated, neither reading nor speaking English, yet a leader among his people. Heretofore he had been a leader toward evil rather than toward good. All these years he has been not merely indifferent to the work of the kingdom, but an active opposer, making fun of the Jesus people, deriding them for going to church, and even coming to the mission chapel with a group of his own kind for the special purpose of disturbing the meetings.

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Now Jesus has taken possession, and One Star is throwing himself just as wholeheartedly into the work of the church as he once did against it, a humble learner at the feet of Jesus. At his suggestion the Indians were invited to a social gathering at the church, to give them a chance to get away from the dance in the camp. He is out every Sunday, and on clear days he has brought his blind mother, now more than one hundred years old."

#### Canadian Home Missions

**I**N THE United Church of Canada there are 1,571 fields on the home mission list, with 4,368 preaching places in them. This constitutes about fifty-six per cent of the preaching points in the whole church. Since the last General Council meeting in June, 1926, 375 fields have been taken off the list of the aid-receiving charges, having reached the status of self-support. Rearrangement of fields and amalgamations of former competitive home mission charges rendered possible by the union of the churches are responsible for 65 charges reaching self-support during the past year alone, while 32 additional charges have by normal growth and the prosperity of the country also gone off the Home Mission Fund. Within the last two years 285 new fields have been opened by the Home Mission Board with an average of between three and four preaching points in each, so that the United Church of Canada has occupied new home mission territory in this period at more than 1,000 points in Canada. The Board of Home Missions expends more than \$1,125,000 annually.

#### Hindu Association in New York

**S**PORADIC instances of Moslem and Buddhist missionary effort in nominally Christian countries have been reported from time to time. Now Hinduism is seeking converts, for, according to *The Alliance Weekly*, there has been founded in New York City a Hindu religious association, the first to be formed in the West, under the

name of The Hindu Dharma Mandal. The announcement reads: "This society shall be called Hindu Dharma Mandal, the term 'Hindu' including, beside orthodox Hindu, Buddhist, Jain, Sikh, Brahma and any other forms of religion that originated from Hinduism. The objects shall be to further the religious interests and cultivate the spiritual ideals of Hinduism in the West, to bring the beliefs and practices of Hinduism, in its broadest conception, before the Western public, to encourage and promote mutual contact and understanding on a spiritual basis, between India and the West, and to meet, in particular, the spiritual needs of the Hindus residing in the West. The means to be pursued for carrying out the aforesaid objects shall be religious services, rites, ceremonies, lectures, demonstrations, readings, conversaciones, and other practices of Hinduism."

#### LATIN AMERICA

##### Reaching Mexican Soldiers

**R**EV. J. T. MOLLOY, D.D., Presbyterian missionary at Merida, Yucatan Peninsula, Mexico, holds permits from military and civil authorities to hold meetings, or "conferences" as they are called, on temperance and ethical subjects, in any place where they have authority. Mrs. Molloy wrote recently: "At seven o'clock this morning, he gave a conference in the headquarters of the military police, to a large audience. He had previously discovered in Mexico, Oaxaca, and here, that soldiers make good listeners, but was impressed anew with their interest. At the close, officers and men said it had been very helpful and instructive, and asked him to come again. He said he would come once a month. 'No,' demurred the officer in command, 'that is not often enough. We will be glad to have you every week. That will be much better.' This opens a large door, and we feel an effectual one, for through these men their families also will be reached."

##### Latin America in World Program

**T**HE International Missionary Council was reorganized at the Jerusalem Conference so as to include work in Latin America. The omission of this portion of the world field by the Edinburgh Conference in 1910, which organized the International Missionary Council, led to the formation of the Committee on Coöperation in Latin America, to promote and unify the missionary interests in this field. The new International Missionary Council of thirty-seven members from all parts of the world will include three representatives of Latin America, Prof. Erasmus Braga of Brazil, Prof. Andrew Osuna of Mexico, and Dr. S. G. Inman, secretary of the Committee on Coöperation. Two notable conferences have been held under the auspices of this committee—those at Panama and at Montevideo. Another will be held in Havana next year. Its activities also include union seminars, union papers and bookstores, a unique union mission board for Santo Domingo, the preparation of Christian literature, a religious education program, and a great campaign for the support of higher educational institutions, known as "Educational Advance in South America."

##### Chilean Sunday Schools

**R**EV. GEORGE P. HOWARD, of the World's Sunday School Association, reports after a recent visit to Chile: "I found the work progressing in a most encouraging way. I could not help comparing the work as I now found it with what it was in 1916, when I held the first meetings of Sunday-school workers in that country. The Baptists, Presbyterians and Methodists each have an expert giving his time and attention to religious education. The questions propounded and the answers given to them in the institutes I held in Santiago and Valparaiso revealed how far our Protestant churches have progressed along Sunday-school lines in the last ten years. In those early days, the liter-

ature available in Spanish was pitifully scant. Today our workers' library embraces a fine collection of books. In Santiago a Sunday-school office and headquarters is maintained and annual institutes are held in different parts with unflinching regularity."

#### Blind Brazilian Bible Reader

THE Evangelical Union of South America, with the help of the Braille Missionary Union, started a school for the blind in Garanhuns, Brazil, about nine months ago. The first student was André, who had been a beggar, and who accepted the Gospel as he learned to read. Rev. F. C. Glass says of him: "We are now employing him as a Scripture reader in the big open market-place of this city, and he draws great crowds of wondering folk who look and listen in amazement at that unheard-of thing—a blind man reading! As he reads through the Gospel of St. John many hear those precious words for the first time, who would never hear them otherwise. Now and again he rests from his reading and gives a few simple words of personal testimony, after which he holds up a gospel and cries out: 'A book to open the eyes of the blind; one penny.' A great impression is being made in the market-place and large numbers of gospels are purchased and carried away into all the far surrounding villages."

#### EUROPE

##### Scenes from Livingstone's Life

REFERENCE has been made more than once in the REVIEW, (the latest in April) to the proposed transformation of David Livingstone's birthplace and the land surrounding it into a permanent memorial of him. Plans for the interior of the building are thus described in *The Chronicle*, published by the London Missionary Society: "The first floor of the tenement at Blantyre, Lanarkshire, in which David Livingstone was born is

being opened up into what will be known as the Livingstone Gallery, an important section of the Scottish National Memorial to David Livingstone. The regularly-spaced bed recesses in the various rooms are being retained and used to hold a series of eight colored sculptured tableaux illustrating the character and work of the great missionary explorer. One is called 'Truth,' where he is expounding the Gospel; another 'Faith,' in which he encounters superstition and the witch doctor; 'Courage,' shows him unarmed facing hostile natives; and in the one called 'Mercy,' he is in conflict with the Arab slavers. These tableaux are being presented by various bodies with which Livingstone was closely associated. Five have already been promised, including one by King Khama's people in Bechuana-land."

#### French Churches in Need

THE Central Bureau for Relief of the Evangelical Churches of Europe, an organization that has been approved and assisted by the Federal Council of Churches, and frequently referred to in the REVIEW, is still appealing for financial help. Dr. Chauncey W. Goodrich of the American Church, Paris, writes: "Thirteen years 'under the cross'! That sums up the long story of deprivation and hardship suffered by the pastors' families in France. Five years of war, eight years of penury, grinding taxes, starvation wages, constant sacrifice. For gallantry in the face of discouragement and privation every French pastor deserves a D. S. C." Two emergencies have arisen where funds are most urgently needed to save from collapse church buildings which were in poor condition before the war, and repairs to which were postponed from year to year "till better times." Now actual ruin is imminent, and the better times have not yet come. Contributions to the work of the Bureau may be sent to Rev. Kenneth D. Miller, 287 Fourth Avenue, New York City.

### Preaching to Jews in Paris

REV. E. MEYER spoke at the annual meeting in London of The Hebrew Christian Testimony to Israel of his work among Jews in Paris, many of whom have come from Poland. The French Jews, he said, are almost completely indifferent to religious things, "but," he continued, "there are some Jews coming, I am thankful to say, in spite of all the resistance, and all the efforts the enemy makes to keep them from visiting our meetings. There is also a certain activity to be noticed among the rabbis to try to influence the Jews in a religious direction. They are building synagogues even in quarters where very few Jews are living. They have opened five Talmud schools. They are arranging festivities on feast days, especially on the Feast of Purim; and they are even arranging for meetings for children at the same days and hours when we have our children's classes, three times a week. By God's grace some, though very few, are awakening to the truth. Some have repented and accepted the Lord Jesus Christ as their Saviour."

### "Tolerated" Religions in Spain

REV. SAMUEL GUY INMAN, of the Committee on Coöperation in Latin America, who, on his way home from the Jerusalem Conference, spent ten days in Madrid in conferences and lectures, under the auspices of the Institute of International Studies of the University of Madrid and the Union Ibero-Americana, calls Spain under Primo de Rivera "probably the most fanatical country in the world." One illustration of this statement is the imprisonment of Carmen Padin because, as told in the June REVIEW, she stated in private that she believed that Mary had other children beside Jesus. Further light is thrown on conditions in Spain by an article in *Evangelical Christendom*, which shows how the changes in the penal code recommended by the Directory to the National Assembly differentiate be-

tween Roman Catholicism and "tolerated" religions. The following penalties are included in this proposed law:

Those who violently disturb the religious services of the Roman Church are subject to a penalty of from six months to six years' imprisonment with a fine from £60 to £200, whereas those who under similar conditions disturb a non-Roman Catholic service will be subject to imprisonment of from two months and a day to six months. . . . Whoever makes public ridicule of any religion that has adherents in Spain will be punished by a fine of £40 to £200, and anyone convicted of making ridiculous the Roman religion will, in addition to the penalty, be adjudged prevented from undertaking any educational post paid by public funds for a period of from ten to twenty years.

### AFRICA

#### Mahdists Ask to Hear of Jesus

A REPRESENTATIVE of the Church Missionary Society in the Sudan describes as follows the conditions in his field: "It is to be remembered that the Moslem inhabitants of the Northern Sudan did for thirteen years become followers of the Mahdi, whose doctrine and teaching were condemned by orthodox Islam. One of the tenets of Mahdism is the expectation of the coming of 'Nebi Yisa' (the Prophet Jesus). Mahdism is still a power among the bulk of the Sudanese. They are willing to listen at any time to the teaching about Nebi Yisa. Evangelistic effort on a small scale, by lantern lectures and evangelistic meetings in compounds, always meets with a ready response. When the late Canon Gairdner and Dr. Zwemer visited the Sudan, they were invited by the Sudanese notables themselves to address them on the subject of Nebi Yisa. There is no doubt that these thinking people connect the teaching of the Mahdi about the Nebi Yise with the religion of the English people who are now administering the country with such success. God seems to have used the very restrictions imposed on Christian missions to increase the curiosity and enquiries of the people of Sudan."



### The Nile Mission Press

AT THE annual meeting of this world-famous institution, the secretary, John L. Oliver, gave some striking facts about its work: The Nile Mission Press now has nine general agencies, all of them in central positions, each representing a whole country, such as Morocco, Tunisia, Iraq, and in addition there are twelve local agencies for the sale of books. The separate publications of the Press have now reached 620. At the outbreak of the World War, the Press had only 140 books on its list. By the end of the War, in spite of all the difficulties regarding paper and so forth, the number was doubled. By June of 1926 the figure 570 was reached, and now it is 620. The full message of the Gospel was put into these publications. Last year two dozen new publications in Arabic were produced, as well as five in European languages for the purpose of clearing—that is to say, to serve as manuals for translators into the various languages in Moslem Asia, when the translators themselves do not know Arabic.

### Growth of Church in Uganda

THE Uganda Mission of the Church Missionary Society celebrated last year, it will be remembered, the jubilee of its founding in 1877. A recent article in *The Church Overseas* describes present conditions in the Mission. The higher training of teachers is felt to be a matter of first importance. The Bishop Tucker Memorial College has accommodation for eighty men, half of whom should be taking normal training, and the tendency for teachers to be content with a lower standard of training, such as can be obtained locally, is to be regretted. If the training of men teachers presents difficulties, the problem of training women teachers is incomparably harder. The Church in Uganda has 40,000 communicants, and the number of baptisms last year was 11,700. There are sixty-nine African clergy. With

regard to the development of the church, the Bishop writes:

The Church in Uganda has taken root in the life and in the souls of the people. It is their own church, not a foreign exotic. And because it is their own church they have supported it, defended it, given themselves to its service, with a devotion and an enthusiasm which no foreign organization, however efficient, however beneficent, could have evoked. They have learnt to rely on themselves, to think out their own problems. Native leadership has been developed, native initiative encouraged. The Church in Uganda is in every way stronger and more reliable because the mission had the sense and the courage to hand over responsibility at the right time.

### A Christian Blood Covenant

THIS striking illustration of the light thrown on Christian truth by the interpretations of men of many races is given by Henry C. McDowell, a representative in Angola, West Africa, of the colored Congregational churches in America: "In the course of a conversation about the Holy Communion with one of the charter members of the church, he said:

During the old days we made lots of the blood covenant. Very often a young man, while in the initiation camps, would covenant with another, or certain ones starting on their first journey would covenant with each other. They would take a little of each one's blood, mix the two, and tie a cloth stained with the mixed blood on the spot where the blood was drawn. Very often, after having been separated for a long time, they would renew the covenant. On a long journey the one must befriend the other, come what might. If a wild animal attacks one, the other cannot leave him behind; if one dies, the other must die. In the Holy Communion I renew my blood covenant with Christ. I partake of His blood, as of the blood of a friend. I cannot leave Him after having drunk His blood, and I am crucified with Him in the sense that, having taken the covenant, I must give my life for the same things that He gave His life for. I cannot leave Him and He cannot leave me.

### Baptist Congo Jubilee

DURING the summer the English Baptist Missionary Society held a well-attended exhibition in London to commemorate the fiftieth anniver-

sary of the founding of its Congo Mission. *The Christian* (London) comments: "The pioneers pressed forward into the virgin forest among hostile tribes, facing the danger of wild beasts and enduring the ravages of disease—all in the confidence that they were fulfilling the divine will as they sought to convey to the heathen population of unknown Africa the Gospel of Christ's redemption. One after another of them fell victims to diseases, and passed away. But those who remained still pressed forward, reinforced by kindred souls from the homeland. And their sacrifice, their labor, their witness, their death—these have not been in vain. To-day, there are 893 stations, sub-stations and places regularly visited; 11,739 church members; 1,183 native workers; and 30,967 scholars under the influence and care of the Society's representatives. To-day, there are hospitals, doctors and nurses, and to-day, there is a fine literature available for the natives in their own tongue."

### THE NEAR EAST

#### Religious Outlook in Turkey

HOW can the Turks be won to Christ? A missionary of great experience replies, "By the power of the Spirit and the frankly direct methods." The Turk has been a master and his better nature is appealed to by the direct attitude. He has had much experience with indirection and subterfuge and is not appealed to by these. If there ever was a time when the Incarnation needed to be repeated, that is, lived in other lives, it is now. A Turkish student said to a missionary, "None of us are happy, we have no ideal in life. How did you go about it to get an ideal in life?" Such men constitute a most hopeful field for Christian workers.

A cabinet minister in Turkey is reported on good authority to have said recently to a member of a leading embassy: "The Turks were originally sun-worshippers. Then came a time

when it was expedient for them to become Mohammedans. It is quite possible that the time may come when it will be expedient for them to become Christians." It is rumored that Kemal Pasha has said that he did not care if everyone in Turkey became a Protestant. The Turks are said to be drawing a distinction between "Christian" and "Protestant."

#### Changes in the Near East

AMONG the many newspaper reports describing the Westernizing of Turkey the most recent is the following: "New Turkey has decided to scrap all the old official titles left over from the old régime beginning with the highest military title 'Pasha' which henceforth will be 'General.' President Mustapha Kemal's name will thus be Westernized to General Ghazi Mustapha Kemal instead of the old form Mustapha Kemal Pasha." A few days earlier the Associated Press reported that, following Turkey's example in the emancipation of women, the Supreme Moslem Synod of Bosnia had decided to abolish the feminine veil, and said "At further sittings, the Synod will consider the movement in favor of monogamy for both sexes in line with her sister Moslem states of Albania and Turkey."

The city of Urumia has been renamed by that interesting person, the present Shah, Mirza Reza Pahlevi, and will be known henceforth as Rezayeh.

#### Bible Lands Sunday-Schools

MANY evidences are reported from churches and missions in Bible lands of an increasing appreciation of the importance of Sunday-school work and a growing discontent with inefficient and casual methods. Special attention was given by the Bible Lands' Sunday School Union to the preparation of their exhibit for the recent convention of the World's Sunday School Association in Los Angeles. This included photographs of schools, classes, departments, groups of older

students who are conducting pioneer village schools, work done by children in the kindergarten and primary departments, daily vacation Bible schools, voluntary Bible study groups, and young people's societies. In addition there was a map showing Iraq, Syria, Palestine, and Transjordan on which was marked every Sunday-school in these countries. A special sign indicated registered Sunday-schools, and another showed where daily vacation Bible schools have been held.

#### Moslem Converts in Syria

**A**MONG the many encouragements that are coming to the members of the American Presbyterian Mission in Syria, Rev. James H. Nicol reports the following: "Three Moslems have asked Mr. Alter why he is not more active in teaching Christianity to Moslems. One of the three questioners is now ready for baptism, a second needs to have only a little more instruction, and the third has said he would become a Christian if the way were open. In ancient Tyre, a young Shiite Moslem was baptized, and has been joyfully testifying for Christ during the year, bringing others to the services. One of the Syrian preachers in Sidon station was asked to preach in Greek Orthodox churches, and was besought by a group of one hundred Moslems to instruct them in 'spiritual things.' A Moslem convert in Damascus has been able to remain and actually to take up the work of Bible distribution in the market of his own city. On the other hand, a Moslem family which became Christian in Damascus two or three years ago had to flee because of social persecution and are now members of the church in Zahleh, where the father is carrying on his work as a cabinet maker."

#### Mosques in the New Turkey

**R**EPORTS have been coming from Turkey in quick succession of the steps being taken by Kemal Pasha to

bring that country in line with Western ways. Significant was a message to the *New York Times* on June 15th, to the effect that mosques are to be remodeled, seats put in, and music used in worship. What an undertaking it would be, however, to change the habits of a people is evident from the following quotation from a Turkish newspaper, *Resimli*:

There are 360 mosques in Constantinople. During the whole season of Ramadan these mosques continue their activities uninterruptedly. The number in attendance at these 360 mosques during the feast days of Ramadan has been about 100,000. Constantinople has about 800,000 inhabitants, and an important fraction of these are Christians and children, therefore attendance at mosque during Ramadan has been considerable. This fact shows us that the people have not grown less religious, but on the contrary they have become more religious. The same has been true throughout our country. With the exception of a few radicals, it has been seen that people attend mosque regularly in all parts of Turkey.

#### Many Bibles Sold in Turkey

**T**HE American Bible Society announces that "a cheerful note pervades the reports" from its two agencies in the Near East. The distribution of volumes of the Scripture in the Levant and Arabic-Levant Agencies during 1927 rose to a total of 224,501 volumes, over against the 176,072 reported the previous year. In Turkey, advertising in the newspapers continues to open doors. One progressive newsdealer in Adana sought and took up the agency for selling Bibles. When challenged by the gendarme he refused to be intimidated, and demanded to be brought before the commandant, to whom he exhibited the advertisements in the Turkish papers. He was set free, with the remark, "I guess you're all right, son. Sell all you like." Agencies for selling the Scriptures have been opened in five bookshops of Constantinople, five in Smyrna, two in Angora, and one each in Nazili and Ak-Hissar. The shop in Angora exhausted its supply and has had a second stock.

### Christ Influences Arab Boys

THE boys in the high school conducted at Basrah, Arabia, by missionaries of the Reformed Church in America receive instruction in the Bible every day. Rev. John Van Ess, D.D., writes: "That Christ is entering into their thoughts is evidenced particularly at the meetings of the Arabic literary society when His words are quoted and His example adduced in many a speech and essay."

Of one student recently baptized another missionary says:

His growth in knowledge and in grace have been a delight to us all, and his courage and zeal in witnessing to his Moslem friends have been most admirable. He was baptized in the presence of about thirty people, most of whom were schoolboys and present by the special invitation of Abdul Fadi himself. His parents live in Baghdad and are naturally much displeased with the step he has taken. But he is radiantly happy and a joy to us all. It is his ambition and our hope that he may be trained as an evangelist. We believe he is only the first one of a number of schoolboys who are standing on the brink of decision. The very fact that his baptism caused not a ripple in the school, as far as stirring up opposition is concerned, leads us to the conviction that the heaven is working more effectively than we realize. We thank God and take courage.

### Evangelistic Work in Arabia

REV. G. D. VAN PEURSEM, of the Arabian Mission of the Reformed Church in America, writes: "The evangelist in our field seeks methods by which the story of the Christ can make its own indelible impression on the mind. A true picture of Christ will make a man think even if it does not transform him. To this end special passages from the Gospel are chosen, some which strike at the root of the man's need and the way of salvation. For myself I have found the text 'Thou shalt call His name Jesus, for He shall save His people from their sins' most effective. Other missionaries have other favorite passages, but all aim to represent Christ as meeting the sinner's need. The illiterate Arab must have these passages

repeated dozens of times, with full explanation and homely illustration. Once understood, he loves to repeat the words and hear them repeated. Repetition may not be a virtue in the American pulpit, but here in Arabia it is not only a virtue but a necessity."

### INDIA AND SIAM

#### Caste in Present-Day India

THE influence of modern thought on the ancient caste system of India is strikingly illustrated in two recent news items. First, *The Indian Witness* reports that in the presence of three hundred persons, described as the *elite* of the Hindu residents of Simla, the summer capital, a girl belonging to one of the depressed classes was married in May to a high-caste Hindu by Vedic rites. "That such a marriage could take place anywhere in India under Hindu auspices, solemnized by a Brahmin priest, without public opposition and with the implied approval of leaders of Hindu society, is," says the editor, "another welcome evidence that India is beginning to forsake ancient social prejudices."

A different side of the picture is seen in the story, told in *The Church Overseas*, of the murder near Delhi of Ramsarup, a Brahmin who annoyed the orthodox Hindus of his village by attempting to raise the Chamars, and other members of the depressed classes, whom he allowed to wait on him, fetch his water, and cut his vegetables. When the Chamars complained to him that their offerings had been refused by the Brahmins at the village temple, he advised them to build their own temple and assisted them to do so. Legal proceedings followed, and later on Ramsarup was attacked by eight other high-caste Hindus, who were subsequently sentenced to transportation for life. Before this attack Ramsarup had had to separate from his father and other relatives, who had quarrelled with him owing to his behavior towards the Chamars.

### District Workers Confer

REV. C. H. LOEHDLIN, district superintendent of the Punjab Mission of the Presbyterian Church, (U. S. A.) writes from Moga of a district missionaries' conference held in the spring, which was attended by about twenty-five missionaries representing four missions working in the Punjab. "Village registers; *melas* and *jalsas* (Hindu and Moslem gatherings); the training of elders and *chandhris*; how to meet the opposing movements of the Arya Samaj, the Roman Catholics, the Seventh Day Adventists, the Chuhras, and the Ahmadiya Mohammedans; the development of the congregation; lay evangelism; village economics; and industrial training were the subjects presented for discussion, and all who attended were conscious of the stimulation and clarification that accompany the sharing of common problems and experiences. As it was generally felt that such conferences would be profitable every two or three years, a continuation committee was appointed to set on foot plans for another district conference, in which it is hoped that district ladies, and Indian assistants also will participate."

### Gospel Story Charms Brahmins

REV. ROY T. MEEKER, who went in 1918 to Fatehpur, in the North India Mission of the Presbyterian Church (U. S. A.), writes of one village where he talked for some time with a group of high-caste men, and one old Brahmin who seemed especially interested bought a New Testament. Mr. Meeker continues: "Two days later, approaching a village near this one, we were greeted by a Brahmin who said he wanted to see some more of our books like the one he had seen in the other village. 'For,' said he, 'my friend over in that village bought a book from you and that evening I called on him and we sat together reading about Jesus until one a. m. Such wonderful truths and stories we

have never read anywhere. We have never found anything like them in our religious books.' So through this man's enthusiasm we sold two New Testaments and a number of gospels in that village even though only a few people could read."

### Lutheran Unity in India

THE Federation of Lutheran Churches in India, organized in December, 1926, brings together for cooperative purposes a dozen Lutheran mission churches of all nationalities with a strength of over 300,000 Indian Christians. The church of the Gossner Lutheran Missionary Society of Germany now numbers 115,000, and the United Lutheran Church mission 130,000. "The Federation," says Rev. Isaac Cannaday, "has hopes of bringing all these groups into a closer fellowship, and placing the future of Lutheranism in India on a firm foundation. The establishment of a college and a theological seminary to serve all these groups has been discussed, but neither is in the very near future. The United Lutheran Church college at Guntur will serve the former purpose to a degree, but the seminary project has been abandoned for the present. The monthly publication of *The Gospel Witness* is the one practical thing which these churches are doing in common. It is bringing the Lutherans in India to a better understanding of each other's work, and through the news supplied by the National Lutheran Council News Bulletin, to a knowledge of Lutheran activities throughout the world."

### Chinese Christian in Burma

KIU MA, a Chinese trader, lived for several years in a district where his was the only Christian family. One day, however, he met a Karen Christian missionary, whom he begged to stay and teach the people. He gave him hospitality, and finally settled him in a neighboring village where there seemed a little more hope of response. For seven years the

Chinese trader and the Karen deacon worked together, planning, praying, encouraging one another in times when all their efforts seemed futile, but without much result. They were content to work and witness. "But within the past year," says the English paper, *The Mission Field*, "a great change has taken place. A church and school have arisen. A small Christian community is springing up. In places the prejudice against Christians is breaking down. Most of the villagers may never abandon their old ways, but there is great hope that their children and their children's children will follow the way the trader showed them by his brave, patient and consistent witness to the Christian faith."

#### Christian Colony to Plant Rubber

A CHINESE Christian of the second generation—a graduate of two American schools—has gone back to the Orient (in his case to the Malay Peninsula) determined that his business career shall not interfere with his Christian service. Mrs. Charles E. Eckels of Sritamarat, Siam, writes that this young man's father helped to found a Christian colony in the Federated Malay States about twenty years ago. The Government encouraged the settlers to plant rubber trees by giving them a few cents for each tree planted. Ten or fifteen acres of land were allotted each family. Recent high prices of rubber have given each family a good income, and there is a very strong and prosperous Christian community, with ten lower schools, a church and a high school. This young man has now started a similar Christian settlement in Siam near Singora. The Siam Government has given the group all the land they want to develop, and they are also starting rubber plantations. "Most of his people are young men from the first settlement, I think," writes Mrs. Eckels. "It is very like the little leaven hidden in the meal. All over this country Christian influence is at

work, silently permeating the whole population."

#### Ahmadiya Missions in Java

THE activity of this Moslem sect in sending missionaries to both England and the United States has been reported in the REVIEW. Now Professor A. J. Barnouw writes to the Netherland-American Foundation that he was introduced to an Ahmadiya representative by a Protestant missionary in Java. He says: "My new acquaintance spoke fairly good English, which made our conversation easy and instructive. What had brought him to Java, I asked. His superiors at Lahore had sent him, he said, to stem the swelling tide (this with an amiable smile at my companion) of Christianity, Java being the only Mohammedan country in the world where the Christian mission had achieved some success. He also hoped to rescue the Javanese from the hold theosophy had upon them. 'We do not meddle with politics,' he said, 'we only bring a message of love and brotherhood and universal freedom.' So he did not approve of the doctrine of the Holy War? He grew indignant at the question and vigorously denied the existence of such a doctrine. That was a fiction of Christian missionaries. 'And what will be woman's position in that new world set free by the Ahmadiya?' 'Woman,' was the reply, 'must remain subordinate for morality's sake, for her modesty is a more precious thing than freedom.'"

#### CHINA AND TIBET

##### Demand for Religious Liberty

DR. JOHN H. REISNER, Dean of Nanking University, writes: "The Christian community in Nanking has been very greatly influenced and helped by the presence in Nanking during the past months of General Chang Tsi-chiang, one of General Feng's personal representatives to the Nanking government. He is a most

interesting character and it gives one tremendous satisfaction to see him stand up so boldly for his Christian principles and the rights of religious liberty. It is reported that he has delivered some very strong Christian speeches on various occasions before the Military Council in Nanking." General Chang, who is a member of the Central Government, and General Niu Yung-chien, chairman of the Kiangsu Provincial Government, submitted to one of the government committees an appeal for religious liberty, and a proclamation was later issued by the Executive Committee reaffirming this principle. The generals' document read in part:

Since the Communists began their propaganda in China and made trouble for the Chinese Government, birth has been given to slogans to overthrow certain religions and particularly Christianity. We know that Christianity is "protestant," a reformed religion, which is entirely different from the Greek Church in Russia. This religion includes revolutionary ideas. Furthermore it puts particular stress on the salvation of the lower classes of people in the midst of sufferings. It has no real connection with imperialism. The Communists are not unaware of these facts, but they are opposed to Christianity because the Christian religion aims at reforming the inner life, which aim is entirely contradictory to their purpose—to destroy all existing moral values.

#### Chinese Church's Opportunity

**D**R. HENRY T. HODGKIN, secretary of the National Christian Council of China, has recently visited Central China, and in a report letter in which he discusses some of the difficult problems which the Council is facing he also says: "There are more people than ever eager to buy our literature and to hear our message. I believe we are at the beginning of a day of new opportunity in Central China. . . . One of the most helpful signs is the development of a deeper fellowship with the Christian group. This is evidenced by cases where questions requiring discipline have been discussed with a freedom that was previously impossible; by a sense of the

necessity of holding together and making a continuous and consistent Christian witness; and in certain cases the maintenance of church services in spite of great difficulties. The fellowship maintained between missionaries and Chinese at a time of international strain has been a marked feature in the case of some of the churches."

#### New Chinese Universities

**D**R. T. Z. KOO, general secretary of the Y. M. C. A. in China, and widely known in the United States, writes of a recent visit he made to colleges and universities in North China. He tells in this report of two new universities in the process of formation in that land: "In Moukden, the only student meetings held in schools were at the Tung Pei University (government) and the Medical College (Christian). Tung Pei is a newly founded university and is the only government institution of higher learning in the Three Eastern Provinces (Manchuria). My visit to this university reminded me of a visit made a little over a year ago to Yunnanfu where I saw another university in the process of development. These two new universities are situated at the opposite ends of China, one at the extreme northeast and the other at the extreme southwest of our country. This quiet permeation of the country by education is one of the constructive things happening in China which escapes the attention of the casual observer. Yet, surely, the future of China is in these institutions."

#### Yale-in-China to Reopen

**T**HIS well-known institution in Changsha, more familiar perhaps under its Chinese name, Yali, was closed, with the exception of the hospital department, in the spring of 1927, during the revolutionary trouble in Hunan. Its buildings have been kept practically intact by the Chinese. It is now announced that it is to be reopened this

fall. Kenneth Anthony (Yale 1928) left on July 7th for Changsha, where he will be associated with Francis S. Hutchins, son of the President of Berea College, Kentucky, who is already in China and will head up the work. These two young men will be the only Americans to guide the entire Chinese staff at Yali. Mr. Anthony is a member of Phi Beta Kappa, was vice-president of Dwight Hall (the Yale Y. M. C. A.) and president of the Intercollegiate Missionary Union.

### "Pilgrim's Progress" in Tibetan

**T**HIS autumn, when the tercentenary of the birth of John Bunyan will be widely celebrated, the Religious Tract Society of Great Britain is to publish a Tibetan translation of Bunyan's masterpiece, which has already been translated into many more languages than any other book in the world except the Bible. The translation is the work of Rev. Evan Mackenzie, who gave thirty-three years of service to the Tibetan Pioneer Mission, and who is now living in Scotland. The volume will be illustrated with pictures drawn by an artist with Indian experience, and, therefore, calculated to make appeal to the Oriental mind. Mr. Mackenzie has been greatly encouraged in his task by receiving an order for two hundred copies of the book, from his old station, the Church of Scotland Mission at Kalimpong. *The Christian* (London) states that Mr. Mackenzie can preach in four Oriental languages, and has spent much time in the work of Bible translation and revision.

### GENERAL

#### World's S. S. Convention

**O**NE of the striking features of the quadrennial convention of the World's Sunday School Association, held in Los Angeles, Calif., July 11th to 18th, was the repetition of the Lord's Prayer in more than thirty different languages. The attendance was very much larger than at any preceding

convention of the Association, more than 6,000 delegates being present. The plan of reorganization proposed at the Glasgow convention in 1924 was adopted, and the Association will function in future as a federation of the Sunday-school associations of the various nations, instead of one centrally directed organization. The international character of the Association was emphasized in the fact that fifteen nations are represented among the twelve newly-elected vice presidents and on the Executive Committee. Dr. W. A. Poole of London, retiring President of the Association, echoed the sentiments expressed by other speakers and sounded the keynote of the convention when he declared:

If we are really sincere when we pray "Thy kingdom come" we must teach the childhood of the world that friendships are better national protection than battleships, that ballots are more effective than bullets, and that law is more final than war.

### The Church and the Calendar

**T**HE movement to simplify the calendar, stabilizing Easter and other church days and equalizing the months, has been making substantial headway. On September 30, 1927, the League of Nations informed the Government of the United States that it had invited all the governments of the world to give its committee "all information of value" bearing on the simplified calendar proposal, and particularly requested that a national committee be formed "to study this reform." Such a committee has now been formed, with Mr. George Eastman as chairman.

The proposed simplified calendar consists of a thirteen-month year, each month having twenty-eight days, each day of the week always falling on the same date. A new month "Sol" would follow June; the 365th day would be December 29th, to be called "Year-Day." "Leap-Day" would come once in four years on June 29th. Easter would fall every year on April 8th.





## BOOKS WORTH READING



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

**Attitudes Toward Other Faiths.** Daniel J. Fleming. 166 pp. \$1.75. New York. 1928.

This is a timely work on an important topic. The various peoples and religions of the world are daily coming into closer contact with one another. The question is as to the right attitude, the Christlike attitude, toward other religions and their adherents. This is a question that cannot be avoided. The problem is beset with perils. On the one hand there is the danger of an indiscriminating liberality, which overlooks vital differences, and the danger, on the other, of a hidebound narrowness, which is unable to see evidences of the working of the Spirit of God, when they ought to be seen and acknowledged with thanksgiving. The statement in the Christian Message which has gone forth to the world from the Jerusalem Meeting contains the following splendid utterance on the appreciation of the aspects of truth in other religions:—"We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His Son into the world, has nowhere left Himself without witness. . . We recognize as part of the one Truth that sense of the majesty of God, and the consequent reverence in worship which are conspicuous in Islam; the deep sympathy for the world's sorrow and unselfish search for the way of escape, which are at the heart of Buddhism, the desire for contact with Ultimate Reality conceived as spiritual which is prominent in Hinduism; the belief in a moral order of the universe and consequent insistence on

moral conduct which are inculcated by Confucianism; the disinterested pursuit of truth and of human welfare which are often found in those who stand for secular civilization." Dr. Fleming's book, which almost synchronises with the above-mentioned statement, is marked by the same spirit of discriminative appreciation, and will certainly be very helpful to many. It deals with seven realms of contact: the possibility and limits of common worship; the use of other sacred Scriptures; interconfessional courtesies and hospitality; material contributions between religionists, enriching another faith; interreligious cooperation in counsel, and interreligious cooperation in service.

Dr. Fleming from his years of missionary service in India is acquainted with Hinduism. The sound criticism which he makes against that great system is that "its synthetic spirit and comprehensive charity has been indiscriminating," and he adds: "The lesson I gain from Hinduism is that it would be better for Christianity to shun all influence of other systems rather than exercise a weak or sentimental or indiscriminating hospitality to other faiths, however genuinely held."

The supreme asset of Christianity and the supreme need of the world is Jesus Christ; and so those who can most helpfully and safely fraternize with the adherents of other religions are those who are filled with the Spirit of Christ and mature Christian experience. Dr. Fleming in his last chapter on some fundamental positions reaches a very high level of insight and aspiration. Sadhu Sundar Singh was asked

by the pundits of Benares what great truth or profound philosophy he had found in Christianity that made him leave his old religion. His answer was, "I found Jesus Christ." Dr. Fleming after quoting this adds, "We do earnestly desire to share with our brethren everywhere that knowledge of Him and of His Spirit which we believe to be God's unspeakable gift." In like manner the invitation that has gone forth from the Jerusalem Meeting is that "the followers of non-Christian religions join with us in the study of Jesus Christ."—H. D. GRISWOLD.

**China and World Peace.** Studies in Chinese International Relations. By Mingchien Joshua Bau, Ph.D. Pp. 194. New York. \$2. 1928.

The author was invited to participate in the sessions of the Institute of Pacific Relations at Honolulu in 1927. As a result he reviews the China situation and says: "The purpose of this work is to review the main factors in the area of Chinese international politics since the Washington Conference, to treat of the leading issues involved in the situation, and to point out a way for the readjustment of China's foreign relations, with a view to hastening China's entrance into the family of nations as a full equal, averting any unnecessary conflict of ideas, policies and forces, thereby in a small way promoting world peace. . . . This work, as its nature and purpose require, deals only with the external or international problems of the Washington Conference. It does not at all cover internal or domestic problems" though he grants that the latter "are by far the more vital and important."

While this volume does not show anything like the thoroughness seen in Dr. Bau's "Foreign Relations of China," yet he writes far more concisely and without the laborious documentation of that volume. His authorities are given in part at the close of each chapter and in the sixty-six pages of "Related International Documents" at the close. Though

written by a young Chinese and always ringing true to a patriotic devotion to his native country, he nevertheless is more free from capacious criticism than an American author usually displays toward lands that have opposed or wronged the United States. He introduces certain incidents not generally known here, that make China's bitterness toward Occidental Governments, and Japan especially, seem more natural and excusable. From his chapter on "Chinese Nationalism" we get an *apologia* for that spirit, though he does not argue for the position of Nationalism as a party. In a single quotation from Karakhan it is easy to see why Russia had so strong a hold upon Chinese students in the early period of her influence over China. "The New British Policy in China" does not seem as strong or clear as he might have made Chapter IV. "Tariff Autonomy" is discussed with a greater reference to authorities than any other topic; though his chapter on "Extraterritoriality" is almost as well buttressed by documents. On the whole it is a good book of reference of the briefer sort, and gives us a hint as to what a Chinese Professor of Political Science is teaching his students in the Peking National University.

H. P. BEACH.

**Camp Fires in the Congo.** Mrs. John M. Springer. Illus. 12 mo. 128 pp. Cambridge, Mass. 1928.

Juniors will enjoy this picture of Central Africa and its peoples, for the volume is the product of over half a century of missionary experience in Rhodesia and the Belgian Congo. Mrs. Springer describes many native characteristics and customs, life in the huts and the kraals, thrilling experiences with wild beasts, native palavers and the African reception of the missionary and the Gospel. Mrs. Springer "loves the trail" in spite of privations and hardships, dirt and degradation, because she loves the Lord whose messenger she is. The book is worth reading—not only for juniors but for

adults. Here we learn why African boys come to the mission school; how they drive away tigers; what Africans eat and how they play; native customs in connection with funerals and weddings; how fetishes are made and used; how rubber is cultivated and marketed; African diseases and how they are combated. We also become acquainted with great missionaries, learn how they carry on the work and see some of the astounding results. Each chapter is well illustrated and suggests attractive ways of using the material with junior boys and girls. The book makes Africa live.

**Way Back in Papua.** J. H. Holmes. 320 pp. 10s. 6d. London. 1927.

This is a new type of book on missions and among the most striking since Dan Crawford's "Thinking Black." Instead of the usual geographical, ethnological and historical treatise we have a fascinating story of Papuan life; a story of many dramatic situations and stirring episodes. Three generations file across the scene: first, the head-hunting cannibals of a half-century ago; then the transition period wherein this remarkable brown people are opening their eyes to the inventions and ideas of the white man; finally the native Christian community, to which they apply the good scriptural term "Ekalesia." The twelve or more leading characters of the story are native and British, heathen and Christian; and the portrayal shows such intimate knowledge of native habits and customs and is worked by such literary skill, that the reader becomes all but a listener to the table-talk in successive Papuan cabins and is a witness to the struggle between primitive stone-age customs and the new ways of the white civilization.

One rather suspects that some of the characters in this story are more than creations of the author's literary fancy; Betsiana, Omora and Ani obviously belong to the native picture, while Ronolo, the Bisopa (missionary) and Daketa (Doctor) are as

manifestly European types. The bedtime stories of old Emi may well pass for actual chapters from the dark days of earlier Papuan history. At some points the dialogue is unduly expanded and cumbered with detail, but there is an intimation that this is a native characteristic.

The story is interesting throughout and the reader closes the book with an unusual sense of acquaintance with this promising field of effort and with these simple-hearted and mentally alert people of the South Seas. The missionary objective is by no means obscured and the closing chapter contains a powerful appeal for more sympathetic interest in the physical and material well-being of these backward races as well as in their spiritual development. It is a narrative that is calculated to impress those who question the practical value of missionary effort. It will also interest and awaken young people.

HUGH R. MONRO.

**Sir James Ewing. A biography.** Robert E. Speer. 307 pp. \$2.75. New York. 1928.

The late Sir James Ewing, more familiarly known as Dr. J. C. R. Ewing, who was for forty-three years a missionary in India, had close contacts with many classes and types of people. As professor in the Theological Seminary, Saharanpur, he taught many Indian ministers. For thirty years, as President of the Forman Christian College, Lahore, he knew personally a multitude of students. For six or seven years he was Vice-Chancellor of the Punjab University, and was recognized as a great missionary educator, classed with Dr. Miller of Madras and Dr. MacKichan of Bombay. As Moderator in 1915 of the General Assembly of the Presbyterian Church in India he was honored as a churchman. His services to the Government of India were so conspicuous that he received distinction after distinction, culminating in that of honorary knighthood. At retirement from missionary service in 1922 he received

what he regarded as his crowning honor, being elected President of the Presbyterian Board of Foreign Missions of the Presbyterian Church, U. S. A.

The fascinating story of this "rugged and virile personality" has been set forth by Dr. Speer with literary skill and with real sympathy and insight. It is a great biography of a great man. What finer service could America have rendered to India than the gift of such a man as James Ewing, who for over forty years loved and served the people of India, and because he loved them and knew their need, preached Christ as able to meet all their need? The reading of this notable biography ought to clarify the missionary motive and reveal the simple grandeur of such a life as that of Dr. Ewing. His name will long remain as a "household word" in many an Indian home, Christian and non-Christian.

The Forman Christian College, Lahore, is the educational monument to Dr. Ewing. Its foundations were laid by Dr. Forman and Rev. W. H. C. Velte, but Dr. Ewing was the first president of the institution, from 1888 to 1918. His true monument, however, "more lasting than brass" is the contribution he made, through example and word, to the creation in India of Christian manhood and womanhood.

H. D. GRISWOLD.

**The Rosary.** A Study in the Prayer Life of Nations. Cornelius Howard Patton. 160 pp. New York. Illustrated, \$1.50. 1927.

One interested in the sources of religion and who recognizes that we are living in a praying world, will value this little book. It shows how, in many widely separated countries and throughout many centuries, the "rosary" has been a help in man's communion with God.

We are taken back to the monuments of Nineveh and to the Zoroastrians of Persia to show the antiquity of the rosary. Chapters on its origin and use among the Buddhists of Tibet,

China and Japan; the Brahmans of India; and the Moslems of Turkey, Persia and Egypt, are a mine of valuable information. But perhaps our chief interest will be in the chapters dealing with its use in the Christian Church. Here we read of the varieties of rosary used in the different Eastern Communion and of the earliest Christian practice of the rosary at Rome and in England.

The book closes with a chapter on "The Psychology of the Rosary," in which the author, starting from a premise that the rosary is the symbol of personal religion throughout the civilized world, gives many pages on his estimate of its real worth as an aid to devotion, and finally why it does not appeal to those who hold the evangelical view of prayer. It is a book worth reading by those interested in the rosary as a work of art, and much more so by those who still are asking, "Lord, teach us to pray." J. C.

**Speaking with Other Tongues, Sign or Gift? Which?** T. J. McCrossan. 53 pp. 35 cents. New York. 1927.

The author opens with the statement that: "Today hundreds of God's saints really speak with other tongues when baptized or filled with the Holy Ghost, just as the hundred and twenty Galilæans spake on the day of Pentecost." He proceeds to give incidents of people speaking in Chinese, Norwegian and French and is sure that the people who spake in these tongues had no knowledge of the language in which the man or woman spake.

The next step is a consideration of the question, "Will all who are filled with the Holy Spirit speak with other tongues?" The author holds that it does not necessarily follow. Next he proceeds to examine every passage in the New Testament where this manifestation of the Spirit's presence is mentioned and concludes that the Bible does not teach that speaking with other tongues will necessarily follow the baptism with the Holy Spirit and that there may be a counterfeit of the real gift.

M. T. SHELFORD.