

# THE MISSIONARY REVIEW *of the* WORLD



MAY, 1929



**WELCOME THE CRITIC!**

**WILLIAM T. ELLIS**

**WHO ARE THE CRITICS?**

**CORNELIUS H. PATTON**

**ARE MISSIONARIES EFFECTIVE PIONEERS?**

**THOMAS JESSE JONES**

**IS MISSIONARY SACRIFICE JUSTIFIED?**

**HUGH THOMSON KERR**

**DO MISSIONARIES CAUSE TROUBLE?**

**KENNETH SCOTT LATOURETTE**

**IS THIS A CAPITALISTIC ENTERPRISE?**

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# THE MISSIONARY REVIEW OF THE WORLD

DEHAVAN L. PIERSON, *Editor*

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#### **OBITUARY**

REV. FREDERICK B. MEYER, of London, for many years a prominent pastor in England and equally famous in America as an author and Bible teacher, died in London on March 27th at the age of eighty-three. He had held a number of important pastorates and, at the time of his death, was pastor emeritus of Christ Church, Westminster Bridge Road, London. He was active up to the last and had planned to visit America this spring. He was greatly beloved and his ministry was exceptionally fruitful.

\* \* \*

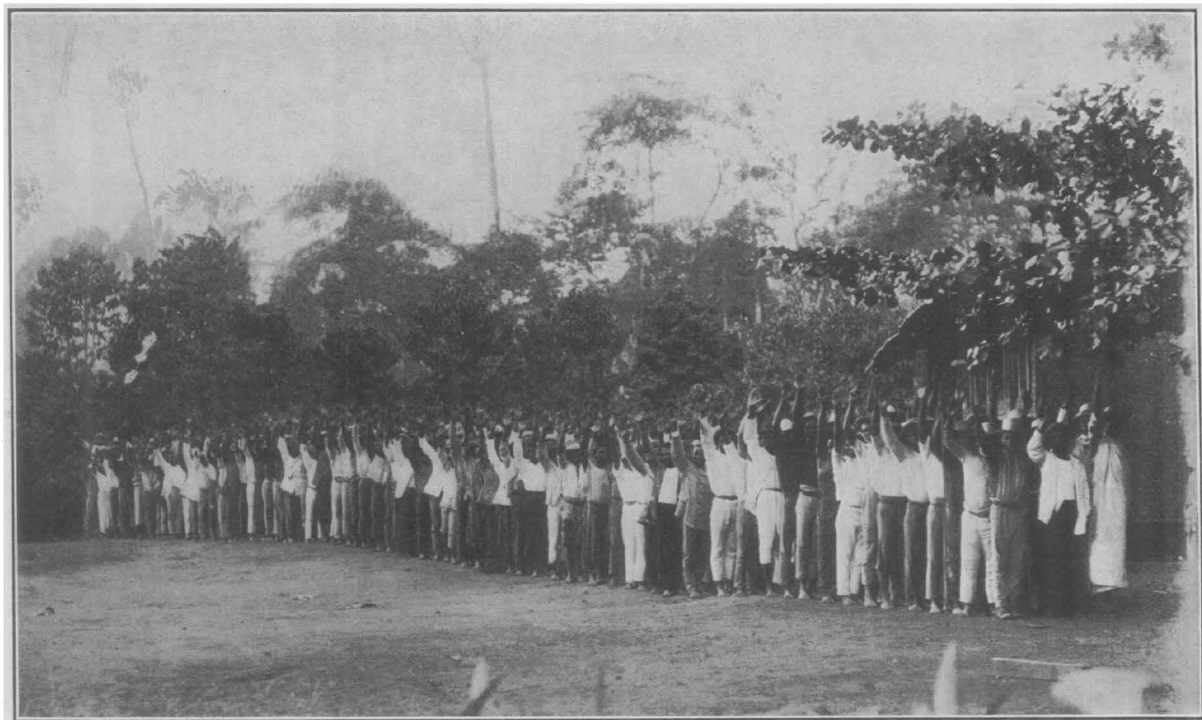
BISHOP CHARLES H. BRENT, of the Protestant Episcopal Diocese of Western New York, died suddenly in Lausanne, Switzerland, on March 27th, at the age of sixty-six. Bishop Brent was for some

years a missionary in the Philippines; was chief chaplain of the American forces in France during the War; was a leader in the fight against the opium traffic; he promoted the World Conference on Faith and Order and other movements for church unity. He was the author of a large number of books and Duff Lecturer in Scotland in 1921. He was highly honored and greatly beloved.

#### **PERSONAL**

BISHOP F. J. MCCONNELL, of New York, has been selected as President of the North American Home Missions Congress and MRS. ORRIN R. JUDD and DR. CHARLES L. WHITE, of New York, as Vice-presidents. The sessions are to begin Monday, December 1, 1930, and close December 5, 1930.

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# THE MISSIONARY REVIEW *of the* WORLD

## WELCOME THE CRITIC !

BY WILLIAM T. ELLIS, LL.D., Swarthmore, Pa.

*Author of "Men and Missions" and "Bible Lands Today"*

**N**OBODY has ever read a criticism of the Republic of Andorra; but criticisms of America, Great Britain, France, Italy and Germany are as common as newspapers. Doubtless Andorra would rather be criticized than ignored. All great institutions must undergo public appraisal. One sign that the enterprise of Christian missions is a world force is the continual stream of criticism to which it is subject.

So mighty are missions that they merit criticism. There is a disciplinary and educational quality in all criticism. "My enemy shows me what I should be; my friend shows me what I may be." Every true friend of missions welcomes the searchlight of public opinion, even when it blinds and burns. As a real factor in international life, missions are properly subject to review by both friends and foes. Strength and wisdom come thereby. Only the weakling desires coddling.

And missions have earned all kinds of criticism, the unfavorable as well as the favorable. All down the line, from boards and secretaries at the top to the newest re-

cruits at the bottom, there is often legitimate ground for adverse opinion. I have not a spark of sympathy with the unwholesome tendency in the uninformed homeland to make saccharine saints and haloed martyrs out of every foreign missionary. I have occasionally met missionaries who have accepted as accurate this propaganda portraiture of themselves, with most unfortunate results. Such a one loses his sense of humor and his sense of relative values, both of which are indispensable to a successful missionary.

As a newspaper man, my criticism of many critics of missions is that they do not know what they are talking about. They commit the cardinal journalistic sin—ignorance of the facts. Their inaccuracy is often so glaring as to leave the reader who is reasonably conversant with missions aghast. Reputable magazines have often printed these articles which are inexcusably uninformed. Attacks of this sort should be resented by readers; and editors should be made aware of their fault in publishing unverified charges against a reputable and representative group of

men and women. Let missionary supporters face all the facts, the ugly facts, as well as the beautiful; but, equally, let them actively repudiate criticisms which are not based upon evidence.

If the reader can stand the brutal shock of the statement, let me declare bluntly that I could cite individual cases to warrant practically every criticism of missionaries that ever I have heard—and I think I have heard them all. I gave a year, in 1906-07, as a newspaper correspondent, to visiting the major mission fields of the world, to study this very subject of missionary criticism. I estimate that I have shaken hands with at least two thousand missionaries on their fields; and it has been my professional duty to scrutinize their personalities and their work. So I am no ignorant fanatic upon the subject, even though I am a convinced proponent of missions.

Deserved criticisms should be heeded. Some missionaries are misfits and should be called home. Missionary methods, and especially missionary buildings, are not always deserving of praise. Missionary propaganda is often unreal, unsymmetrical and not fully in accord with all of the ascertainable facts. Amusing, and sometimes rather tragic, tales could be told of the effect of some missionary literature that has been read on the fields where it originated. Missionary administration at the home base likewise falls short of perfection, as almost every missionary will testify.

Having said all of this, it remains to be added, as the heart of my message, that *as a class*, the missionaries rank equal with or above the average ministry and all other professions at home. Their

consecration, their sanity, their efficiency are obvious to every one who really knows them. In all the world-wide range of my acquaintances there are no finer men and women than some missionaries whom I could name. This applies to the younger missionaries, as well as to the veterans. The post-war crop, as I have observed them in action, have all the qualities that make great missionaries.

Hundreds of times opportunity has been given to me—in print, on the platform, aboard ships and trains, in embassies, legations and consulates, in clubs and social gatherings, in newspaper offices and elsewhere—to answer the common criticisms of missions. And these may be answered by any one with a knowledge of the facts, with a tolerant temperament and an open mind.

Surely it is the simple manhood duty of Christian men to repudiate unmerited attacks upon their own representatives, who are too far afield to speak for themselves. Of late, there has been a recrudescence of missionary criticism, which was for a time generally silenced by the Laymen's Missionary Movement. This new condition calls for new loyalty on the part of the churches and Christians at home.

#### THE MISSIONARY

O matchless honor all unsought,  
High privilege surpassing thought,  
That Thou shouldst call me, Lord,  
to be

Linked in work-fellowship with  
Thee;

To carry out Thy wondrous plan,  
To bear Thy messages to man;  
In trust with Christ's own word of  
grace

To every soul of the human race.

—Selected.

## WHO ARE THE CRITICS ?

BY CORNELIUS H. PATTON, D.D., Boston, Massachusetts

*Home Secretary of the American Board of Commissioners for Foreign Missions; Author of "Foreign Missions Under Fire," Etc.*

WHEN you hear a sharp criticism of the foreign missionary enterprise the first thing to do is to ask, "Who is this man; what is his background of information; what his motive; what assurance does he offer as to the soundness of his views?"

There are critics and critics. Some should be welcomed; some should receive the contempt of silence; some should be given respectful attention; and (in case of a misapprehension of the facts, or in case they have influenced public opinion adversely) should be dealt with by way of rejoinder.

All honest criticism should be, and usually is, welcomed by missionaries, by board officials and students of the cause. We are to remember that we are dealing with the most delicate social problem in the world. Prof. William G. Sumner, the famous sociologist of Yale, used to remind his pupils at frequent intervals that the most complex and difficult subject which we now have to study is the constitution of human society, the forces which operate within it and the laws by which they act. He had no patience with the half-baked opinions which drifted into his classroom from the platform and press. If this is true of sociology how much more is it true of missions which, in addition to the considerations Professor Sumner had in mind, have to do with the subtleties and immensities of religion and all the contacts, philosophical, theological and human between the historic faiths of mankind!

To their credit be it noted that missionaries, and especially mission board directors, are given to self-criticism beyond many other social groups. If they are disinclined to follow the method of Descartes and build their philosophy on the determination to doubt everything, they yet strive to be open minded as to method and they criticize results far beyond the inclination of the public at home.

One of the standing complaints of missionaries is that the American church public is too optimistic in its judgments of missionary success, too unwilling to face the discouragements of the field and the immensity of the task. If missionaries have not achieved the thorough-going critical attitude of the scientist, they at least spend a considerable amount of time (some say far too much) in conference and discussion over better ways and means of solving the problems that beset them on every side. Educational missionaries, while on furlough, resort to advanced schools of pedagogy in order to acquire the best that American educational science can afford. Were our missionaries so inclined, they could furnish the public with a body of constructive criticism far beyond anything we have seen in recent magazines and books.

While the missionaries are so engaged, the boards are pursuing processes of research, and recently, through the action of the Foreign Missions Conference, following the suggestion of the Jerusalem Council, have gone on record as favor-

ing a development of the research idea beyond anything attempted hitherto. It is their conviction that, next to the spiritual incentive, the call just now is for the scientific approach to our fundamental problems.

Let no one think that friendly, painstaking criticism is other than welcome in mission board circles. The more of this sort of observation the better.

### Some Recent Attacks

Of late, however, there has been an avalanche of criticism of quite a different sort. Not since the days of the Boxer uprising in 1900 has the cause of foreign missions been subjected to such fierce attack as during the past two years. It is significant that again the occasion is found in political conditions in China which, in certain respects, have affected adversely the Christian enterprise in that land.

Leaving to others the meeting of these attacks in detail, I am content here to classify and briefly characterize certain of the objections by way of putting unsuspecting readers on their guard.

Some newspaper correspondents have misinterpreted or falsified the happenings in China. The British correspondents, while occasionally making an unfortunate slip, as in the case of the utter misinterpretation of an evangelistic poster issued in Shanghai, for the most part were fair minded and as accurate as the complex situation allowed. It is noteworthy that the *London Times* and other British papers stood by the missionary enterprise in an intelligent way. It would not have occurred to a British editor to characterize the evacuation of mission stations under govern-

ment pressure as a missionary "debacle."

Most American press correspondents are entitled to less praise. In one case it is known that a highly injurious report, to the effect that "a prominent missionary leader" in Shanghai admitted the total failure of missions in China, was a pure fabrication. Yet this report was given wide currency in the American press. There are notable exceptions, of course, but American correspondents generally were over given to sensational stories and far too frequently sought information in the anti-missionary circle of those afflicted by "the Shanghai mind."

Next I would name the "smart writers"—the men and the women who earn their living by preparing "snappy" articles for the secular magazines and the daily press. These, in my opinion, should be dealt with for the most part with good-natured tolerance. One must be very "smart" indeed to make a living in that way. The surest road to a hearing is to attack something traditional and sacred. Foreign missions have been the happy hunting ground of these writers since the days of Dickens and *Borio-boola-Gha*. Let them not however quote the immortal Dickens as an example, since the "telescopic philanthropy" of Mrs. Jellyby deserved well the caricature it received. Before Dickens was Herman Melville, the author of *Moby-Dick*, just now in process of being "revived," with his bitter attack on the missionaries in the Marquesas and Hawaiian Islands, charging them with misrepresentation and insincerity, and, in one of his works, indulging in stories so salacious in character that the American publisher insisted upon their

elimination. The most recent biographer of this prince of clever writers frankly and boastfully admits that Melville was living in open immorality during his stay in the South Seas. It is well to remember that we have on hand a considerable class of writers who must find something slashingly critical to write about or starve, and that publishers as a rule have an insatiable appetite for the literature of attack. Why begrudge them a chance to make a living? It is well also to remember the narrowness of the thought-life of many educated people who habitually display their prejudices against foreign missions.

Next come the "globe-trotters"—an army of them in these days. Every few weeks some devoted pastor or layman writes for letters of recommendation to our missionaries in view of a contemplated trip round the world. Thank God for tourists of this type! Their testimony, when they return home, is of great value. These are not the typical "joy-riders" round the world, but students of human institutions and affairs. For the others, read Seldon's characterization in his "Are Foreign Missions a Failure"\* and judge if their opinion is of any worth.

Some traders and commercial agents of late have had much to say in derogation of missions and missionaries. This, it is well to recall, has always been the case and it always will be until business becomes regardful of something besides selfish gain. There is no particular objection to the popularity of *Trader Horn*, so long as people take the old gentleman for what he is—the Baron Munchausen of our day. Surely no sane minded

person will admit as a witness against missions a man who accuses Stanley of murdering one of his companions and Livingstone of "keeping native wives." It is to the credit of the English publishers of the book that they refused to print so outrageous and unfounded a statement. Again allowing for noble exceptions, the generally hostile attitude of commercial circles in the foreign ports is to be accounted for on the ground of "the eternal warfare between those who go to a backward people to lift them up and those who go to exploit them."

I hesitate to mention the attitude of foreign visitors and foreign students in America, as injustice may easily be done through a brief or generalized remark. One must sympathize deeply with our guests from mission lands, in the intensity of their patriotism and their championship of the best in the culture of the lands from which they come. Their criticism of missionaries is sometimes acute, but they are even more out-spoken in regard to the defects they find in American social and political life. We admit the sad indictment, and while we plead that in all fairness a distinction should be made between Christian America and America considered as a political unit, certainly between missionary-minded America and America as a whole, we should keep in mind that our self-criticism, which is constant and unsparing, is likely to be our salvation. We may urge that until a similar spirit of thorough-going self-examination characterizes these foreign representatives when they return home, we can hardly expect them to understand the motive which sustains the missionaries in their midst.

\* Fleming H. Revell Company, New York.

When Mr. Chang Po-Ling, the distinguished founder and head of the Nankai University in Tientsin, was taking post-graduate studies at Harvard, he was attacked by certain of his fellow Chinese students on the ground that by taking a stand as a Christian he was revealing an utter lack of patriotic feeling. "How dare you," they demanded, "come over here to gain help for our nation and then turn your back on our nation's most sacred principles and institutions?" Chang Po-Ling silenced them by saying, "How dare you come over to a country like America and to an institution like Harvard, founded by Christian people and for the purposes of the Christian religion, and not make the slightest acknowledgment of your indebtedness to Christianity for what you have received?"

Of course these, and other attitudes, are to be explained primarily on the ground of a lack of belief in the Christian religion. If a man does not accept Christ as the divinely given Saviour and Lord of the world, or if, accepting Christ,

he fails to apprehend the universal significance of His message and life, why should we be surprised if he rejects the missionary program of the church? The wonder would be if such a correspondent, writer, tourist, trader or student should take any other than a negative attitude in respect to a movement which seeks to make Christ regnant in human affairs.

The conclusions I draw from this barrage of hostile comment are that we are living in an age which is not only critical but superficial, when people, even church people, are prone to take up with almost any opinion which appears to bear the stamp of neutrality, breadth and a desire to overthrow existing ideals and institutions; that there is need of pulpit discussion of the uniqueness of the Christian message and person of Christ; and, finally, that a great opportunity is afforded the advocates of missions to set forth the facts as to the steadily advancing Kingdom of Christ. At a time like this one recalls the words of our Lord, "It shall turn to you for a testimony."

THE missionary enterprise is not a matter of interchange of civilizations or of comparing spiritual cultures. It is a matter of making Christ known to all the world. The Christian Church has something to give to the rest of the world and foreign missions are the effort to give it. The effort is at least as legitimate as the introduction of science and of modern medicine and surgery. No one objects to that as evidence of an unwarranted "Western superiority complex." It is not Western science and medicine and surgery. It is *the truth* about these things, and that truth is universal, not Western. Why should it be right for selected individuals from India and China to come to America or Europe to find truth, and wrong for us to take it to the great multitudes of their countrymen? The Christian faith is a truth and a treasure greater than any other that we possess. It is our duty to share it and to appeal to all men everywhere to take it as their own. It is theirs by the same title that makes it ours and there are depths in it which will only be found as we explore them together apprehending with all saints, *as alone we can, the full dimensions of the love of God, and all attaining, as the only way in which any of us can attain, the unity of the faith and the stature of the fullness of Christ.*—Robert E. Speer, in "*Are Foreign Missions Done For?*"



# ARE MISSIONARIES EFFECTIVE PIONEERS?

BY DR. THOMAS JESSE JONES, New York  
*Educational Director of the Phelps-Stokes Fund*

**A**RE missionaries pioneers of civilization?

In these days of question and doubt as to all forms of human institutions and services, this appears to be a legitimate inquiry. The approach of the present writer has been that of independent research in the field of economic, social and educational service in the *United States, Africa and the Near East*. His purpose was to ascertain the extent and quality of the influences exerted by governments, commerce and industry, philanthropy and missions. The social conditions observed have included health, industry, agriculture, neighborly relations, family welfare and the moral and spiritual needs of the people. Facts as to the influences and the agencies have included the testimony of all parties concerned. The survey commissions whose findings substantiate the observations herein presented were composed of the representatives of specialists in the various fields of research, as well as representatives of Nationalists, government, business and missions.

As the ideals and many of the methods of home and foreign missions have much in common, it seems desirable to present evidence of activities and results achieved in both spheres. This similarity is especially true of the home mission work for American Negroes in the southern states and many of the foreign mission activities.

Beginning immediately after the Civil War, the Northern churches

sent their missionaries to the south and organized schools and churches for the general improvement of those who had been recently emancipated. Through the decades that have intervened, these churches have expended large sums of money and sent devoted men and women to serve the Negro people. For many years, the educational facilities supplied by the mission schools offered almost the only opportunities for their education. While public school facilities have steadily increased, schools and colleges maintained by mission boards are still a most vital part of the educational system. This has been especially true of the high schools and colleges and continues to the present time. It may be truly said that Negro leadership, especially the teachers, the ministers and the physicians, are largely the result of missionary effort. While such schools as Hampton and Tuskegee Institutes are not directly under church boards, they have received a considerable proportion of their financial help from religious people. With full appreciation of the increasing public school facilities of all grades it may be confidently asserted that mission schools and colleges are still necessary to the effective education of the Negro people.

It is, of course, true that the educational and religious methods had the limitations of the time when they were originated. Northern people, with little or no understanding of Negro life in the south, transferred their methods with but

little adaptation to the special needs of the people whom they served. Subjects were introduced into the school curricula because they had been used in new England. To the eternal credit of these missionaries, however, it must be recognized that they gave the best that they knew. Their sincere purpose was to develop the Negroes into a full Christian manhood and womanhood. The errors of their methods were no greater than those of government and of other agencies engaged in the same task. Best of all, the results which they achieved in intellectual development and sound character more than justified their methods. As a former Georgia Superintendent of Education once said, "History will increasingly recognize the debt which America, and especially the southern states, owes to the devoted missionaries whose sacrifices and services helped the Negro to a better way of life."

The services of foreign missions have, in many respects, been more picturesque and dramatic than those of home missions. They have involved a different type of sacrifice and the possibilities of error have been greater. The basic impulse has been the desire to preach the Christian Gospel. They have literally gone to the ends of the earth to carry the message of faith and hope. Careful study of their work in Africa and in the Near East has revealed a surprising variety of substantial services to the peoples and the countries in which they work. To most of them, the preaching of the Gospel has meant much more than the verbal presentation of the Christian doctrine. Through neighborly relations, they have helped the people to learn the laws of health, to cultivate the soil

more effectively, to re-organize their home life, and to provide recreation for the rebuilding of their bodies and their souls. Above all, they have freed the people from superstitious fears and have imparted to them a new confidence in life. In place of the gods and the spirits whom they feared, the missionaries have helped them to know the God of love.

To be sure, the type of men and women in the mission field includes a great variety of personalities. Some have been highly emotional and narrowly religious. Others have been very limited in knowledge and rather restricted in usefulness. Like the home missionaries, there has been at times too great a tendency to impose their own ideas of life and religion to the disregard of the native conditions and customs. Educational methods have often been formal and unrelated to the daily needs.

With full recognition of these errors, missionaries as a group have endeavored to serve the people in all sincerity. Their successes have far outnumbered their failures. In comparison with the representatives of business and government, the mistakes of missionaries have been no more numerous. As a rule, their devotion to the people has surpassed that of all other groups. They have been the first to know the native languages and customs, to urge the elevation of the position of women, to combat the ravages of diseases and to condemn tribal cruelties, commercial exploitation or government oppression. For all these services, civilization and Christianity should ever be grateful to missions and missionaries.

In view of the increasing interest in international relationships,

the services of foreign missionaries should receive larger and more intelligent appreciation. The true pioneers of foreign service have been the missionaries of the Christian Church. In most instances, they have preceded even the commercial and imperialistic agencies. Certainly, they were the first to go abroad with a genuine humanitarian purpose. To those who realize their motives, as well as the qualities of their service, it is indeed surprising that criticism and doubt should now become current.

Careful consideration of these criticisms often shows their origin to be misunderstanding or ignorance on the part of superficial observers. In some instances, they are due to the sensitiveness of nationalists who resent any form of what they call Western intrusion. It is, of course, also true that missionaries, like all Western visitors, have made mistakes in their approaches to countries and peoples of other lands. On the long view, it seems certain that these misunderstandings are of a temporary character. They represent a passing stage in international relations and mission service. The world seems to be going through a period of chaotic changes and reorganizations. During these transitional periods, every organization, and even every individual, seems inevitably to be involved in some form of quarrel and criticism. With the return of peaceful relations and of more deliberate attitudes, the motives and services of missionaries will surely win the confidence and gratitude of those who are concerned in human welfare.

#### **Their Educational Work**

The emphatic conclusion of any genuine study of missionary effort

in the past is bound to be that they are the pioneers of civilization wherever they have worked. The readers of the REVIEW are probably sufficiently familiar with missionary activities without adding other illustrations observed by the writer and by the educational commissions which he represents. Those who desire authoritative examples of substantial services are referred to the reports of the two Phelps-Stokes Commissions, *EDUCATION IN AFRICA* and *EDUCATION IN EAST AFRICA*. These volumes present first-hand evidence of the achievements of missionaries in practically every colony of Africa. Hitherto, missionaries to Africa have been the main support of education along all lines. They have made a notable contribution to the improvement of health. They are the leaders in movements for the better use of the natural resources. They have been the first to reduce the native languages to writing and to supply the people with reading material necessary to their education along all lines. They have been, and are still, the most reliable witnesses as to injustices wherever oppression prevails. They have been most effective in the elimination of degrading sensual habits and amusements and in the substitution therefor of recreations that up-build body, mind and spirit. Above all, they have helped to free the primitive mind from fetishtic fears and to implant faith in the God of love.

The experience of our commissions with missionary societies has given the definite impression of their willingness to recognize errors and to accept suggestions for the improvement of their work. During the last ten years of rather intimate association with mission-

ary committees, we have been gratified by the eagerness of board secretaries, and especially the missionaries themselves, to give genuine consideration to recommendations for changes in methods.

During these days of international chaos and nationalist uprisings, the missionaries have been almost pathetically eager to understand the new conditions under which they must work. To be sure, there are exceptions to this attitude. A few may be charged with blindness and even obstinacy in the face of real demands for change. Some have seemed too willing to cast aside the traditions of the past and even the fundamental principles of their methods and ideals. This is strikingly illustrated in the acceptance of an almost hostile attitude of many toward the term "missions" and "missionary," as well as in a questioning attitude of some even toward "Christian." While such attitudes may be praise-worthy as indications of an open mind, it is urged that the missionary achievements of the past do not warrant the acceptance of an inferiority complex as to these vital designations in the Christian system. The elimination of such a term as "Christian" seems unthinkable to those who have any knowledge of Christian service throughout the

world. With the late Dr. J. E. K. Aggrey, a native African, who knew full well the debt of Africa to Christianity, the supporters of Christian missionaries should recognize their debt of gratitude to the faith which has been the inspiration of genuine service to humanity. Willingness to withdraw the terms "mission" and "Christian" seems clearly to be a form of surrender, and possibly even of disloyalty and ingratitude, to the ideals and the faith that has sent forth into the world the Christian pioneers of civilization. Adaptation to the special needs of natives and nationalists and full sympathy for their attainments do not require a denial of well-established convictions nor a disregard of genuine accomplishments. There is undoubtedly a happy medium between a sense of Western superiority and complete resignation to manners and customs of nationalists or native peoples. The impulse to altruistic interest in others is as sound as the demand for self-determination. True service represents the blending of both attitudes. More and more, we are learning that it is better to work *with* the people than merely to work *for* them. Certainly none have surpassed the missionaries in the rapidity with which they have been accepting this ideal of service.

**C**OMPARE the cost of missionary educational work with the cost of schools in one New Jersey town. The number of children in school in this town was 3,314 and the annual cost, \$395,147, or \$119 per pupil for the year. In Presbyterian mission schools there were 110,653 pupils at a cost of \$546,972, plus the salaries of foreign missionaries engaged in educational work which might be estimated at \$500,000. This makes an average cost per pupil of \$9. In the American town the schools run only through high school, while the foreign mission schools include colleges, universities and graduate schools.

The Mission Board might have spent its whole outlay of \$4,903,847 last year on its schools alone and the expense per pupil would have been only \$44 or about one-third of the cost per pupil in the typical town used for illustration.

—Robert E. Speer, in *"Are Foreign Missions Done For?"*

## IS MISSIONARY SACRIFICE JUSTIFIED?

BY REV. HUGH THOMSON KERR, D.D., Pittsburgh, Pa.

*Author, Lecturer and Pastor of Shadyside Presbyterian Church*

THE English painter Haydon once entertained a company of distinguished artists and men of letters, among whom were the poets Wordsworth and Keats. During the dinner, in a spirit of good humor, Keats proposed a toast to the memory of Newton, the scientist. Wordsworth refused to participate because Newton, by his scientific analysis, had taken the poetry out of the rainbow. Wordsworth loved the rainbow and we remember it was he who said "My heart leaps up when I behold a rainbow in the sky." He was alarmed lest the rainbow, by being broken up into prismatic colors, would lose its romance. But Wordsworth was mistaken. The rainbow can never lose its romance. The more it is analyzed the better it will be admired by both the man of science and the poet.

There is an impression abroad in the land that when foreign missions are subjected to scientific analysis at close scrutiny the romance fades out of the enterprise and we are left exploiting a dying cause. We are needlessly alarmed. It may be that it is well for the cause if the romance that hangs over it lifts and we face the facts in the light of the everyday drudgery, the encircling difficulties, the downward drag that belongs to every great and good cause that has come through generations fighting for its life, and still carrying on in triumph.

There was a time when folks opposed foreign missions and presumed to ignore their influence.

Today the tables are turned and lo! these same critics rise up and complain that the missionary is so ubiquitous, so surpassingly influential in the lands beyond the seas, that an end should be made to the whole business. To such a face-about attitude one is tempted to reply, as did Isaac to his interesting but deceptive off-spring, "How didst thou get there so quickly, my son?"

If we analyze the criticism levelled at missionaries and the missionary enterprise we will discover that most of it comes from an attitude of mind which today loves to look out upon all religion, and especially upon Protestant Christianity, through smoked glasses. The reflection set forth concerning America in such a book as Seigfried's "America Comes of Age," a book widely circulated and enthusiastically received, is symptomatic of the way in which Americans today are willing to stand back and look at the inheritance they have received from their fathers and make merry over it. Viscount Grey tells us that the night before war was declared between Britain and Germany he stood looking out from the windows of the foreign office and saw the lamp-lighter going about the city streets. Turning to the friend at his side he said, "The lights are going out all over Europe tonight and they will not be lighted in our generation." If one thoughtfully reads much that is written in newspapers, magazines and books and set forth by commercialized lecturers,

he gets the impression that the lights are going out everywhere, not only in the foreign mission field, but in the church at home.

### Christianity Under Attack

This critical, and at times cynical attitude, grows out of the fact that the Christian religion itself is everywhere under attack. This is the day when psychology and physics have the field. Even philosophy is obscured and there are physicists who say philosophy is done for. The result is a weakening of the spiritual interpretations that must belong to life that has any background of eternal reality. The uniqueness and supremacy of the Christian faith is thereby questioned, or loosely held. There can be no Christian enterprise either in America or in Africa unless Christianity is held to be supreme and to be supernatural. In speaking in criticism of foreign missions lately a cultured young lady said, "You know, I never have believed in foreign missions. I was a Unitarian." She was quite unconscious of the far-reaching significance of her comment. In the last analysis the thing that really counts for the Christian Church in the foreign missionary program is the mandate of the Master that issues in the command "Go."

### Other Religions Good Enough?

The weakening of Christian conviction is paralleled by a growing appreciation of the non-Christian religions. A group of students who were asked the question "Is one religion as good as another?" replied "Yes, for the man whose religion it is." If one were to ask "Is one system of medicine as good as another?" a different response would be given. Why?

The other day a great Christian apologist spoke before a student assembly in one of our state universities. He presented the Christian way of life without denominational or theological bias. Next day the college paper, in commenting on the service said: "The speaker himself was accepted favorably; but the type of talk presented was ill-suited at such an assembly." The Chairman of the Chapel Committee said "More consideration of the varied representation of sects and creeds should have been given by the speaker."

This is a prevalent attitude of mind today towards the non-Christian faiths. It is an attitude of sympathy and good will, but based upon an inadequate gathering of the facts. There is good, much good in the non-Christian faiths that have been followed by millions in past centuries and perhaps the missionary has not used this cultural and sympathetic approach in the wisest way. Perhaps some have lacked the intellectual training to do so. That day, however, is gone. The best appreciation of the non-Christian religions is coming to us today out of either missionary experience or the missionary passion. Nevertheless the unequivocal and unanimous testimony of all nationals represented at the Jerusalem Missionary Conference was to the effect that Christianity has no rival and that they had failed to find in the religions of the Orient what they had found in Christ. A syncretistic religion is no religion. A non-redemptive religion is no true religion. A religion that is a mosaic constructed by an eclectic process is no religion. Those who know the non-Christian religions best are those who are most missionary-minded;

and the critics of Christianity, from the point of view of world religions, cancel one another.

### No Religion to Export

Criticism arises from another source. We are told America has no religion to export. "We need all we have. America is not a Christian country herself. It is hypocrisy on her part, in the light of her race prejudice, her internal lawlessness, her banditry, her political corruption, to commend her religion to other people." Such criticism has in it a sting. We, however, are not commending American civilization or our organized Christianity; we are commending Christ and the Gospel of His love. The criticism itself, however, is masked hypocrisy. We could as truly say "We need all the culture and education we possess; we need all the hygiene, the medical science we possess; we need all the wealth we have for there is poverty and need at our doors."

In the realm of the soul, giving does not impoverish but *withholding drags men and nations down to death*. Behind this attitude lies a subtle nationalism that has developed in America since the war and which, in political life, shows itself in an Americanism that has an imperial flavor but is nevertheless provincial. The Christian Church, in leading out into paths of world service, voices a protest against a narrow and selfish patriotism and lifts the eyes of all our people to the gates of opportunity that are everywhere open.

### Non-Interference Policy

This same narrow nationalism finds justification in ascribing the same rights and privileges and nar-

row patriotism to other nations. If America is for the Americans, then why not China for the Chinese and Africa for the African? Thus we would build a wall around nations, compelling them to live for themselves and for themselves alone. This is impossible. What have we that is born entirely out of our own national life? Is our literature, our music, our art, our law of our own making? We are debtors, and joyful debtors, to the Italian, the German, the Russian, the French, the English. Our music halls are filled with the melody of foreign music, and our art galleries speak of the contribution which other nations have made to the beautiful. We can erect no tariff walls against truth and goodness and beauty. The tides of truth and error beat on every shore. Ideas do not ask permission to enter from any customs officer on earth. There is no wall high enough or strong enough to keep out the truth, whether that truth belongs in the realm of science or art or religion.

And people do not want walls to keep out truth. They are reaching out eagerly after more truth. Those who say that China and India and Africa do not want the truth are not speaking the truth themselves. Christianity is truth, and what the Church means to do and will not be dissuaded from doing is to lay that truth down beside the truth of every department of life, of every age and of every land, and let men choose to take or choose to leave. When it is said that China has driven out the missionaries, and therefore does not wish what they have to contribute, there is a misunderstanding of the situation and a misrepresentation of the facts. I can only speak of

what I know. In all contacts with Japanese, Koreans and Chinese during months of intense study of the missionary work at first-hand, after repeated personal interviews, one impression remains that there is a sense of gratitude on the part of the peoples of the Orient for the work done through the missionary enterprise.

Of course mistakes have been made. Methods have often been ill-judged. Rivalries have existed, theologies have been in conflict; natives have been kept too long under tutelage; missionaries have too often been masters and not servants; but after all the record is added up we see welcoming hands and loving hearts waiting for those who come offering the Gospel of grace and truth. Anyone who thinks that the Orient does not need the healing of the Gospel, let him read Hu Shih's article "Civilization of the East and West" in *Whither Mankind*. In that essay the oft-repeated statement that the East is spiritual and the West materialistic is analyzed and overthrown. Hu Shih does not commend Christianity but clears the way for it. Speaking of the Chinese religions he says: "Do we earnestly think it moral or spiritual to inculcate in that beggar-woman a false belief which shall so hypnotize her to make her willingly live and die in such dire conditions where she ought not to have been had she been born in a different civilization? No! a thousand times no! All those hypnotic religions belong to an age when man had reached senility and felt himself impotent in coping with the forces of nature."

#### Have Missions Failed?

America is a nation of pragmatists. We test truth by results. If

the missionary endeavors of the past centuries can show results criticism will be silenced. Has the foreign missionary enterprise been successful? Have foreign missions failed in China? Because tourists, circling the globe, stop at port cities and see no cathedral spires, and listen without adequate understanding of the situation to the cynicism of those who go out to exploit the "heathen," they return saying "Missions have failed." Because long years go by without showing quick returns men turn and look at their neighbors and say "Is it worth while?" Business men take their pencil and figure overhead, and shake their heads. When men and women in the enthusiasm of their first love go forth to the malarial districts of Africa, and before their first furlough comes round their lives are ended—what shall we say? No one raises his voice because Captain Scott went off into the Antarctic in the interests of scientific exploration and laid down his life in loneliness and silence in that far-off, uninhabited region. There is no voice of criticism, but only a glad acclaim, for the courage and heroism of Commander Byrd who sets out to sketch the outline of ice barriers and inland seas and mountain ranges that have no relation to human happiness or social welfare; but when men and women go forth to lay down their lives in a foreign land in order that there may come an increase of peace and joy and human happiness and eternal hope to their fellow men, the voice of criticism is heard proclaiming the offering up of unnecessary sacrifice.

Whose lives have been laid down? Whose money has been ex-



pendent? Who have made the sacrifice? Does criticism come from the Church that has provided the life and the money to fulfill the last great commission of our Lord? Have the heroes and heroines who have laid the foundations of a better world complained? Did Horace Pitkin, who gave his life in martyrdom to China, after two years of service, complain? Do the men and women who share the sacrifice by their contributions and consistent support complain? Who are the critics who write and speak against the missionary enterprise? What sacrifices have they made? What investments have they in the proposition? Does heroism belong only to the adventurer and the soldier and the aviator and not to the social worker, the minister, the missionary who gives his life without complaint and without any thought of heroism or reward, that we may have a Christ-like world? David Livingstone, who laid down his life in Africa, said "I never made a sacrifice." James Chalmers, whom Robert Louis Stevenson called "The greatest man in the Pacific," said "Let us stop talking about the twaddle of sacrifice." Failure is written over all that man touches, and yet among all the enterprises which have been handled by human hands and inspired by human hearts there is none that has had such magnificent success, such abiding and continuous reward as the work of the foreign missionary enterprise.

#### A Few Concrete Facts

Suppose we dogmatically and without verification put down a few missionary facts. "There is scarcely a place in which the influence of Christianity is not felt. We hold Christianity in high re-

gard and give it every possible facility for its propagation." Who said that? Admiral Saito, the Japanese governor-general of Korea.

"The foreign mission era in Japan is not yet drawing to a close and any misconception in that regard should be dissipated and the sympathy, the prayers, and the active participation of American Christians encouraged to the fullest extent possible." Who said that? A conference of Japanese, held at Karuizawa in 1928.

The Presbyterian Board of Foreign Missions spends every year now in foreign missionary work a little over six million dollars; two-thirds coming from the home church and one-third given by the people in foreign lands and of this money two-thirds is spent in the support of American missionaries and one-third on the support of native work. For every dollar spent on a school or college or hospital anywhere in the foreign missionary field the native people themselves give two dollars. How absurd, then, to say that it takes a dollar to send a dollar.

It has been pointed out that for all the hospital work and dispensaries carried on by the Presbyterian Church in foreign lands, and there are eighty-nine hospitals and one hundred twenty-two dispensaries, the church at home provides less than sixty thousand dollars. If you compare that outlay in money with the returns in service, with the cost of supporting the hospital in your own village, or your own city, you will be amazed. The same is true in the realm of education and of church support.

One of the greatest of our Christian philosophers said "Every truth that enters the world enters through an individual, a conscious,

reasonable, moral man." If this is so, the truth must be mediated through personality and the missionary is the personality who mediates the truth of Christianity to the people of non-Christian lands. The lives of these missionaries of far-off days and of yesterday and today belong in the hall of fame and their heroism belongs to the finest assets of history. The British government has completed a circle of soldier-patriot graves around the world. So has the Christian Church. Men of every

nation rose up in response to the call that came out of Flanders Field. They could not bear the thought of breaking faith with those who died in Freedom's cause. The call that comes out of the mission fields, where sleeps the sacred dust of men and women and little children who, for Christ's sake, forgot home and friends and native land, cannot be drowned out by the voice of noisy critics who have never made a sacrifice and who are satisfied to live for themselves.

#### CHRISTIAN MISSIONS THE BEST INVESTMENT FOR LIFE

**A**S A MAN grows old and the end of the road begins to come into view he asks himself some serious questions: "Have I invested life in the best way? Have I given it to the highest and the richest causes? Have I laid out whatever God gave me in the way which would best please Jesus Christ. Men and women who have given their lives to the foreign missionary enterprise, do not question as to whether they did right in thus devoting their lives. They have no desire to do otherwise than they have done. Dr. John L. Nevius was one of the most cautious and prudent of all the missionaries of the Church. I heard him say that he never had come home from China on a furlough without meeting ministers at home who regretted that they had not gone as missionaries, but that he never, in his long life, had met a foreign missionary who regretted having gone.

Some years ago I visited a little village in southwestern Scotland, the name of which is unknown to the world save for one thing. There in the midst of the village at the end of the village green was the monument to Robert Moffatt who had gone out from that village to Africa. He lifted the little unknown Scotch town into the deathless records of service rendered for mankind. Who would know Blantyre, the hamlet of weavers' homes, not far from Glasgow, were it not for the fact that out of one humble weaver's house in that village went David Livingstone to rend the night of Africa asunder and let in the light? Who, of the thousands of visitors to the city of Calcutta, ever asks to be shown the house in which Thackeray was born, or the house in which Macaulay lived, or the palace where Warren Hastings reigned? But many a discerning foreigner asks to be taken out to the little Dutch burying ground of Serampore to see the resting place of William Carey, the English cobbler who rediscovered and retaught the world the glory of this missionary ideal.

Even when lives are not lifted clear up and written visibly on the record as these lives have been, still when men and women have given themselves to this enterprise and have been forgotten, they are well content, because they know that they have built all they have had into the best and most enduring work that could be done in the world. Dr. Joseph P. Cochran of Urumia, Persia, was a prince in the land where he lived. His name was all the passport that any traveler required. He went through the most turbulent regions of Western Asia, healing thousands of sick folks, the counsellor and judge among the helpless himself a bulwark of justice and confidence in the disturbed sections of western Persia and eastern Turkey. He did all this in his quiet and unadvertised way, and was well content that he had put his life in the richest and purest enterprise in the world. Thousands of others with joy also have hidden their lives, unknown to men, in the unseen but enduring service of the stranger peoples.—Robert E. Speer, in "Are Foreign Missions Done For?"

## DO MISSIONARIES CAUSE TROUBLE?

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ARE missionaries well-intentioned bunglers? Do they put unintelligent hands upon old customs and beliefs, thereby upsetting the balance of nicely adjusted cultures and working harm? Such charges are frequent and in various forms have been made almost since the beginning of the Protestant missionary enterprise. The English East India Company long forbade missionaries in its territories and would not carry them on its ships because it believed that by attacking established religious beliefs they would arouse antagonism and jeopardize trade. Many a merchant in China today declares that the missionary is responsible for the present chaos and that but for him the Chinese would still be undisturbed and docile.

These criticisms, when from merchants, can be quickly discounted, for they usually arise from self-interest. Somewhat more serious are those of travelers who declare that to the missionary is due the passing of the features which made the life of non-European peoples distinctive and which were an expression of native genius. The substitution of pale limitations of European and American culture and a dull, world-wide uniformity would not only make the human race less picturesque but would threaten that progress which comes from the interaction of different civilizations. Still more serious are the more thoughtful criticisms of well-informed and well-trained observers. Some of these claim that missionaries have

hastened the disintegration of primitive peoples—in the Pacific Islands, for example. By insisting that the natives be clothed in European fashion it is charged that missionaries at times have accentuated the spread of disease. By attacking the initiation rites by which youths at puberty are made full members of the tribe, missionaries, so it is said, have hastened the break-up of the tribe and of old forms of social control. Some of the forms of education introduced by mission schools, it is claimed, have unfitted their pupils for their environment. Among some backward peoples, whose life must be chiefly simple agriculture and industry, there has been too much of the literary in the curriculum, and graduates have been fitted to fill clerkships but not to take a helpful part in the life of their native villages. We have, it is declared, introduced types of education evolved in the Occident without adjusting them to local situations. These critics continue by declaring that the missionary has interpreted the great commission as commanding him to teach the English language, Western democracy, and feminism to every creature.

It must be freely admitted that more than once the missionary has made mistakes. At times he has confused the Gospel with Western institutions and has thought that by introducing the latter, unchanged, he was aiding in the propagation of the former. He has attacked some customs too hastily,

without seeking so to modify them that the good might be preserved and the evil eliminated. He has not always been wise in adapting educational methods to local situations. Often, too, without the missionary wishing it, native Christians have scorned their own heritage and have copied the foreigner's dress and manners. I vividly recall hearing a graduation oration, in English, in a mission middle school in China, in which most of the illustrations were drawn from America and the few from China were inserted only upon the missionary's insistence. Some destructive movements, moreover, like the T'ai P'ing Rebellion, have arisen from the missionary without his planning or approving them.

#### The Gospel Is Revolutionary

It must also be admitted, and this time gladly, that the Gospel is revolutionary. The early disciples were accused of turning the world upside down—and this has always been the result where the Gospel has been consistently preached and lived. Every civilization, including our own, has institutions and customs which are damaging to the highest life and which should be modified or entirely eliminated. Who of us would deny that war, many of our race prejudices, our drinking customs—all of them seemingly integral parts of our life—could not profitably be abolished? So, too, polygamy, slavery, infanticide, and a host of other customs—all of them sanctioned by long practice, most of them arising out of attempts to deal with real problems, and in defence of which cogent arguments can be adduced—ought to be supplanted by institutions and ideals

better calculated to contribute to human welfare. The facts show that practically every culture badly needs improvement. There is no small amount of fallacy in the theory that each people, left to itself, works out the civilization best fitted to its own genius and needs. Have we of the Occident done so? Only the blind among us deny that the West has something to learn from other peoples. Certainly no one of us would claim that our civilization is faultless.

What is true of our own is true of other cultures. The romanticism which pictures the South Sea Islanders as living an ideal life before the coming of the white man simply ignores the facts. No one who really knows would declare that Indian, Chinese, or Japanese civilizations before the advent of the European were perfect. Every culture, even the most primitive, has features to commend it. There is no one, however, which does not need altering, often radically. If the Gospel, through the missionary, can effect the necessary changes, it should be welcomed.

Critics, moreover, are often blind to another fact: other forces than missions are bringing about the destruction of non-European cultures. One of the outstanding features of human history during the past four hundred, and especially the past hundred years, has been the expansion of Europe. Europeans have gone to every corner of the globe. They have settled the Americas, they have conquered and partitioned Africa and the islands of the Pacific, and all of Asia is either politically subject to them or has saved itself from that fate only by adopting much of European culture. This expansion of Europe, as we all know, has been

attended by the disappearance or extensive modification of non-European cultures. The people does not exist which has not been profoundly affected. Missions have taken a part in this expansion of Europe, but they have not been the only and usually they have not been the most influential part of it. The primary causes of the expansion of Europe are economic. It is primarily for markets and for raw materials that the white man has penetrated Asia, Africa, and the South Seas. It was chiefly to improve their lot in material things that Europeans poured into North and South America and into Australia and New Zealand.

From this it follows that great revolutionary changes would have occurred in non-European cultures had no missionary ever left his native land. No one can study fairly and carefully the modern history of China or of Africa—to take two very different examples—without becoming convinced that both of these great lands would have had their cultures destroyed or profoundly altered had no missionaries set foot on their soil. It was because British merchants wished greater trading privileges that England forced open the doors of China. It is the employment of thousands of blacks in the mines in Johannesburg and in the Belgian Congo and upon plantations and government works all over Negro Africa that is breaking down the tribal system and the old forms of social control throughout that great continent.

What the missionary has done and is doing is to modify, often very profoundly and beneficially, the revolution brought by the European. He has helped to make the impact of the Occident whole-

some rather than unwholesome, constructive rather than exclusively destructive. While the trader and even the colonial official and diplomat have all too often brought non-white peoples in contact chiefly with the unlovely, materialistic, disintegrating features of Occidental civilization, the missionary has made it his chief purpose—although he has not always so stated it—to bring to these peoples the constructive, helpful elements of European life. The revolution would have come without him, but he has made and is making it infinitely more helpful than it could otherwise have been. Here, indeed, is one of the great reasons for the support of missions. We of the West who have destroyed so much that is good in the life of other peoples owe it to them to contribute as well whatever of spiritual and moral values we possess.

#### Modifying the Revolution

The evidences of this wholesome, constructive effect of missions are many. Missionary history and current happenings abound in them.

In Africa it is the missionary who is carrying the brunt of the burden of educating the negro and the Bantu. More and more he is seeking to adapt his methods to meet the needs peculiar to the situation—to train his students to help improve the agriculture and the industries of their people. Old tribal controls and moral standards are collapsing, and unless a substitute can be found, the last state of the Africans will be worse than the first. The missionary, by holding up and inculcating high moral standards and by bringing in a fresh moral and spiritual dynamic, is the one hope. Colonial authorities can pass laws and in-

introduce secular education, but they cannot implant that inner impulse without which salvation and progress are impossible. The missionary, moreover, has stood up for the blacks against those whites who would exploit them. He has fought and is fighting slavery. He was usually the pioneer in introducing modern medicine and he continues to reinforce what European colonial governments are now doing to combat the diseases that are threatening the population. He has reduced scores of languages to writing and has prepared in them most of what literature is available. He has stood against infanticide and has brought self-respect to womanhood.

In the Near East—where the greed and intrigues of European powers have brought wars and have helped to make the very name Christian anathema—the missionary has helped to introduce new life into ancient churches. He has built and maintained hospitals, and in his schools many of the leaders have been trained who are leading their peoples in the inevitable and necessary readjustment to new conditions.

In India the education and dignity of women have been emphasized. In mission schools a religious content has been given to the secular education which the British government has introduced. New hope has been brought to the depressed classes—a door opened for escape from the age-long servitude which has been their unhappy lot. The spirit created by the missionary helped in the abolition of the burning of widows. The great non-Christian faiths of India, especially Hinduism, are tending to emphasize those features which they have in common with Chris-

tianity and to drop those features which are most repugnant to the Christian ethic. Influential religious movements such as the Brahma Samaj and the Arya Samaj either had their inception in impulses brought by the missionary or have been profoundly modified by them. Rabindranath Tagore owes a great debt to Christianity, partly through the Brahma Samaj with which some of his family have been associated. Gandhi himself, by his own confession, has been fundamentally influenced by the New Testament—although not necessarily through the agency of the missionary.

In Burma whole tribes, such as the Karens, have been wholesomely made over by the representatives of American Baptists and are, accordingly, better and not worse for the coming of the Occidental. The same is true among the Battaks of Sumatra, thanks to German missions.

In China the missionary was the pioneer of that Western education which the Chinese now wish to adopt and adapt. Without his schools the Chinese would not now as quickly be making their adjustment to the Western world. It was Yung Wing, trained by S. R. Brown, who brought about the sending of the first contingent of government students to go abroad. A large proportion of the presidents and teachers of government schools in China are graduates of Christian institutions. Sun Yat-sen, the most influential of modern Chinese and, whatever his faults, chiefly responsible for injecting something of idealism into the selfish welter of Chinese politics, had much of his training at the hands of Protestant Christians in Hawaii and China and was himself a pro-

fessed Christian. Of the ten heads of cabinet bureaus in the Nanking Government today, six are Protestant Christians and two of the six are sons of Protestant ministers. The most powerful military figure in China, Fêng Yü-hsiang, is well known as a professing Christian, and while even his friends find much in him to deplore, he and his influence are undoubtedly more wholesome because of his long contacts with missionaries. Modern medicine in China owes its introduction to the missionary, and most of the best medical education is still under Christian auspices, with results for the ethical and scientific standards of the future medical profession of the country which may be very far-reaching. The contribution of the missionary toward famine relief, the fight against opium, the improvement of agriculture, and a dozen other movements for moral and social reform are almost too well-known to require comment.

In Japan the Christian group, as in China, is influential all out of proportion to its size. Several of the presidents of the imperial

universities are Christians and others have Christian wives. The existence of a Kagawa, with his passion for improving the lot of the masses caught in the rapidly growing industrial machine, would alone have justified the missionary movement in that country, and Christians, like Yoshino, less well-known in the Occident, increase Japan's debt to the missionary.

These examples might be multiplied many fold but should be sufficient to make clear the truth of the assertion that the missionary movement has been far more constructive than destructive. It is, indeed, in our rapidly changing world, one of the most hopeful—some of us think the most hopeful—of present day enterprises. When all around us cultures are collapsing and being revolutionized, and the secularism of the Occident is destroying much of the moral and spiritual values of their past, the missionary is attempting—and often successfully—to bring in a moral and spiritual dynamic which will reenforce all that is best of the old and to lead to still greater achievement.

**I** ONCE heard the representatives of all the missionary agencies at work in Turkey tell President Roosevelt that they wanted no military protection or naval enforcement of their missionary rights. And as to China the vast majority of our missionaries have lived far beyond the reach of gunboats or marines, and their work has rested on no such support. Foreign missionaries want no special privileges or protection. All that they want is the recognition of the fundamental rights of religious freedom and liberty of conscience which every nation ought to recognize for all people, citizens and foreigners, and such honest government and maintenance of order and administration of justice as every nation ought to provide equally for all who reside within its borders. The essential question, which is not a missionary question at all, is whether any nation can expect to enjoy equal rights in the comity of nations without fulfilling equal duties? If in any respect this principle condemns America, then America is condemned. And likewise Persia and likewise China. But it is not true that in any land American missionaries have relied on gunboats or soldiers for the propagation of Christianity. It is true that they have expected of China the fulfillment of her honest duties and the recognition of broad human rights. But they have expected nothing of China that China ought not to have expected of herself.

—Robert E. Speer, in *"Are Foreign Missions Done For?"*

### A QUEST OR A CONQUEST?

BY ROBERT E. SPEER, New York

**W**E ARE often told in these days that the foreign mission enterprise needs to be entirely reconceived. Formerly, it is said, Christianity regarded itself as the absolute and final religion and the work of foreign missions was conceived as a donation or displacement. Missionaries went out to give to other peoples a religion and religious values which these other people did not possess. They even went with the idea of setting Christ in the place of supremacy over all others, to "Crown Him Lord of all." Now, however, it is held, Christianity must give up its exclusivism and recognize that each religion has its distinctive possession of truth and that Christianity has no right to go forth with the conquest or displacement idea. Foreign missions, accordingly, must now be regarded not as a conquest but as a quest, an effort to learn, not to teach, or to learn as much as to teach, with a view to one world-wide, inter-racial cooperative effort to assemble out of all religions the distinctive contribution of each to the ultimate synthetic and universal religion of mankind.

This conception is both futile and false. It is futile because such a conception would never have produced the foreign missions movement and cannot maintain it. Men and women might go out on this idea to make a world cruise or for brief and comfortable visits but not to spend their lives, often in hard and lonely places, at the sacrifice of home values and especially the education of their children. Nor will the missionary enterprise spring from religious doubt. The people who have not found what satisfies them in Christianity, and who propose that the Church should send out the missionaries to find something better than Christianity or to supplement and improve Christianity, are not the people who supply the missionaries who go or who furnish the funds to send them. The foreign mission enterprise springs from and rests upon adequate convictions. Doubt as to the sufficiency and universality of Christianity is not a substitute for such convictions.

This new conception of foreign missions is also false. Christ needs nothing from any one. No other religious teacher has any contribution to make to Him. In Him dwells all the fulness of the Godhead. He is the final and sufficient revelation of God and the only Saviour and Redeemer of man. This is the New Testament representation. It is the solid and unalterable foundation of foreign missions. Foreign missions are not a search for a new and better religion. They are not an attempt to find something that is not already in Christ. They are the effort of those who have heard of Christ to take what they have heard to the whole world in order that all men together may learn more of Him.

We who know Christ do not claim that we know all that there is to know of Him. We say just the opposite. But it is all there and we need all men to help in its discovery and its experience. One reason for bringing the knowledge of the Gospel to the whole world and bringing the whole world into the search for the infinite richness of God in Christ is that only so can we attain the fuller knowledge of Christ which is God's will for us. We do not go out to find something in the non-Christian religions that is not in Christianity. We go to enlist all men in the search for what is in Christ alone and in Him in divine sufficiency and completeness. Foreign Missions are indeed a great quest of the Church. But they are not a quest for something to be added to Christianity. They are a quest for an ever enlarging and enriching understanding of the fulness of Christ.—*From "Are Foreign Missions Done For?"*



# IS CHRIST THE ONLY WAY OF LIFE?

## THE UNIQUENESS AND SUPREMACY OF CHRISTIANITY

BY REV. WILLIAM BANCROFT HILL, D.D., Poughkeepsie, New York

"**W**HY send missionaries to the heathen? They are good old heathen; let them alone." So said Henry W. Shaw (better known as Josh Billings, the humorist) to me in a serious conversation more than fifty years ago. His opinion was that all who dwell outside of Christian lands are hopelessly degraded, and their religions are a mass of superstitions: like people, like priest: why waste effort upon them?

That opinion, born of ignorance, has by no means disappeared. The opponent of missions has nourished it as furnishing a good reason for his attitude. And often the missionary unintentionally has provided material for it by presenting only the evils and defects he encountered. His strong appeal has been, "Can we unmoved behold such wretchedness and utter *ignorance of things divine*?" There was no intention to deceive: he was telling what filled his vision to the exclusion of all else, and that wrung his heart as he wished it to wring ours: but it was deception, nevertheless. However, it is only fair to add that the missionary, as he penetrated into the life and religions of non-Christian lands, became our main source of information about their best features as well as their worst.

Not long ago a Harvard professor, before whom I was placing the plans for a Christian University in Egypt, gave hearty approval to the educational scheme, but added, "In your dealings with these young

Moslems I hope you will be especially careful not to disturb their religious faith which has so much that is excellent in it."

Here is a modern opinion, increasingly popular and just the reverse of the old one. The up to date opponent of missions says that the non-Christian religions are so highly spiritual or so effective morally that missionaries are needless, and that we might with profit sit as learners at the feet of the Eastern sages. Even certain of our mission workers would retain the old religion of the land as best suited to the people, and would undertake only to fill it with a Christian spirit. They would offer Christianity, not as a substitute, but as a supplement or crown to what is already possessed. This complete volte-face has been brought about partly by access to the sacred books of the ethnic religions, partly by increasing intimacy with the higher classes who once shunned or despised foreigners, partly by a natural reaction from the unfairness of the old opinion, and in no small measure by a failure to realize or to emphasize that which is unique in Christianity.

We might have known, even before studying them, that each of the great religions must contain truth and light; otherwise it never could have gained its millions of adherents. The soul may stay hunger with husks when bread is not at hand; but it can get no nourishment from stones and scorpions,

and turns away when they are offered, no matter in what disguise. Assuredly, we do not follow our Master or exalt Christianity by refusing to see good anywhere except in it. Nor can we be of real helpfulness to the follower of another religion unless we have a clear knowledge of what he is seeking from his religion and what he has already gained. The missionary must be able to say, "I see the height towards which you are pressing, and I rejoice in the progress you have made toward it"; otherwise his offer of leadership will not be understood or will be rejected. But if he is true to Christianity, he must next say, "this path which you follow ends at a cliff or a chasm, and by it you cannot reach the goal; let me show you another and more excellent way." In other words, he will maintain that no non-Christian religion, however excellent, can be classed with Christianity or be made equal to it by certain emendations and improvements; because, while Christianity has all the truths that make other religions helpful, it has gained them in a strikingly different way and one inseparably connected with further and greater truths which it alone possesses.

#### Wherein Is Christianity Unique?

What has Christianity to offer that other religions have not, and that justifies the proffer of it in their place? The answer is indicated in its very name: Christianity is the Christ religion; He is its Alpha and Omega, the Way, the Truth and the Life; and there is none other like Him anywhere.

He is unique as the Great Galilean, teaching divine truth with authority, and living a life of per-

fect manhood in unbroken harmony with God. Concerning what other religious leader could this be truly said? Our age has little reverence, and takes a malicious pleasure in pointing out stains and blemishes in figures that formerly were held up for admiration; and yet there never was a time when Jesus was so highly esteemed as today by so many students of His life. The sneers at His claims and the foul jeers about His acts that were current a few generations ago, would today be denounced as intolerable. Are men developing a keener spiritual perception? Even those who hate Christianity give open praise to its Founder. They may not be willing to shape their lives according to His teachings, but they confess that it would be better for all men if they did, and that He is the ideal for everyone everywhere.

This universal appeal of Jesus is another unique feature. Confucius is typical Chinese; Gautama is thoroughly Oriental; Mahomet is a son of the desert and of the seventh century; but Jesus is not felt to be an ancient Palestinian Jew; He belongs to all lands and all ages, the Elder Brother of all men. Truly, even though no claim of deity were made for Him, He remains the Incomparable One. And when we place Him beside the founders and saints of other religions, He towers so high above them that resemblances seem insignificant.

The uniqueness is still more evident in the divine Saviour, the Redeemer of the world. Other religions give us touching examples of men struggling up from the pit of sin and lending a hand to some weaker brother; but only in Christ is God seen reaching down with

pity and with sore pain to draw them forth from the lowest depths and place their feet upon the rock. The Cross stands forth as a proclamation of man's degradation and God's immeasurable love. It makes intense our sense of sin. In non-Christian lands sin rarely means more than the breaking of some man-made law, or the neglect of some prescribed rite, or the indulgence of disturbing desires, or the effect of ignorance and illusion; and with such shallow meaning it cannot create deep concern. But the Cross reveals to us the heart of the Father and our own attitude towards Him; and sin as the expression of our defiance of His loving will becomes terribly important. The Cross is also the assurance of forgiveness, bringing a peace that is not the Buddhist calm of indifference to the world, not the Islam submission to the inscrutable will of Allah, but is the restfulness of a child who reposes on a father whom he loves and trusts, a peace that rises to joy unutterable. The Cross is "the power of God unto salvation"; and all other schemes of atonement seem childish and worthless in comparison.

#### A Living Power

Most unmistakable of all is the uniqueness of the Risen Christ who abides with His disciples everywhere and evermore. There is none like Him in any other religion. "He is risen" is the witness that His followers bear unto the uttermost part of the earth. With Christ, in Christ, through Christ, by Christ—thus they try to express His presence and His control of their lives. In their preaching, if they follow the pattern set by Paul, they emphasize the resurrection

even more than the Cross; for it is the most effective fact in Christian experience. The power of His resurrection enables them to enter into the fellowship of His sufferings and to accomplish His work.

In other religions one may look back to the founders and leaders, may study their lives as examples and treasure their teachings for guidance, and then strive as best he can to reproduce what thus is placed before him; but the Christian, while not neglecting the past, looks to a present, living Lord for the inspiration, the wisdom, the cheer and the strength he needs. "I live; yet not I; Christ liveth in me," is his explanation of what he is and does. If it be true that the church today is less strong, alert and faithful than in some former periods, may not one cause of such decline be that the modern emphasis of the historic Jesus has made it less mindful of the ever-present Christ? To look back across the centuries for our Great Leader, forgetting that He is with us now and always, is to ignore the most vital truth in the Christian religion, and to claim for ourselves no greater privilege than other religions offer.

From Christ are gained the other great truths that distinguish Christianity. The most important of them all, because the foundation of all, is *the truth concerning God*. Confucianism is agnostic; Buddhism and Hinduism are pantheistic, though constantly tending to sink into polytheism; Mohammedanism is the only great religion that shares with Christianity a conception of a personal God, both deriving it from Judaism. But the personal God of Islam is a deified Arab sheikh, imperious, arbitrary, emphasizing power. He is to be

obeyed without explanation, worshipped without communion, and entreated as the merciful, not the loving. The Christian God is the holy and loving Father of Him who is our Elder Brother as well as our Lord. We know Him through Christ and in Christ. "He that hath seen Me hath seen the Father." The Moslem stands before Allah as a slave; the Christian before God as a son; the difference is worldwide.

The brotherhood of man is a truth that finds some recognition everywhere; men are not so selfish as utterly to miss it. But it cannot have full meaning and power unless it is based on the loving fatherhood of God and the worth of each human soul as revealed by Christ. Islam bases it upon religious fellowship, thus limiting it to the followers of the prophet. Hinduism bases it upon spiritual condition, as indicated in the scale of castes. Buddhism proclaims that all are bound on the same wheel of life and have brotherhood in suffering, but it discourages sympathy, lest the way to *nirvana* be made longer by it. Confucius taught that all within the four seas are brothers, but he gave no strong basis or bond for this brotherhood, and prescribed a very negative benevolence. Philanthropy, which is an expression of brotherliness, has feeble roots unless it grows in Christian soil. Concerning any sufferer, the Moslem asks, "Is he of my faith?"; the Hindu, "Is he of my caste?"; the Confucian, "Is he of my neighborhood?"; while the Buddhist sighs and says, "All life is misery." And to all of these the readiness of the Christian to pour forth treasures of money and loving service in answer to the cry of hunger or pain anywhere, is a

state of mind incomprehensible and closely resembling utter foolishness.

Sympathy, which stirs up philanthropy, is a feeble sister of the mighty passion of love which impels evangelism. Christianity is the only religion that can justly claim to be truly missionary. Islam may match it in burning zeal to make converts; but what it seeks is not so much the welfare of the convert as the increase of its domain and power. Buddhism has a mild inclination to proclaim to the ignorant world its secret of surcease from sorrow, provided the effort is not too disturbing. Christianity alone is so vitally missionary that when the mission impulse ceases the religion itself dies. For a Christian lives by loving and giving; and when he begins to shut himself away from those with whom he might share his most precious possession, the Gospel of the Cross and the Resurrection a hardening of the spiritual arteries is setting in, and death is not far distant.

Shall the church give up its foreign missions? is an idle question. It may wisely give up certain fields, turning them over to the national workers; but it will simply transfer its work to other fields still needing the evangel. So long as anywhere the Cross has not been planted and the Christ proclaimed, mission work among non-Christians can not cease unless the church itself ceases.

### The Future Life

From Christ has come a conception of the future life such as no other religion has. Confucius refused to speak of the future life, giving as an excuse that we do not understand even the present

life. Gautama taught the dissolution of anything like personal existence in the great ocean of impersonal being. The Hindu sages looked forward to a succession of deaths and rebirths so countless in number that an ultimate heaven is lost in the long perspective. Mahomet pictured a paradise filled with purely sensuous, if not actually sensual, delights, whose fitting motto would be "Take thine ease; eat, drink and be merry." The heaven that Christ bids us look forward to is well described by the apostle Paul when he says he would fain be absent from the body and "at home with the Lord." Heaven is companionship with Christ and the Christlike; its joys are purely spiritual; its occupations are those inspired by love; and its possibilities of spiritual and intellectual development are endless. So Christianity teaches; and in this, as in all else, finds its assurance in the revelation of Christ.

#### Christianity and Progress

Christianity is the only religion that encourages progress, both individual and national. Confucianism is ever looking back to the golden age of Yao and Shun, more than four thousand years ago, and would mold all life into a stereotyped form prescribed by Kong, the master. Buddhism represses all ambition as an awaking of the misery of insatiable desire, and would have its followers sit with folded hands meditating on the transitoriness of all things. Hinduism forbids, under direct penalties, any attempt to break the barriers of caste and reach a higher position; each man must remain in the station into which his deeds in a previous existence have placed him. Islam feels ever the

numbing grip of fatalism; since the will of Allah cannot be known or resisted why strive and struggle to be better or to make things better?

It is with good reason that lands dominated by such teachings have stood still through the centuries or have gone slowly backwards. Christianity ever urges men to press forward, to make life broader and higher, to claim all things for Christ, and to enter more fully into His riches. His statement, "I came that they may have life, and may have it abundantly" gives the keynote and assurance for all true progress. The rapidity with which the Orientals are putting away the inhibitions of their religions and rousing themselves to action is one of the most important facts in the present world situation. But their advance is not true progress. Materialism, secularism, greed for riches and the will to power have invaded the Orient, even as they have Christian lands; and while rousing action, are destroying religion and corrupting morals. Christianity fights against these influences at home and abroad; and though the wise leaders of the old faiths can hardly rejoice that it is in their midst, they do welcome its aid in the battle against such strong and deadly foes.

Christianity is unique in many other respects and differs so greatly from other religions as to produce the effect of uniqueness. No mention has been made of ethics, marriage, the position of women and children, morals, prayer, the sacred books, the form and spirit of worship, the ideals for life, the attitude toward death or the motive power of the religion. These and still others should be also con-

sidered when we are considering whether other religions are the equal of Christianity, and therefore whether Christian missions are unnecessary.

Other religions give men's thought about God, Christianity gives God's thought about men; they spring from experience, it proceeds from a revelation. We believe and rejoice that God has not left Himself without a witness in every age and land; though the Cross was raised on Calvary only nineteen hundred years ago, the Lamb was slain from the foundation of the world so that atonement

has ever been waiting those who need and seek it. But to treat Christianity as a religion suited only for certain races and certain stages of culture, or to hold that what it contains differs but slightly from the other great religions, or to regard its Founder as like other founders (if, indeed, we should speak of Jesus as founding a religion, when what He really did was to offer Himself as its foundation), is greatly to misinterpret our Christian faith, and practically to deny Him whom we worship as the Only Begotten Son of the Father.

**M**EDICAL missionary work is the complete refutation of some current ideas which evaporate the missionary obligation. It is said by some that the East has as much to give as the West, and missions must be transformed into an interchange of treasures. This view breaks to pieces in the field of modern medicine and surgery. There are indeed homely remedies and some reasonable ideas of treatment of disease which have been developed in Asia and Africa, but these are negligible in comparison with what Western medicine and surgery can give to the rest of the world. All truth is universal. Why is not the right and duty of spreading the truth of the universal Gospel of the One Saviour of the world just as valid and as manifest as the right and duty of offering the relief of modern medicine to the sick and suffering throughout the world?

Compare the cost of foreign missionary medical service with medical service in the United States. Take one American hospital and compare it with the expense and work of the 89 hospitals and 122 dispensaries maintained by the Presbyterian Board.

	<i>One American Hospital</i>	<i>Presbyterian Foreign Mission Hospitals and Dispensaries</i>
In patients .....	4,402	59,093
Out patients .....	29,810	441,139
Treatments .....	113,113	1,155,657
Earnings .....	\$490,160	\$540,605
Other income .....	\$621,238	\$58,640
Operating expense .....	\$1,015,134	\$599,245
Cost per patient .....	\$34	\$1.36
Cost per treatment .....	\$8.97	\$0.52

If we consider only the money given, and not the earnings, the difference becomes even more amazing. The money received by this one American hospital from endowment and as donations was \$621,238. The total given for the 89 mission hospitals was only \$58,640. It took \$21 of benevolent gifts to care for one patient at home. Abroad each dollar given by the Church in the United States provided for 75 patients. On the scale of cost of this one home hospital, what it would have required a million dollars to do, the Mission Board did with less than sixty thousand. And yet foreign missions are called extravagant or inefficient!—Robert E. Speer, in "*Are Foreign Missions Done For?*"

## IS THE MESSAGE OUT OF DATE?

BY REV. W. B. ANDERSON, D.D., Philadelphia, Pa.

*Secretary of the Board of Foreign Missions of the United Presbyterian Church*

**F**OREIGN missions began in the days of the apostles, the result of the effort of the church to obey the command of Jesus to preach His Gospel to all the world. The teaching and the command of Christ seem to have had in view only this one object, to establish the missionary enterprise. Certainly in the minds and the purpose of the simple-hearted followers of Christ in the first century there was no other thought or intention than the giving to men the "good news of God." Never since those early days of the Church has it had such vital power to compel the attention of men and to win them to a faith in Christ and a knowledge of God, resulting in change of life. Today we might with profit attempt to discover the secret of the power of that Gospel which they preached.

To them the Gospel was a simple message. It was "the good news of Jesus Christ," the Son of God who lived a life of marvelous purity in the service of men, was crucified and buried, rose from the dead, mingled again with His disciples, and ascended into heaven after promising that He would come again. He had told them to wait in Jerusalem for the coming of the Holy Spirit. They waited and the Holy Spirit came; then they went out to tell men that God was everywhere calling men to repentance and to this new life that was offered to them.

These disciples were not theologians, nor philosophers, nor sociologists. They were not learned

men at all. They were just living witnesses of the Lord whom they knew personally, and they were testifying to what He had done for them. They were not directed by any boards or societies. They did not have a church organization worth the name. They did not have any written New Testament. Yet the Gospel that they carried in their hearts and spoke with their tongues, contained all these things in embryo and was so vitally dynamic that within a century it worked such social miracles as the world has not witnessed since in like proportions. The secret of the success of missions in that day was a simple Gospel, preached with the profound conviction of positive belief, and accompanied by the presence and blessing of the Spirit of God.

There are critics of modern missions who maintain that missions today are declining in power because of the primitive Gospel that they preach. These critics contend that the theology of a past generation is repulsive to the minds of civilized non-Christian people. They would bring the theological statements of missionaries more into harmony with their conception of the "scholarly thinking" of the day. They declare the dogmatic theology of the West to be unsuited to the Eastern mind. It is their conviction that the missionary should be trained in a new school of thought and sent out with a new culture and a new Christian doctrine.

Perhaps this experiment should

be tried, but if tried it should be remembered that it is an experiment. It should be tried, too, in a field that is segregated from the fields where the Gospel is already operating so that the results of the experiment may not be vitiated by the presence and operations of the old method. There is much of the world that is untouched by the Gospel and abundance of opportunity to occupy a new field for a demonstration of an effort according to the convictions of those who criticize the content of present missionary teaching. It would be wise, however, for missionary agencies now proceeding according to the method that has been productive of so much good, not to lay aside their present methods and substitute those of theorists, until the theories have been tried and proved successful.

#### What They Teach

To find fault with present missionary effort because the dogma of the missionaries of the past generation is not acceptable to Christians of this generation is scarcely fair. The missionaries of the past generation carried with them the dogma of the church in which they were reared. What was taught in China and India by European and American missionaries fifty years ago was what was believed and taught in the theological seminaries in Europe and America at that time. No doubt a careful investigation would show that foreign missionaries of fifty years ago were quite as open-minded in their approach to truth and quite as liberal in their attitude to those of other faiths as were their contemporaries at home. This was certainly true in the days of the beginning of the modern mission-

ary enterprise as was shown in the lives of such men as Carey and his associates in India. Foreign missions are in fact but a section of the church of their day. This cause has always been represented by those who have deep conviction and vital faith. Generally too, in the very nature of the case, it has been represented by persons of independence of thought, the gift of initiative, and the spirit of adventure. As a rule it is not from among such men that narrow bigots are made. Probably a study of pioneers in religious thinking would show that among foreign missionaries there have been as many pioneers, in proportion, as in the church at home.

As a matter of fact, missionaries in general have had little time for dogmatics. It has been said that, "It is difficult to teach close communion to a man who is worshipping a cow." The fine points of theology that have split the church at home into denominations have generally faded quickly from the mind of the missionary as he faced entirely new situations which raised new questions for consideration. His contacts with a non-Christian people always drive him back to the elements of the truth of man's relation to God and to his fellow man. When he comes to discuss religious truth with Oriental minds that may be keener, more cultured and more agile than his own, and with a wholly different background of thinking, the dogma of the theological schools at home often stands him in little stead and is then gradually discarded for a more simple Gospel.

Particularly where doctrine affects the administration of the affairs of the organized church there must be accommodation to circum-



stances. Several years ago there was being waged in one of the denominations at home a vigorous conflict over a matter concerning practice in worship. A much interested elder was talking with one of the women missionaries from India at home on furlough. In his conversation he said, "On which of the distinctive principles of the church do you lay most stress in your work in India?" Her reply was, "On this one, 'Thou shalt not eat carrion.'" This missionary had been working among the first Christians reclaimed from the out-caste people in the Punjab, and she mentioned one of the social usages of the people that was causing considerable difficulty in the new church. The missionary has had his hands too full of practical questions regarding the application of the Gospel to the social life of a new Christian community, and his mind too full of the personal difficulties of some of the keenest thinkers he has ever met, to give much time to the propagation of the particular dogmas of his home church.

#### Correcting Mistakes

One would not for a moment attempt to defend the mistakes that have been made by missionaries of the past generations. They lived in a time when convictions were strong, when dogma had taken a place out of due proportion to living, and when denominationalism was accepted as so natural a thing as not to call for defense. The missionaries of those days did transplant into the East a church of Western development, with its modes of thought, its ritual of service, its architecture, its social customs, and its system of education. They sometimes transplanted a church where they should have

planted the Gospel and permitted the church to grow. But this is true only to a certain extent, and in varying degrees in different missions. Today missionaries are making earnest efforts to rectify this mistake. There is now a necessity for guarding against the danger of swinging to the opposite extreme and denouncing all that has been taken to the mission fields simply because it has been taken from the West.

Not all that has been taken there can be denounced and abandoned, for it was to take something that the missionary went and what he went to take was the Gospel of Jesus Christ. This Gospel has inherent in it certain doctrines which are essential. You may call these doctrines dogma if you will, but still they remain an essential part of the Gospel carried by the missionary. These were inherent in that Gospel preached in the days of its might in the first century, and wherever the Gospel has displayed power since that time these doctrines have been at its heart. Any attempt to discount them by dubbing them dogma and deleting them has resulted in an emasculated Gospel—one that is simply a spiritual corpse. If a missionary should carry such a Gospel, he would necessarily carry with it an organization and a system of teaching, for such a dead Gospel would have no power to germinate and produce a living church.

These essential doctrines are the very ones that some modern critics would reject, and which they maintain are repulsive to the minds of non-Christian people to whom the Gospel is carried. The vital essence of the Gospel is its message of a personal God, Jesus who is the incarnation of God, His atonement

for sin, His death and resurrection, man's communion with God through faith in Him, His ascension and coming again to the earth, and man's hope of unending life in Him. This message is not merely a system to be taught to a people, but a life to be shown to them and lived among them. Truths that are of the very essence of this life will appear with the development of the life, and will be systematized and taught by those living it. This is inevitable and desirable.

Many of the dogmas of the church may be matters of interpretation of certain Scriptures or statements of certain deductions. From among these some may be true and some may be false; some may be in harmony with truth while some may be out of proportion to truth as a whole. In such dogmas are found the things with which theologians all through the centuries have amused themselves. They are, as it were, the religious golf links of the religiously leisured class. They afford diversion for such minds as those at which the Persian poet, Omar Khayyam, smiled so cynically in his verses. No doubt men in the Church will continue to contend over these things and they may even continue to split the Church into fragments because of self-conceit that is certain that it has discovered the ultimate in truth. But these things are not of the essence of the Gospel.

A question that should seem legitimate to our utilitarian age is this, "Are foreign missionaries succeeding in revealing God to men and in bringing the lives of men into harmony with the law of God?" If in the laboratory of life these results are being secured, then we must proceed with the foreign missions of the simple Gospel

of Jesus Christ, until some substitute has been found to take its place. That substitute must not be merely the child of the brain of some theorist, but it must be a practical working force that has demonstrated its power to produce results better than those that have been produced by the Gospel.

That the Gospel preached by the foreign missionary has produced results does not await demonstration. Millions of witnesses to its power to transform life are present in the world today, and are giving their testimony. The changes wrought in society are visible on every side. Often the church at home and abroad, distracted from its one mission of preaching this Gospel, has been embarrassed by its lack of power and success, but whenever that church has turned again to the Gospel in its simplicity, it has experienced a return of power and a resulting success in its divinely appointed task.

What the cause of foreign missions needs today is not any substitute for the Gospel in its prime simplicity. What this enterprise does need is that the church at home and abroad should turn in simple faith to the living Christ and in the power that He gave at Pentecost go out with the announcement of the power of God to turn men from sin and bring them to a knowledge of Himself. The whole confused world seems to wait for some such demonstration of the power of God through the church. Such a demonstration has always come when men have preached this Gospel in its simplicity and never yet has come through the use of any substitute for that Gospel, however acceptable it might seem to men.

# IS THIS A CAPITALISTIC ENTERPRISE?

BY REV. FRANCIS J. McCONNELL, D.D., New York

*Bishop of the Methodist Episcopal Church*

THE question is becoming increasingly insistent as to the relation of missionary effort to the capitalistic enterprises which are searching out the remote nooks and corners of the earth for returns to investment. Of course, the extremists on both sides see the problem as quite simple.

A certain type of ecclesiastical official declares that the church is not concerned in materialistic enterprises at all, beyond taking advantage of them to find openings for the preaching of the Gospel. If his religious thinking took shape before he had begun to hear much about the application of Christianity to social problems, he is likely to be especially urgent in avowing that the church is in non-Christian lands to "save the souls of individuals" and that it is not interested in anything else. If momentous changes are taking place in those non-Christian lands through the impact of Christian lands, he may declare that those changes are outside of his responsibility and possibly outside of his field of view.

The radical nationalist of whatever non-Christian nation, on the other hand, will have it that Christian missions are an entering wedge for western capitalism, or at least are a smoke screen behind which capitalism wins its most decisive victories.

Neither type of extremist is worthy of much consideration. We have to get as close to facts as we can and to look at them as real-

istically as we can. Then we accept the missionary official's statement of the innocence of the motives of missionaries and churches while conceding a considerable measure of force to the radical Nationalist's claim that back of the missionary effort, or along with it, or close to it, stands western capitalism. The mistake of the radical is in supposing that the missionary is actuated by capitalistic aims, and that of the missionary advocate is in failing to take account of forces which may work through missions without his thinking of them. The missionary's motives are for the most part today recognized as genuinely religious.

About a dozen years ago I met in Mexico a violent Nationalist who avowed her conviction that the missionary effort of the United States had back of it the aggressive determination of United States imperialism to annex Mexico economically and politically. This Nationalist was a woman of large intelligence, trained in American and European universities, and had herself taught in a mission school in Mexico. She felt that even the "watchful waiting" policy of Woodrow Wilson was at bottom aimed at catching Mexico in a moment of extreme weakness and at a crisis when pretexts for armed intervention would appear most plausible. I shall never forget her uncontrollable wrath at the mention of Wilson. Nevertheless this furious Nationalist in all her outbreaks against the land from which

I came made it clear that she did not attack the good faith of missionaries. But she believed that the sincerity of the missionaries and the success of their work in its more humanitarian phases made them all the more effective agencies through which imperialism could work.

I have in mind also a former newspaper correspondent in China, himself utterly devoid of religious interests in any ordinary sense, (if a man who calls himself an atheist can be said to be devoid of religious interest) who declared that if he were to pick out the one hundred foreigners in China most influential with the Chinese, most of them would be missionaries—the influence being due to the manifest unselfishness of the work of the missionaries. I fancy that this observer also would have thought the missionaries unconscious propagandists of Western capitalism.

I think that I am representing fairly the viewpoint of the intelligent critics of missionary activity today. In well-informed circles the present-day charge is not that representatives of the Christian Church in foreign fields are hypocritical or selfish or in any degree lacking in moral genuineness. We do not even often hear, as we once did, that missionaries live in luxury amid peoples sunk in poverty. That criticism came from the type of tourist who used to learn less the more he traveled. Those today who stand close to mission stations do not repeat those old-time accusations. There is a quite general realization today that when a critic of missionary work begins to talk thus he reveals at the outset that he does not know what he is talking about.

### Do Missions Aid Capitalism?

Now, granting the sincerity of the missionary himself and even of the bodies of supporters who send him forth, what force is there in the criticism that mission work is an aid to capitalism—and what can we do about it? First of all we must recognize any basis of facts there may be in the criticism. We cannot close the case with the proof of our own good faith. That good faith is pretty generally conceded—but as the beginning and not the end of the critic's case. There is an inescapable core of fact in the claim that Christian missions are used—or at least can be used—in aid of Western imperialism. To say nothing of the plans of the leaders of imperialism, we must not lose sight of the fact that the missionary comes of a capitalistic civilization and that everything he is and does in the non-Christian land preaches for the order out of which he comes. It is the duty of every Christian—missionary or otherwise—in a non-Christian land to stand for Christian values, and he tries to stand for such values. All unconsciously to himself he may stand for some other values which he regards as Christian but which may not be inherently and essentially Christian at all.

The essential Christian values must have to do with good-will. I once knew a Christian traveling in China to insist that the missionaries should lay more emphasis on industriousness. This traveler was distressed because the Chinese seemed to take so long at their work—the work seemed inefficient judged by Western standards. What the traveler did not see was that there were more laborers in

China than material upon which to work—and that slowness in working was due to the extent to which the work had been divided up among the over-abundance of laborers. For any one man, or set of men, to have succeeded in carrying out the Christian traveler's advice would have meant anything but the application of the Golden Rule. It would have meant that many workers must lose their jobs.

Of course, my illustration raises the question as to whether Western industrialism would not give the Chinese more material on which to work, but the illustration is pertinent enough to suggest that under many circumstances we could not pronounce industrial ideals which Westerners take as self-evident to be Christian for a society like that of China. In scores of ways the values of the Westerner tend to upset the social values of a non-Christian land. The fact that the Westerner lives as he does may beget demands in the lives of the people among whom he works and those demands may bring the non-Christian peoples into economic dependence upon the land from which the missionary comes. It will be remembered that Mr. Henry M. Stanley, speaking no doubt without any thought of the exploitation of Africa's peoples, used to declare that missionary teaching would raise the standard of living of the Africans; that they would demand, among other goods, more cotton cloth and that this demand would make new markets for the mills of Birmingham and Manchester. All this shows how tangled the problem is. The native Africans could use cotton cloth to advantage and the English mills could make it at a profit. It takes only eyesight, to say nothing of in-

sight, to see how wide a door is opened the moment we think of a possibility like this.

### Missions and Imperialism

Now look for an instant at the problem of political imperialism. The missionary is at work in a post in a non-Christian land in which there is rioting or civil disturbance. The native police cannot insure the safety of the missionary's family in the event of an easily incited anti-foreign uproar. If only the missionary himself were involved, or even the missionary and his wife, we might readily say, sitting in ministerial studies or editorial offices thousands of miles from danger, with no direct responsibility in the matter except that of getting a sermon or an editorial prepared on time, that the missionary ought to accept death rather than shelter under the flag of his country. When, however, there are children of the missionary we have a consideration of a different order. The ethical requirements governing martyrdom may be met by a missionary's going freely to his death, but the glory of allowing his children to die for his convictions is a bit dubious. In any case, however, we may as well admit the acceptance of foreign protection in a non-Christian land compromises the missionary's professed devotion to the ideals of the Gospel. It is a long time since the death of two missionaries furnished a pretext for the German occupation of the Shantung peninsula, but the memory of the incident has not grown dim in China. Though no one expects a repetition of such barefaced imperialistic robbery, still the incident is pointed to as showing the tendency of imperialism

to use religious activity for its own purposes.

Admitting the validity of the charge that the connection between the various forms of imperialism and missionary endeavors is dangerously close, what can we do about it? There are those who tell us that the best course is for churches in imperialistic countries to cease foreign missionary effort altogether, that at the best the contradiction between the Gospel which the missionary preaches and the institutional activities of the country from which the missionary comes—activities through such agents as tourists, commercial and industrial leaders, diplomats and militarists—constitutes a scandal to Christianity. Before Christianity attempts to Christianize the so-called non-Christianized peoples, we are told, the Christian nations should themselves be Christianized. This is a counsel not so much of perfection as of folly. Or rather it is altogether opposed to the spirit of the Gospel. If an individual, or a people, waits for complete redemption before starting out to the redemption of other persons or peoples, there will be no starting out. For it is a peculiarity of the redemptive process that it no sooner begets the consciousness of victory in one quarter than it reveals new realms of individual and social life still to be redeemed. There are causes to which we give ourselves in all good conscience which our descendants of a hundred years from now will look back upon with horror wondering if we of this day and generation were not insincere in our claims to be Christians at all. Moreover, the checking of the expansive impulse leads to the drying up of the redemptive processes themselves. It is just as reason-

able to insist that the Christian groups shall not proclaim their Gospel to the whole world till they have made the utmost use of that Gospel themselves as it would be for a thirsty traveler in a desert to refrain from calling out to his lagging comrades that he had found refreshing springs, because the water had not yet benefited him as much as was possible.

### What Shall We Do?

Some positive duties lie clearly before us. To begin with, the missionary can highly resolve to keep alive the very contradiction which is indeed such a scandal. That is to say, over against the militant selfishness of economic and other imperialisms he can put a service which seeks no selfish return whatever. One of the practical mysteries in the work of the true missionary is the inability of many in the non-Christian field to see why he should do what he does for nothing. One reason why anti-Christian feeling in non-Christian lands gets a start is that the anti-Christian agitator seems so sensible and plausible when he asks: "Do you think the missionary is doing all this for nothing?" Then it is easy to conclude that the missionary is the agent of greedy money-forces. By the way, speaking of contradictions, the very plan itself according to which the missionary works is a denial of about everything characteristic of present-day capitalism. The missionaries do not get remuneration which can be called salaries in the usual meaning of the term. At the most their material rewards are small allowances for living expenses, in which all who are in substantially similar circumstances are treated alike.

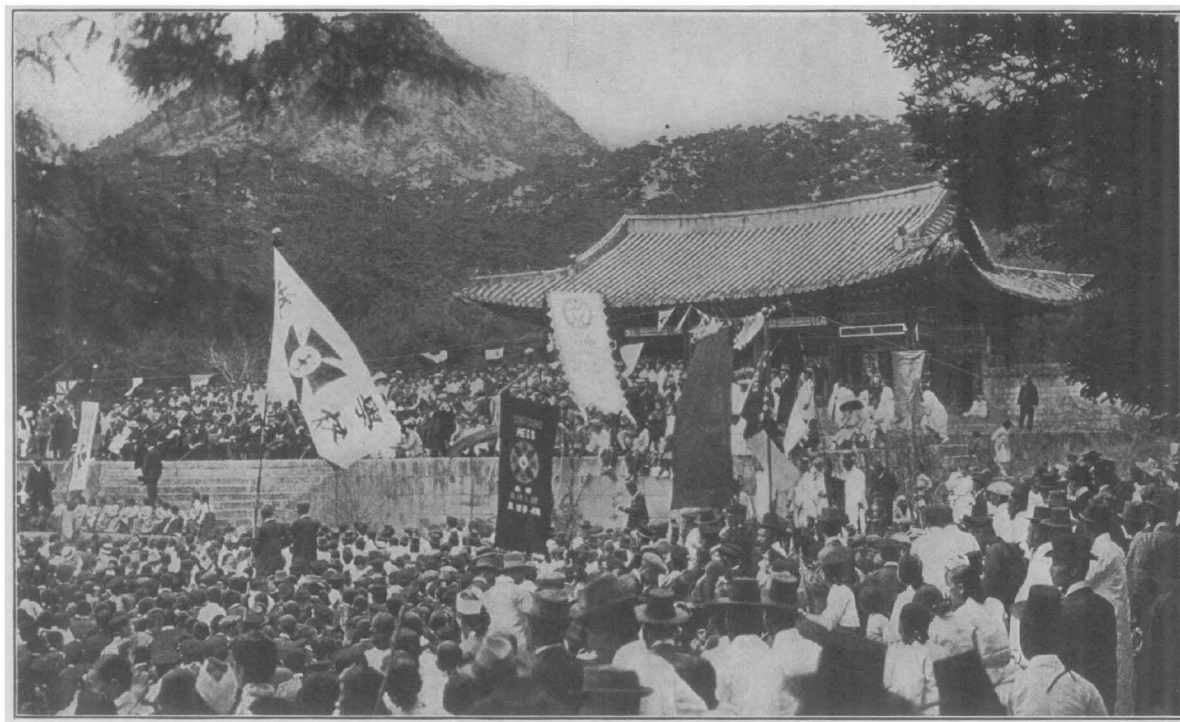
In the next place the missionary can and does accomplish something, in some fields a great deal, to soften the harshness of the impact of Western civilization, so-called, upon undeveloped communities and societies. A large part of the discussion at the Jerusalem Conference was devoted to such evils as forced labor in Africa. It is maintained by impartial investigators of African conditions that the missionary is the best friend of the African—and that he is doing much to awaken in the African that self-respect which will not forever endure the outrage of a forced labor which is virtual slavery. Reports at the conference indicated that exploiters of native labor in Africa fear the plain, unvarnished tales of missionaries more than anything else.

Once more, the missionary usually becomes very much a partisan of the people among whom he works—very much “pro”-Chinese, or “pro”-Indian or “pro”-African, as the case may be. The people then expect the missionary to make the best statement of their cause before the public opinion of the world. If a worker among non-Christian people cannot thus become “pro” the people, he would better go back to his home.

Years ago there labored in Mexico a missionary who sincerely believed that the only hope for Mexico was in intervention by the United States. Being an honest, open-hearted soul he kept telling the Mexicans what he thought was good for them. When he was recalled to the United States he felt that he had been sacrificed because of his complete devotion to a principle, that he had been made to suffer for what he thought and

said. This missionary's diagnosis of his own plight was wrong. He had failed to make himself one of the people to whom he had been sent. We cannot ask foreign workers in non-Christian lands to dress and eat in forgetfulness of the lands from which they come, but we can ask them so to lose themselves in the thought and feeling of their people as to become spiritually one with them. If they cannot do this, they ought to leave missionary work, for that calls for mental and spiritual identification with those with whom they work. It is better, I would almost say, for a missionary to be mistaken with the people with whom he labors than right with the country from which he comes.

Above all, the real task has to be faced at home. If for no other reason than the expansion of Christianity, the duty is upon Christian churches to stand for the replacement of that fiercely competitive spirit which is the parent of industrial, national and racial strife by a cooperative purpose which can be brought into line with Christian principles. We do not have to wait until all our social life is permeated with the cooperative temper before we can free ourselves from the contradiction between the message of the missionary and the practices of the countries from which the missionaries come. If it can be truly said that the churches of Christendom are striving to fill all human contacts — industrial, international, and racial—with the spirit of Jesus, we have done—not everything indeed—but a great deal to remove a world-wide obstacle to the preaching of the Christian doctrine of God and of man.



**ANOTHER UNANSWERABLE ARGUMENT FOR CHRISTIAN MISSIONS**

**Fifteen thousand Korean Christians—a generation removed from superstition—at a Sunday-School Rally in Seoul, Korea**



# A MISSIONARY LOOKS AT THE CRITICS\*

BY REV. E. STANLEY JONES, D.D., Sitapur, India

*Author of "Christ of the Indian Road," etc.*

**F**RANKNESS should characterize our facing of the modern criticisms of missions. We have too often been afraid to acknowledge weaknesses. Our movement is strong enough to acknowledge them. None of the criticisms at home are anything like as severe as those made on the mission field. We missionaries have gone far deeper to examine our motives and outlook, our spirit and temper of life. We criticize ourselves and our work because we believe in the movement. We dare confess frankly and openly many shortcomings. Mission Boards at home ought not constantly to try to make out a case for complete success. We ought to take the Church into the heartbreaks of many failures. We are up against a task that is terrific, that is searching us to the depths, and oftentimes we fail. Our friends at home ought to see the dark spots as well as the bright spots, so that the challenge can come to them as well as to us. The Church at home ought not to require us on the field always to report success. We are supposed to report angelic virtues in everybody in our constituency. Some of our converts will probably turn out bad. All do not turn out good at home! We missionaries are exactly like the people in the churches from which we have come. We are not super-men and super-women; we are just ordinary men and women trying to do

something extraordinary—something that we cannot do without divine power. The people should not think that they must get all their criticisms of missions from secular publication. Let us talk more frankly about our weaknesses as well as our strength.

Look at some of these present day objections to missions. First, *is the Christian message needed by the followers of non-Christian religions?* This is a very serious question and is very prevalent, though not expressed so much as implied. A book recently recommended by the "Religious Book Club," entitled, "The Pilgrimage of Buddhism" says something like this:

There is no question about the superiority of Christianity over Buddhism or vice versa. They both have their contributions to make, and they must join together to fight materialism, so that this rivalry between religions should cease and cooperation take place, in order to fight materialistic attitudes in the world.

That sounds so beautiful, and broad, and brotherly that I almost wish that my conscience would allow me to take that attitude. But after twenty-one years in India, I cannot. If I must be narrow, I will try to be as narrow as truth. We have tried to look sympathetically into the soul of the non-Christian, and to see good as well as bad. We are not building Christian missions upon the badness in the non-Christian faiths. In our round table conferences in India we were

\* Extracts from an address at the Foreign Missions Conference, Detroit. Not corrected by the Author.

impressed with the fact that the non-Christian faiths are bankrupt. They have assets of beauty and truth but these are not sufficient to pay off their obligations. There is not enough dynamic and spiritual power within these faiths to regenerate and change human society and lift men to God. The finest and greatest word of the non-Christian faiths does not tell us that "the Word became flesh and dwelt among us." All the beauties of these faiths gathered together, pale before the beauty of this Christian faith in which we see God. It sounds very brotherly to say, "Every religion is the same," but a deep search will show us that there is something in Jesus Christ that is lacking in the others and that is final and unique.

Professor Otto, author of that remarkable book, "The Idea of the Holy," went out to India with the concept that Christianity is only the elongation of other faiths. At Jerusalem, when we were discussing Hinduism, he said: "As I went to India, I had the idea that Christianity was only more advanced than other religions. I have come back with the conviction that there is such a difference in degree that it amounts to a difference in kind."

The conviction has written itself upon my own heart that there is something in the Gospel that makes it unique. The non-Christian faiths are not a sufficient basis for the regeneration of the men across the seas. While Mahatma Gandhi has a good deal to contribute to Christians, Christ has infinitely more to contribute to Gandhi, namely, the best thing in life—an intimate, personal knowledge of God, which Gandhi confesses that he has not found.

### Extravagance!

Some people also criticise missions for "*Extravagant expenditure.*" I cannot answer that as it relates to the Home Base, but on the mission fields I do not know where we can spend too much in the face of so much need. You could shut your eyes and throw money there, and it would hit some place of need. So it is almost fool-proof. The reason we have not made more mistakes in spending money over there is because we can spend almost any amount anywhere and touch somebody's need. It is not hard to save oneself from personal extravagance, if one's salary is below \$2,000, which is a large missionary salary. Some say that missionary institutions have over-built in China, but I do not know where we have over-built in India. We might have built some of the missionary bungalows a bit smaller, but in the hot summer months we wish those rooms were big enough to include the North Pole. Most of the missionaries ride third-class in railway trains and if you ask why, they say, "Because there is no fourth-class." An Indian said to me one day, "You can ride third-class because you are a religious man; it doesn't degrade you, and if you ride first-class, it doesn't exalt you; you are above those things." I rejoice in my freedom.

Another criticism from some quarters at home is: "*Too much overlapping.*" There may be places where there is overlapping, though I have not seen them as I travel throughout India. In the district where my home is there are over two million people and only one missionary is stationed there. Some people at home seem to think

that we are scrambling for territory in the East, when the fact of the matter is that the territory has been divided so that there is very little overlapping in the mission fields. There are various missions in the large cities, but that does not mean overlapping for no one mission could undertake the whole job.

As a rule the same may be said of the so-called "*Denominational rivalry*." The fear in the minds of many people is that on the mission field the denominational lines will fade out altogether. In the East the denominational distinctions are being lost sight of in the bigger meaning of being Christian. I work in cooperation with all the missions. One board pays my salary and traveling expenses and allows me to work with all the missions. I do not recognize any rivalry between missions as I travel about in India. Each mission has a bigger task than it can do, and we do not try to go into another's territory. Where there is a chance for overlapping among Christians in certain villages, they go before the Comity Committee and settle the matter.

#### Unwarranted Claims

Do the missionaries make "*Unwarranted claims of superiority*"? I do believe that our Christian faith is superior—that is why I went to India. But as I make the center of that faith Jesus Christ, instead of that belief creating in me a superiority complex, it is a constant humbling process. As I get into the fellowship with Jesus Christ, I find it possible to hold this superior faith with a humbled heart. The center of the whole enterprise ought to be the Person of Jesus Christ, who is judging us

and holding us and lifting us while we present Him to other people. This is the great corrective at the heart of our Gospel.

We have been told so often that we must not be "superior"; that we are to remain inferior. We ought to stand up in the midst of these situations courageously and in Christ's name challenge them. We have a Christ who towers over the wrecks of time, and we should make no apology for Him. The man who has fully surrendered himself to Christ and His service can say, "I dare rise and preach the Gospel, for I do not want anything, therefore, I am afraid of no one and nothing." We need the divine audacity of one of our missionaries, to whom a man at home said: "I am going to give you \$50 for your work." She had seen the \$100,000 house in which he lived and she replied, "I cannot take it from you. I saw your house just now and I want \$1,000 at least." She got it. We have to stand with a non-Christian world beating on our faith night and day, so we need to have a divine audacity or break. It is a divine gift that we can take from God. Most missionaries are less in danger of suffering from a superiority complex than from an inferiority complex.

Is it true that "*The missionaries are ineffective*"? Some of us are. One said to me some time ago, "Some of us ought to be shipped home labeled, 'Empty Missionaries.'" I asked, "Why shipped home? Why not go to the Fountain to be filled?"

Many of us may be ineffective, but we come out of your churches and represent your life. In Heaven's name, I say: "Send us more effective missionaries by becoming more effective yourselves." Peter's

spiritual son, John Mark, had the same weakness that his spiritual father had. Peter turned and deserted, and Mark, his spiritual son, did the same thing. If we missionaries are ineffective let us acknowledge that the failure is at both ends, and try to be more effective at home as well as abroad.

But after confessing our weakness, I wish I had time to show how these missionaries have started a movement that is the greatest transforming movement that ever swept across the world. After one hundred years we are much further along in the Christianization of India than were the first Christians in the Christianization of Greece. It took three centuries to Christianize Greece, and some would expect us to Christianize India in eighty years. An Indian once said, "You Christians can gain conquests in China and the Islands of the Sea, because they are the kindergarten of religion. In India you are bucking against the college of religion." Everything in India is being challenged by the Christian Gospel and everything is brought to the bar of that judgment. Many a non-Christian in India is living upon a Christian ideal and thinks it is Hinduism.

#### "Spoiling the Natives"

Again are *"Missionaries disturbers of the peace by their interference in non-Christian lands?"* We plead guilty. We are spoiling the natives for some things. We want to. We want to spoil them for chains. We want them to refuse to live in slavery, mentally or spiritually or physically. Lord Inchcape said that the Christian missionaries are at the bottom of the uprising in China. I shouldn't wonder. We do not want people

to be satisfied with chains. We want people to stand up and have life. If our Christian Gospel is creating a demand for larger life, it is exactly what we expect it to do. If it made men satisfied to live in chains it would not be the "Good News." The Gospel has come to break chains. We want to say to peoples all over the earth: "We will not be satisfied until nations are recreated and free—economically, socially, politically, morally, and spiritually." That means upset in some lands. We are not ashamed of that, but we do hope to guide the revolution into sane channels according to the mind of Jesus Christ.

Is there *"Too much overlordship exercised by missionaries over the native Christians?"* No doubt there has been in many cases and we must guard against it. The reason why there is overlordship is because we are sent out to be leaders.

Jesus, in Moffat's translation, said, "Be ye not called teachers." The attitude of the teacher is, I know; you don't.

Second, "Be ye not called fathers." The fathers are the experienced; I know, what do you youngsters know?

Third, "Be ye not called leaders." The attitude of the leader is; I lead, you follow.

But Jesus said: "Be ye called servants. That is the only attitude I can trust you with." It is the only Christian attitude.

In the homeland, it might be well to cease training leaders and train some servants, who through service will find leadership. If you send out leaders, you will have a lot of people who are trying to lead. If you will train servants, the servant of all will become

leader of all by sheer fact of that service. That is the kind of leadership that is worthwhile. Tell candidates that you are sending them out there to lose themselves in service, and then they will find themselves.

On the mission field we are searching to find out our weaknesses as never before and in some of the strategic places we are putting nationals where missionaries used to be. We are making an effort to develop the right kind of servants as leaders in the native Church.

Another objection is made against continuing foreign missionary support today. It is that "*Nationals are able to carry on alone.*" We wish they were. If we are trying to do anything, it is to work ourselves out of the job. We are there not merely to do a work, but to train men on the field who will do it. It is a delicate question as to how fast we can turn over the control to the native churches. In North India we have turned over our largest college, the Lucknow Christian College, to an Indian president who now has American professors working under him. Our largest theological seminary has also been turned over to a National, under whom are American professors. Half of our finance committee in the North India Conference are Nationals who can outvote missionaries five to one. They can, if they wish, send only Indian delegates to our General Conference. Half of the district superintendents are Nationals. We would like to turn over more control to them as soon as we have the kind of men to whom it can be entrusted wisely. There is a delicate line there. The missionaries can be trusted to give over the responsibilities to the Na-

tionals as soon as men are ready to take over, clear up to the bishopric. When we suggested an Indian bishop the greatest opposition came from the Indians themselves. We have been slow but we are on the right track.

At the Jerusalem Conference the National Christian delegates from all the mission fields said that they are not yet able to carry on the work without missionary help. And these Nationals were men and women who are not afraid to take responsibility and to voice criticisms. Men like David Yui, one of the outstanding men of China said: "We need you; we are not yet ready to take over the work of evangelizing our people."

#### The Need at Home

Again, is there "*so much work at the Home Base*" that we cannot afford to send men and money abroad? I do not doubt at all that there is plenty of work to be done at home. But the Church at home needs Christian missions to save it from decay. I know a great church that has withdrawn itself from the rest of the world, and has said, "We are going to build a great body." They built a million dollar body at the expense of giving up work for others. After they got the million dollar body they found they had a two-cent soul. I have not seen anywhere in the United States a more disgruntled and unhappy congregation. Big buildings are all right if you have souls big enough to inhabit them and use them. Christian missions help to put soul into the work of the Church. By losing ourselves for others we receive more than we give.

In 1923 there was one minister to every 524 people in the United States. One minister ought to be

able to look after that number. But when we think of vast millions in the world who have no missionary or only one to a million souls there seems to be room for missionaries in other lands.

What about the other objection that "*American Christianity is not a living power at home and so should not be sent abroad.*" We cannot assent to that. Christianity in America is not as living a power as it might be, but Christ is a living power here. We believe that the heart of the home church is sound and if the Christian ministry will lead the church, the Christians at home are ready for a great advance. This is my conviction.

But most Christian people in America are not raising objections to the conduct of Christian missions abroad; they are asking: "What can we do to help?" They are waiting for leadership in a constructive advance. We need a leadership based upon service and

with a passion that lies at the heart of the Gospel of Jesus Christ. When we have this the Church will arise and respond.

Four years ago I found an entirely different situation here. At that time we in the United States seemed to be suffering from "the paralysis of analysis." Men were seeking to place the blame for failures in mission work. Now we are beginning a constructive phase of Christian missions. We realize that Christ is necessary to men. We know that we have the resources, and if those in charge of the missionary movement have the passion and single-minded devotion, and if they are willing to pay the price, then I believe that the doors are open to the greatest constructive era in the history of Christian missions. In the transition to this new day there is still one thing that holds steady—Christ is as necessary for the human heart as light is necessary to the human eye.

ONE beautiful day we climbed to the crest of a hill above the city of Hwai Yen, in Central China, to look out over the great mission field surrounding the city. I tried to count the villages and towns over those fertile inland Chinese plains and counted up to three or four hundred; then the distant haze hid the other towns from view. The great fields were ready for the harvest. We turned from the vision of the field waiting and reapers so few, and sat down inside the little temple. On the wall was an inscription which James Cochran, translated for us. It ran:

"Where there is an earnest beseeching, there will be a sure reply."

"Wanted—bread for a hungry world."

"Wanted—light for a groping world." Will there be a sure reply? Will we put what we have of life and life's possessions into assuring that reply?

Are we American Christians going to follow the voice of Christ that bids us go across the world and share what has been given to us with all mankind, or are we not? Will we give the Gospel or try to keep it—and lose it?—"Are Foreign Missions Done For?"

# THE UNCHANGING ESSENTIALS\*

BY ROBERT E. SPEER, D.D., New York

## Interest and Investment

ONE of the aspects of the great deliverance of the Missionary Council at Jerusalem on "The Christian Message," relates to the bearing of the Message upon the problem of missionary interest and giving in the church at home. What are the actual motives of missionary giving operating in our churches today?

First, there is the motive of *local congregational respectability*. Such money is given with very little thought as to the object for which it is given. Men and women feel that they must decently discharge their ordinary responsibilities and they give to objects set before them with little more motive than that of the sense of congregational respectability. I imagine that there is more of this now than there used to be, in response to the pressure of the every member canvass which brings to bear on the whole congregation a sense of duty, of sharing in the responsibility of the congregation as a whole, often without any very clear realization of the objects for which there should be any giving at all.

Second, there is the motive of *denominational loyalty*. This is a little fuller than the motive of congregational respectability. The giving under the budget and the ratio plan rests, in the case of many givers, largely on this motive of denominational loyalty. The church member feels himself to be part of the denomination and he is pressed with the duty of taking some part

in the corporate activities of the body.

Third, there is the motive of *special interest* in persons or in activities. We know some individual, or we are interested in a particular enterprise, and we give because of our specific interest. All of our boards make as much as they can out of this motive, and in many cases it is a genuinely spiritual motive. In other cases, it is little more than a sense of friendly personal interest.

Beyond these three motives lie deeper ones. There is the motive of *philanthropic sympathy*. Many men will give money for child welfare or the relief of child suffering, who will give it for nothing else. A prominent banker in one of our churches, when I was laying a certain enterprise before him, said: "I will not give a dollar for anything except for little children, but I will give you any amount of money you need, and that I can, for that particular interest." Something of the same sort lies behind some of the support of the medical missionary enterprise. Human suffering appeals to the hearts of men, and they are moved to give to its relief.

Beyond this motive there lies another, that some would call deeper still—*The sense of social obligation*. This is based on the feeling of our collective relationship; and the readiness of men to help to bear the burdens of the whole of the world. Men will give to great educational institutions now and then, because these are ministering to deep national needs.

\* Extracts from an Address at the Foreign Missions Conference, Detroit, January, 1929.

They will even give to missionary enterprises that promote human peace and brotherhood and better international understanding, because such work contains the ideals of a more rational collective human life. That motive is a real one, and a great deal of missionary money comes from men who are not feeling the deeper motive bordering on this.

Behind all these, lie the more purely religious motives. Religion runs far deeper than these other interests and behind these motives I have mentioned, the missionary enterprise must rest on a deeper religious motive of propagating the Christian religion, of sharing Jesus Christ as Saviour with all the rest of the world.

Even this is capable of a double interpretation. There are many who believe in sharing Christ with the world, because they think Christ will be helpful to others; that the other religions are not quite as good as the Christian religion; and that there is something in Christ that should be given to all other peoples.

#### Christ Indispensable

But deeper than that is the interpretation in which I believe—that Jesus Christ is the only full religion, and that therefore we are bound to carry Christ to all the world. He is the religion that every man must accept if he is to have the religion that every man absolutely needs. The true motive is the sharing of Christ with the world, because Christ is indispensable and absolutely essential to the whole of human life.

My conviction is that if we eliminate this last motive all the missionary giving will sooner or later dry up. What our missionary en-

terprise needs today is that we should rest it more securely and absolutely than ever on this foundation.

#### Missionary Going

We might also analyze the actual motives behind missionary going. We cannot group all these motives under any one classification. They are not quite as diverse and they do not run out quite as thin as some of the motives of giving. Often a motive will suffice to lead a man to give money that would never lead him to give his life.

But there are many of these motives that spring from the sense of human compassion and brotherhood. There is the desire to put life to the best use, the willingness to give whatever one has that is good to the rest of mankind, while other motives are less adequate than these. They are worthy motives for human service but not absolutely evangelical.

The motive that constrained men and women to go out as missionaries at the beginning, that I believe alone will be sufficient to continue the missionary enterprise, is the desire to share our Saviour and the only Saviour with a world that absolutely needs that Saviour. This motive ought to lay hold of us in the old way and in a new way.

I have a letter from a business man written in reply to a communication with regard to the missionary situation. He says in substance:

I am only a business man, but I am speaking, I know, in behalf of thousands of other laymen, whom I am meeting all over our Christian churches. Your missionary enterprise is suffering, first of all because you have too much false and unworthy theology in it. In the second place, it is suffering because you have lost the old central, simple ways



of doing your work and you are relying on all kinds of secondary and unspiritual agencies. Your preachers are sensationalists. They are not content any longer with the reasoned statement of Christian conviction. They are playing all kinds of games in trying to hold together their Christian congregations and galvanizing with unreal dynamic the activity of the Christian faith in the modern world.

This business man might have a fuller and more comprehensive view, but he has put his finger on some truth. We might as well recognize it. I thank God that at the International Council at Jerusalem, this statement in regard to the Christian Message, fearlessly went right to the heart of this matter. That message shows the foundations on which alone we can maintain the missionary enterprise.

#### Our Missionary Message

First of all, the message asserted unequivocally and uncompromisingly *the uniqueness, the finality and the absoluteness of Jesus Christ, and the revelation of God in Christ*. Without losing ourselves in any cloud we believe that Jesus Christ is sufficient and that Jesus Christ is indispensable. Of course there is much in Him, that we have never yet uncovered. He wouldn't be God if that were not true. But we don't believe there is anything outside of Christ that needs to be imparted to Him.

More and more we have to see our Gospel whole. We have to realize that it is an act that God did, that He did in history, that He did once for all, and it is not dependent upon our belief or our unbelief for its reality. It is there in history, and our Christian Gospel is not merely a comparison of present spiritual values between the different religions of the world; it is the message of a great, unique,

unprecedented, unequalled, unprecedented, historic fact, the fact of the incarnation of God in Jesus Christ, and the delivering deed that Jesus Christ did once for all by His life and His death and His resurrection. We need this very sorely in our modern world—the clear unequivocal recovery of this New Testament declaration, that was expressed at the Jerusalem Council.

The Council, in its Message, also recognized in the most generous terms the spiritual values of the non-Christian religions, but it declared that all those values were fulfilled and transcended in Jesus Christ. Those who speak of “the new attitude toward non-Christian religions” ought to realize that we dare not call a thing “new,” unless it never was before. What is there in our new attitude toward the non-Christian religions that is true that is new at all.

One of the dearest friends I ever had, was the late Dr. F. F. Ellenwood, for more than a generation secretary of the Presbyterian Board of Foreign Missions, and one of the ablest men we have ever had in the Christian church or in the missionary forces of our land or of the world. Read Dr. Ellenwood's books, and then tell me what you have that is new in comparison with his attitude of mind.

Go back further to Archbishop Trench, and in his lectures on “Christ, the Desire of the Nations,” read an anticipation of the deliverance of the Jerusalem Council by seventy-five years. Those lectures are the generous description of the spiritual values of the non-Christian religions, and show in a most glorious way how all those values are realized and perfected and transcended in Jesus

Christ. These values, which in their real merit are spiritual values incorporated in personal character, we are constantly confusing with the great systems from which we think they come out into the lives of men. When men talk today about the possibility of our regenerating these great non-Christian systems they forget the history of human thought.

In a striking article on the subject of our attitude toward the non-Christian religions, printed in *The Indian Standard*, Dr. H. D. Griswold, as competent a Sanscrit student as we have, deals with our attitude toward the great non-Christian religions as systems. The first part of this paper is a noble and generous expression with regard to these spiritual, personal values. Then he says:

A study of the missionary history of the Christian centuries fails to show a single example of the transfiguration of any non-Christian system of thought or religion. The early church met Greek, Roman, and Teutonic paganism. Not one of the non-Christian systems assumed a Christian form, although doubtless they had numbers of adherents whose thoughts and lives had been more or less influenced by Christianity. As old systems they died a natural death.

The new wine of the kingdom required new wine skins. The new garment of Christianity cannot be fastened as patches upon the old garment of any non-Christian system. No man or woman of fine Christian experience and conviction can find a permanent home in any non-Christian system. The only proper home for such is in the Christian church.

I believe that the day is coming when we will have thought ourselves through a great deal of the vague mist that surrounds us now, in the field of comparative religion, and will draw back closer to the full, clear, unequivocal and inclusive attitude of the New Testament toward non-Christian systems. The New Testament view is inclu-

sive for it holds that all essential religious truth is in Jesus Christ.

The Jerusalem Message also sets Christ in His first and central place, so that everything else falls naturally into its own right place. When this position is accepted other problems are not troublesome—industry, the social problem, the race problem, the problem of war, political problems—all resolve themselves when we put Christ in his first and central and complete and commanding place. We will not have so much discussion and disagreement over these issues if we all stand on common ground as to the uniqueness, the sufficiency and finality of Christ.

Again the Jerusalem Council revealed to many of us how close we have come to universal Christian conceptions in the great historic Christian church. Many times we are told that the Christianity of the west is Occidental, and that we must change this if we would commend Christianity to the world. As a matter of fact Western theological forms were largely moulded by Eastern minds, for the Greek fathers represented predominantly the Oriental attitude, while the Latin fathers represented the Western attitude. The true, historic, Christian tradition is a composition that answers to the universal mind and the universal heart. We are coming, in science and philosophy, to see that there is no real distinction between Occidental and Oriental science and philosophy. There is only *the truth*. The same is true in regard to the great Christian tradition, as we saw when we tested our Eastern friends at Jerusalem.

Set apart for that purpose and not in the whole commission but in a smaller group, two of the men

from Asia raised the question whether we other men from the West were not falling altogether too much into Western modes of thought and Western forms of expression. Our reply was, "We believe that we are all essentially agreed in the things that underlie. Won't you two men go off by yourselves and put it in words for us?"

So they went off to put it into words, and then when they came back we asked them for the result and they would not give it to us. And when we asked them why, they said, "We find that what we have written is more Western than what you have written." Two of the cleverest minds from Asia in the Conference, when they attempted to express Christian truth in Eastern phraseology could not do it and realized that the great historic statements of the Christian Church are not racial; they are not sectional; they are universal.

We are a great deal nearer in the historic tradition of Christianity to a universal accent than we will come by surrendering to the catch words of our decade, and thinking that we can revise what the whole of humanity, working through nineteen hundred years, has not been able to produce. Nobody says that we have exhausted Christ, least of all those of us who believe that in Christ dwelleth "all the fullness of the Godhead bodily." But we do say that the researches must be made in Christ and on the foundations that have been laid.

Once again, the Jerusalem Council brought to all of us a very great experience. There was a fellowship there that was a fellowship of the highest and there in the land where Christ lived, where He died, and on the hill from which He

ascended into Heaven—the same Jesus whom men had seen and who will come back as men saw Him go—we felt there in that environment and in that fellowship, a real experience such as we never had had before. And in that experience, we saw with a new unclouded assurance what the foundations of this Christian enterprise are. The missionary enterprise stands more securely on these conceptions of Christianity than any other enterprise we have. It must be supported, not as a philanthropy, not as an educational undertaking, not as a great benevolence; but under all as a Christological movement in its deepest sense. It must be supported by men who believe in Christ as the essential and indispensable Saviour, and in the Christian Gospel as complete and final, and to be shared with all the rest of the world. This is the essential nature of our undertaking. The missionary enterprise can not be transformed into an ecclesiastical Red Cross, or an international education board, or a society for the improvement of urban and rural conditions. All these are a part of the fruitage that flows out of the undertaking. But the real root of this enterprise, the great tap root runs down into the uniqueness of the Person and the Gospel of Christ and the indispensableness of that Person and that Gospel to the whole world and to every man and every woman in the world.

Much will change inevitably in the missionary enterprise but this one thing can not change. If we want a watchword for our movement that word is found in the Epistle to the Hebrews: "Jesus Christ the same; yesterday and today, and forever."



# TOPICS OF THE TIMES



## WHO IS BROAD MINDED?

Some men pride themselves on their breadth of mind and their wide interests. They contrast themselves to narrow-minded preachers and missionary enthusiasts. They claim to be broad because of their "liberal" views on strong drink, amusements, sex problems and their indifference to theological controversy. Are they really broad or only shallow? Not long ago we met a gentleman high in the business world, a man of wealth, who claimed to be too broad to be interested in church affairs. In point of fact, he was too narrow-minded to think beyond the present life and too limited in vision to see beyond his own home and business interests.

There is nothing so deepening and elevating as a vital relationship to Jesus Christ, the Son of God, and nothing so broadening as a vital interest in the Kingdom of God and its progress. Men and women reading the daily paper reveal their most vital interests by the attention they give to sports, fashion, society news, stock market reports, literature, politics, religion, and domestic or foreign news. Does our reading make us more narrow and provincial or does it broaden our horizon and interests? Many are not at all concerned with the welfare of Mexico aside from the influence a revolution may have on their personal business. Do we care enough for the famine sufferers of China or Armenia, as well as those in America, to understand their need and to help to supply it? Are we truly interested in the betterment of the Negro in our country and also in Africa? Do we take time to inform ourselves as to the Oriental students and workers in America and in Asia?

What is our interest in the Jew at our doors? Is there anything more than spasmodic attention given to the changes going on in the Moslem lands and in India? Honestly, how broad and deep are our interests in our fellowmen and in their relationship to the program of God?

Even a cursory glance through the periodicals and books that come each month to an editor's table give some idea of the broadening influence of an intelligent interest in missions. This subject is vitally related to every man, woman and child in this planet. The purpose of Christian missions is to relate every human being to God and to fellow human beings in a way that will promote wisdom, peace, happiness, righteousness, love and unselfish service.

In our own narrow spheres we are impressed with the suffering we see, with family discords, with business rivalry, with bootlegging and lawlessness and frivolity. We are either tempted to discouragement or indifference and turn our attention to pleasure and other absorbing interests, or we may seek in our own feeble way to overcome evil with good.

When we read the story of the development of God's program in the world life takes on a new interest, a new meaning. There is no danger of ennui, for time and strength are too limited to keep abreast of all the topics and enterprises that are of importance and of thrilling interest. Here are a few items taken at random from the press reports of a single week—and thoughts they stir.

(1) A picture of a fine group of boys marching to morning prayers at Calabar College, Jamaica. Who can predict the influence that these boys may exert in the coming years?

(2) The report of a generous thank-offering in self-denial week among the black Christians of the Congo—not one generation removed from gross heathenism.

(3) The story of a Sunday with Christian Khond's of India, showing their new vision of God and of life.

(4) The romance of the Karen mission, Burma, where remarkable transformations are taking place.

(5) The answer to the question, Why Iceland gave up prohibition of intoxicants—and what Spain had to do with it.

(6) An estimate of imperialism as a menace to Christian progress—showing the relation of international politics to the Kingdom of God.

(7) The picture of a new day dawning for Baxter, Tennessee—and what New York Christians had to do with it.

(8) The story of some startling developments in China and the relationship of the new government to the old religion.

(9) A report of the activities of the Mexican War—God, and the possible results.

(10) A description of the Anglo-Saxons in the southern mountains of the United States, and the results of arrested progress.

So we might go on picking up clues at random from hundreds of papers. Every broadminded man must be interested in his fellowmen, of whatever race or color or nation. Every true Christian must be interested in God's program for mankind, and in the way in which the purpose of Christ and His mission to the world is being fulfilled.

The REVIEW exists especially to make known the facts of vital importance related to the advancement of the Kingdom of God on earth—without prejudice or partiality. Here you will learn of the needs of obscure corners of the earth as well as those that appear on the front page of the daily press. Here we describe work of all branches of the Christian church in all parts of the world. The followers of Christ should pull together in carrying out His program and in order to do this we must each of us "look not only on his own things but also on the things of others." There is great need today to increase the number of Christians who are broad enough minded to take an interest in

all of God's program; broad enough in vision to look into all the corners of the earth to see how God is working; warm enough in heart not to fear lest they will be moved by such interest and vision to give up some self indulgence to supply a brother's or sister's need, and loving enough and Christ-minded enough to take in the whole world and to use all talents in true partnership with God.

### MISSIONARY STOCKHOLDERS

IT WOULD mean a new day of Christian missions if every one who puts money into the enterprise would study the reports as closely and watch the returns as eagerly as those who invest money in the stock market.

One great obstacle to missionary progress is the indifference of those who should be its supporters. How many hear an appealing statement of the need and opportunity, invest a small sum in the enterprise and promptly forget about it. They never make inquiries as to the returns, never send up a prayer to God to guide and bless the workers and consequently never know whether the investment has really been worth while.

One of the officers of the Presbyterian Board of Foreign Missions has issued a "statement to stockholders" that may well represent the returns on the investment in the work conducted for Christ in many fields by many boards. This statement by Dr. Robert E. Speer is in part as follows:

The foreign missionary business is not the business of the Board only; it is the business of the Church. The Board is simply chosen by the company to direct affairs, honestly, economically and efficiently.

There are certain problems which must be reported to the stockholders for their information and decision at this time.

First, certain adverse conditions, which were very unfavorable to the enterprise, are beginning to settle down satisfactorily. For the time being, at least, civil war in China has practically ceased and a group of men is trying to develop a stable national government. The new situation provides more stability and a

better hope that the old nominal constitutional promises of religious liberty may be observed. Missionaries have returned to their stations. Most missionary institutions have resumed their work, and the Chinese Christians have had thrown upon them and are not unworthily bearing a much heavier burden of responsibility. China is the biggest field in the world for the diffusion of Christianity. The need is more distinct than ever and the opportunity is opening to meet that need. Will not the shareholders order their directors to act with courage and daring?

Another anxious situation has been relieved in Persia. For a few months it seemed possible that mission schools would have to close or would be closed. It was proposed to exclude from them Christian teaching and to require the inclusion of Moslem teaching. But now the schools may go on with larger privileges and immunities than ever, including exemption of students from military service, and no limitation whatever on Christian teaching and influence except that the Bible may not be taught as a required subject in the regular curriculum to Moslem students. A Church of Christians from all races is growing up in Persia at the center of the Mohammedan world. Is this not another call for wise and friendly development of the enterprise?

And all around the world the field is open and inviting. In Chosen the government is giving the mission schools the recognition which they have long sought, and now the question is as to the ability of the missions to improve the opportunity for which they have worked and prayed. What is the use of toiling with sweat and blood for opportunities which, through want of support from home, cannot be used when they are won?

In India two new elements fill each year an increasing place. One is the growing recognition, in theory at least, of the principle of religious freedom. The Religious Unity Conference held in Delhi in 1924, composed of leading representatives of all the religions in India, adopted strong resolutions in favor of full religious freedom and the new constitution proposed from India by the All Parties Conference of 1928 provides, among the acknowledged "Fundamental Rights," that "there shall be no state religion for the Commonwealth of India or for any province in the Commonwealth," and that "no person shall by reason of his religion, caste or creed be prejudiced in any way in regard to public employment, office of power or honor and the exercise of any trade or calling."

This indeed is as yet only theoretical but it is becoming increasingly actual

and opens the way for our Christian business. And the other of these two new elements in the life of India is the ever enlarging admiration for Christ and the ever wider conception of him as the authoritative moral ideal. Will the Company seize this opportunity to accomplish the task for which it was organized and which each stockholder has declared is the chief concern of his life, namely, to make the Saviour known and to fulfil his prayer, "Thy kingdom come on earth"?

Our personnel and plants throughout the world are very satisfactory. There have been some heavy losses. . . . But there are fifteen hundred men and women of the best on earth representing us. And their schools and hospitals and all the institutions of their work are so many efficient and productive power-houses of life and love and service.

Your directors want to say a plain and conclusive word about the misrepresentation in circulation to the effect that your business is mismanaged, that "it takes a dollar to send a dollar," or worse yet that "most of each dollar is taken up by administration and promotion and never reaches the field." This is false. And the gifts on the foreign field received by the missionaries for the work offset three times the total cost of promotion and administration.

Each dollar spent in this business accomplishes ten times as much as a dollar spent at home. Take the case of one suburban town near New York. Each dollar given for the hospital in that town provides 1/17 of the expense of one patient. In our foreign missions hospitals each dollar given by the home Church provides the support of ten patients. In the schools in this same town there are 3,314 pupils and the cost of the schools per annum is \$395,000, or \$119 per pupil. And the grade of these schools does not go above the high school. On the foreign field the total cost of our mission schools to the home Church, including the salaries of all the missionary teachers, is approximately \$1,500,000. There are 110,653 pupils—an average cost per annum of \$13 per pupil as compared with \$119, and our foreign mission schools include colleges, universities and graduate schools. The business is efficiently and economically done. It challenges any one's closest scrutiny.

But the support of the enterprise by the stockholders of the Company is inadequate. We have our work laid out on a scale of operations beyond the present support of the organization. One of two things will have to be done. Either the level of our activities will have to be lowered and their scope contracted or

the level of the Church's support will have to be raised. The stockholders will have to decide. . . . Read again Matthew 28: 19 and Mark 16: 15 and Acts 1: 8 and Luke 9: 62.

If, in spite of the charter and the will of the Head, the Company means to contract and withdraw, where shall the reduction be made? What sick folk are to be turned out or what boys and girls are to be dismissed from school or where is the Gospel to be withheld?

If the Company is unwilling to scuttle any of its Lord's work then there is only one alternative. Lift the level of giving. Lift it now. . . .

We can give all that the Head of our Company is asking of us in order that His last command may be obeyed and that His gospel may be given to all to whom it belongs.

### STATUS OF WOMEN

Many women in the Church are not satisfied with present administrative conditions. Some fear the loss of the women's organizations through which they have worked and some regard as unjust the lack of adequate representation of women in the Church.

The General Council of the Presbyterian Church recently appointed a special committee consisting of Mrs. Fred S. Bennett of the Board of National Missions and Miss Margaret Hodge, of the Board of Foreign Missions, to consider the matter. They presented a careful report to the Council in November, 1927, and later fifteen representative women were invited to meet with the General Council for a full study of all the issues involved. These topics included:

(1). The status of women in the ecclesiastical organizations of the Church—the diaconate, the eldership and the ministry, the presbytery, the synod, and the General Assembly.

(2). Women's organized work in the Church, the Missionary Societies, young people's organizations, and women's aid societies—their present and future scope and responsibility.

(3). The relations of the women of the Church to women's organizations outside of the Church.

(4). Women's unorganized work in the Church, including personal evangelism, Sunday-school teaching, influence

in the home and in the vocational direction of life.

(5). The right ideals and principles of separate, cooperative or united work in the relationships of men and women.

A special committee of the General Council consisting of Dr. Robert E. Speer, Mrs. F. S. Bennett, Miss Margaret E. Hodge and Dr. Lewis S. Mudge, was appointed to study the subject further and report at the meeting of the Council, March 6th. That some adjustments should be made is obvious, when the General Council has found the way of wisdom and the true path of progress.

### OBITUARY NOTES

JAMES R. BAILEY, M.D., of Impur, Assam, died on December 8, 1928. From the time of his arrival at Impur in 1910 as an American Baptist missionary, he had been traveling constantly among the natives, ministering to their needs, preaching the gospel and by his own example teaching them to know Christ. During the World War Dr. Bailey spent his furlough in France ministering to the Assam Labor Battalions. He is a graduate of Bucknell University and the Medico-Chirurgical Medical College, Philadelphia, Pennsylvania. His work in the Naga Hills annually meant the care of 5,000 out-patients, 1,000 free treatments to Impur school boys, hundreds of calls throughout the district, and many operations. "To do this work," Dr. Bailey said, "many hundreds of miles had to be traveled on pony, and when paths were too steep, on foot. Many times I have sat down to rest thinking I had used my last ounce of strength, only to be renewed and start the climb in a few minutes, up and on till the last village was reached, and there hold meetings—sell medicine, visit sick, and then to bed about midnight, tired and weary, yet conscious of being spent in the Master's service."

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REV. GEORGE H. HUBBARD, a missionary in Foochow, China, since 1884, until his last furlough, died recently at West Haven, Conn., at the age of seventy-three. As a missionary of the American Board, he and his wife specialized in evangelistic work, and were always interested in the common people. He edited a colloquial paper printed in the Romanized Chinese, and aided in the preparation of other literature, but his chief contribution was the founding of the Chinese Christian Endeavor Movement in 1885.

### WHO'S WHO AMONG OUR AUTHORS

**WILLIAM T. ELLIS, LL.D.**, is a well-known and popular lecturer, traveler and author who lives at Swarthmore, Pennsylvania (when at home). He stumped the country with the Laymen's Movement for the first big conventions. His articles on Sunday-school lessons are printed in more than a hundred daily newspapers with a weekly circulation of several million. He has been a Chautauqua speaker and is author of several volumes including "Bible Lands Today" and "Men and Missions."

**CORNELIUS H. PATTON, D.D.**, is Home Secretary of the American Board of Commissioners for Foreign Missions and is a writer and speaker of note. He is a graduate of Amherst College and Yale Divinity School, and has traveled extensively through Africa and the Orient. His books include "The Rosary," "The Business of Missions" which has been widely influential. His latest volume is "Foreign Missions Under Fire."

**DR. THOMAS JESSE JONES** is a well-known sociologist. He was acting head worker in the University Settlement, New York City (1901-02) and director of the Research Department of Hampton Institute (1902-09). He was specialist in Education in the U. S. Bureau of Education (1912-19) and has been Educational Director of the Phelps Stokes Fund since 1913. He led an Educational Commission to West, South and Equatorial Africa in 1920-21 and again to East Africa in 1924. His latest volume is "Essentials of Civilization" (1929).

**REV. HUGH T. KERR, D.D.**, is now the pastor of the Shadyside Presbyterian Church. He was lecturer at McCormick Theological Seminary (1910-11) and a few years ago made a tour of the Far East studying the missionary situations. Among his books are "Children's Story Sermons," "Children's Missionary Story-Sermons," "The Highway of Life" and "The Gospel in Modern Poetry." He is president of the Board of Christian Education of the Presbyterian Church.

**PROF. KENNETH SCOTT LATOURETTE** was for some years in China under the Yale Mission and is at present professor of Missions and Oriental History at Yale University. He is a member of the International Missionary Council and was for some time chairman of the Executive Committee of the Student Volunteer Movement. He is author of "The Development of China," "The Development of Japan," "The Christian Basis of World Democracy," "History of Chris-

tian Missions in China" and other volumes.

**DR. WILLIAM BANCROFT HILL** practised Law at Baltimore from 1882 to 1883 and after occupying the chair of philosophy at Park College, Missouri, became professor of Biblical Literature at Vassar College, which chair he occupied for twenty years. He made an extensive visit to mission fields in Japan, China and India a few years ago and to Egypt and the Near East last year. He is president of the Board of Trustees of the American University in Cairo. Among his books are "The Life of Christ," "Graves Lectures on Missions," and "The Apostolic Age."

**REV. W. B. ANDERSON, D.D.**, went as a missionary to India in 1897 and was president of Gordon College, Ramal Pindi, from 1899 to 1903. He has been *corresponding secretary of the Board of Foreign Missions of the United Presbyterian Church* since 1916 and is the author of "Far North in India," "A Watered Garden," and other volumes.

**DR. FRANCIS J. MCCONNELL**, is Bishop of the Methodist Episcopal Church (New York District). He was president of DePauw University from 1909 to 1912 when he was elected bishop of the Methodist Episcopal Church. He was president of the Religious Educational Association in 1916 and is now president of the Federal Council of Churches of Christ in America. Among his books are "Religious Certainty," and "The Christlike God."

**REV. E. STANLEY JONES, D.D.**, went to India in 1907 and in 1926 was appointed evangelist to Educated India and to the high caste Indians. He was a delegate to the General Conference of the Methodist Episcopal Church in 1924, and has twice refused the bishopric. He is a widely-known evangelist and the author of the popular volumes "Christ of the Indian Road," and "Christ At the Round Table." He has just returned to India after a strenuous speaking tour in South America and in the United States.

**ROBERT E. SPEER**, a graduate of Princeton University, has been corresponding secretary of the Presbyterian Board of Foreign Missions since 1892. He has several times traveled around the world and to South America and other lands. He was moderator of the General Assembly of the Presbyterian Church from 1926 to 1927 and president of the Federal Council of Churches from 1924 to 1926. He is the author of many volumes the latest of which is entitled "Are Foreign Missions Done For?"





# METHODS FOR WORKERS



BY MRS. F. I. JOHNSON, New York

*President of the Federation of Woman's Boards of Foreign Missions*

## HANDLING OBJECTORS

A chronic objector, sooner or later to his own hurt, becomes a despised obstructionist.

A good thing to remember  
And a better thing to do,  
Is to work with the construction gang  
And not with the wrecking crew.

## CRITICS AND CANDIDATES

MILTON T. STAUFFER,

*Secretary of the Foreign Missions Conference  
of North America*

We are deeply concerned over the future supply of well-qualified missionaries. Many of us repeatedly raise questions like these: Are our young people volunteering in sufficient numbers? Are we sympathetically aware of their difficulties and needs whenever we challenge them to consider foreign missions as a life calling and are we helpful to them in reaching right decisions? So many factors enter into present-day situations that answers to these questions are not simple, yet we feel we must face them if the cause of foreign missions is not to be embarrassed or even crippled in the years immediately ahead. Now is the day for intelligent action. Tomorrow may be too late, so far as our needs for missionary candidates next year and the following year are concerned. Merely recording certain observations in outline, let us see if we can help one another toward a more fruitful exercise of our missionary witness.

### The Situation Calls for Concern

The number of young people volunteering during college and post-college years for the foreign Christian serv-

ice has steadily decreased from approximately 2,700 in 1920 to less than 300 in 1928. During these same years the number of new missionaries has also dropped though not in the same proportion. Our American Boards have always had more volunteering than sailing in any given year until 1924. Since then the opposite has been true, and so persistently and increasingly true as to justify genuine concern. The contrast between 252 people who volunteered for missionary service in 1928 and 600 in the same year who received appointment (having volunteered from two to six years previously) must make every missionary leader pause and wonder where our future supply of missionaries is to come from. The visible number of candidates now in line for application and appointment in 1933 and on, offers a strange contrast to former years. While a few Boards may still be embarrassed by their riches in available candidates—the inevitable consequence of the outpouring of life immediately following the war—this embarrassment is sure to be short-lived, unless indeed our American churches fail utterly in their missionary giving.

During the current year, the various foreign missionary agencies of the United States and Canada have listed calls for 1,186 new missionaries. Of these, 432 are marked provisional, which means that while the Boards would like to send out 1,186 workers, financial provision has thus far been made for only 754. Of these calls 70% come from ten major boards. For the first time since the war, mission boards are experiencing difficulty in

securing enough candidates. Either they must be content with second-best material or let their calls go unfilled. Eleventh-hour hand picking in the open market will not solve this difficulty which for some boards is certain to grow.

At the present time, mission boards are making their selections from candidates who volunteered five or six years ago. We are still running, therefore, on the momentum of previous years so far as recruiting and selection are concerned. We are not securing sufficient recruits to meet the needs of the boards four and five years ahead.

Inquiry over a long period of years has revealed the fact that new missionaries are reaching their decision for missionary service earlier in life than was true formerly. For example: in 1920 we find that 31% of those volunteering decided on a missionary career before entering college. In 1927 practically 50% reached this important decision during high school years. The pre-college influences seem, therefore, to be on the increase.

In 1920 there were 28% of the volunteers who reported strong college influence resulting in missionary decision. In 1927 only 10% attributed their decision to college influence. In other words, we are probably safe in concluding that college influences have failed more than pre-college influences in this direction. In view of the increasing number of life work decisions which are made before college days, would it not seem wise to give greater attention to missionary education among preparatory and high school students?

Happily, at present, interest in volunteering among college students seems to be slightly on the increase. The number of students volunteering during January, 1929, is double the number of last January. The increase in inquiries from students regarding missionary openings leads one to believe that this interest in volunteering will continue.

### The Decline in Candidates

Speaking negatively, it cannot be attributed to any lack of social idealism on the part of Christian youth. They are concerned with the abolition of war, the Christianization of racial and industrial relations, and other similar social issues. The fact, however, that this idealism is not leading them into foreign missionary service needs interpretation. Among many factors that account for this declining rate of candidates the following may be suggestive to us who seek ways and means of bettering present situations.

1. *Adult Christians lack interest in evangelism.* The term itself has come to mean something less or other than the real thing. The church is not sufficiently impelled by the thought of its debt to Jesus Christ or by the vision of the "life abundant," which He and He alone gives, to promote missions at sacrificial cost around the world. We are anemic. The heat of our enthusiasm is below the burning point. As someone has said—"our churches are now carrying all the missionary load their spiritual strength will bear." Special appeals, threats of deficits may be applied as stimulants to a spiritually undernourished church and these may result in extra contributions over and above the church quota, but stimulants to a church that has no great increasing purpose to share Christ will never lead to missionary life decisions. It takes spiritually robust churches to give birth to missionaries who are qualified to meet the exacting spiritual demands of missionary service today and who will bring back sheaves.

2. *The missionary appeal of our churches is frequently mechanical and despiritualized.* Material needs and deeds in the mission field are played up but not personality—undeveloped and enslaved because lived apart from Christ and the freedom and power He offers. As long as youth is asked to give to the general benevolence budget of the church, or toward some school in Asia instead of for human beings, who unlike themselves are in need of intellectual and physical privileges, and most in need of a Christlike understanding of God and of Christ's message of salvation and hope, the heart of the whole matter is missing. Make missions impersonal, despiritualize its objective and you rob it of its warm appeal. It ceases to capture the imagination of youth. It inspires few life commitments.

3. There is a wide-spread *uncertainty among students as to the future of the foreign missionary enterprise*. Some have been led to believe that the day of the missionary enterprise, as it has been carried on in the past, is over. They are also questioning whether the Boards will be able financially to send them out if they do volunteer and prepare for such service. The last five years have furnished good reasons for this query. The presence at home of so many furloughed missionaries, and especially the recent exodus from China, together with the unfavorable attitudes of some foreign students now studying in America, have increased this uncertainty. In view of these facts, many young people doubt the desirability of definite and advanced decisions in terms of a life purpose.

4. Going deeper one senses particularly among our college young people an *uncertainty as to their Christian message*. While this lack of religious conviction is not peculiar to student groups the effect of it in motivation for life service is unquestioned. There is in many cases a vagueness of conception as to the uniqueness of the Christian message. This may be due in part to the rather superficial study of comparative religion, leading students to an over-emphasis on the values of non-Christian religious systems, in part also, to the growing secularization of all life and to inadequate or wrong religious education. Certainly there is not evident, on a large scale, that dynamic and passion that accompany deep conviction.

5. Many students, and this has always been true, are seriously *questioning whether they can really make their greatest Christian contribution to their generation through foreign missionary service*. There are many new channels for Christian service, national and international, opening up today. There are broader conceptions of what is involved in Christian service. Moreover, there is a growing tendency in education towards specialization. The seeming inability of the Boards to let the volunteer know the possible general type of service and field sufficiently in advance for them to prepare adequately for it, has a tendency to deter volunteering. We are convinced that this demand for some means of certainty is not consistent with a life purpose decision nor with the essential attitude of mind which would make the missionary willing to meet emergencies and hardships once he has accepted missionary appointment.

6. Students today more than formerly *want to know whether the younger church groups are inviting missionaries or whether they are being sent in spite of the best judgment and desire of the*

nationals. Some students from other countries have represented their people as being hostile to the missionary forces; in fact, a considerable number have emphasized the value in their national cultures to such an extent that they have raised doubts in American students' minds as to whether or not Christianity has any vital contribution to make to others. Repeatedly they have heard our civilization and professed Christian social order condemned until, to some well intentioned students, it appears as if Western life were still 90% pagan.

7. Then too one will always find those who are *suspicious of organized Christianity* and do not see that the Christian message is being applied in a consistent practical way to the whole of life. They hesitate to subscribe to the credal and doctrinal statements which they think they will be required to subscribe to when they apply for missionary service, and which they think are outgrown or upon which they think too much emphasis has been placed. One needs sympathy in dealing with these young people for whom the non-Christian aspects of American life, even inside our churches, constitute real obstacles to volunteering for missionary service.

8. Young people want to look forward to a life in which they will find ever *wider opportunities for service* as the years go on. They have seen missionaries return after short periods on the field and have come to wonder if missions are any longer a life job.

9. During the four years of their college course, which are so important in making life decisions, students look for religious leadership to student pastors, faculty members, Y. M. C. A. and Y. W. C. A. secretaries. At the present time there is a *confusion in the minds of many of these men and women as to the place of the missionary enterprise in our day*. Many of them are not informed as to the facts and have not been given satisfactory information and answers to their questions by missionary leaders.

10. *Students do not know the needs of the world*. We have been neither realistic nor individualistic in our description of need. Our missionary literature has not dealt adequately with the unfinished task either geographically or functionally.

### Changing the Situation

The above analysis of some of the causes which seem to operate against an adequate commitment of life to foreign mission service may leave one in a despairing mood unless he reminds himself of these two facts; first, that

there are many young people in our churches and colleges of whom none of these things can be said and, second, that the bringing in of righteousness around the world is God's task first and last, and ours chiefly and merely because we are God's happy helpers. The kingdom of love, when it comes, must be His free gift, not something we have achieved in and by ourselves. This thought should bring us relief from any feeling of strain; a sense of power for the missionary movement is nothing less than our partnership with God who "will not fail nor be discouraged until *He* hath set up righteousness on the earth." As missionaries we need this good news to set us free from anxiety. We are not related to a losing cause. Present indications to the contrary, we know that God's task in India and Africa will not lag for want of workers. To believe anything less would be to admit loss of faith in the essential soundness of youth today, and, worse than this, loss of faith in God Himself and His ultimate triumph.

To the extent that the present situation can be improved by human effort (and one is convinced that Christian leaders can influence it considerably if they will) that improvement appears most likely along the following lines:

1. A missionary informed and missionary motivated ministry in order that the young people of our churches may be prepared for the appeal for life commitment. The fire of the evangelistic must burn again in the home minister's heart and there must be a new and positive Christian apologetic. The fellowship of Christians of all races and creeds in a common program of world redemption must become a joyous contagion until everything the minister does in America suggests its relation and makes its contribution in his mind to the total Christian effort around the world. Our young people welcome the inter-relatedness of efforts at Christianizing life here at home with those of evangelizing and of Christianizing life elsewhere.

2. Young people desire nothing quite so much as "*fullness of life here and now.*" The horror that men should die without Christ has motivated former generations—the present generation

waits to be motivated by the horror that *men should live without Him.* This means that our apologetic for missions must increasingly be phrased in terms of "the abundant life" which Christ and Christ alone, can bring. We must visualize that abundant life to student audiences, we must experience it and manifest it in our own lives and over against our picture of the abundant life in Christ we must give a true and compelling picture of the millions everywhere who are without life abundant here and now, who do not know of Him who says, "I am the bread that gives life." This is the most difficult and most imperative and most highly rewarding obligation we face as Christians today. We are challenged to prove the validity of our missionary efforts and to match our claims for our faith by the quality and fullness of life we experience. This is not easy, but it is possible. When our young people are arrested by the picture of "full" redeemed life—"lacking nothing, enjoying all" and have it proved to them that Christ alone for various reasons and in various ways makes possible that life, there is nothing that they will not do or dare to share that gift of life with the last most distant man, woman or child on earth. The trouble is not with our Christian propositions but with our demonstrations. Christ-like life now, in the flesh before our eyes, is the Q. E. D. we need for Christian motivation and conviction that will drive and drive.

3. It will help if we vigorously repudiate false and subtle charges against missions such as the following:—"Missions are the right arm of Western imperialism"—"Missions are nothing less than intolerant propaganda." Let us encourage the view that the missionary enterprise, like the Christian enterprise, is a movement of life, that it is a constantly changing and growing thing, that it is not without its weaknesses and mistakes, that it truly is progressive, that in all fairness we ought to relate ourselves to it because of its genuine worth and we ought to judge it in terms of its "whither bound" no less than in terms of its past accomplishments.

4. Because the missionary enterprise has become a partnership of younger and older churches working together, our young people before making any final decision for a missionary career should be assured that *the calls of the mission boards are no less the calls of Christian nationals broadcasted from the mission fields.* They have a right to know that they go out at the call of the native churches to associate themselves with native Christian leaders, preferably under the direction of these leaders, to

assist in a program of evangelism which these native churches have set up for themselves.

5. The close bond of sympathy and understanding between youth around the world suggests another very effective approach, namely, to begin one's address with a description of those causes or movements abroad in which the Christian youth of other lands are specially interested and for which they welcome help with open minds. Our students eagerly respond to the call of fellow students dedicated to some high cause and by making articulate in our American colleges the aspirations and struggles of youth in foreign lands, the response is often most encouraging.

6. Not infrequently among students who are weary of discussing the problems of the world one finds the best approach to foreign missions through *missionary biography*. Unfortunately, much of our modern missionary literature in North America lacks up-to-date human interest material. We have produced few biographies since the war, which is surprising when we think of young American volunteers, who only yesterday fared forth to share "life," but who are now gone—William Borden, Max Chaplin and Warner Lentz, to mention three. One's mind goes out to a great company of men and women, "pioneers of life" in unprivileged places today, the record of whose unselfish sharing would shame and thrill every sincere lover of humanity.

7. A recovery of the individual emphasis in missionary service is needed to offset in some degree the institutional emphasis which is often less personal and challenging. Similarly less emphasis on the administrative problems of missions and more emphasis on the needs of men for creative Christian personality would greatly strengthen our appeal for missionary candidates. Too frequently the audience receives an intellectual discourse on the changing aspects of missionary effort but is not given a vision of the man in need at one extreme and Christ who can meet that need at the other. The latter is needed to win commitment of life to the missionary cause.

8. We have today almost 10,000 foreign students in our American colleges. The great majority of these are non-Christians. A definite program of evangelism among these foreign students by our American churches would witness to our sincerity to share what Christ can give to all and would greatly enrich the religious life of the countries from which these students come and would, I believe, exert a profound influence on our own young people who now are arrested by the foreign missionary challenge, but who are not convinced.

9. The desire of young people for the interpretation by Christian nationals of conditions and needs in their own lands suggests the application by Boards of a policy recently adopted by the Student Volunteer Movement. In college after college a little Korean woman in love with Christ and the women of her race has been witnessing this past year to the worth of missions and appealing for more and better missionaries. Students do not easily forget her word or her call. She fulfills their demand for first-hand assurance that they are still wanted as missionaries and that there is a real task awaiting them in foreign lands.

10. Of recent years the suggestion that our recruiting should be made on the basis of commitment of life to full time Christian service without reference to place, reserving that decision until later, has gained wide acceptance. The declaration of the Student Volunteer Movement now reads:—"It is my purpose, if God permit, to become a foreign missionary." There are ardent missionary workers among students today, who believe that certain inhibiting reactions to this declaration can be overcome without perceptible loss to students and with possible gain to the missionary cause, if some such declaration as this were to be substituted, namely, "it is my purpose, if God permit, to give my life to full time Christian service, at home—abroad—," leaving the volunteer free to indicate, either at the time of signing this declaration, or later after further study and prayer just where he or she purposes that this life service shall be given. Obviously there are very large values in the present wording with its strong purposive note and its specialization on foreign missions. And no Christian leader or sincere student, for that matter, would care to see any substitution which would eliminate this purposive note or weaken the appeal to definite foreign service by broadening it until it covers both home and foreign fields.

11. Until recent years the primary and abiding motives of foreign missions have been set forth most vigorously and insistently by the followers of the conservative theological school. Their appeals have been the most earnest and imperative. Their message has been a simple call to repentance from sin and to belief and salvation in Christ. Because of failure to carry this message to all the world countless souls for whom Christ died cannot but be eternally lost.

During recent years, particularly since the war, we have a large and increasing number of college students throughout North America who think that they cannot be intellectually honest with themselves and interpret the pri-

mary aims and motives of foreign missions exactly in these terms or solely within these limits. These students are deeply and sincerely religious. They have a passion for humanity and for unselfish service. Spiritual values are real and vibrant for them. They are deeply challenged by Jesus and are trying to live as His true disciples. But they do not hold with like firmness some of the dogmatic pre-suppositions which lie back of foreign missions as interpreted ten or twenty years ago.

We seem for the present, therefore, to have two schools of thought so far as the presentation of foreign missions is concerned. Among certain student groups the older interpretations still hold; among other groups, perhaps equally influential and certainly rapidly increasing in numbers, quite different interpretations are alone understandable and acceptable. The question naturally arises—is the motivation of missions at its center to be different today than in William Carey's time? If it is to be different, we may learn from this student generation what this new motivation is and whether or not it squares with truth and promise of having the same appeal and power as the old had in its day. "By their fruits ye shall know them." If it is not to be different—if the chief difficulty in presenting the foreign missionary motive today is largely one of phraseology and not of content, then to the younger generation there comes the challenge to reclothe the old primary motives of foreign missions with twentieth century language and power.

The Jerusalem statement on the Christian Message may prove of great help in this connection. Every Christian young man or woman I have met since Jerusalem—regardless of theological stand—has subscribed unconditionally to paragraphs like these: "Our true and compelling motive lies in the very nature of the God to whom we have given our hearts. Since He is love, His very nature is to share. Christ is the expression in time of the eternal self-giving of the Father. Coming into fellowship with Christ we find in ourselves an over-mastering impulse to share Him with others. We are constrained by the love of Christ and by obedience to His last command. He Himself said, 'I am come that they might have life, and that they might have it more abundantly,' and our experience corroborates it. He has be-

come life to us. We would share that life."

"Since Christ is the motive, the end of Christian missions fits in with that motive. Its end is nothing less than the production of Christlike character in individuals and societies and nations through faith in and fellowship with Christ the living Saviour, and through corporate sharing of life in a divine society."

#### Important Note

The editor of this department covets your reaction on Mr. Stauffer's analysis of and suggested methods for dealing with the serious problem of life enlistment.

Is the scarcity of volunteers for the ministry and for Home Missionary work due to these same suggested causes?

What methods would you like to see used?

Your letter should reach me not later than June 1st.

Address Mrs. F. I. Johnson, Room 1018, 156 Fifth Avenue, New York.

#### A FREE-FOR-ALL DISCUSSION

*There is scarcely a church in America which would not profit by having this heart-searching demonstration put on by a group of its finest men.*

*(Mr. Pastor, why not try it?)*

#### Personnel

W. B. JONES.....	"Billy" .....	Bale Ties
RUSSELL J. BALTZAT.....	"Russ" .....	Coal
GUY CARPER.....	"Guy" .....	Lumber
ARTHUR BROOKS.....	"Arthur" .....	Educator
E. G. THATCHER.....	"Thatch" .....	Y. M. C. A. Secretary
HORACE BONNEWITZ.....	"Horace" .....	Batteries
WILLIAM MCGIBRE.....	"Cap" .....	Insurance
CHAS. N. POLING.....	"Charley" .....	Banker
G. A. BECKER.....	"Gus" .....	Insurance
C. A. L. PURKHOFF.....	"Clyde" .....	Insurance

#### Scene

The parlors of the Y. M. C. A. prior to Monday Rotary Noonday Luncheon. Members are arriving by twos and threes. Members are standing, seated or lounging and engaged in informal talk on topics of business, sports, politics, telling stories, a babel of talk on every subject, laughter, argument, all done in a natural way, as men would talk at such times. The crowd increases as other members drop in, there are greetings, back slapping, kidding, more or less confusion, at the height of which Mr. Carper remarks and repeats for emphasis in order to get the subject across to the audience.

*Mr. Carper:* Well, I see that Dick Carson has graduated at Princeton with high honors and has decided to throw away his life as a missionary in

China, Timbuctoo or some unheard of place, trying to Christianize the natives.

*(The members seat themselves around the table.)*

**Mr. Balyeat:** The poor fish, he certainly cannot have much regard for his parents who have slaved and sacrificed and almost broken their backs to put him through school.

**Mr. Carper:** Well, the odd thing about it is, his folk approve.

**Mr. Bonnewitz:** How do people get that way anyhow. I don't understand it, all the Chinks, Japs and African Niggers in the world ain't worth the little finger of a fine American chap like Dick.

**Mr. Purmort:** Oh, I don't know boys, I guess you birds had better get wise to this missionary stuff before you knock it too hard. Dick has not yet been boiled in a big soup kettle. The cannibals haven't eaten him yet.

**Mr. Berger:** Speaking of soup kettles, when do we eat.

**Mr. Balyeat:** I'll say he runs a mighty good chance of becoming an Irish stew, or Hungarian goulash and he will not be the first fool missionary to meet that fate.

**Mr. Purmort:** You said a mouthful then, old scout, and Dick would be only one of thousands who have offered their lives for Christ, and of others who have sacrificed their careers, banished themselves for life in heathen countries, undergone hardships and privation, suffered and died to the end that Christ, their Master might be exalted and His cross lifted up that *all the people of all the world* might see and receive its blessing.

**Mr. Jones:** Say mister that lingo of yours sounds fine but it is all bunk; it don't get us a thing. We are wasting our efforts and throwing away our money on foreign missions.

**Mr. Brooks:** Atta boy! I agree, I am for *Home Missions*. We ought to keep our money at home for our domestic heathen.

**Mr. Balyeat:** Exactly right, old top, and besides these foreign missionaries are a set of meddlers in the affairs

of foreign nations and our country is always in trouble by threats of war on their account.

**Mr. Thatcher:** All right, we have just heard from one of our domestic heathen and "a peace at any price" exhorter. Now then, if there be other uninformed knockers against foreign missions within the sound of my voice, let 'em speak now or forever after hold their peace. Come on in boys, the water is fine. Right here you fellows will learn a lot. Fire and fall back. Shoot!

**Mr. McGirr:** The converts are not genuine.

**Mr. Thatcher:** Not altogether true. In the Boxer uprising in China it is of record that 6,200 Chinese Christians remained true to their faith and 1,500 converts were killed.

**Mr. Balyeat:** I repeat that missionaries are trouble makers for the government.

**Mr. Thatcher:** Listen to the facts. Ex-President Taft denounced this criticism as unfounded. Hon. John Barret, Minister to Siam, said that 150 missionaries gave him less trouble in five years than 15 merchants did in five months.

**Mr. Berger:** Suffering Mike! Ain't we ever goin' to eat?

**Mr. McGirr:** Christianity does its converts more harm than good.

**Mr. Purmort:** Nothing to that. Consult the records. Christianity makes him a better man. He has a superior faith, a better morality, thrift and integrity. In the Jap-Russ War the Japanese Government employed none but native Christian interpreters, because they were honest. A governor of a province in Siam testified, whenever a Christian missionary settles, he brings good to the people. In China recently the custodian of a large bridge building fund was intrusted to Christians only, because the subscribers said, "the Christians could be trusted not to steal it."

**Mr. Poling:** But I still think, "Charity begins at home."

**Mr. Thatcher:** Let us consult the old dope sheet on that point. Listen!

In New York City alone there are 3,800 religious and philanthropic agencies. In the United States there are 207,734 Protestant churches or one for every 427 of the non-Catholic population. How about it abroad? Africa has one missionary for each 24,000 population; Japan one for each 52,000; India one for each 62,000; China one for each 65,000. There are over 160,000,000 people untouched by missionary influences. Figures don't lie, but liars continue to figure. I am quoting facts and an important fact is that the people who do not contribute to foreign missions seldom give anything to home missions.

*Mr. Jones:* I insist missions don't get us anything. Where do we come in? It is all "pay out" and nothing coming in.

*Mr. Thatcher:* That is a good money grabber's question. One of the kind who never sees good in anything unless there is a dollar in it. Missionaries raise the standard of life for the natives and the result is that they buy goods from America and Europe. Thirty years ago a bag of American flour could not be bought in all China. Recently there was in Peking a pile of American flour 30 feet high, 100 feet deep and a quarter of a mile long. Thirty years ago in China, to get a can of coal oil it must be ordered from San Francisco or Chicago. Now Standard Oil is the "light of Asia." Missionaries took sewing machines to China and it is now one of the largest markets in the world for the Singer.

*Mr. Purmort:* Recently one American steamship delivered 27 Baldwin locomotives to China. Every missionary is, in effect though not in intention, an unsalaried drummer that helps to open up the larger markets of the world for the output of American mills and factories. The industries of America could well afford to pay twice the cost of all missionary enterprises in foreign lands. This trade which follows the flag which follows our missionaries is only a by-product of missions and not the real thing. But for business reasons alone, every

American business man should support the foreign missionary.

*A forgotten missionary* carried the Gospel to Peru, and brought the use of quinine for the sick. A humble missionary, Schneider, learned of the naval orange that in a single year netted our commerce \$36,000,000. Our giant rubber industry is the by-product of the work of a missionary with the South American Indians. Wherever the message of the Gospel goes, there is a rich reward. The Premier of Finance in Great Britain says that as a matter of investment, the government could take over the financing of the whole missionary enterprise with profit.

*Mr. Berger:* Good night, I'm starving; haven't eaten since breakfast. Quit chewing the rag and let us all eat.

*Mr. Thatcher:* Say Berger, you are one of the kind who thinks of nothing but eating and sleeping and business.

*Mr. Carper:* We had better make every American a Christian before we waste any money on foreign people.

*Mr. Purmort:* Does a commercial house wait to sell every person in one town before they send their salesmen to the next?

*Mr. Giffin:* I think you are only pampering the people by pouring money into churches and schools and hospitals. Why don't the people do something for themselves.

*Mr. Thatcher:* Wrong again. Every time we give \$2.00 to missions the native Christians give more than one. So \$2.00 becomes more than three. That's God's kind of arithmetic.

*Mr. Jones:* They have their own religions. They had them before the New Testament was written, before Christ was born. Why go and try to convert them to our faith? Their own has served them for thousands of years. Let them alone.

*Mr. Carper:* Did you know the Standard Oil Company has millions of dollars invested in the business of selling China kerosene for lamps, and thousands of men converting the Chi-



nese to the use of kerosene lamps? Why? Well, it is not because they have no lamps. They have lamps made of an earthen bowl and bean oil with a wick of pith. Makes your eyes ache to look at 'em. They had 'em long before, thousands of years before John D. was born. But kerosene is much better. So John D. has sent his missionaries to convert them. If you believe in Christ as hard as John D. does in Standard Oil, you would be in the light business for Jesus Christ. He said, "I am the light of the world."

*Mr. Berger:* For the love of Mike, let's eat!

*Mr. Brooks* (Leans back, and says sympathetically): Well, I once felt as you did, at least I thought it wasn't up to *me*. I had so many demands on my money. Then I heard a man from China talk, and one story stuck to me. Said that over there he saw a man fall into the river near a fisher's barge. The fishermen saw him but no one did anything. They had a fine net, strong hooks—just the thing to drag the man to safety. He shouted to them, "Save that drowning man." They called, "It's not convenient, can't you see we're fishing." He shouted again, "I'll pay you for your time. Throw the net." They answered, "What'll you give?" "Five dollars." "Too little." "I'll give you all I've got. Throw that net at once." "How much have you got?" "I don't know exactly. About \$14.00." Then at last, even then slowly, they paddled over and let down the net. In less than a minute they brought up the man. Then they were clamoring and angry while the missionary tried to resuscitate the man before paying them. Say, I was mad to think of those fishermen. It was just as if they had murdered that man when they could have saved him and didn't. They aren't worth sending missionaries to, I was thinking, and then I heard what the speaker was saying, "Is it worse, fellow Christians, to neglect to save the body, or to neglect to save the soul?" Jesus says, "Go

and preach the Gospel to every creature." Shall we answer Him: "No it is not convenient? How much money will I have left if I obey Him?" "I have bought a piece of ground, five yoke of oxen, married a wife, it isn't convenient to have Him call me to this other thing."

*Mr. Bonnewitz:* Well boys, I guess we didn't have all the ammunition when we began the shouting.

*Mr. Purmort:* I wonder whether you fellows know how far behind the women we men are on the international stuff. Why, my wife knows more geography and history and world politics in a minute than I do all day. You see they have mission study classes and meetings every month and they read THE MISSIONARY REVIEW OF THE WORLD and other magazines. We'd better wake up or we can't keep up the "superior sex" bluff much longer.

*Mr. Thatcher:* Yes, and I'll put down a dollar on it that not one of you howlers against missions ever read a book about the work in your lives (Here enthuse over one). And if we ever caught you to hear a missionary speaker, we had to bait the hook with a dinner before we could haul you in. How many of you birds know that our church has an official magazine? Did you ever read it? No! if you had, you wouldn't have gone off halfcocked the way you did today. Might try readin' your Bible too. Something about missions there.

*Mr. Berger:* For the last time, before I die, *When do we eat?*

*Mr. Jones:* Say fellows, these are knockdown arguments Clyde and Thatch are putting across. It is getting uncomfortably warm here, don't you think it is time to go in to lunch? When I make up my mind, I like to stick to it, right or wrong. I hate like blue blazes to do it, but in this case I feel that the only manly thing to do is to follow the course of Brooks and Poling and own up that I must be dead wrong about foreign missions, that I did not know what I was talking about. I wonder if nine-tenths

of the opposition to foreign missions is not due to the same cause as mine, that is, downright, dense, unmitigated, uncalled for *ignorance*.

And come to think of it, the Legion leader of the heroes who faced the horrors of France and Flanders, Charlie Poling, is not very consistent when he ridicules Dick Carson for laying down his life for a principle.

Some things I heard before today, and that I tried to forget, keep crowding into my mind. One is that "the light that shines farthest, shines brightest nearer home." Our confab here today confirms the statement. Clyde and Thatch are the champions of the foreign mission cause, and if you want *any* home enterprise or drive to be sure to win, the town will insist that they take the lead. And Brooks,

the first convert to give in, is a famous Boy Scout specialist and expert.

I am sorry to admit it, but the cost connected with foreign missions has made it hard for me to give in. Why, Mr. Frantz is liable to preach one of his two-edged sermons one of these days that will make you feel like turning your pocketbook inside out. When you need some money for foreign missions, *count me in*.

(A dinner bell is rung off stage.)

*Mr. Balyeat*: There goes the lunch bell! Let's go.

(All join in singing):

"Old Bill Jones ain't what he uster be  
Ain't what he uster be  
Ain't what he uster be

Old Bill Jones, he ain't what he uster be  
Many long years ago."

CURTAIN

## PERSONALS

FRANCIS P. MILLER has been called to succeed Dr. John R. Mott as chairman of the Executive Committee of the World's Student Christian Federation. Mr. Miller is at present Administrative Secretary of the Geneva office of the Federation and is expected to accept this appointment. Previous to the war he served for three years as secretary for Y. M. C. A. work in preparatory schools and immediately following the war he became one of the Secretaries of the Student Movement in the United States, and later as one of the secretaries of the English Student Movement.

\* \* \*

DEAN WILLIAM HUNG, of Yen Ching University, Peking, is lecturing at Harvard University, having been selected as the ablest Chinese to explain Chinese culture to American students. Mr. Hung is the son of a Chinese scholar of Shantung. He was educated at the Anglo-Chinese College, Foochow, and Ohio Wesleyan, Union Seminary, and Columbia.

\* \* \*

DR. GEORGE U. WENNER, who came to New York from Yale in 1865, is still serving as a Lutheran pastor in "The Gas House District," Nineteenth Street and First Avenue. He has officiated at 7,949 baptisms, 4,576 weddings, and 3,291 funerals. He has confirmed 2,140 catechumens. He is the refutation and rebuke to all the charges recklessly flung at the Protestant ministry.

DR. WARREN K. STRATHMAN-THOMAS, twenty-eight-year-old research pharmacologist at the University of Wisconsin, and DR. CLEMENT C. CHESTERMAN, one of the secretaries of the London Royal Society of Tropical Medicine, have gone to the Belgian Congo to find a cure for sleeping sickness. Dr. A. B. Loevenhart, professor of pharmacy at Wisconsin, characterizes the work of the men as "equivalent to discovery of a continent."

\* \* \*

REV. L. K. WILLIAMS, pastor of Olivet Baptist Church (Colored), Chicago, was awarded a prize by the Harmon Foundation of New York. The awards, administered by the Commission on Race Relations of the Federal Council, recognize "achievement which is of national significance and which measures favorably with the best that has been done in the particular field by any race or nationality."

\* \* \*

DR. HOWARD GUINNESS, a graduate in medicine of London and Cambridge, a son of Dr. Harry Guinness, and a grandson of Dr. H. Grattan Guinness, founders of the Regions Beyond Missionary Union, and the Congo Balolo Mission, is coming to Canada as a representative of the Cambridge Christian Union. He will be available for some months to address groups of students, large or small, throughout the Dominion. Address: Care Cambridge Inter-Collegiate Christian Union, 366 Bay Street, Toronto.

# WOMAN'S HOME MISSION BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22d Street, New York



MRS. G. W. COLEMAN  
President, 1908-1915  
Honorary President,  
1929-

MRS. F. S. BENNETT  
President, 1916-1923

MRS. JOHN FERGUSON  
President, 1924-1928

MRS. ORRIN R. JUDD  
Treasurer, 1920-1928  
President, 1929-

## COUNCIL OF WOMEN FOR HOME MISSIONS

### Officers

*Honorary President*—Mrs. George W. Coleman.

*President*—Mrs. Orrin R. Judd, Northern Baptist.

*Vice-President-at-Large*—Mrs. F. W. Wilcox, Congregational.

*Vice-Presidents*—

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Mrs. Athella M. Howsare, Christian.

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Miss Grace Lindley, Episcopal.

Mrs. J. S. Stamm, Evangelical.

Mrs. George C. Rewwer, Evangelical Synod.

Mrs. C. E. Vickers, Friends.

Mrs. Christine S. Smith, African Methodist Episcopal.

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Mrs. C. S. Kidd, Methodist Protestant.

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Miss Lillian Robertson, United Presbyterian.

Miss Jean MacGregor, Presbyterian, Eastern Division, Canada.

Miss Bessie MacMurchy, Presbyterian, Western Division, Canada.

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MISS F. E. QUINLAN  
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### On Executive Committee Members-at-Large

Mrs. Fred S. Bennett.  
Miss Amelia D. Kemp.  
Mrs. Millard L. Robinson.  
Miss Ruth B. Rule.  
Miss Daisy Jane Trout.

### Committees and Chairmen

#### STANDING

*Administrative*—Mrs. Orrin R. Judd.  
*Chautauqua*—Mrs. John Ferguson.  
*International Relations*—Mrs. D. E. Waid.  
*Legislative Matters*—Mrs. Samuel Semple.  
*Migrant Work*—Mrs. Kenneth D. Miller.  
*Student Work*—Miss Muriel Day.

### JOINT STANDING COMMITTEES

#### With Home Missions Council

*Joint Administrative*—Dr. Carroll M. Davis.  
*Indian Work*—Dr. Frank A. Smith.  
*City and New Americans*—Dr. Charles H. Sears.

#### With Missionary Education Movement

*Joint Committee on Home Mission Literature*—Miss E. Jessie Ogg.

#### With Federation of Woman's Boards of Foreign Missions

*Conferences and Schools of Missions*—Miss Carrie M. Kerschner.  
*World Day of Prayer*—Mrs. S. S. Hough.

#### SPECIAL

*By-Laws*—Mrs. Fred S. Bennett.  
*Finance*—Mrs. F. W. Wilcox.  
*Literature*—Mrs. F. W. Wilcox.  
*Nominating*—Miss Amelia D. Kemp.  
*Leadership Training*—Miss Ann Elizabeth Taylor.

#### With Home Missions Council

*Comity and Five Year Program of Survey and Adjustment*—Dr. Hermann N. Morse.  
*North American Home Missions Congress*—Dr. Charles L. White.

### Executives

*Executive Secretary*—Miss Florence E. Quinlan.  
*Director, Religious Work for Indian Schools*—Miss Helen M. Brickman.  
*Secretary for Migrant Work*—Miss Laura H. Parker (until May 15).  
Miss Edith E. Lowry (after May 15).  
*Western Supervisor, Migrant Work*—Miss Adela J. Ballard.  
*Assistant Treasurer*—Miss G. Evelyn Morse.

### GRADUATE STUDY FOR THE RURAL PASTOR

That the farmer and his family are facing most serious problems at this time need no longer be argued. We need higher motives, broader contacts, larger vision, more efficient plans and institutions in country life in order to make life more satisfying to the largest industrial group in America. To bring this about we must have a leadership trained to lead rural folk in the solution of their problems. The rural pastor stands out in the community as the most respected and often the most influential citizen. He has an opportunity for unselfish leadership enjoyed by few men, which position offers the key to the solution of the great country life problem. In order to render this effective leadership the rural pastor must not only know his people, but he must know the problems with which they must struggle daily on the farm and in their homes. He must be familiar with modern farmer movements and the agencies which can help the farmer.

Educational institutions in several states were prevailed upon to establish interdenominational summer schools for rural pastors, with a curriculum which will offer our country ministers the preparation necessary for their great opportunity.

The committee promoting these schools is made up of the country life specialists of the various denominational boards constituent to the Home Missions Council. Last year the Council sponsored eleven summer schools, which were attended by about 1,000 men and women.

The universities and state agricultural colleges are giving splendid cooperation. They are placing fine buildings and equipment at our service. They are furnishing their professors for lectures on important rural life subjects, vitally connected with the country church, and in other ways are rendering within their constitutional limits, a very unusual and

valuable service. There ought to be 2,000 men and women in these schools during the summer of 1929.

Every rural pastor needs them. Not because he is not the equal of his city brother—in many cases he is the superior—but because these schools are specialized conferences on one of the most difficult and important phases of modern church work. Here men engaged in the same kind of work, with common problems and similar needs, meet for two weeks to think together about the best ways and means of accomplishing their common task. They are in a certain sense trade schools where the best methods and programs are studied under the leadership of the greatest specialists our Protestant churches can find. Every man serving in a rural church should, if possible, attend one of these schools.

Every rural church ought to cooperate in promoting these schools by making it possible for the pastor to attend. In many cases the pastor of the rural church cannot afford to go at his own expense. His salary is small and there are heavy demands made upon his meager resources. What better investment can a congregation make than to pay the way of its pastor to a summer school of this kind and take care of the supply of his pulpit during his absence.

These schools, organized especially for the convenience of country pastors, have arranged their curriculum and instruction so as to meet the most intimate problems of any and all who shall attend. Pastors are given an opportunity to state their local difficulties and the group, under the guidance of the instructor and with the help of his advice, attempts to analyze and prescribe for the problem at issue. The lecture method is frequently used but is frequently interspersed with questions, reports of assigned readings and general discussion. The members of each group represent many denominations and varied types of experience. These factors, so important in the adequate solution of

rural church problems, are given free play in the operation of the course. The benefits derived from this co-operative experience are invaluable.

All the approved schools, as listed page 392, will be in session for no less than two weeks or ten working days. A few will be conducted for three weeks. Specialists will conduct the courses, thus offering always the best experience in the particular subject offered. All the approved schools have agreed to accept the suggested four-year course of study as outlined below as the basis upon which to arrange their curriculum, thus making the schools more uniform in character and service. Three or four sessions of the school are necessary to cover the entire suggested course, but the arrangement is not rigid. Students can attend a single session without any embarrassment.

The expenses are nominal, consisting only of board and room while at the school. Rooms are usually provided at three dollars per week and meals can be secured at very low rates. The schools are financed by the colleges themselves. Study the list of schools, make your selection and lay your plans to attend one of the schools this year.

#### **Suggested 4-Year Course of Study**

1. *Rural Sociology*: General Rural Sociology. Social Psychology. Surveys and Community Organization—Program and Methods.
2. *Rural Economics and Education*: Rural Economics. Farmer Movements and Cooperative Marketing. Agencies with which to cooperate. General Education—Home and Community.
3. *The Rural Church*: Conditions and Problems. Organization, Program and Methods. Pastoral Visitation—the project method. Interchurch relations.
4. *Message, Preparation and Church Program*: Message Content. Religious Education. Worship—Evangelism. Training, Preparation and Delivery of Sermons; Teacher Training; Leadership Training; Preparing for Rural Ministry.
5. *Recreation—for Home and Community*: Play and Games. Drama,

Pageantry, Music. Boys' and Girls' Work. A well-balanced community recreation program.

6. *Services of Agricultural Extension:* By lectures, tours of buildings, campus, farms, experimental plots, demonstrations, literature, etc.

For further information address directors of the respective schools. (See list below)

### Schools for Rural Pastors

Recommended by Home Missions Council

1. Vanderbilt Rural Church School—April 1 to 12. Vanderbilt University, Nashville, Tenn., Prof. C. C. Haun, Director.
  2. California Ministers' Summer Institute—May. Pacific School of Religion, Berkeley, Calif., Dr. E. W. Blakeman, Director.
  3. New England Summer School for Town and Country Pastors—June 10 to 21. Newton Theological Seminary, Newton Center, Mass., Rev. K. C. MacArthur, Sterling, Mass., Director.
  4. School of Community Leadership—June 10 to 20. Kansas Agricultural College, Manhattan, Kan., Prof. Walter Burr, Director.
  5. School for Rural Pastors—June 17 to 28. State College of Washington, Pullman, Wash., Dr. A. A. Cleveland, Director.
  6. Wisconsin Rural Leadership Summer School—July 1 to 12. University of Wisconsin, Madison, Wis., Dr. J. H. Kolb, Director.
  7. Auburn Summer School of Theology—July 1 to 18. Auburn Theological Seminary, Auburn, N. Y., Dr. H. L. Reed, Director.
  8. Indiana Rural Pastors' School—July 15 to 27. Purdue University, Lafayette, Indiana, Dr. O. F. Hall, Director.
  9. Summer School for Rural Pastors—July 15 to 27. Michigan Agricultural College, East Lansing, Mich., Dr. Eben Mumford, Director.
  10. Estes Park Pastors' Fellowship School—July 15 to 31. Estes Park Association of the Y. M. C. A., Estes Park, Colo., Dr. Warren H. Wilson, 156 Fifth Ave., New York City, Director.
  11. Summer School for Town and Country Ministers—July 22 to August 3. Cornell University, Ithaca, N. Y., Prof. R. A. Felton, Director.
  12. Summer School for Rural Pastors—Sept. 2 to 13. Bangor Theological Seminary, Bangor, Maine, Dr. W. J. Moulton, Director.
  13. Summer School for Ministers and Church Workers (Colored)—June 17 to 28. Fisk University, Nashville, Tenn. Address "The Executive Secretary."
- Boulder, Colorado*—June 19-27.  
Mrs. Henry F. Hoffman, 741 Adams St., Denver, Colo.
- <sup>3</sup> *Chautauque, New York*—August 11-16.  
Mrs. John Ferguson, Room 1007, 1123 Broadway, New York, N. Y.
- <sup>2</sup> *Chautauque, New York*—August 18-23.  
Mrs. Wm. A. Montgomery, 144 Dartmouth St., Rochester, N. Y.
- Dallas, Texas*—September 30-October 4.  
Mrs. George A. Brewer, 4301 Edmondson, Dallas, Texas.
- <sup>4</sup> *Dallas, Texas (Negro)*—September 30-October 4.  
Mrs. C. R. Boswell, 1719 Allen St., Dallas, Texas.
- De Land, Florida*—February 3-8, 1929.  
Mrs. Dora Smith, 135 East New York Ave., De Land, Florida.
- Houston, Texas*—(Date not yet decided.)  
Mrs. M. G. Stell, 2716 Rosedale Ave., Houston, Texas.
- <sup>1</sup> *Kerrville, Texas*—August 21-28.  
Mrs. H. W. Hamilton, Cotulla, Texas.
- Missouri-Illinois (Greenville, Ill.)*—(No School of Missions in 1929.)  
Mrs. J. D. Bragg, 638 Oakwood Ave., Webster Groves, Mo.
- Lake Geneva, Wisconsin*—July 1-8.  
Mrs. J. A. Leas, 3731 Clifton Ave., Chicago, Ill.
- Minnesota (Minneapolis-St. Paul)*—June 2-7.  
Mrs. A. W. Goldsmith, 944 Ashland Ave., St. Paul, Minn.
- Mt. Hermon, California*—July 6-13.  
Mrs. C. W. Brinstad, 2929 Lincoln Way, San Francisco, Calif.
- Mountain Lake Park, Maryland*—July 31-August 6.  
Mrs. F. I. Johnson, 150 Fifth Ave., New York, N. Y.
- New Orleans, Louisiana*—November 4-8.  
Mrs. J. S. Kendall, 1224 Octavia St., New Orleans, La.
- <sup>5</sup> *Northfield, Massachusetts (East Northfield)*—July 5-12.  
Mrs. Frelon Eugene Bolster, Portchester, New York.
- <sup>2</sup> *Northfield, Massachusetts*—July 12-20.  
Mrs. Seabury Mastick, Pleasantville, N. Y.
- Oklahoma City, Oklahoma*—September (Date not yet decided.)  
Mrs. C. O. Cole, 208 West 22d St., Oklahoma City, Okla.
- St. Petersburg, Florida*—February 2-7, 1930.  
Miss B. Louise Woodford, 930 23d Ave., St. Petersburg, Fla.
- Southern California (Los Angeles)*—May 20-24.  
Mrs. C. E. Richards, 1211 Magnolia Ave., Los Angeles, Calif.
- <sup>1</sup> *Warren, Ohio*—October 15-16.  
Mrs. George Konold, 227 Scott St., Warren, Ohio.
- Wilson College, Chambersburg, Pennsylvania*—June 27-July 4.  
Miss Martha Hartman, 233 South 44th St., West Philadelphia, Pa.
- Winona Lake, Indiana*—June 22-29.  
Mrs. Lulu C. Hunter, 1924 S. Elmwood Ave., Oak Park, Ill.

### CONFERENCES AND SCHOOLS OF MISSIONS

Affiliated with Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions. Dates and Chairmen.

- <sup>1</sup> *Baltimore, Maryland*—October 30-31.  
Mrs. Peter Ainslee, Ten Hills, Baltimore, Md.

*Bethesda, Ohio*—July 15-19.  
Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va.

<sup>1</sup> Affiliated with the Federation.

<sup>2</sup> Foreign only. Affiliated with Federation.

<sup>3</sup> Home only. Conducted by the Council.

<sup>4</sup> Affiliated with the Council.

<sup>5</sup> Home only. Affiliated with the Council.

# WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY ELLA D. MACLAURIN, 419 Fourth Avenue, New York

## YOUTH AND FOREIGN MISSIONS\*

BY STANLEY HIGH, New York

*Editor of the Christian Herald*

For the first time in its history foreign missions has ceased to be a youth movement. The significance of this fact involves the vitality of the entire missionary undertaking.

When I was in college, a short decade ago, it was customary to measure the depth of a student's faith in terms of his willingness to go to the foreign mission field. That was a conventional standard of consecration appraisal. And almost every Christian student, at some time or other, faced that call. It was inescapable. Christian youth thought in foreign missions terms.

Such a situation does not prevail today. Foreign missions is no longer the great adventure on the horizons of Christian young people. That is not, I believe, because youth are less adventurous or less Christian. For world peace and better race relationships they stand ready—in significant numbers—to speak out and to act sacrificially. But foreign missions, as youth sees the enterprise, has lost its hold upon their aspirations.

According to the report of a Y. M. C. A. Secretary in one of the most populous states in the Union, the undergraduates of this state in 1921 gave nearly \$300,000 to foreign mission enterprises. During the academic year 1927-1928 they gave \$30,000. The reports of the Student Volunteer Movement indicate that there is a marked decline in the number of students who volunteer for foreign service. Not only are numbers lacking, quality also is lacking.

The conviction has grown up that there's not much wrong with the world anyway—especially the non-

Christian world. Thanks to the rise of a social gospel, the truth has dawned of the paganisms in our own civilization. The argument that results from these two facts runs about like this:

The non-Christian world is not much worse off than we are. The non-Christian's facilities for making his world better are almost as good as ours. Therefore, we will best serve others by leaving them alone to mend their ways, while we get busy to mend ours.

Thus, here at home foreign missions has ceased to be a youth movement.

But this fact is not only apparent at home. It is equally apparent abroad. The youthful missionary is put in his proper place. That place, very often, is one where, in matters of fundamental importance, he is asked not to cooperate but to keep quiet. Young men who, like William Carey, rise up with an inspired idea are told, as William Carey was told, "sit down young man.".....

A good many young folks, for example, observed what happened last year in China. The amazing thing to them was not that the missionaries were withdrawn, but that, when the time for return came, the oldest missionaries were hurried back to salvage the status quo and the younger missionaries—many of them—were advised to settle here.

Doubtless, these young missionaries who were left high and dry recognized the arguments of experience and seniority back of such a policy. But they knew also that the new order of things in China was a youth-led order. They knew that every significant nationalist movement from Capetown to Shanghai was a youth-led movement. They realized that the greatest problem confronting Christianity was and is that of adjusting its organization to the new day that these young people have ushered in. They were curi-

\* An address delivered at the Detroit Foreign Missions Conference, 1929.

ous to inquire, therefore, whether that adjustment could not more surely have been guaranteed had youth had a larger leadership in the missionary enterprise. Because youth is at the business of remaking the nations today the missionary enterprise dare not cease to be a youth movement. The God that will be served in tomorrow's world will be of youth's choosing. To Christian youth there must be entrusted a larger share of the responsibility to present the claims of the God that Christ revealed.

Now, it needs to be pointed out that foreign missions, from the outset, has found its most vital expression through the leadership of youth. That, to me, is one of the most striking facts about the whole enterprise. The story of William Carey is duplicated at every stage of missionary progress. At Williamstown five young men began our foreign missionary enterprise in North America. They had no facts and no experience. They were equipped only with the enthusiasm of youth and with the flaming message of Jesus burning in their hearts. And all the doubts and hesitations of vested ecclesiasticism couldn't stop them.

Now, youth is still required for the revitalizing of foreign missions. This is true, in part, because of the kind of a world to which the missionary goes out to work. It is a world of flux. Men and women, particularly young men and young women, are groping. They are not sure how they wish to make the future. They are only sure that it must be vastly different from the past. Old economic standards, old social systems, old religious beliefs are being thrown into the crucible. Those who speak for Christianity in such a laboratory must be prepared to submit their faith to the same process; must be willing to see old forms and old structures torn apart; must be ready to stand by the vital elements of Christianity without too much concern for the forms that are found to express it. And for that service youth has peculiar qualifications.

Youth doesn't know much. Thank God. It's a fine thing that there are some who can set a goal for themselves and have no better sense—no more facts and experience—than to believe they can reach it. There is, for example, the question of a united Protestantism on the mission field. The facts and experience are against it. Youth, unencumbered with either, believes that it can be accomplished. There is the question of inter-racial relationships—in the homes of the missionaries let us say. Facts and experience are against too many gestures of equality. Youth spared the knowledge of all that has happened before, believes that equality can be attempted. There is the question of the gunboats. Facts and experience are against any drastic dissociation from these expressions of western imperialism. Youth, knowing no better, believe that they can be dispensed with, to the glory of God and the progress of Christ's Gospel. The missionary enterprise needs youth because youth can dare to refuse to be bound, unchangeably, to the past and can believe unreservedly in the future.

If the missionary enterprise needs youth, how can youth be re-enlisted? I have no panacea—only several suggestions.

In the first place they might be gathered in greater numbers in conferences. You have been depressed about the reactions of young people toward the enterprise. Well, it seems logical that youth might have something to say on the subject. Why not try them.

If youth is to be reenlisted we need to demonstrate, all over again, that foreign missions is a prophetic movement. I mean by that, prophetic in terms of today's problems as in the past it was prophetic for the past's problems. The striking fact about foreign missions in the past is that it was courageous and outspoken, prophetic if you please, in terms of the current world. Youth likes to be ahead of the times and associated with movements that are. Just now there



is a wide-spread question as to whether missions are ahead of the times.

There are three fields in which it occurs to me the missionary movement might raise the voice of prophecy.

1. In regard to *church unity*. Youth has scant reverence for the contemporary significance of denominationalism. This is particularly the case in regard to the foreign field. And it is not an adequate answer to read the long and cumbersome roll of the various cooperating agencies. Youth wouldn't understand them. Who does? We will begin again to win the heart of youth when we make it plain that church unity is a major purpose of our program of world evangelism; that denominationally we are prepared to decrease in order that Christianity may increase.

2. Prophecy is needed in the realm of *social relationships*. The question young people raise relative to missions is not how many have been baptized, but how many baptized individuals have been made to live and to act like Christians.

3. Prophecy is needed in the realm of *international contacts*. I believe that the missionary enterprise represents the one uniformly unselfish contact between white and non-white peoples. Take away the missionary and you remove the only real evidence available to the non-white world to indicate that Christianity has not sold out to Mammonism. But this fact needs translation into policies that cut all connections with imperialism.

In these three particulars there is ample room for forerunning; there is ample field for prophetic—if embarrassing—pronouncements; there is an opportunity to reenlist young people.

In the second place, to rewin youth we need to offer new proof that the foreign missions Gospel is still indispensable to the world's salvation.

As Christians we are too easily stampeded from the bulwarks of our faith. The young people of today hesitate about accepting our claims for our faith because they see us hesi-

tate. We need to reexamine the roots of our faith; and the fruits of our own experience and to stand forth, as other generations stood forth, never doubting that there is no other name given under heaven whereby men are being saved. Once we are sure ourselves our certainty will communicate itself to these young people.

Finally, youth may be rewon when we see to it that this indispensable Gospel has a more adequate chance here at home. The world today lives in embarrassingly close quarters. Everyone knows a lot about everybody else. The result is often disconcerting. It is no longer possible for white Christians to profess things on the highways of the world that they do not practice back home. Folks know the gulf that very often yawns between the things we publicly profess and those that we privately practice.

A Christian community, outspoken on the war issue, is doing a missionary job. The proper Christian influence in our industrial situations at home is as good missionary work as a year of intensive evangelism on the field. Young people must be convinced that we are not advocating for the world a Gospel that we are afraid to attempt in the United States. Youth will be reenlisted when they are certain that our fight is against heathenism—wherever it shows itself; that we are out to destroy unrighteousness and that we recognize no national or racial lines for our consecration to that task.

I believe that foreign missions must rewin youth and that youth can be rewon. The enterprise, if its vitality is to be restored, must be restored with the spirit of youth; there must be injected into our purposes the fire of prophecy; into our hearts a new experience of the certainty of our faith; and into our program a comprehensiveness that knows only the distinctions between righteousness and unrighteousness and between men and societies that are pagan and men and societies in which the spirit of Christ has found supremacy.



# WORLD-WIDE OUTLOOK



## NORTH AMERICA

### Foreign-Language Scriptures

**T**HE American Bible Society is co-operating with the Bureau of Reference for Migrating People of the Home Missions Council and Council of Women for Home Missions in providing for the distribution of diglot foreign language scriptures to foreign-speaking newcomers. This will serve the minister, or church worker who has received the name of an immigrant foreign-speaking family from the Bureau of Reference for Migrating People, as a spiritual introduction. Diglot scriptures are in two languages, English and a foreign language, both appearing on one page. For instance, diglot "Fatti Degli Apostoli" is the "Acts of the Apostles" in Italian and English, the right-hand column of the page giving the English, and the left-hand column the Italian, verse for verse.

The gift of a diglot copy of the scriptures which can be read in the newcomers' own language may serve to reawaken interest in the Book of books, help them to connect with a church in the new home, exert an influence for good, and acquaint them with the English language.

The Bible Society has supplied the Bureau with special request blanks for the use of ministers to whom the name of a foreign-speaking family is sent. This enables the minister to forward a request for a particular diglot, direct to the branch agency of the American Bible Society nearest him.

### The Result of a Survey

**F**OR seventy-four years Methodists and Presbyterians worked side by side in Placerville, California. A survey of the county showed that about half of the people in it had no oppor-

tunity to attend religious services. The Methodist and Presbyterian churches formed a federation under the name of the Eldorado County Federated Church. Although the work is organized as one parish with one program of activities there are two pastors, one a Methodist and the other a Presbyterian. A recent report indicates that six places outside of Placerville are now regularly served with occasional services in other communities. The people have responded to this type of program with increased financial support.

### Pioneer Hardships Today

**A** DISTRICT Superintendent in Central Tennessee does not drift toward heaven on palatial airships," writes the Rev. E. M. Nunally, District Superintendent of the Baxter District, Central Tennessee Conference. Last Thanksgiving he started out through the mud and drove thirteen miles until he could go no further on account of a muddy hill. He and the local pastor left the car and walked to the bank of Caine Fork River. He says: "We found no boat or canoe. We had no road. Had to walk through muddy cornfields, climb back on the hill and descend over a rocky cliff and wade through mud caused by a recent tide until we came at last to the river bank where we were carried across in a canoe. Then we had to walk nearly two miles to the church through mud. The business session of the first Quarterly Conference fixed the pastor's salary at \$350. They had paid the pastor this quarter \$13. However, we visited two old widows, enjoyed a good dinner (no turkey), visited a home where a baby was sick, but where a four-year-old girl ran to us and threw her arms

around our necks. We also visited another family whose little girl had headed off in the muddy road to invite us to her home. We held a prayer service in one home. After all we felt that we had enjoyed a good Thanksgiving."

#### Education for the Negro

**C**OLLEGES for Negroes in the U. S. have more than doubled in number, and enrollment has increased six times in the past ten years. In spite of this gain, there is urgent need of more and better education. For example, there is but one Negro physician to each 3,343 of Negro population in America. Negro theological seminaries are turning out annually less than ten graduates to fill 19,000 vacant pulpits. It is encouraging that the Negroes themselves are striving to better this situation, having established sixteen colleges and universities, which they own, manage and in a large measure finance.

#### Nez Perces Missionaries

**T**HE United Presbyterian Church, in its mission in Idaho, has for forty years been training Indians of the Nez Perces tribe for Christian service. Miss M. M. Crawford writes of their work: "The Nez Perces are greatly concerned for the salvation of their red brethren. They have gone from tribe to tribe in parties, paying their own expenses and sometimes traveling as much as 800 miles each way, to reach others with the Gospel of Jesus Christ. For ten years they have been reaching an average of six tribes each year. Our Nez Perces gladly help missionaries of any evangelical faith, and missionaries among many tribes are calling for them. The Indian can reach his own people as no one else can. He knows the Indian background, the temptations of the Indian heart. He knows, too, how to condemn the old sins; and you may be very sure the Nez Perces are not afraid to strike at any sin of their old heathenism.... I once heard one of

our old missionaries say (a man who lacked only one of having enough scalps to make him a chief when the Spirit of the Lord laid hold upon him):

You know when we used to fight our enemies, we neither ate, slept nor rested till we conquered them. Can't we do as much now for our Lord?"

#### The Gospels in Navajo

**T**HE Rev. Fred G. Mitchell, of the Presbyterian Mission in Ganado, Arizona, preached the first fourteen years of his ministry to the Navajos without a single convert. He now believes that within five years the whole tribe can be reached with the Gospel, and the apparently quickening interest of these Indian shepherds wherever the native evangelists and community workers go support Mr. Mitchell's belief. His twenty or more years on the reservation and a complete knowledge of the language peculiarly fit him for the task for which he has asked a year's leave of absence to devote himself more exclusively to the building up of evangelistic outstations and to the translating of Gospels and gospel hymns. Mr. Mitchell is a pioneer in this latter work, and one of the committee of four which has already reduced the Navajo language to a writing and translated in whole or in part twelve books of the Bible.—*Presbyterian Magazine*.

#### The Mormons Today

**T**HE United States Bureau of the Census in its recent report of "The Latter Day Saints" in America states that this sect, founded by Joseph Smith in 1830 at Fayette, Seneca County, New York, has now 1,867 churches with 606,561 members. Of this number 592 churches and 64,367 are members of the "Reorganized Church of Jesus Christ of Latter Day Saints." One-fifth of the members are under thirteen years of age. The expenditures of both branches of the church in 1926 amounted to \$3,095,895 and the pupils in Sunday-schools numbered 209,593.

The growth of these churches from 1906 to 1916 showed an 80% increase but from 1916 to 1926 it was only 20%. The annual expenditures, however, between 1916 and 1926 increased from \$949,104 to \$3,095,895 or over two hundred per cent! Of the income reported \$463,749, or about one-fifth, was for missions and benevolences.

The Mormons of the larger Utah branch report churches in forty-five states, the largest number of organizations being: Utah (544), Idaho (270), Arizona (58), California (48) and Wyoming (45). Foreign missionary work is conducted by them in Great Britain and Ireland, all the countries of Northern Europe, Turkey, South Africa, Mexico, South America, Australia, New Zealand and the Islands of the Pacific. They report 1,045 missionaries with 6,735 native helpers, 469 mission churches and 53,089 communicants.

#### Foreign Missions at Home

**J**IM LUM is "just the ordinary Chinaman who has a laundry in so many places," an Episcopal rector writes. "He did my laundry and I was struck by the thought that we spend so much money in trying to help the Chinese in his own country and do not bother about him at all when he is at our very doors, oftentimes very lonely and isolated.

"Jim could speak little English, but could understand it better than he could talk it, so I would stop and talk to him. He had a good moral reputation and was easily interested in coming to the services which he learned to enjoy and appreciate. I approached him on the subject of his uniting himself with the church and tried to make clear to him what it would all mean.

"He was the first Chinese who had been presented for confirmation. This was about two years ago and Jim has been one of our most faithful communicants ever since. He has contributed regularly each year more than he promised, to both sides of the duplex envelope, and is always anxious to give. The members of the congrega-

tion have stopped in to speak to him whenever there was the chance and in this way he has felt as one of us.

"Jim had been in the community for a number of years and none of the Christian bodies had ever thought of him in spite of the fact that they were all doing work in China. It quite startled them when he was confirmed!"

#### LATIN AMERICA

##### Two Black Republics

**T**HE island of Haiti, where Christopher Columbus landed on one of his voyages to America, contains two distinct republics: the Republic of Haiti, known as the "*Black Republic*," and the Dominican Republic, occupying the eastern end of the island. Because of a difference in complexion there is considerable race feeling between the two countries on the island and, owing to the fact that communication between them has not been good, there has not been a large interchange of population. Now roads are being built, and the demand for labor in the Dominican Republic is bringing large numbers of Negro Haitians to that country. Among these Haitians there is a widespread Protestant movement and hundreds of these Protestant or potentially Protestant people are now in the Dominican Republic, and they are beginning to call upon missionaries there for help. The strong race prejudice between the two peoples makes it impossible to take the Haitians into the Dominican halls, and so missionaries face the dilemma of refusing to minister to these Haitians now living in Dominican territory, or of attempting a task altogether too large for their present resources.—*World Neighbors.*

##### Bibles in Mexico

**B**IBLE Institutes are becoming an integral part of Mexican church activity, and are of real value to colporteurs who gather annually for study and prayer. The American Bible Society in Mexico, established fifty

years ago, has had a memorable year, having distributed 47,507 copies, and 1,652,850 volumes in its fifty years' history. The appointment of a Mexican as agency secretary is a forecast of the day when all this work will be in the hands of Mexicans themselves.

#### **A New Indian Mission**

**T**HE Indian Mission Committee of America was formed in 1921 for the purpose of taking the Gospel to the neglected Indians of Latin America speaking only their own language or dialect. Dr. Thomas C. Moffett was Chairman and Mr. Dinwiddie, General Secretary. Last Spring Dr. Moffett resigned from the Indian work, of which he had had charge for about twenty-one years, under the Presbyterian Board of National Missions and as a result the Executive Committee was called together and the Indian Mission of America was organized with Mr. W. B. Coleman as Chairman, Dr. Moffett, Secretary, Mr. Legters, Field Secretary, and Mr. Harvey Borton as Treasurer. Dr. Moffett is now on an extended trip to Central America in order to have first-hand information that he may be better able to present the needs in the United States. The Lord has already raised up a Maya Indian, fully equipped with college and seminary training, who is ready to go among his own people. His support has been supplied, and Mr. Legters is leaving on the 24th to make the final arrangements for starting this new work among the Mayas, of whom there are 227,000.—*Report of the Pioneer Mission Agency.*

#### **Revival in Brazil**

**A** REVIVAL of interest in religion has been noted in Brazil in recent years and both Roman Catholic and Protestant churches are attended by increasing numbers. The Protestant churches realize that the time calls for cooperation among the various denominations if advantage is to be taken of the opportunity for constructive work.

In religious education through the

Sunday-schools, in literary output, in evangelistic work among the aboriginal Indians, in theological education, in movements of social reform and in other ways the Committee on Cooperation has been able to promote constructive work. There is also cooperative work with the Church in other lands. Today, school children of Brazil correspond with school children in Portuguese Africa and Japan. A letter from the Transvaal missions announces the liberation of an exiled believer in India, a case in which our intervention had been asked. It was this committee that made it possible to intervene with the authorities in Japan in favor of liberty of conscience of their emigrants to Brazil.

#### **The Earthquake and the Gospel**

**T**HE earthquake did not touch us, but it *did* touch the conscience of some who were badly scared—especially one old sinner in Concepcion, who has been attending our Gospel hall. He immediately married the poor dear soul with whom he has been living for years—a thing I have not been able to persuade him to do heretofore. But the earthquake did! We have small shocks here every two weeks or so!.....

In all her history I do not think the *official* doors in Chile have ever been so open to the Gospel as now. For instance, the other day the government granted me written permission to preach the Gospel in every jail and penitentiary in the country. One of the secretaries of the Department of Justice, and later the chief of the Prison Department, in granting the *permiso*, said that we are doing just what they want to have done! To have them express such sentiments in an official position in a Roman Catholic country is a bit surprising.

We have just finished in Concepcion a fine Bible campaign in the big *exposicion* in Concepcion. Last year, we saw the opportunity at a similar fair and promised the Lord, if He would give us the chance, we would put a stall of His Word in the next big

exposition. Therefore, when the notices began to appear about the *exposicion nacional*, I wrote to a good friend in Santiago, and he telegraphed that he would come and help. I immediately took a stall contract and then the fun began! Help came to us from all parts—Valparaiso, Santiago, and Argentine. Tracts, Gospels, Bibles and various exhibits began to pour and we sold or gave out over 50,000 tracts and Scripture portions. Among the sales were Hebrew, Arabic, Yiddish, German, English and Araucano (the main Indian tribe here) besides those in the principle language, *Castellano*. Many of the highest classes were reached with the Gospel messages at the open-air meetings in front of the stall every night.

One afternoon the admiral and the *comandante* of Chile's big battleship stepped up and held a few moments' conversation with us. Before they left, they invited us to speak again at the fleets' winter quarters in Coquimbo.—*Wm. M. Strong, Concepcion.*

## EUROPE

### Missionary Interest in Universities

**B**RITISH Universities, notably Oxford and Cambridge, appear to be experiencing a distinct revival in the missionary interests of their students. The postwar pessimistic reaction against idealistic activities has seemingly subsided and is about to be succeeded by a reassertion of faith in, and devotion to, organized movements for the glory of God and the service of mankind.

Groups of students meet to pray for the advancement of the Church throughout the world and particularly in regions where special difficulties are being encountered.

A group of Oxford students spent their long vacation in missionary work in South Africa. We read of a missionary campaign in five Deaneries in England in which students from Oxford, Cambridge, King's College, London and the C. M. S. Woman's Training College, participated. These students sought to exercise their mis-

sionary interest by an effort to expand the interest of other Christians in missions. A group of students, selected for the campaign, made careful preparation under competent leadership and then went forth in small groups to preach in the churches, and to deliver addresses in schools and to other gatherings.—*The Indian Witness.*

### The United Church in Scotland

**A**FTER long negotiation the Church of Scotland, (Presbyterian) and the United Free Church, are coming together. The negotiations for union have been carried forward with patience and careful consideration of those who hesitated over the proposal to give up their historic identity. The promise is that this union will be effected without any serious loss, but a practically unanimous action in both Churches. Legislation was secured through the British Parliament which removed the old objections of the Free Church, and made it impossible for the State to interfere with the internal affairs of the Church.

One small group in the United Free Church voted against accepting the basis of union, and at the meeting of the General Assembly last May threatened to carry on as a "Continuing United Free Church." Later reports, however, show that the large majority of this small minority will be satisfied to have their protest recorded and will not become parties to another ecclesiastical "split."

The meetings of the two General Assemblies this year will be events of tremendous interest. It will be the last time these two bodies will sit as separate and more or less rival organizations on opposite sides of High Street, Edinburgh. Already American Churches are designating special delegates to these meetings when the affairs of the Church of Scotland and the United Free Church, as separate ecclesiastical bodies, will be closed up. In October or November a special meeting will consummate the union. There will remain a few small bodies

of the Presbyterian order which will be independent of this national Presbyterian Church, such as the "Wee Frees." This union should give Scotland a great Church, which will be able to multiply its activities.

#### Polish Reformation

**T**HE *Protestantische Rundschau* describes a new reformation among the Poles. The National Church in Poland has now fifteen parishes and a hundred thousand adherents.

The first synod of the church was held in Warsaw last June, there being two hundred and fifty present, among them two bishops and three laymen from America. Plans were made for the establishment of a theological seminary and the statement was issued that the National Church of Poland wished to live on good terms with all Christians who based their teaching on the Gospel. All members of the church are equal, the women having church franchise.

If the two Polish Reformed Catholic churches unite it will mean an important secession from Rome, for the Mariavites number 100,000 with 4 bishops, 30 priests, 500 sisters, and 200 lay-brothers. They possess 68 parishes, 7 convents, 80 parish schools, 12 orphanages, and 60 workshops for children, an old people's home in every parish, and a great number of agricultural and industrial enterprises which support the clergy, the sisters, the charities, and schools. The clergy have no fixed salaries. The institutional developments of this reformed Catholic church are evidence of its vitality. In renouncing Rome they also have renounced spirits and tobacco. They are evangelical, but with certain erratic interpretations.—*Sunday School Times*.

#### Holland Women Unite

**O**N JANUARY 18TH, delegates from thirty different Protestant missionary circles united to form the Vrouwen - Zendingsbund (Women's Missionary Union) of Holland. The

Union is representative of five Churches and includes both home and foreign missions (in the East and West Indies), medical missions and missions to Jews. The total membership of the affiliated groups is over four hundred and fifty. A scheme for a Home Preparation Union has been adopted and applications have already been received from candidates for Bible study. The organizing secretary is Miss A. E. Adriani, formerly a missionary in Java. Miss Adriani recognized the need for organizing the many isolated groups and circles of women in Holland who were interested in and working for missions and this unified group will undoubtedly strengthen the women's side of missionary work in the Netherlands by making known the need for women to fill posts on the field, by encouraging offers of service and directing courses of preparation. In America and in Great Britain similar organizations of women have been a prelude to the full cooperation of men and women in missionary organizations.

#### Communism in Norway

**I**N THE labor parade last year in Stockholm a twelve-year-old boy carried a banner on which was inscribed, with a picture of a Bible burning, the words, "Away with Christ from the schools." The Vice-Chairman of the labor party in Norway, Professor Edward Bull, has recently said: "We of the workers' party will fight dogmatic beliefs both in church and state; also the Christian teaching of non-resistance and humility and its bondage to the letter. We will secularize the schools, the hospitals and care of the sick, burials, marriages, and the registration of births. We are the irreconcilable enemies of the dominant Lutheranism as of all the other stupefying sects. Our church policy is one of attack."

At the last general congress of the Lutheran Church held in Hamburg, Dr. Schabert of Riga spoke of the *ecclesia crucis* ("called-out ones of the cross"). He has been twice impris-

oned by the Bolsheviks, once banished to Siberia, once sentenced to death, escaping as by miracle before execution. The Baltic Christians were crowded into cells in which one could not stand upright. The coarse and tyrannical conduct of the guards, weighed like one of the Alps on Christian prisoners. Those who were sent to execution had to dig their own graves on cold winter nights. Churches were defiled. Yet in spite of all, the spirit of love exhibited itself. People shared with each other and with the prisoners. Among the thousands executed were thirty-six Lutheran pastors. — ERNEST GORDON, in *The S. S. Times*.

## AFRICA

### Contrasts in Africa

**D**R. ARTHUR C. BALDWIN gives this picture of the Africa of today:

The changing order in Central Africa presents a challenge to Protestant Christianity.

The old Africa, land of mystery and isolation, has passed. Civilized implements have opened the interior. Commerce is threading its rivers and forests. Where Stanley took 999 days to come down the river Congo, travelers today can go from the east to west coast in two weeks. Huge steamers carrying 1,000 passengers are on the river. Its vast tributaries are mapped and visited by regular lines.

The narrow-gauge railroad from Matadi to Leopoldville is being rebuilt on a better roadbed with a broader gauge. The traffic of all Congo pours down through this neck of the bottle. Automobiles are seen by the hundreds up the river. A highway for auto trucks now connects Thysville and Elisabethville, 2,000 miles away, to the great copper mines.

Infant industries, cotton mills, etc., are springing up. In Leopoldville a cotton mill is now being erected, and it is reported that 500 Belgian girls will be brought down to work in it. The demand for labor is drawing the

manpower out of the villages. Old tribal relations are breaking down. Thirty thousand Negroes now live in the native quarter of Leopoldville. They come from all parts of the Congo and are subject to the fierce temptations and powerful influences of the city.

French, as a common language, is being pushed by the government. A course of study for the schools, including French, is proposed and before many years may be required of mission schools. A restlessness, a yearning to see other places, a shifting of population, a desire for instruction, is manifested everywhere.

A great colonial empire has come into being in the Congo. The same challenge is found also in other states — Cameroons, Liberia.

The Protestant missionary forces must get together and comprehend the challenge. Rome sees it. Three thousand white-robed priests, Jesuits, Redemptors, etc., are working without scruple to overcome Protestant influences and possess the land. — *Missions*.

### God Is Able, We Are Able

**T**HE Sudan Interior Mission, with which is united the Abyssinian Frontiers Mission, has as its letter-head motto:

God is Able

2 Cor. 9: 8

We Are Well Able

Num. 13: 30

Not to mention the associated mission which has been noted in previous issues, we emphasize here the work of the older mission, now in its twenty-seventh year, which has received most of its support and force from Canada. Its December circular letter gives good reason for thankfulness. For three years in succession it has made nearly a twenty-five per cent increase annually in the missionary force. Three new stations have been established in the French Sudan and in Nigeria. And the union with the Abyssinian Frontiers Mission is another cause of encouragement and thanksgiving. But when one reads of



their own task, the need of enabling is manifest. The Moslem provinces facing them in Northern Nigeria have five million people unreached except very slightly. The great areas westward from its two stations in the French Sudan, with large pagan tribes, are unentered still. These needs above the normal one for expansion in their older stations and the replacement of losses all call for an able and energizing God. If the spirit of its present staff is continued in the nearly forty acceptable candidates who have offered themselves, and more than half of whom are supposedly on their way, a bit of darkest Africa will see the sunrise of a new life.

#### **New Center in the Congo**

A NEW station has been opened in the Congo, under the Southern Presbyterian Board. It is called Lubondai, is 180 miles southeast of Luebo and 20 miles from a station of the Ba-Congo Katanga Railway, recently completed. A splendid motor highway connects the mission with the railroad. It is also on the air mail route from Luebo to Elisabethville. The mission boasts a large number of adobe buildings, dispensary, chapel, classrooms and residences, but as yet only one permanent structure, the Pattie M. Sleeper Memorial Church.

Within the short history of the station forty young men have decided to enter the Gospel ministry, twelve of whom have sufficient training to enter the Morrison Bible School of Mutoto.

#### **"Lions and the Lion-Hearted"**

FROM the Luanza Mission, Belgian Congo, comes this tale of a believing African girl, about nine or ten years of age. This daughter of a heathen mother, had become acquainted with the missionaries and longed to attend their girls' school; but her mother forbade her doing so, lest the native teacher's religion should exert its uncanny power to change lives. So the mother turned her over to the witch doctor, "to put fear upon her," which he proceeded to do in this fashion.

Keeping her in the dark, he first tried to scare her into obedience to her mother by his gruesome conjuring, incantations and magic, calculated to raise the hair of a warrior. Not succeeding, he scourged her and then tied her up by her feet to a branch that the new religion might percolate downward and flow out of her mouth. This also failing, he gave her an obnoxious medicine that almost killed her.

Then, giving the child up as incorrigible, her mother determined on a last resort, kill-or-cure remedy. Driving her away from the school into the forest she bound her little daughter to a tree with bark ropes stripped from a sapling, and left her there as food for lions. The dreaded black night enveloped the child in the dreary African forest. Darkness came on and the fearsome noises of the forest; but the angel of the Lord encamped about her, for when a Christian found her the next morning, he saw lion tracks within six feet of her. She had seen their glaring eyes as moving balls of fire, but remembered what she had learned in school, that God had made the lions and her too, and so fear left her; she felt so sure God would not let them eat her up.

#### **Ice in Africa**

IT IS said that Africa is a continent of contrasts. Nowhere is this manifested better than in the making of ice practically on the Equator. The ice machine at Central Hospital at Elat, West Africa, has been a source of amazement to the natives, to whom this is the queerest of all the white man's medicines. To the sick it has been a source of comfort and healing. From the wife of a government official to several of our own missionaries, ice has brought relief when other agencies failed. Buried in saw-dust, it was even taken to another station, fifty miles away, for use in a case of severe illness. When not needed for therapeutic purposes, ice has given missionaries an unexpected taste of home. On Saturday afternoons the

missionary children at their school home scramble for the privilege of "lickin' the dasher." It is fun to see the look of bewildered astonishment on the black cook's face as he is first initiated into the mysterious rite of making ice-cream. "Just like a white man," he thinks, "to waste good salt by letting it melt away"—and hastens to catch the icy salt water, which he boils down patiently until he is rewarded by the salt crystalized in the bottom of the pan. The soiled color of it bothers him not at all as he takes it to his smiling wife who carefully preserves it to use in her cooking. "There is then," thinks she, "something gained from the mad whims of the white people."—*The Drum Call*.

### WESTERN ASIA

#### In Saint John's Isle

THE Isle of Patmos, off the coast of Asia Minor, supports 250 churches. A visitor, whether he be Jew or Greek, Catholic, Protestant or agnostic, is received with cordiality at the monastery. For three days he may remain and pay nothing for food nor the use of the library, the most interesting feature of the place. A rich collection of parchment manuscripts includes a fragment comprising the major part of St. Mark's Gospel, and a seventh century Book of Job, written on vellum.

#### Opportunities in Turkey

A MISSIONARY conference in Adana in January brought together delegates from all mission stations in Turkey. Rev. Charles T. Riggs writes: "Opportunities for service seem to be increasing almost everywhere in spite of restrictions as to religious instruction to children under eighteen. There is a great eagerness to read, and a wide-open door for good literature. The Bible societies are finding an increased demand for their products. But the greatest interest now is in learning the newly-adopted alphabet, and thousands who never tried to learn Arabic are making good progress with the Latin letters. The

change makes it much easier for new missionaries to learn the language. It is also far easier for Turkish children to learn. There is some grumbling about the compulsory change, mainly on religious grounds, since, by forbidding the teaching of the Arabic characters, the coming generation will be prevented from reading the Koran. The Government, while frankly non-religious, does not seem to be planning its measures against the Koran, but this measure is one of the many to bring Turkey up with Europe. The Government does not care what may be the effect on the religious life of the people."

#### Mount of Olives Bible School

THANKS to a devoted Christian woman of wealth, a site for a Bible study center for the use of Bible students and church workers of all denominations and nationalities, has been secured on the Mount of Olives facing Jerusalem. The land has been given to the Travel Institute of Bible Research and is the first plot to be owned there by a Protestant Organization. It is near the traditional site of Christ's weeping over Jerusalem, above the Garden of Gethsemane and only a few minutes walk eastward from the Brook Kidron. The buildings will be erected and study begun as soon as the funds are raised for the purpose. As the *land* and the *Book* and the *Man* are so intimately related, it ought to be the most helpful Bible School in the world, if its regulations are dominated by the spirit of the late Conference upon the Mount of Olives.—*Sunday School Times*.

#### Pioneer Evangelism in Iraq

OF THE work of Rev. and Mrs. Albert G. Edwards in Hillah, the new station of the United Mission in Mesopotamia, another member of that mission says: "By courage, friendliness and steadfastness they have made their place in the community." Mr. Edwards himself writes: "We have made almost daily visits in the bazaar,

in the coffee houses, in the various offices, or in the homes of the various ecclesiastics. In these visits about the city, a good many thousand tracts have been distributed, all of which present, more or less fully, the gospel message. Sitting in the coffee houses, we have often had the opportunity of reading the Bible to quite attentive groups, and the literature we have given out is often read to other groups scattered about. In the last few weeks we have received a few more calls at our house than earlier in the year, but we find that on the whole to reach the Arabs in Hillah we have to go out to where they congregate..... There is a general interest and a wearing down of fanaticism, but there has been aroused opposition in some quarters, especially in Najaf, opposition which has been expressed by the printing of very blasphemous books against us, our books, and our Saviour."

#### Persian Acroplane and Missions

**D**R. BLAIR of Teheran tells this story, which is here abbreviated. A prominent citizen of Tabriz happened to swallow his false teeth while taking his soup. The partial plate followed the soup only to a point below and behind the larynx and there remained fast. For two days he was able to swallow fluids but then the inflammation prevented all eating and drinking. All the Tabriz doctors tried to relieve him, but lacking special instruments were unable to afford relief. A brother in Teheran, who is a member of Parliament, consulted a prominent Persian specialist, and he urged that he be brought to Teheran at once. The brother chartered an aeroplane and sent for the sufferer, the distance between the two cities over mountain ranges being 350 miles, which by ordinary conveyances would have required fifteen days. The plane left Tabriz about noon and was at Teheran by sunset. The leading Persian surgeon, and the English surgeon refused to risk operating. So he was taken to the American missionary hospital, where the plate was removed

by a neck incision and the patient was at last relieved.

#### Central Asia's Challenge

**T**HIS part of the world contains Afghanistan, Russian Turkestan, Chinese Turkestan, Tibet and Mongolia. Centuries ago the Gospel was proclaimed in some of these fields, mainly by Nestorians, but it did not take permanent root. Dr. Kilgour of the British and Foreign Bible Society rightly attributes this lack of permanency to the fact that the missionaries did not take to these races the Scriptures in their own tongue. They had a fine translation of the New Testament in Syriac and to the Tibetans and even the Japanese they taught Syriac, but nothing was done for the native tongues. A secondary reason mentioned by him and by other scholarly resident missionaries is the fact that the Nestorians compromised and mingled Christian truths with Central Asian mythologies or half truths, as one sees in the oldest of their monuments still standing in Hsi-an Fu, Shensi. Yet of many of these mid-Asians what Mrs. Burroughs said is true, that, as in Little Tibet which she represents, there is far more concern about religion in Central Asia than in Europe where the lives of the people are dominated by the ever present fear of demons and evil spirits. With the few beacon lights in a territory about 3,000 miles in breadth there is abundant reason for the Central Asia Prayer Fellowship with its London headquarters.

#### INDIA AND SIAM A Critical Year

**T**HIS is evidently going to be a critical year in India. The movement for political independence is receiving the support of the younger men. The recent National Congress, however, decided by a majority of votes for Dominion Status in the meantime. Mahatma Gandhi threw the weight of his influence in the scale against the impatient idealists. Dominion Status thus represents the largest measure

of agreement among the various parties. But the demand for it is coupled with the provision that if independence is not granted before the end of the year civil disobedience will be resorted to.

The National Congress was notable for other reasons. Pandit Motilal Nehru, the President, made the observation that "religion as practiced today is the greatest separatist force. It puts artificial barriers between man and man and prevents the development of healthy and cooperative national life." It is the Pandit's belief that the purdah and other disabilities of women are a curse and should be wiped out without delay. The Chairman of the Reception Committee said, in his address:

The man power of India must be fully developed and equipped with up-to-date ideals. The women must be free. The thousand and one airtight compartments of the social fabric should be knocked down without mercy. What can we expect from a people with a polygamous habit? A people so pleasure-seeking, so devoid of self-control, cannot show that self-abnegation which is so very necessary in a soldier of liberty. There should therefore be a social revolution which must go hand in hand with political revolution. We do not believe in the progressive realization of freedom.

—*The Record of the United Free Church of Scotland.*

#### Why Converts Slip Back

**D**R. S. M. ZWEMER, speaking at the 8th Annual Conference of the Egypt Intermission Council, quoted some interesting statements from a meeting of converts from Islam, held at Lahore, India, during his recent visit there. Reasons were given why converts were not more numerous and why some slip back.

Briefly these reasons were as follows:

1. Because the Church of India is unsympathetic towards the Moslem convert who has lost his old friends and is hungry for new friends.

2. Converts miss prayers and Zikrs in the church. Prayer is not prominent enough. The churches should

be open all the week, and have morning and evening prayer.

3. Islam is a religion of hospitality. Is Christianity? It is common to hear the complaint, "When we were Moslems we could go to anybody's house for a cup of coffee, but now we are Christians we cannot."

4. Too great a lack of teaching after baptism.

5. Christians ignore the Moslem virtues, and emphasize their vices.

6. Social difficulty of marriage.

7. Temporal needs of the converts often blind the missionary to their spiritual needs, and favoritism in supplying temporal needs creates jealousy.

#### Mortality and Morality in Bombay

**T**HE population of Bombay in 1928 was estimated to be over 1,300,000 of whom 850,000 were Hindus, 200,000 Moslems, 68,000 Christians, 52,000 Parsees, 24,000 Jains and 8,000 Jews. Three-fourths of the population are illiterate and sixty-six per cent of the people live in one room (as compared with 6% in London); out of every 1,000 births 828 children die in the first year! The low moral conditions are shown by the fact that there are over 1,000 brothels known to carry on their trade in the city, employing 20,000 prostitutes. From these brothels 134 children were rescued and over 500 boys and girls were found to be living lives of vice. A Rescue Home is conducted under the auspices of the Vigilance Association.—*Dnyanodaya.*

#### Women's Moral Reforms

**T**HE Eighteenth Biennial Convention of the Indian W. C. T. U. met in Delhi last November under the Presidency of Miss M. J. Campbell, wearer of the rarely bestowed Kaisiri-Hind medal. Among the resolutions passed by that body are the following:

Resolved that the National W. C. T. U. of India, representing nine provinces and 7,000 members now in session in Delhi, express their hearty appreciation of the appeal for better laws restricting the traffic in strong drink, and pledge their full cooperation and support.

Realizing the terrible effects resulting from the use of opium (especially by giving it to infants) and other narcotic drugs, we urge our members to agitate against the use of the same; and we pledge ourselves as an organization to cooperate with any effort toward the suppression of the opium traffic.

Regretting the evils resulting in lowered moral tone from the use of improper pictures, we desire to cooperate with those interested in their purification. We urge a strict national censorship of all cinema films.

Resolved that we, as an organization, pledge our cooperation with, and our support of, every action against prostitution; and that we urge our members to initiate programs and to carry on personal and cooperative work to eliminate this evil, and also to procure moral instruction in the school.—*Indian Standard, Delhi.*

#### Sundar Singh and Other Sadhus

A DECADE ago Christians were deeply moved by a truly holy man, Sadhu Sundar Singh, known in Northern India as "the Apostle of the Bleeding Feet." A Hindu by birth, he believes that Christ called him to a life of self-sacrificing service. Today he spends most of his time in the lofty Himalaya mountains, bringing to others the message of his Lord and Master. Hindu Sadhus live in desert places, eat simple food, and with long matted hair, they resemble somewhat the Nazarites of Christ's day, as did John the Baptist. The saintly life of Sundar Singh has made a deep impression upon Hindus and Christians alike.

For these reasons some Christians have adopted a similar mode of life, some true followers of Sadhu Jesus and some as imperfect Christians, have adopted healing as did the Master. A village boy who had studied in the mission high school of the Lutherans in Guntur, believed that he was called of God to be such a sadhu, and crowds by the thousand came to hear him and to receive healing. Such huge meetings afforded excellent opportunities to preach the Gospel, and unable to meet so great a demand he asked Lutheran teachers and pastors to preach at such meetings.

Thus the Word of God was proclaimed mightily.

#### Reforms for "Untouchables"

THE "depressed classes" of Bengal, numbering eleven millions, sent a deputation to the Simon Commission. The deputation drew an appalling picture of the conditions under which 25 per cent of the population in Bengal live. The "depressed classes" are prohibited from taking water from the wells controlled by the District Boards; they are compelled to sit shoeless at separate benches in the village schools, and are not even allowed to enter the public temples for worship. As their spokesmen pathetically declared: "Even our gods are a depressed class, and untouchable."

Sir John Simon pointed out that the real task was not to reform the social conditions of the Hindus, but to consider the reconstruction of India's Constitution. The retort came, polite but emphatic: "Until we get real direct representation on the Councils our conditions cannot be improved."

Pressed to submit definite proposals, the deputation pleaded for a separate electorate, adult suffrage, and representation by their own people, who are unwilling any longer to depend on nomination by the Government, and are tired of the lip sympathy of other parties and classes, which evaporates whenever the time for practical action comes.

#### Head-hunters on the Burmese Frontier

THIS custom of savages is not confined to Borneo, eastern Formosa and other remote regions. The October issue of *China's Millions* contains an article about work among Christians in southern Yün-nan on the Burman frontier where head-hunters abound. Gruesome as the details are, the periodical prints them "to stimulate prayer." The reason of the custom here is the needs of agriculture. "The heads when secured are hung up

in a high bamboo frame, while directly below in a space carefully protected from intruding animals, a large pile of loose earth is placed. After the blood and decaying matter has all dripped down, it is mixed carefully with the loose earth and each family in the village or group of villages is given a handful to ensure good crops. The families under each headman have to procure a head each spring at planting time, and the families have to take turns in supplying the heads. If he (the headman) cannot procure a head, the law is that one of his own children has to be killed and sacrificed in the same way." The article says that they have never heard of one of those who have become Christians losing his life in this way. Ps. xlvii 20 is quoted, "The dark places of the earth are full of the habitations of cruelty," as being illustrated by this custom. If the British authorities concerned would take over this "no man's land," the district would fall within the field allotted to our American Baptists.

#### Moslems and Hindus

**M**OSLEMS and Hindus in India seem incapable of living in harmony. The Moslems are intense monotheists; the Hindus are fanatical polytheists. At Bombay labor difficulties have arisen. Moslems were attacked and retaliated. Fighting with rifles, knives and stone-throwing has spread to the Moslem and Hindu quarters of the city. The police were unable to cope with the frenzied mob. Many were killed and wounded. Companies of English regiments quelled the rioting. The trouble indicates what will happen to India if the British leave that country entirely to itself.—*Watchman-Examiner*.

#### Youth and Child Marriage

**A** DISPATCH from Bombay, March 14th, reports that the Association of Youth of the Jain Community at Ahmadabad obtained from District Judge Davis, a European, an injunc-

tion against the marriage of a girl of fifteen to a widower of fifty-five.

The whole town was thrown into intense excitement as young men of the Jain Association picketed the bridegroom's house to guard against violation of the court's order.

The Youths' Association produced 150 affidavits to show the match was improper and stated that the girl was being forced into the marriage by her father against her consent and asked that she be separated from her parents to prevent undue influence. Orthodox Hindus favored the marriage but the youth of India react against it.

#### CHINA AND TIBET

##### Famine Conditions in China

**T**HE Rev. F. J. Griffith, who is doing relief work from Tatungfu, has sent the following account of famine conditions in the province of Shansi, North China, to *The Mission Field*, giving a pitiful picture of the suffering of the people of that province:

In Saratsi yesterday six persons were found dead on the street starved and frozen to death.

The poor people are now forced to eat food that is not usually given even to pigs. Weeds from the fields have been used for several months, but with the frost this supply has stopped.

The outer husks of millet which had no use before are being eaten, also bean cake and bark of trees.

The villages have been largely evacuated. Many women and girls have been sold into slavery.

It is estimated that more than 17,000 women and girls have passed through Yen Men Kuan, the main pass into central Shansi, since the autumn harvest.

In the train yesterday, I heard the remark that the only trade in this district at the present time is this "white slave traffic."

One dutiful son carried his mother 200 li on his back and was moving away farther south.

#### New Mission to the Hak-ka's

**A** NEW mission to China has recently been organized, with headquarters at 75 West Street, New York City. It is a mission to evangelize the neglected Hak-ka people of south-

east China. They are called "strangers," having migrated from southwest China to the Provinces of Kwangsi, Kwangtung, Fukien, Kiangsi and Honan. They still remain unique in character, customs and language, and are hardy, intellectual, brave, highly civilized and receptive toward the Gospel. It is estimated that there are over 15,000,000 of them almost wholly untouched by Christian missions. The Hak-ka Mission is being promoted by an Executive Committee of which Dr. A. C. Gaebelein is chairman and Colonel G. N. Sanctuary is treasurer. The Chinese center of the work is Shiuchow, Kwangtung.

### The New Chinese Calendar

ONE of the reformations of the new government in China is the adoption of the solar calendar instead of the lunar calendar which has been used in China for thousands of years. The government seems determined to force the acceptance of its will in this matter, and has refused to allow the lunar calendar to be printed. If it is successful in this undertaking it will be an influence in undermining a great number of superstitious practices based on the reckoning of the lunar calendar.

### The Power of Christ

DR. J. H. RITSON, secretary of the British and Foreign Bible Society repeats a remarkable story that he heard from Chinese delegates at the Jerusalem Council meeting. The incident was related by a Chinese lady, head of a girls' school. In the fighting two or three hundred Bolshevik troops, mad with lust, broke into the school—poured in like a river. They came up to that lady, little, slight, absolutely helpless apparently, and they put a bayonet against her breast, and threatened to pierce her. She said, "Wait a bit"; and she gathered all the girls together, and with these men standing around dumb-founded, she raised her hand and said "Let us pray." She prayed; then she

said, "Now, girls, line up two by two, and march out of this building singing 'Onward, Christian soldiers.'" They did it while the men stood dumb-founded. She said to the leader quietly "Confucius could never have helped us do that."—*In Dnyanodaya.*

### Progress in China

**T**ARIFF autonomy, so long and ardently sought, came into operation on January 1. How much this will mean practically only the future can disclose, but its coming will mean to that extent, "equality and justice" in international relationships.

January 1st was also the date set for the completion of the registration of schools. There are signs that the Government is tending towards a more liberal attitude to religions as such but neither the government or the educational authorities show any tendency to give up the requirement that attendance on religious services and instruction in registered schools be voluntary.

Opium addicts are, after March 1st, to be classified as criminals and treated accordingly. Facilities are to be provided whereby they may break their bonds but after six months the "iron hand of law will know no mercy" to opium addicts. The Nationalist Opium Suppression Committee is made up of one hundred representatives of various organizations, and includes in its membership two leading Christian members of the National Anti-Opium Association, Mr. T. H. Li and Rev. K. T. Chung. Through it the Nationalist Government aims to throttle China's domestic narcotic menace. The yearly consumption of opium in Peking alone is reported as valued at \$44,000,000, or 30,000 Chinese ounces per day.

Fortune tellers, who have been patronized by emperors and coolies alike for centuries in China, must now find some other occupation according to an order issued by the Nanking Government. The order is extended to the entire country, but it is not clear whether the order applies also to as-

trologists, who are called upon to decide lucky days for all important ceremonies, such as weddings and funerals.

#### Christian Officials in China

**A**BOUT half the heads of departments in the new government of China, and one-fourth of the other officials of the Central administration are Christians. These Christians hold regular meetings together for prayer for the success of their great task of reconstruction. They are subjecting Christian schools to no stricter regulations than the schools of other religions, and are showing general friendliness to Christian missionaries, restoring to them, one by one, the properties commandeered for military and government purposes during the months of struggle. Of course they have "done things which they ought not to have done," but they have shown so many evidences of real unselfish patriotism and a desire for happy international relations, that we certainly should be able to forgive certain extreme expressions of that patriotism—and some acerbities of attitude toward those who have seemed disposed to deny them the equality which they claim.

The same thing is true, in many ways, of the attitude of the people generally. They are ashamed of the excesses of recent years, and, thoroughly weary of military dictatorships, are earnestly desirous of peace among themselves and with other nations.—*Courtney H. Fenn in Women and Missions.*

#### Welfare of Chinese Abroad

**T**HE Welfare Association for Chinese Abroad was inaugurated in Shanghai on November 11th to promote and protect the interests of Chinese abroad. Among its directors are well-known Chinese who represent their constituents in the United States, Canada, South America, India, Siam, Singapore, Java, Australia and the Philippines. Such a representative

body is destined to play an important role in Chinese national life.

There are more than 2,200 Chinese young men and women studying in eighty American colleges in fifteen states. More than one-fourth are Christians. Seven hundred and twenty-one Chinese Christians are banded together in the Chinese Student's Christian Association which after nineteen years of steady growth, has now over thirty-five local units. In these associations the Christians meet for social fellowships, intellectual exercise and the cultivation of the spiritual life. The association carries on many lines of activities designed to aid Chinese students in their often difficult adjustments to American social and college life. In addition it aims to assist worthy but needy students who desire to devote their lives to Christian work in China.—*Chinese Recorder.*

#### Rifles and Chaos in Tibet

**M**ODERN rifles, smuggled in from China, India and Russia, are helping to create chaos and confusion in Tibet. Not only does every little principality now have its army, but every large monastery has one, too, and clashes are constantly occurring. For example, the monastery of Kanze with 3,000 Lamas, equipped with modern rifles, is being besieged by an army from the principality of Drangu.

The Panchen Lama, who, as temporal ruler of Tibet, ought to be maintaining order, is a fugitive in Manchuria, while the spiritual authority of the Dalai Lama is being constantly menaced by the appearance of rival incarnations of Buddha.

Why do Tibetans want Western rifles, but not the religion of Westerners? Is it any more inconsistent with his religion for a Lama to use a rifle, than for a Christian? Considering the terrible burden which western militarism has been to China, how do you account for the fact that one of the earliest products of Protestant missions in China, Yung Wing, in his autobiography, boasts of the



fact that he introduced gatling guns into China, and started the first modern arsenal? Is the Church doing anything adequate to undo the harm which Western munitions of war are doing in non-Christian lands?—*Missions*.

## JAPAN AND KOREA

### A Japanese View of the Need

**T**HE Executive Committee of the Board of Directors of the Kumiai (Japan) Church states that foreign missionaries are still needed in Japan.

(1) Because of the great task ahead. The task of the evangelization of Japan is one far beyond our power of accomplishment at present, in view of the shortage of our forces. This shortage is emphasized by the duty that devolves upon us of taking the Gospel to great numbers of Koreans, Formosans and Manchurians who are without our borders.

(2) For the sake of world progress that will come through the opening of the civilization of the Orient. The urgent duty of the present lies in the direction of a thoroughgoing Christianization of Japanese culture, which is central to the culture of the Orient.

(3) Because of the need of a medium for continuing friendly relations between Japan and America. We believe that the work of bringing about peace on earth, no less than that of saving individuals, is one of the great tasks imposed upon Christianity, and that the missionary's opportunity in this present instance is very great.

### Over-Population of Japan

**T**HE *Church Missionary Outlook* says that there are few problems more urgent to the Japanese statesman than those of an evergrowing population and an already over-populated country. In 1926 the people of Japan were a million more than the previous year; in average years the net increase has been from 700,000 to 800,000. Japan has already more people to the square mile than any nation

except Holland, Belgium, and England, and these nations have overseas possessions which afford some relief, whereas Japan's overseas possessions, Korea and Formosa, are already well occupied, and her immigrants are refused a welcome in lands ruled by the white races.

To help solve this problem the northern island of Hokkaido is being developed. At present the population of the island is not more than 2,300,000, but it may eventually reach 10,000,000. The rapidity of development in some districts is amazing.

The C. M. S. started a mission in Hokkaido fifty-four years ago, to evangelize the aboriginal Ainu. Today it is confronted with a far bigger task, that of establishing a church that will bring the Christian message to new towns and cities. Round each mission station is a potential town or village, some of which will become considerable centers of population in the future. The present aim should be to plant the Christian Church in each new settlement before the Buddhist temple or Shinto shrine is built there.

### Work with a Purpose

**TOYOHICO KAGAWA** began work eighteen years ago against the slums of Japan. Tuberculosis, leprosy, trachoma and syphilis are the four worst diseases under attack, and the method has been by public addresses and writing fiction about them. Some pamphlets containing extracts from his novels were distributed in the House of Peers two years ago and this led to the Government's appropriating 20,000,000 yen for a ten year program to destroy all slums in Japan's large cities.

With the money derived from sales of his novels Mr. Kagawa gave 5,000 yen to establish a night school for laborers; others have been organized for peasants. He feels it of utmost importance that these schools be maintained on Christian principles. Christian Japanese and Americans of California contribute \$300 a month, and

in the East a group, called Kagawa Cooperators in America, is raising \$5,000 to enable Kagawa to give half his time to the nation-wide evangelistic campaign, instead of raising money for his social and religious centers by incessant writing of books and articles. Mr. Galen M. Fisher of the Institute of Social and Religious Research, is chairman of the Eastern group of these cooperators and Mr. Harry E. Edmonds of International House, New York, is treasurer.

#### Christian Literature for Korea

**T**HE Christian Literature Society of Korea is seeking to provide for the publication and distribution of Christian literature in Korea, where there are now more than 300,000 Protestant Christians, the great majority being resident in villages. This union publishing institution meets the needs of practically all the missions working in that land and provides Christian material for Sunday-school lessons, Bible institute studies, theological seminary textbooks, multitudes of tracts for the wayside distributor, and a weekly newspaper, *The Christian Messenger*. Korean authors and translators are contributing to the output of this society.

#### A Revival in Pyengyang, Korea

**L**AST October witnessed a real revival in North Korea. As a result about 2,000 men and women decided to accept Christ during the three weeks meetings. The Sunday-school enrollment increased and the churches made special efforts in caring for the new converts. The Christians were stirred with a new zeal in saving souls.

On the last day of the revival meetings, many young people not only registered decisions for life service but some two hundred, mostly students, bound themselves together in a league for daily Bible reading, prayer and leading others to Christ. They have grown in numbers until there are about four hundred young people who

meet in fifteen separate groups every Sunday, except the first Sunday in the month when they unite in a meeting for testimony and prayer.

In the Union Christian College in Pyengyang the influence of the revival was felt. The evening meetings for students from the various schools were attended by about 1,000, many of whom became Christians. Others decided on life work for Christ. In the midst of the strong impact of non-Christians, of infidelity and materialism, where multitudes are not interested in any religion; in the face of constantly increasing skepticism, caused by reading the papers, magazines and books published throughout the Far East, the students are standing firm with strong faith in a sovereign God and an all-sufficient Saviour and Lord.

Mr. Lee of Shantung, China, one of the missionaries sent by the Korean General Assembly's Board of Foreign Missions, tells how the Pyengyang revival meetings stirred Chinese Christians to plan a revival campaign in Shantung. "Chinese evangelists with enthusiasm got Chinese Christians to give time to preaching in organized bands. What wonderful grace of God! We preached in fifty-three villages, giving true witness about Jesus, the Saviour. We preached to 15,683 individuals personally, distributed 14,000 tracts and sold 4,400 gospels. . . . We must bring China to Christ. The revival has begun. Keep on praying."

#### Korean Christian Student Revivals

**S**EVERAL students of Union Christian College, Pyengyang, Korea (Chosen), during the Christmas vacation answered calls to conduct revivals in a number of churches. After praying together, they discussed with church officers how to make the most successful attack in several large unevangelized communities. They decided to divide into bands of two each. It was zero weather, snow covered the ground but the warmth of Christ's love in the hearts of these young col-

lege boys made them willing to go to the limit of sacrifice in touching the cold hearts of Christians and giving life to the unevangelized in a difficult section.

In three weeks of intensive efforts over 3,000 were personally approached. Meetings were held every evening at which more than 400 decided for Christ. The Christians, having been stirred, went out to preach to relatives, neighbors and friends, and to lead them to the meetings, thus being themselves greatly revived in leading others to Christ. Evangelist Kim, full of enthusiasm over what had been accomplished, writes: "Nothing short of a miracle. . . . These young men were filled with the Holy Spirit. . . . These students brought new life, new strength to fight the evils, a new vision of the Christ, a fresh hope for the future."

#### ISLANDS OF THE SEA Unevangelized Millions

**R**EV. R. A. JAFFRAY, of the Christian and Missionary Alliance, recently made a trip of exploration in the unreached parts of the South Sea Islands. We quote from his report:

"Wherever I went, I asked in English and Chinese, 'Is there anyone here who knows Jesus? Do you know anyone who believes on the Lord Jesus Christ?' Often they did not know what I meant; they did not know that there was a Lord Jesus Christ." Mr. Jaffray learned that there is no work being done in any of the following fields:

The east and west coasts of Borneo.

The Boeginese people on the coast of the Celebes, and the wild races of the interior.

The southwestern coast of Sumatra. Smaller islands in the East Indies and Malay Archipelago.

Large parts of the great island of New Guinea.

It is estimated that the unevangelized population of these islands is between six and seven millions. In closing his report Mr. Jaffray says: "If the Gospel of Christ does not soon

enter these fields, the influence of Mohammedanism, which is spreading rapidly, will soon be such as to form a most effective barrier to its progress. Mohammedanism is rapidly displacing paganism. This fact surely makes the evangelization of these fields all the more urgent. As Paul heard the pitiful cry of the man of Macedonia, 'Come over and help us,' so may we today hear the cry of the perishing in Borneo and these islands."—*Report of the Pioneer Mission Agency.*

#### New Mission in the Philippines

**D**R. RAPHAEL C. THOMAS, for twenty-four years a medical missionary of the American Baptist Foreign Mission Society in the Philippines, has left that Board and, since March, 1928, has been evangelizing the 20,000 students in Manila. He has organized the first Baptist church in that city, backed by a small group of Baptists who wish to try the simple apostolic method of evangelism. Mrs. Henry W. Peabody of Beverly, Mass., is the chairman of the committee in America, and Miss Traver, a graduate of the Biblical Seminary, New York, is secretary. Dr. Thomas will continue to supervise the work of the new Doane Hall in Iloilo, a great student center. Patricio Confessor, a graduate of Gordon College, is assisting the new missionary, Mr. Castrodale, who has just arrived. Both Mr. and Mrs. Castrodale are graduates of Moody Bible Institute. The new mission asks for buildings, equipment, a small hospital and general support.—*Sunday School Times.*

#### Religion in Sumatra

**D**R. WARNECK in the *Berichte* of the Rhenish Society presents some interesting facts concerning religious conditions on this great island. He reports that the struggle with real heathenism is due to two great obstacles: The first is the tendency to an increasing compromise on the part of weak Christians. This he defines

as a mixture of pagan elements with the Christian faith which they profess. The second lies in the fact that so far the Christians number barely one fourth of the whole population. There are in all about one million Bataks and one fourth of these are Mohammedans. The rest live in a very crass heathenism. So there is still much to be done, in spite of mass movements and glorious successes, before the whole island will be turned to Christ. One splendid feature about the real Christians on the island is that they themselves are carrying on Christian missions. They have an organization known as the "Zending Batak," which has its contributors in all of the congregations. Last year their contributions amounted to 28,000 gulden (about \$11,200).

### MISCELLANEOUS

#### The Oriental Dispersion

**T**HERE are about 8,000 students from India, Japan, China and Africa in western educational institutions. In addition there is a vast tide of immigrants, estimated at 3,000,000 from India, 9,000,000 from China and 1,000,000 from Japan. These figures presage an outward amalgamation from a material standpoint. While much has been done by the Student Christian Movement and other agencies, most of the students return not so much allies as enemies of the Christian cause. They know that Christianity teaches equality of races in the sight of God, but they find in the west an evident contempt toward their color. The western world had failed to show them the real glory of the Christian life.—*From an address by the Bishop of Litchfield, at York, England.*

#### Presbyterian-Methodist Union

**T**HE initial meeting of the Methodist and Presbyterian commissions at Pittsburgh agreed upon a statement that complete organic union was desirable and they named two sub-committees, one on Property with Dr. H. C. Swearingen, of St. Paul, as

chairman, and one on Doctrine, Bishop W. F. McDowell chairman, to consider these aspects of the subject and report to a later session.

Whatever recommendations the commissioners may eventually make, it is evident that this is to be no merely perfunctory discharge of duty. The question of blending these commissions is being discussed in earnest by strong men, who have the larger religious interests of the country at heart.—*The Christian Advocate.*

### COMING EVENTS

- RURAL LIFE SUNDAY ..... May 5
- UNITED BRETHREN IN CHRIST CONVENTION, Lancaster, Pa. ... May 14-24
- PRESBYTERIAN CHURCH IN THE U. S. ASSEMBLY, Montreat, N. C. May 16-23
- GENERAL ASSEMBLY, PRESBYTERIAN CHURCH, U. S. A., St. Paul, Minn., ..... May 23-29
- REFORMED CHURCH IN THE U. S. GENERAL SYNOD, Indianapolis, Ind. .... May 22-29
- NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, Detroit, Mich. .... May 28-June 4
- UNITED PRESBYTERIAN, GENERAL ASSEMBLY, Pittsburgh, Pa. May 29-June 4
- REFORMED CHURCH IN AMERICA, GENERAL SYNOD, Holland, Mich. June 6-12
- NORTHERN BAPTIST CONVENTION, Denver, Colo. .... June 14-19
- ALLIANCE OF REFORMED CHURCHES THROUGHOUT THE WORLD HOLDING THE PRESBYTERIAN SYSTEM, Boston, Mass. .... June 19-27
- CONGRESS ON CHRISTIAN WORK IN THE CARIBBEAN, Havana, Cuba June 20-30
- WOMEN'S UNION, EVANGELICAL SYNOD OF N. A., Detroit, Mich. .... June 25-28
- LUTHERAN WORLD CONVENTION, Copenhagen, Denmark ..... June 26-July 4
- NATIONAL EDUCATION ASSOCIATION, Atlanta, Ga. .... June 28-July 4
- DISCIPLES OF CHRIST CONVENTION, Seattle, Wash. .... August 8-14
- SEVENTH DAY BAPTIST CHURCHES CONVENTION, Milton, Wis. .. August 20-25
- CONTINUATION COMMITTEE, WORLD CONFERENCE ON FAITH AND ORDER, Engadine, Switzerland .... August 27
- EXECUTIVE AND CONTINUATION COMMITTEES, UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK, Eisenbach, Germany .. September 2-9
- PRIMITIVE METHODIST CONFERENCE, Pittsburgh, Pa. .... September 11-17



## BOOKS WORTH READING



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

**Are Foreign Missions Done For?** By Robert E. Speer. 16 mo. 152 pp. Printed for free distribution. Presbyterian Board of Foreign Missions. New York. 1928.

Already 25,000 copies of this little book have been printed and distributed, chiefly among business men. It is one of the ablest presentations for the cause of Foreign Missions that we have seen. Its strength consists chiefly in four things: (1) In the concrete facts relating to the enterprise; (2) The number, variety and standing of authorities quoted; (3) The unswerving loyalty to Christ and His standards; (4) The presentation of the case with fairness, fearless logic, force and sustained interest.

Every honest open-minded critic should read this little book to learn the facts, which no one knows better than the author. He lets these facts, and the remarkable array of witnesses, speak for themselves, and they speak with no uncertain voice in reference to the missionaries and the disturbances in China; the influence of missionaries in India; the achievements of Christian workers in Africa and the benefits received in Japan. The indirect influence is more remarkable than the direct.

Dr. Speer takes up specifically the contention of some that Christians are not justified in pressing their religion on those of other faiths and shows Christ's need of humanity and humanity's need for Christ and His Gospel. He devotes one chapter to the efficiency of Christian missions and its conduct. Then he explains the policy and program of the foreign mission enterprise and shows its completeness and adequacy. The unoccupied

fields—in geographical areas and in unreached classes—occupy one chapter and show how much remains to be done. Finally he presents the need and opportunities for a "life investment" that make their appeal to men. The book is not a collection of dry statistics. It is full of human touches.

Copies of this book, while they last, will be sent free on request. Address the Editor of the **MISSIONARY REVIEW OF THE WORLD**. D. L. P.

**Foreign Missions Under Fire.** By Cornelius H. Patton. 12 mo. 180 pp. Paper, 60c; Cloth, \$1. Boston. 1928.

It is always easy to find fault, especially with work or workers with whom we are out of sympathy. Many even found fault with Jesus Christ and His program. Many find fault with God Himself. Such critics unconsciously criticise themselves and reveal their ignorance and lack of vision.

Dr. Patton, who has been for many years in vital touch with Christian missions and their critics, takes up some concrete modern objections to Christian missions and then he proceeds to criticise the critics. The book is a popular presentation in the form of a dialogue or demonstration and is thus well adapted to presentation in a church. Various men—lawyers, business men, pastors, student and editor—make their objections and these are answered by well-informed secretaries and others. One element of strength of the book is the number of actual quotations from recent books and magazines, bearing on the subject. This little volume will be of especial interest and value to practical

business men whose minds are open to the influence of facts.

Dr. Patton, in his discussions, takes up such objections as that missions are futile; that they interfere; that the cost of administration is too high; that native converts are insincere; that we have no Christianity to export; that denominational rivalry is killing the work; that missionary methods are antiquated, and other criticisms. The answers come not only from the secretary but from such men as E. Alexander Jowell (traveler and author); Dr. Charles W. Elliot (Ex-president of Harvard); Prof. Paul Monro (Columbia University); Howard W. Taft (Chief Justice of the United States Supreme Court); Charles A. Selden (Curtis Publishing Co.); The Governor of Bengal, India; Prof. J. F. McFadyen (Queen's College, Toronto); Dr. Thomas Jesse Jones (Director of the Phelps Stokes Foundation); Theodore Roosevelt (former President of the U. S. A.); and, in passing, many voices from non-Christian lands. One striking fact is the contrast between the limited knowledge and standing of the critics and the intelligence and high positions of the defenders of missionary work.

**Far Eastern International Relations.** By Hosea Ballou Morse, LL.D., and Harley Farnsworth MacNair, Ph.D. Pp. XX, 1128. The Commercial Press, Ltd. Shanghai. 1928.

The three volumes of Dr. Morse, on "The International Relations of the Chinese Empire," have long been standard reference books but are now out of date. Dr. MacNair has now condensed Dr. Morse's books and has added a number of chapters, not only bringing the history down to June, 1928, but also enlarging the scope of the work to include the Far East as a whole. China occupies the larger part of the book, but the international relations of Japan, Korea, Siam, and Soviet Russia in the Far East are briefly recorded.

The book is fully documented. Footnotes are plentiful and valuable, including many cross-references to

other pages. It has maps, a bibliography and a good index. It is another illustration of the splendid work of this Chinese press in Shanghai which is one of the largest presses in the world.

This is an authoritative volume that will not be superseded for a long time. The tone of the book, on the whole, is judicious and fair. The events of recent years, as well as those connected with the beginnings of Far Eastern relations with the western hemisphere, are recorded without bias and with sufficient detail to give the reader a clear idea of this history.

American thought has too long been centered about itself and Europe. Only a small minority of our American people have known or cared about developments in the Far East. The study of this book will dispel that ignorance and lay the foundations for the more detailed study of various aspects of the important changes taking place in the relations of the Far East to the rest of the world and of the political, social, industrial and cultural developments in the Far East itself. Especially interesting are the chapters on the World War; its effect upon the Far East, Soviet Russia and the Far East, 1917-1925; the Washington Conference and the Far East in 1927. They present in concise form the outstanding events and give a calm interpretation of developments of the past decade that have been reported with partisan glamor or feverish excitement. This book is indispensable for the better understanding of the Far East. The missionary who goes to the Far East will need to know the contents in order to understand the questions about which the people in the Far East are very much concerned. The missionary on furlough who is so constantly asked to explain the daily newspaper reports of Far Eastern events and to give his opinion of the significance and probable outcome of them will be enabled to speak with much more intelligence and authority if he will study carefully this really great book. A. L. WARNSHUIS.

## NEW BOOKS

- We Believe in Immortality.** Sydney Strong. 193 pp. Coward-McCann. New York. 1929.
- Youth and the World Outlook.** For Young People's Classes and Societies. John Leslie Lobingier. 12 mo. 64 pp. 35 cents. Pilgrim Press. Boston. 1929.
- American Missionary Association—Annual Report.** 79 pp. American Missionary Association. New York. 1928.
- The Chinese Revolution, 1926-27:** A record of the period of the Communist control as seen from the Nationalist Capital, Hankow. H. Owen Chapman. Map. 328 pp. 12s. Constable. London. 1928.
- Some Bigger Issues in China's Problems.** Julean Arnold. \$2.50. Stechert. New York. 1928.
- China's Millions.** Anna L. Strong. 413 pp. \$4. Coward-McCann. New York. 1928.
- India: The New Phase.** Sir Stanley Reed and P. R. Cadell. 175 pp. 3s. 6d. Allan. London. 1928.
- The Untouchables: A Story of Indian Girls.** Lt.-Col. Matilda Hatcher. 141 pp. 2s. 6d. Salvationist Pub. and Supplies. London. 1928.
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