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MISSIONARY COOPERATION IN AFRICA

A conference of representatives of the American Mission Boards having work in Africa, was held July 7th to 9th at Hotel Gramatan in Bronxville, New York, to discuss with the representatives from Great Britain and the Continental Mission Boards, the possibility of developing a larger degree of missionary cooperation in the African continent. The conference was attended by forty-four people, eight representing Great Britain and four from missionary societies on the continent and the discussions were directed toward a discovery of lines of missionary endeavor which ought to be most earnestly pushed during the next five years and which would prove most fruitful if carried out co-operatively. A program based upon these discussions was later adopted by the International Missionary Council at Williamstown as follows:

1. Exploration of the best means of furthering and realizing the evangelistic aims of the Christian missions in Africa.
2. The development of a program of Christian education in Africa as a means of realizing this missionary purpose, with special reference to—

- (a) The improvement of religious education.
- (b) The Christianization of Africa's womanhood and home life.

- (c) The development of African leadership.
- (d) Meeting the needs of rural communities.

and in connection with this the study of the educational policy of governments and of the relation between the educational policy of missions and that of governments.

3. The development of a health program for African missions with special reference to—

- (a) A comprehensive program for use in schools.
- (b) Cooperation with governments in attack on disease.
- (c) The creation of an African health staff of doctors, medical assistants, dressers and nurses.

4. Furtherance of the work of the Christian Literature Committee for Africa.

5. Cooperation with other agencies in the endeavor to understand, conserve and develop what is valuable in African cultures and institutions.

6. The occupation of the field and the avoidance of overlapping.

7. The encouragement and development of Christian Councils in the Continent of Africa and the cooperation with existing Councils.

8. Approach to governments where necessary, in regard to questions involving the relations of missions and governments.

9. The bringing to bear of Christian influence for the establishment of right racial relations, and cooperation for this purpose with the proposed Industrial Institute.

10. Prayer for the raising up of men and women of outstanding gifts for positions of Christian leadership in Africa and support for efforts in different countries to secure for African missionaries the best possible equipment for their task.

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THE MISSIONARY REVIEW *of the* WORLD

DEHAVAN L. PIERSON, *Editor*

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OBITUARY

MARY ANABLE CHAMBERLAIN, the beloved wife of Rev. William I. Chamberlain, Ph.D., Secretary of the Board of Foreign Missions of the Reformed Church in America, died at Saranac Lake on July 25th after a prolonged illness. Mrs. Chamberlain was, for some years, a missionary with her husband in India where a daughter is now laboring.

* * *

REV. WILLIAM R. PATTERSON, Ph.D., who served from 1916 to 1923 on the Board of Home Missions, and later set up the Central Receiving Agency under the New Era Movement of the Presbyterian Church, recently died in St. Louis. He had remarkable ability as a promoter of the church's work. He was born in Cedar Falls, Iowa, September 14, 1868.

PERSONALS

ALTON L. MILLER, Ph. D., recently elected President of the Northern Baptist Convention, is Vice-President of the Boston Bethel City Mission Society and last year was made President of the Boston Social Union.

* * *


DR. JAMES EDGAR GREGG, Principal of Hampton Institute, has resigned after a service of eleven years, a period during which the Institute has made marked advance. The achievements of his administration include the creation of the college; the establishment and endowment of the Builders' course; the establishment of the Library School; the enlargement of the library building and the erection of a group of other important buildings; the increase of the teaching staff and a better organization of its administrative functions. Dr. George P. Phenix has been appointed acting principal.

* * *

MISS MARY PRESTON, general secretary of the Hartford Y. W. C. A. for five years and at present secretary of the National Board, has been elected secretary of the Commission on Missions in the Congregational Church in the field of promotion.

* * *

REV. JAMES F. RIGGS, pastor of the Presbyterian Church at Little Falls, New York, has been elected a director in the Department of Education and Publicity, of the Presbyterian Board of National Missions. Throughout his various pastorates Mr. Riggs has been particularly successful as director of missionary education in both the presbytery and the synod. He is a grandson of the late Dr. Elias Riggs of Turkey and members of his family are now serving in China, Syria, Egypt, Africa and Turkey.



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DOES JAPAN DESIRE CHRISTIAN MISSIONARIES?

BY PRESIDENT DANJO EBINA, Kyoto, Japan

President of Doshisha University

A CHRISTIAN does not essentially belong to any one country or nation, but is a citizen of the world, inasmuch as Christianity is not a national religion but is truly universal. Just as a Christian belongs to the world, so Christianity belongs exclusively to no one country nor group of countries. Christ belongs to the world and His spirit should find its way to the hearts of all the peoples of the world. Before Him all national boundaries and racial differences melt away.

The living dynamic spirit of God moves this universe, and we who live in it cannot long remain provincial-minded nor self-complacent. It is a Christian duty to help establish the Kingdom of God in all the earth. All men should be brought to know God as their father and to treat all men as brothers. The Apostle Paul well said, "Woe is me if I preach not the Gospel." Christians ought to serve God and their fellow men with greater faith and devotion, fearing no spiritual nor material self-denial.

Protestants in America, England, and Japan are so strongly af-

fectured by national and racial feelings, that in their programs they frequently forget to remember Christ and His teachings. In mission work, for example, the words "American" and "English" ought not be made so important as the fact that the missions are *Christian* missions. As soon as Christians begin to actually think of themselves as members of this world brotherhood, so soon will many of the perplexing problems that confront Christians and Christianity be solved with greater satisfying results.

A Christian believes empirically that his religion is superior to all others. If not, he has neither the conviction nor the right to preach; possessing it, he can enlighten mankind, brighten-up its consciousness, broaden its hopes, and in God's name consecrate it.

The earlier Christians taught the Jews to know God and preached the Gospel of Jesus to the Greeks and to the Romans. On the one hand, they emphasized the fact that Christianity embodied the best of morals and philosophy. On the other hand, rejecting untruths, they did not overlook the good

points in the ethics and philosophies of the heathens. I believe that Christians today must again point out and fearlessly and contractively criticize certain mistaken ethics and philosophies of the pagans and fearlessly preach the Gospel of Christ. Christian missionaries should be faithful to their beliefs and preach the Gospel of God, no matter what the sacrifice or persecution they may suffer from doing so.

Some may say that there are too many missionaries today, that they are too expensive, and even that they are unnecessary; if a missionary is noble and capable, there is danger of his uselessness. Every missionary can do much good if he is the right type. They must possess certain qualifications in order to be qualified to serve God in mission fields:

First a missionary must be able to reproduce miracles. Peoples in Japan, Korea, and China, are like hungry people asking for food, crying out aloud for those who can cure them of the terrible diseases from which they suffer. Many religions in all parts of the world profess to cure people of their sickness and attribute this power to their respective gods. If missionaries say "come and see" and actually are able to show the people that God still performs miracles today, people will come to believe that God still lives in this world. Such is the first qualification for a missionary.

Second, a missionary must have mental ability. People today are seeking knowledge. They are facing such perplexing problems as that of the reality of God, the dignity of personality, and the ultimate end of mankind. They study science and become suspicious of

religious beliefs. An understanding missionary, therefore, can do an immense amount of good in emancipating these people from obsessions and perplexities. Many a missionary's usefulness is measured by his ability to successfully clear up various conflicting ideas between theology and science arising in the minds of enquiring peoples.

Third, a missionary should possess a definite conception of moral duties. Foreign missionaries to Japan have been especially loved for their kind deeds, honesty, good conduct, and virtue. They are, therefore, greatly respected by the Japanese people. However, some missionaries are too narrow-minded and show hatred for the pagans. They fear heathen doctrines. Sometimes they do not seem to be able to overcome their spirit of national and racial superiority and thus hurt the feelings of other peoples. If missionaries cast away narrow-mindedness and adopt the spirit of Christ, they will win the confidence and respect of the peoples with whom they work. Many missionaries have converted native Japanese to Christianity simply by their faith and personality.

Any missionary who has these qualifications is welcomed in all parts of the world, even at great cost financially. The world needs such missionaries and needs them very badly. Even though most missionaries to Japan have had no power of performing miracles and no profound knowledge, they have been conscientious, ethical, and excellent. That is why they have been so successful. If they had had all three of the qualifications, they would have been three times as successful. Much more complete

would have been their success had they also possessed moral leadership.

Missionaries are not all well versed in social problems. Sociology is a relatively new science. Young missionaries today have some knowledge of social problems, but they are not essentially sociologists. They are specialists in the Gospel of Christ and a knowledge of philosophy, economics, sociology and history is necessary only as these subjects interpret the teachings of Christ.

Christian missionaries should not differentiate one nation from another, or stress the racial variations among men. Before God all men are all alike and each individual is of infinite worth.

The Christians of Japan might bear the burden of Christianizing the country without foreign assistance, but how happy and beneficial has been our cooperation with foreign missionaries. It has fostered a fine spirit of Christian brotherhood and has broadened the horizons of the Japanese.

We live in a day when the stress in mission work is less upon the words "England," "America," and "Japan." We live in a world neighborhood that requires a world point of view in whatever mission work we may engage.

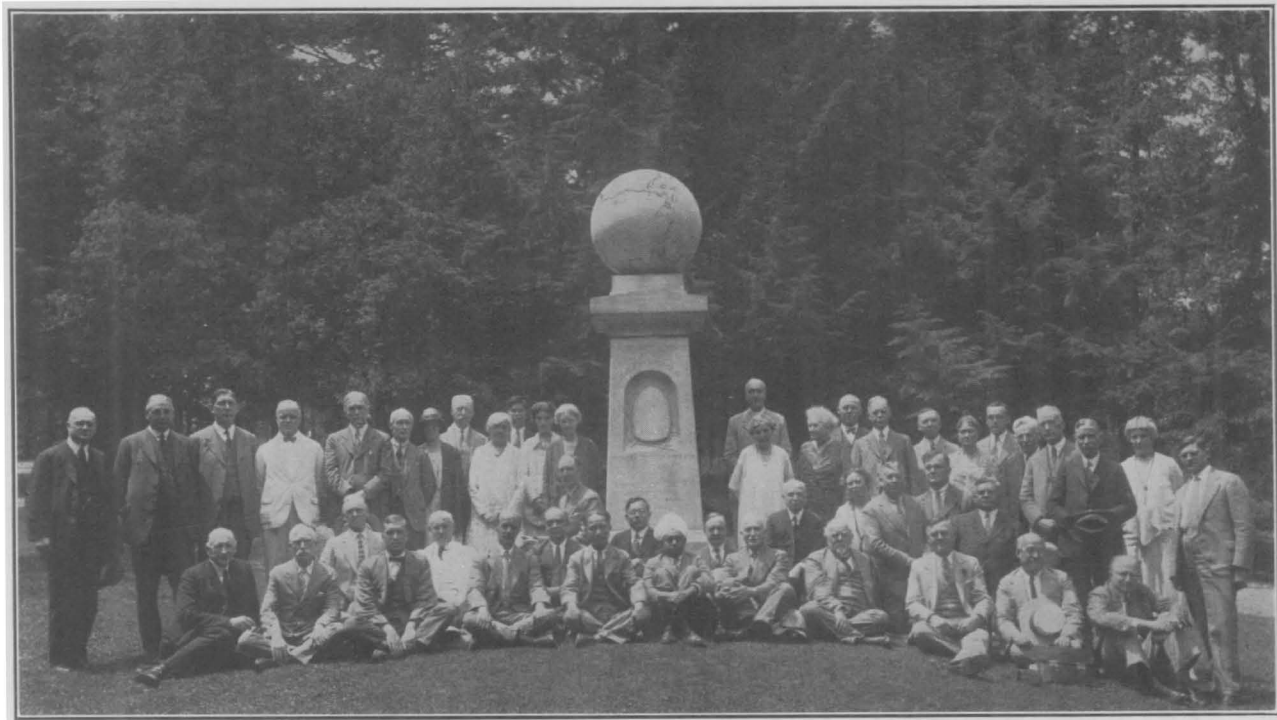
Some may argue that American Christians and Americans in general do not reach the standard set by Christ and so are incapable of evangelizing others. This is poor reasoning. Our own churches will then have no right to carry Christ's message to the people because they do not measure up to Christ.

Christians should send out their missionary ambassadors to the ends of the world to tell their fellowmen of Christ and to make this world the Kingdom of God.

"ONE MILLION SOULS CAMPAIGN" IN JAPAN

Toyohiko Kagawa, Japan's modern prophet, is projecting a "One Million Souls Movement," to bring the Gospel to the multitudes, with an appeal for decision. He has become convinced by his efforts for social reconstruction that unless some such great mass movement be organized now, the swiftly advancing tide of socialism will overwhelm the Christian enterprise in Japan and will spell disaster for spiritual idealism. Mr. Kagawa is on fire with passion to make society Christian and he is able to reach and command audiences of enormous size. His hearers at any one meeting frequently number thousands and hundreds register decision for the Christian life. Devoting most of his energies to platform work precludes his giving himself to the business of writing which provides funds for his social service work. His friends feel that he should be dedicated to the great national campaign which has as its immediate and ultimate aim the Christianizing of the social order of Japan, and, as one means of financing the enterprise, they are securing subscriptions at a dollar each to a magazine published in English called *The Friends of Jesus*, that serves to keep others in touch with the movement and to reveal the world of human need.

"I am teaching religion," says Mr. Kagawa, "for, unless I do, the social movement would be a failure. But my religion is not exclusive nor merely of the church. My religion is the religion of Christ in the hearts of men."



THE INTERNATIONAL MISSIONARY COUNCIL COMMITTEE AT THE HAYSTACK MONUMENT, WILLIAMSTOWN, MASSACHUSETTS.

Left to Right, (Standing): Bishop McConnell, W. W. Cash, A. L. Warnshlus, Wm. Paton, John R. Mott, J. H. Oldham, Miss B. D. Gibson, Baron Von Boetzelauer, Miss Van Doren, S. Boon Itt, Miss Esther Strong, Dr. B. C. Oliver, Henry T. Hodgkin, Mrs. Nicholson, Mrs. Forgan, J. H. Franklin, James Endicott, James M. Speers, Mrs. Huntington, Lee Vrooman, James H. Rogers, Robert E. Speer, Robert P. Wilder, Miss Calder, R. D. Bedinger.
Seated: J. S. Conning, R. M. Gillies, J. D. Van Buskirk, Dr. Slotemaker, F. H. Hawkins, A. Koechlin, L. A. Weigle, K. McLennan, S. C. Leung, A. Ebizawa, K. T. Paul, H. Anet, C. E. Wilson, D. B. Schneider, Julius Richter, Miss Fadwick, E. Braga, E. Amdahl, R. E. Diffendorfer, V. Mendoza, K. Latourette.

THE WILLIAMSTOWN MEETING OF THE I. M. C.

BY MISS ESTHER STRONG, New York

Assistant Secretary of the International Missionary Council

ON THE campus of Williams College, where the monument stands to commemorate the famous Haystack Prayer Meeting held in 1806 when the American foreign missionary movement was begun, another historic missionary meeting was held July 11-21, which may well be remembered for the renewed emphasis given to the central evangelistic purpose of all missionary work. This was the meeting of the Committee of the International Missionary Council attended by fifty delegates from the fourteen national missionary conferences in western lands and the fourteen National Christian Councils on the numerous mission fields. Through the fellowship of this group of earnest Christian frontiersmen of many nationalities, races, and Church affiliations, the unity of the Christian movement was made manifest.

It was a small group but widely representative and with a definite task to perform. This task was to review the progress made since the enlarged meeting of the Council at Jerusalem in the spring of 1928 and plan how best to conserve the results of the year's work and how best to proceed in the years just ahead.

At the Jerusalem meeting recommendations were made on a number of topics, including the Christian message, religious education, the relations between the younger and older churches, rural missions, the support of Christian

missions in Western lands, missions in industrial areas and race relations, the Christian approach to the Jews and medical missions. Every delegate went home with a distinctive message for his own special task, a broadened sympathy and outlook, a renewed faith in the Christian mission and a deepened sense of fellowship in the worldwide Christian movement. What effect could these two hundred and fifty delegates have on the wide range of Christian work?

The Chairman of the Council, Dr. John R. Mott, spent the year following the Jerusalem meeting, visiting as many of the missions as possible, to confer on their special problems and work.

In making a report of this tour Dr. Mott said that economically, Asia is in a very serious condition. In India the burden is the heaviest in the villages and hunger, ignorance, disease, superstition and indebtedness claim heavy toll of suffering. In China the civil war has caused a great economic depression and the famine conditions demand immediate attention. Japan, quite contrary to common belief, is also suffering economically. The earthquake destroyed approximately one sixth of the wealth of Japan and the suffering among all classes is acute. Nationalism is intense and spreading, not only being more aggressive but having a clearer understanding of its aims and goal. Although there seems to be more misunderstanding of the peoples of Asia about each

other than formerly, there is a far greater will to understand and an increasing number of constructive minds at work.

Dr. Mott reported that the influence of Christ is vivid in every land he visited in the Orient. Anti-religious forces are very strong but the Christian movement is on the aggressive. The effect of the call of the Jerusalem meeting is evident, for it has not only strengthened the morale but has given a new sense of direction and a strong united lead. This is partly due to the influence of the national Christians who were at Jerusalem and who have interpreted the meeting to their own countrymen.

The situation in the mission fields clearly indicates a number of tasks which the International Missionary Council must face, said Dr. Mott. There is great need for help in educational work, in clarifying the conception of religious education and its relation to government education. The National Christian Council of India, the provincial councils and the educational institutions sent a special request for a commission to be sent to India to study the situation and give advice. It is hoped that such a commission will be sent in 1930-31. Less vocal but no less urgent was the need in Japan for such a commission.

The problem is a matter that holds a foremost place in Dr. Mott's thought. He visited more rural areas than he had before been able to visit and saw their intense need.

The lack of Christian literature is another major concern and in various places Dr. Mott visited book stalls to find out how much and what kind of Christian liter-

ature was available to the average man. He invariably found literature of a very inadequate type or none at all although there was an abundance of Western literature of other varieties, especially political. The Committee of the International Missionary Council was called upon to give a clear lead in this matter.

To the Council was also brought a summons to a larger evangelism. The Five Years' Movement in China was inspired by Dr. C. Y. Cheng, who was present at Williamstown. This nation-wide movement aims to double the church membership in five years and to strengthen the devotion of the Chinese Church to Christ. Preparations for a similar movement in Japan, known as the Kingdom of God Movement, is under the guidance of Toyohiko Kagawa. These great spiritual awakenings demand the intelligent cooperation and constant prayers of all Christians.

As at Jerusalem, the subject of the Christian message was one that received most careful consideration. Mr. J. H. Oldham opened the discussion with so stirring an address that the Committee requested it to be printed in full for wide circulation. Repeating the Jerusalem meeting warning Mr. Oldham said that secularism is the greatest foe of Christianity today. In the West the skepticism and agnosticism which dominated the thinking of a few leaders a century ago is openly taught in schools and colleges and is permeating the thinking of the masses, who in consequence, are losing not only their religion and moral restraints but all sense of purposeful living. In the Orient the ancient religions are crumbling before the on-rush

of western civilization. The Orientals are at the cross roads. Lacking the Christian heritage they are confronted with the choice between a secular or a Christian interpretation of this scientific age. The decision is a critical one. The missionary forces, so limited in resources and numbers, can only hope to influence a fraction of the situation, but they can and must call on Christian leaders and laymen to face the situation and to work each in his own sphere.

"We do not want to make merely the traditional missionary appeal," Mr. Oldham said, "we do not want to ask primarily for support of the organized missionary movement. Our appeal is wider than that. We want to say to them, 'This, as we understand it, is the world situation with which Christianity is faced. How, in your own distinctive sphere, can you help to meet it?' We want to say for example to a group of schoolmasters, 'You are engaged in training the youth of the nation. How far is what you are doing directed towards the development of persons who are equipped to help the Christian cause in the world of today?' That is a much more fundamental and far-reaching question than the obtaining of increased support for the organized missionary movement. If a right solution of it is found, a solution of the other question will be found also. The approach to other groups would be on similar lines.

"A beginning in the approach to Christian scholars and theologians has been made in Great Britain in a conference held in York. This needs to be followed up in all countries. We must endeavor to get into touch with the best Christian minds throughout

the world, and we must pray that God will raise up more Christian thinkers of the first quality. We must put before them the demands of the present world situation and appeal to them to take a larger, more active and more direct part in the world task of the Church and devote their talents and their genius to helping the Church in meeting the world-wide challenge of secular civilization."

While Mr. Oldham has been giving some time to work such as he outlined in his speech, his major time and thought since the Jerusalem meeting has been devoted to Africa. One of the practical results of this meeting was the appointment of Mr. Oldham and Miss Gibson to carry out the carefully defined program of work in Africa which was based upon the recommendations of a group of board secretaries interested in Africa who met for three days in Bronxville, New York, just previous to the Williamstown Meeting.

Mr. William Paton presented to the Council the progress made toward the founding of a department of the International Missionary Council to undertake social and industrial research to help mission workers in the problems which arise from the spread of industrialism—such as the problem of forced labor in Africa. This department will be established at Geneva with one secretary to travel as a consultant, and the other secretary to head the work at Geneva. It was voted to submit the detailed plans to the constituent national conferences for vote and it is hoped that before another meeting of the Council this project will be well launched.

The problem of rural missions was opened by Mr. K. T. Paul of

India and Dr. Loram of South Africa gave a vivid account of the excellent results of Dr. Butterfield's visit to South Africa. The officers were authorized to secure the services of Dr. Butterfield for the next two years to visit China and India and commissioned them to raise funds for this purpose.

The special appointment of Mr. Basil Mathews was also authorized with the hope that he may give all of his time to the presentation of foreign missions to youth.

The officers of the Council were also asked to secure a secretary to develop the department for the work among Jews. An International Committee to carry forward these plans was appointed, the American members of which are: Dr. J. S. Conning, Bishop Thomas Nicholson, Canon S. Gould and Rev. Henry Einspruch.

Mr. W. W. Cash made a statement on the missionary work in the Near East, particularly in relation to the question of Religious liberty in Moslem lands. He said that Islam is based upon a theocratic idea of government through which the state and the Church are one. Islam itself has divided the world into two parts, the half of peace in which all true Mohammedans were members and the half of war which included all other peoples. Islam has dominated all social, economic and political life. There is therefore a clash between orthodox Islam and nationality on the one hand and the constitution of an Islamic form of government and modern democratic constitution on the other hand. In Egypt recently the question of religious liberty has been brought accutely to the fore.

A woman of twenty years of age had become a Christian and had

claimed the right to change her faith under the new Egyptian government which guaranteed complete liberty of conscience. To everybody's surprise she was informed that the constitution could not over-ride the law of Islam and that the religious law placed her under the guardianship of a near male relative. A young man claimed the guardianship and the woman was arrested by the police and forcibly handed over to the guardian. The case was taken into the Religious Courts but at once a difficulty appeared as no Christian lawyer is allowed to plead in the Moslem Religious Courts. A Moslem lawyer had to be employed to defend the girl and the case was lost as it was judged not by the constitution of the country but by the archaic laws of the early days of Islamic domination. It was pointed out that a woman is considered as a minor until she had attained the age of sixty and that she is not free to change her faith until after having passed that age. Another law forbids any Moslem at any age to transfer his religious alliance from Islam to any other religion. While many Moslem lands are proclaiming their boasted new nationality and modern progressive constitution they are still dominated by the old reactionary orthodox religious leaders.

The officers of the International Missionary Council were asked to watch the situation in Moslem Lands and to bring pressure to bear through publicity or other means to better this situation.

One of the major problems facing missions today is that of religious freedom in state systems of education. Many countries like Turkey and China are formulating new national systems of education

and a strong and unified position should be taken by Christian missionary forces. In mandated areas governments are also feeling their way in relation to the problem of native education. If missions at this time will take a firm and united stand on fundamental principles it will undoubtedly have a great influence on government policy. It was agreed that the International Missionary Council should take steps to unify Christian thinking on this point. The relation between education and evangelism must also be carefully thought through. Education cannot be developed as a thing apart for it is an integral part of the evangelistic purpose. Some of the practical suggestions of the Religious Education report were: 1. The preparation of manuals for other areas like Mr. Dougall's manual for Africa. 2. A study of the new educational policies in mandated areas, many of which have been profoundly influenced by Dr. Thomas Jesse Jones's reports on Africa. 3. Visits to the field by experts in religious education.

The discussion of the church centered around the fundamental

question of evangelism and the great evangelistic movements of China and Japan. Dr. Cheng told about the Five Year Movement and his hopes for a great spiritual revival. He asked especially for prayers for the success of the movement, the prayers not merely of the Board Secretaries but of the home constituencies. A second great need is for missionaries who will give their whole lives to the service of China, as well as for experts who will go out for short periods to deal with specific problems. There is need also of help from Western churches in the financial needs of the Five Year Movement.

Nationals of India, China, Japan, Brazil and Siam, also voiced urgent calls for more missionaries and it was agreed that a presentation of these needs should be made to churches in Western lands.

Special studies were recommended in relation to the development of self-support, and in the problem of the propagation and maintenance of churches with simple and less expensive forms of organization, and in the development of Christian leadership.

THE CHURCH AND POVERTY IN CHOSŌN

BY REV. L. T. NEWLAND, Kwang-ju, Korea

SOME of the greatest problems in Korea are due to the general poverty. According to government reports about 9% of the people of ChosŌn, or about 16,000,000, are in dire poverty and of these 2% or 3,500,000 are in the beggar class. Poverty hinders self support in the churches; poverty prevents young men and women from obtaining an education; poverty limits expansion and improve-

ment in many directions; extreme poverty leads to disease. Even the more fertile parts of the country are sometimes the most poverty stricken.

The explanation of this is involved and concerns the Japanese, the rich Koreans and the people as a whole. There are now immense Japanese holdings that once belonged to the Koreans and hundreds of Japanese small farmers

are taking the land and the place of Koreans, for the man from Japan can farm more than a Korean.

The rich Korean who lives in the cities, and sucks up the small farmer as a whale sucks up minnows, is a growing burden on the economic life of the nation. While they themselves are rich the paradox holds that they, like the great landlords of ancient Rome, have a large part in the poverty of their people.

The people as a whole are not free from blame for their poverty, for with an open handed disrespect for the value of money and a delightful disregard for debts they combine an indolence and an unprogressiveness that have left them far behind. It is true that the rainy season saps their vitality and the winters are so mild that they do not build it back. The very inertia of the farmer has done much to strip him of his property and his pride.

Let one example illustrate some of the underlying reasons for Korea's poverty. I have just been to a little church tucked away in the mountains that is so poor that one is depressed to look at the miserable way in which the people live.

Years ago this community made a fair living by growing tobacco on the steep mountainsides. Then the government, apparently in favor of the tobacco monopoly in which it owns large stock, decreed that no tobacco should be raised in this province. This cut off production and raised the price of the finished article. With one stroke of the pen the livelihood of a whole village was swept away and there was no attempt made to teach the people how to grow something else as a money crop.

The people turned to the narrow valley at their feet and patiently

wrested from a stony creek bed, tiny rice fields. They went up on the mountain and farmed land that was so steep that it was almost perpendicular. Even this did not provide enough land to go around; but still they were able to make a bare living.

These mountains and this valley, every inch of them, belong to two large Japanese corporations but for years they have rented the land out to the people of this village. Last year there was a change of overseers and the new man proved to be anti-Christian and had several concubines all of a questionable class. He put woman number three in a house just below the church building and this sin-steeped social outcast felt keenly the scorn of the clean Christian women and the reproach of the little church that threw an accusing shadow across her yard. No sooner had she landed than she began to pull wires with her so called husband and by last fall she had prevailed on him to take away all the land from the Christians and give it to her people. This Christian village was thus deprived of every bit of land they farmed, all rights to cut wood and grass on the mountain for fuel and even their little turnip patches and garden spots.

A local pastor told me that an average of ten beggars came to his house each day, while the market place swarms with dirty half naked beggar children. Some of these are beggars from choice but most of them have been forced into this life by the economic pressure of this part of Korea.

Under such handicaps and facing such conditions we are trying to build a self-supporting, self-respecting native church. Our work is almost entirely among the poor

for they are ready for the Gospel and the message of Christ who was reared in poverty is especially for the poor. He casts the only ray of light over their economical night for He can make them rich and exchange their rags for a king's robe.

It is hard to ask these poor farmers to contribute anything to the church causes for not only have they not enough to support their family but the most of them are also burdened with a slowly increasing load of debt. Yet perhaps the strength on the Korean native church lies in the fact that from the beginning they have been taught a sturdy independence and the value of supporting their own work. An average of \$5.00 per year in gifts toward the support of the church causes shows how loyally the Christians of this part of the country stand behind the church.

Does the development of the church life in this land require that we give less attention to preaching the Gospel and put our main effort into social Christianity? Quite possibly the majority of the young church members would answer with an enthusiastic, *yes!*

But the problem cannot be thus easily solved. The church is charged with caring for the whole life of the people. The Christians should be better farmers, merchants, bankers and coolies than their non-Christian brothers. Only Christ's teachings will change the social and business customs that are at the root of much of the present trouble. The Korean must be remade spiritually before he can hope for financial independence.

The real solution of this problem will be found in a moral and spirit-

ual revolution which is necessary before there is any hope of a material gain. The poverty of Korea is tied to anti-Christian practices far more tightly than the people themselves know. Superstition means lack of progress and yet a religion of superstition fills the life of the average non-Christian. Business methods and business honesty have been well nigh destroyed by the religion of the land that asked for only a formal observance and made absolutely no claim upon a man's actions. There is no use to introduce business reforms and better farming methods so long as people as a whole do not grasp that the only foundation upon which business success can be built is a moral basis.

Preaching and teaching of the Gospel of Christ is the most urgent work that confronts the church today. The Christian life as shown forth by social workers in all lines of service is needful and the church must not forget to live as well as preach but unless the man of Korea can understand the inner motive of the Christian life he will grasp for the fruit and disregard the root.

The church must not have her eyes distracted from her supreme business. She will cure Korea's social and financial ills far quicker by diagnosing the hidden troubles than by applying a healing lotion to the ugly eruptions on the surface.

The church seems scarcely awake to the fact that there is an economic urgency to her message as well as a spiritual. The root trouble with Korea's financial and social wrongs lies, not in the incapacity and backwardness of the people, but is found in their moral and spiritual inability.

TWO IMPORTANT KOREAN REFORMS

THE Korean Government General recently enunciated two important reforms that should greatly benefit the peasants, especially the tenant farmers.

The credit situation in Korea works severe hardships on the farmers; the recent survey of rural conditions made for the International Missionary Council found that interest rates ran as high as 60 per cent. Private efforts to remedy this evil have been inadequate. A Money Saving Guild was formed from which members could borrow at not above 18 per cent, but this was no assistance to the tenant without security and, as a result, thousands lived in practical slavery to the money lender.

The Government General has now organized "Farmers' Cooperative Credit Guilds," each of which will be made up of 30 families, not members of the Money Saving Guild. Through this cooperative credit guide, peasants may borrow 20 yen to 50 yen at an interest charge of only 12 per cent. a year. The proceeds of the loan must be used for productive purposes, either in agricultural pursuits or some subsidiary industry.

This is a very important reform. If it operates successfully, the earnings of the capital fund can be used to expand the system to the extent of the demand without additional expenditure of capital by the Government General and one of the greatest handicaps to the economic progress of the Korean tenant will be removed.

The second reform relates to *education*. Barely half of the Korean townships, and less than six per cent. of the villages, have

public schools. Slightly less than 30 per cent. of Korean children of school age attend any school even including those attending the old-style Chinese classical schools. To remedy this situation the government proposes to establish an elementary school of two or more grades in every township that now lacks one. It is intended that the curriculum of the schools shall be made more practical. Care is being taken in the curriculum "to free the country from the evil of a bookish education such as that clutching the homeland," as the official announcement puts it. Manual work, handcraft, and gardening are to be among the subjects taught along with the three R's and the Japanese and Korean languages. Field supervision of existing schools is also to be increased and normal schools will be improved to take care of the demand for more teachers.*

CHURCH UNION IN KOREA

The two American branches of the Methodist Church in Korea have sent urgent appeals for permission to unite organically and yet to maintain relationship to their respective mother churches. The General Conference of the Northern Church has granted this petition and appointed a commission to act with similar ones from the Methodist Episcopal Church, South, and the Korean Conferences.

* It is perhaps significant that these reforms follow so soon after the survey of Korean conditions by the International Missionary Council, and made by Dr. Edmund deS. Brunner of the Institute of Social and Religious Research. While in Korea he was asked for suggestions by the Government and had numerous conferences with the Governor-General Viscount Saito and other officials in which the need for cheap money and a universal practical education for the peasant was stressed.

A ROMANCE OF MISSIONS IN JAPAN*

IN A band of some one hundred and twenty Chinese lads sent to America to be educated in the year 1873 was one Choy Ting Kan. This lad spent nine years in the United States, graduating at the head of his class from the high school of New Britain, Connecticut. On his return to China, he won the confidence and good will of the famous statesman, Li Hung Chang, and was appointed an instructor in the Naval Academy at Tientsin. When the war broke out with Japan, he was appointed to the command of one of the torpedo boats, and at the battle of Yalu so distinguished himself for bravery and resourcefulness that he was at once promoted to the command of the torpedo fleet at Wei-hai-wei under Admiral Ting.

In the course of the naval war the admiral determined to send, first of all, the torpedo boats against the Japanese fleet. So, in company with the other torpedo boats, Captain Choy ran out of the harbor and attempted to sink a man o' war; but failing in this, and seeing his return rendered impossible by a maneuvre of one of the enemy's cruisers, he fled toward Chefoo, and being pursued by a larger and swifter vessel, he ran his boat aground and he and his crew flung themselves into the icy water and made for the shore. The survivors were few, but among them Captain Choy found himself clinging to the edge of the shore ice but unable to lift himself out of the water. At this juncture a Japanese soldier, attracted to the spot, drew him out.

On being questioned as to what he would do if he were released, Choy's reply was that he would go back and fight again. He was detained as a prisoner of war and brought to Hiroshima in Japan, and there met Mr. Henry Loomis, who was bringing spiritual help and comfort to the soldiers going to the front, to the wounded in the various hospitals, and to the Chinese prisoners who were kept at a Buddhist temple about a mile from the city.

Captain Choy was given the Christian Scriptures and other religious books, and was enabled to make a thorough study of Christianity and come to saving faith in Jesus Christ.

In course of time he was transferred to Osaka, where Mr. Loomis found him in a state of the deepest dejection. The time for the close of the war and an exchange of prisoners was drawing nigh, and the news had come to him through an English friend in China that he was accused of being a traitor and of having led the torpedo fleet in deserting Admiral Ting, and that an order had been issued for him to be beheaded the moment he fell into Chinese hands. Consequently Choy saw that his only hope lay in securing a release that would enable him to remain in Japan, or escape to some other country. This led him to pray earnestly that Mr. Loomis might be sent to him in his hour of need. It was with great joy that he welcomed his friend as a direct answer to prayer.

Mr. Loomis's presentation of the case was listened to very sympathetically at the Japanese war office, and after some delay, word

* This interesting story was written by the late Rev. Henry Loomis, agent of the American Bible Society in Japan.

came that he would be released on condition that Mr. Loomis would take charge of him. Consequently this young Chinese officer of strength and promise found himself an inmate of a Christian home, the influence of which upon his own heart and life he refers to over and over again in letters written to his benefactor.

From Yokohama Captain Choy went to Formosa, where he received an appointment under the Japanese Government as interpreter in the Commissariat Department. Here he identified himself with Christians, became a very earnest lay worker, and was so blessed in this labor of love that he determined to devote himself entirely to Christian work.

The following extract from one of his letters shows something of the calibre and spirit of the man: "I know you have been asking all the time, What is your spiritual experience? What is your relation to the Lord of Glory? I have been happy without anxiety, for I know that He careth for me. It is my experience that to be a Christian is to be happy. To know that Christ is ours, which means that everything else is ours and yet to fret and to be anxious, to wear a wrinkled face and a knitted brow, a drooping head and a heavy heart, and to make the cross of Christ a heavy burden seems to me highly profane. We should show others the light, the joy, the hope and the bright prospects of a Christian life.

"Christianity is not a philosophy, not a fiction, not a superstition, but a living and practical faith. Therefore I am always happy as possessing Him who supplies and satisfies every want.

"In obedience to your good advice I read the Bible daily. I con-

fess I love the Book dearly. The one you gave me at Hiroshima is my constant guide and companion, and the spare spaces in it are being filled with marks and notes so that if you come to Formosa, you will see it buoyed and beacons with red and blue ink with Chinese and English notes and other private helps to the digestion of the Bread of Life.

"My estimate of the worth of the book is the lifting power it possesses: how far it is able to make men good, noble and happy, how high it can elevate us from the beasts and brutes and makes us true men. In no other book, ancient or modern, heathen or Christian, are such standards set forth as in the Bible. It does not only refine our nature and carry us to a loftier sphere, but it makes us sons and daughters of God, and heirs to a throne more glorious than earthly kings in the height of their ambition ever dreamed of.

"Another standard of the worth of the Book is its power of inducing thought. A book is not necessarily valuable because it contains certain facts; but it is valuable and precious because its perusal will stimulate thoughts in us. It will be valuable in proportion to its power of setting our own minds in active motion. Some books, though interesting on first reading, will appear distasteful on a second perusal; but the Bible is inexhaustible in depth, and even after repeated readings new thoughts will rise and present themselves. The closer we examine the more there is in it. It is really a world—a world of thoughts, a world of joy, a world of blessed promises."

In course of time, the captain found his way back to Hongkong; and finally, under the influence of

Li Hung Chang, was repatriated and was eventually found identified with the reform movement.

After the death of his wife and two children from plague in 1903 Mr. Choy dropped all correspondence with his old friend and for some nine years was lost sight of altogether. But, one day in 1912, Mr. Loomis, at the home of the American Consul General at Yokohama, overheard a correspondent of the Associated Press from China using the name of Tsai (Pekinese for Choy) Ting Kan, and speaking of him as the right hand man of Yuan Shi Kai, President of the Chinese Republic, who had loyally stood by Yuan in the darkest hours, and played no small part in bringing order out of confusion during those troublous days. Further inquiry revealed the fact that this was none other than Captain Choy, now raised to the rank of admiral and private secretary and confidential adviser to the President. A renewal of correspondence led to the cementing of the old ties of friendship. The following extracts from a recent letter throw a flood of light upon Choy's experiences during the period of silence. "The death of my wife and two sons crushed all faith out of me, and for years I have been a sceptic. It was my determination never to write to you again if I had to say 'I deny God.' For years a blankness reigned in my dismal soul. Only glimmering rays occasionally lighted up its dark and chilly chambers. For years I kept a studied silence. Your affectionate letters were read and re-read. Often I took up my pen to write to you, but the mental struggle always ended with the resolution not to break your heart by confessing that I deny God.

"You have mentioned Joseph in your letter, but I have tried for years to soothe myself with the thought of Job. It is vain to expect happiness on earth. Religion is a moral exercise and an education of the soul. It is a force for the upbuilding of character. It does not necessarily bring with it human happiness; it only enables to bear with fortitude the trials of life. It was wrong to expect that religion could make us truly happy in the earthly sense, or that God could exempt us from the physical laws of nature through our prayers. *God does not bribe us into belief by promises of bliss.* God is a moral being, and we know him best who receive Him with philosophic calm through the channel of faith, which begets knowledge and wisdom to guide our thoughts and acts, and lift us above the idea of sorrow or joy.

"Years of brooding thought and bitter trials have indelibly burned these convictions into my mind. If, then, my interpretation of the relation between the finite and the infinite differs from that of yours, I ask for leniency and Christian charity."

Soon after the reception of this letter an invitation came from the admiral for Mr. and Mrs. Loomis to visit him in Peking, every expense of travel and entertainment being provided. Accepting, Mr. and Mrs. Loomis, on reaching Peking found their friend Choy Ting Kan in earnestness and singleness of heart doing a great work as the head of the Salt Gabelle, or Bureau, and in helping guide the state through the troubled waters of the present crisis; and, best of all, they had the testimony from his own lips that his faith in God was daily growing stronger.

ROBERT P. MACKAY—A SAINTLY SECRETARY

BY REV. A. E. ARMSTRONG, D.D., Toronto, Canada

Secretary of the United Church of Canada Board of Foreign Missions

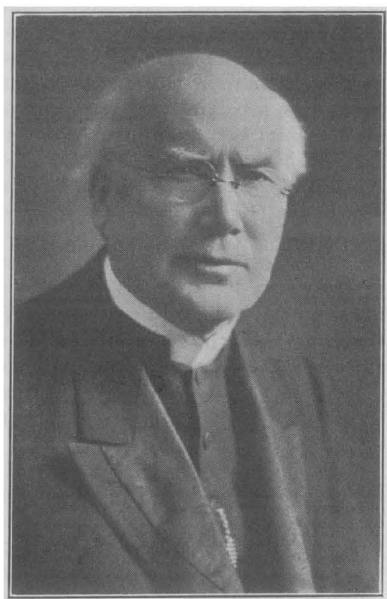
IN 1892 Robert P. MacKay was appointed by the General Assembly of the Presbyterian Church in Canada as its first Secretary of Foreign Missions and for thirty-four years he gave consecrated leadership to the cause of

a charter member of the Conference of Foreign Mission Boards and only five now survive who attended the first meeting in 1893—Robert E. Speer, W. Henry Grant, Oliver R. Avison, John R. Mott and J. Campbell White. Dr. MacKay's first statement to that conference thirty-six years ago—"If we could get the ministers of our churches interested, the congregations will be"—was indicative of his efforts for the extension of the Master's Kingdom. He lived for the spread of the Gospel, and he saw clearly that if the minister has the missionary passion, the people will follow his leadership.

Dr. MacKay evinced his keen interest in the cause of missionary education by helping in 1902 to organize the Young People's Missionary Movement (now the Missionary Education Movement) at Silver Bay, New York, and by presiding for many years over one of the annual summer conferences of that movement at Whitby, Ontario.

Two characteristics were very marked in Dr. MacKay's life and work. (1) He was a *man of prayer*. Much of his reading—and he read many books on many subjects—consisted of volumes on prayer, mysticism and the devotional life. Next to his Bible, which he knew very intimately, he loved literature on communion with the Eternal, and on the cultivation of the spiritual life. He actually lived "the life which flows from prayer and from which prayer flows."

(2) He was a *good letter writer*.



ROBERT P. MACKAY

world evangelization, retiring in 1926. His service was marked by sound judgment, sympathetic understanding, even temperament and lofty principles. In his translation The United Church of Canada and the Foreign Missions Conference of North America have lost one of their most gifted, devoted and beloved leaders. He was

Dr. MacKay never allowed his pen to be supplanted by the lazier method of dictation. That is to say, his continual use of his pen enabled him, even in dictation, to incorporate into typed letters those human and personal touches which led many, including scores of foreign missionaries, to treasure his communications because of their sympathy, insight and cheer.

Dr. MacKay lived simply. He indulged in no expensive tastes, and being alone for the last two decades of his life, he gave generously to worthy enterprises and to needy people. He bequeathed one-quarter of his modest estate to the work of Foreign Missions. Visiting sick friends and those who were passing through the shadows, comforting the lonely and the bereaved, and sympathizing with the unfortunate were so natural to him that his presence in any company or home was regarded as a benediction.

He was always very human, and possessed the saving grace of humor much beyond the ordinary. His capacity for telling a good story, indulging in a witticism or a joke made him popular with a host of friends, and his company desired on social occasions.

The name "MacKay" was common in the Canadian Presbyterian ministry; twelve of his clan from the one congregation of Embro, in the famous township of Zorra, Oxford County, Ontario, entering the service of the church during the ministry of the first pastor, Rev. Donald MacKenzie, who, it may be added, was the means under God of leading some forty young men to devote their lives to the ministry of Jesus Christ.

Another potent influence in Dr. MacKay's life was the inspiring per-

sonality of George Paxton Young, Professor of Philosophy in the University of Toronto, whose robust character and brilliant teaching made an abiding impression upon the young student. Dr. MacKay was a thorough student and was for many years examiner in Church History in his beloved Alma Mater, Knox College, Toronto. In 1900 he was honored with the degree of D.D. by Knox College of whose Senate he was a useful member for about thirty years. In 1911 he was enthusiastically elected Moderator of the General Assembly of the Presbyterian Church in Canada. Of his moderatorship, a distinguished minister of the church said: "There never was a better Moderator. Quick, alert, never off his guard, nothing ever missed him, and he held that large body in a grip that never relaxed from the moment of his election right to the close. Yet such was his spirit of kindness and consideration that no one could be bad tempered in a meeting over which he presided, and he made it, in spite of its difficulties, one of the Assemblies most to be remembered in the church's history."

Dr. MacKay was a warm friend and adviser of the Student Volunteer Movement for Foreign Missions, and was always ready to give counsel to young people concerned about their life work. He was active in the formation of the Canadian School of Missions, an interdenominational institution for the specialized training of Canadian missionaries and missionary candidates, and was continuously a member of its Council. He was also the esteemed President of the Toronto Bible College, an honored member of the Alliance of Reformed Churches, and was notable

in his work as convener of its Committee on Foreign Missions.

Dr. MacKay was devoted to the promotion of organic union of Evangelical Churches, and labored for more than a score of years to achieve the consummation of the union of the Congregational, Methodist and Presbyterian Churches in Canada. He regarded it as one of the happiest days of his life when, on June 10, 1925, on the platform of the arena in Toronto with eight thousand people present, he joined with other distinguished ministers and laymen in signing the "Basis of Union," his name occupying first place among those who subscribed their names on behalf of the Presbyterian Church in Canada.

In 1906 and 1907 Dr. MacKay visited the Asiatic missions of his church, and some fields of other churches, and nine years later he visited Trinidad and British Guiana. Both missionaries and pastors of local churches testified to the value of his visits, and to the spiritual benefits derived from his messages.

Dr. MacKay reached the ripe age of eighty-two years, having served almost fifty-two years as an ordained minister. For fifteen years he ministered to two congregations,—first that of Knox, Agincourt, Ontario, and second in Parkdale, Toronto. While at Agin-

court his wife passed away leaving him with one child, a daughter whom he gladly gave to foreign mission service, as the wife of Rev. Andrew Thomson of China.

Dr. MacKay left his home in Toronto on Saturday, the 25th of last May, intending to preach in the new Chalmer's Church, Woodstock, Ontario; but he was taken ill that same evening, and, without suffering, quietly slipped away during Sunday night—the Lord's Day, which he always observed as truly a holy day, in his old home town, ready to preach the Gospel which he loved to proclaim, with his only child home from missionary service in China at his bedside—what more fitting close could there be to such a saintly life?

As one intimately associated with him in delightful secretarial service for twenty years, the writer may be permitted a brief, personal tribute. Those relations were akin to that of father and son, for there developed a real affection and a confidence that remain a precious memory. One could freely discuss with such a sympathetic soul as Dr. MacKay matters affecting the personnel and the work of the various fields knowing that all would be regarded as confidential, and would inure to the best interests of those concerned and to the work of Christ's Kingdom.

THE INESCAPABLE CHRIST

CHRIST in life is inescapable. It was Henry George who said, "I love the people and was led to Christ as their best friend." It was Cardinal Manning who replied, "I loved Christ and was led to love the people for whom Christ died." It was a Hindu who said to me, "No one but Christ is seriously bidding for the heart of the world. There is no one else in the field." The modern man knows that he must be religious after the mind of Christ or not be religious at all.

E. STANLEY JONES.

THE TURNING POINT IN CHINA

Some Effects of the Murder of Dr. John E. Williams of Nanking

NO LESS a man than Dr. C. T. Wang, the Minister of Foreign Affairs of the Nationalist Government of China, has written to Mrs. Williams to express his conviction that the martyrdom of her beloved and honored husband, the vice-president of Nanking University, in March, 1927, marked the turning point in the history of the Chinese revolution. Dr. Wang, who was a warm personal friend of Dr. Williams, has caused a monument of white marble to be erected in his memory with an inscription of six hundred Chinese characters which testify to Dr. Williams' character and love for China and the benefits of his twenty-eight years of service and his final great sacrifice.

MEMORIAL STONE ERECTED TO JOHN E. WILLIAMS

ERECTED BY DR. C. T. WANG,
*Minister of Foreign Affairs for the Nationalist
Government of China*

A Translation of Characters

Being the old capitol and stronghold most suitable as a political center, Nanking is considered a strategic city by militarists.

After the removal of the capitol to the north in 1911, Nanking became the prey of militarists for more than ten years.

Gen. Chiang Kai-Shek, with dual responsibility for the party, and the late Shuan Li, led their followers from Canton in the Northern Expedition.

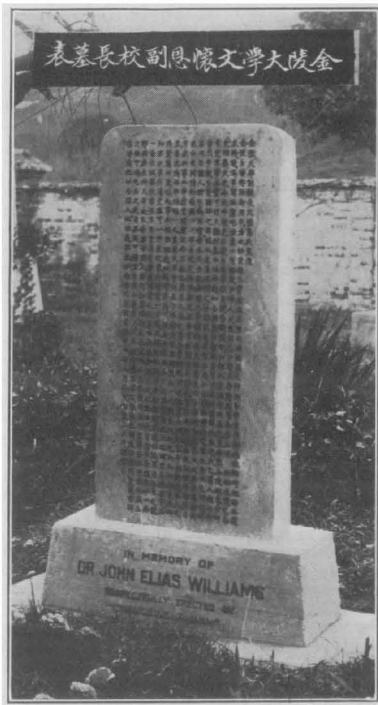
Within a few months, Hupeh, Kiangsi, Fukien and Chekiang were conquered one after another.

The fall of Nanking to the armies of Chiang Kai-Shek, on the 24th of March, (1926), was considered the most important victory for the party because we could then view the control of the Nation within a few months.

Due to a disloyal act, and in order to bring about international complications,

on the 24th of March the most unfortunate incident took place—The so-called "Nanking incident." My friend Dr. Williams, the vice-president of Nanking University, was the victim.

Dr. Williams, of Anglo-Saxon ancestry, came to China for the Kingdom of



God. I met him in Japan in 1906, where we were cooperating in the founding of a Chinese Young Men's Christian Association for students from China. He was a real scholar; a man of high personality; he was the best friend to the Chinese from the Western hemisphere.

Although Dr. Williams was only one of the victims of the Nanking incident, we took his death as the most important tragedy. The death of Dr. Williams really gave us *unification* because it caused an internal clearing and cleansing in our forces; so that the Northern Expedition could be continued.

His death is certainly as heavy upon

us as Tai Shan Mountain. This is why we must never forget him. I, Wang Chen Ting, regret so much my inability to protect in time of great distress; for the purpose of expressing my deep sorrow, I have created this memorial stone.

WANG CHEN TING,
MINISTER OF FOREIGN AFFAIRS.
JAN. 11, 1929.

The stone marks the grave in the peaceful little "God acre" in Nanking where loving Chinese hands laid the body of their friend, to rest in the city he loved.

Dr. Wang wrote as follows to Mrs. Williams in letters dated from Shanghai, April 13, 1928, and from Nanking, December 10, 1928, and January 11, 1929:

My dear friend's death, together with the others during the Nanking "incident," marked the turning point of saving this nation from the red terrorism throughout the country. But for the Nanking "incident," the Kuomintang would probably have gone on in its fixed plan of driving northward with the rear left wide open for the "reds" to occupy and ruin. The Nanking outrages were an eye-opener to the leaders of the party to the great dangers of harboring the "reds" within the party. The drive northward had to be delayed in order that full attention and energy be given to driving the internal foes out of the party first. In all probability, if the reds were not ousted at that time, another six months would have enabled them to grow so strong that they might have been able to annihilate the moderate members of the Kuomintang and create a strong Red party in control of the country. Imagine what havoc might have been wrought in the whole country! So I say Jack's (Dr. Williams') death was the means of saving hundreds of thousands of other lives.

CHENGTING (C. T. WANG).

* * *

Perhaps it will be of some consolation to you to know that the extreme sacrifice of your husband was the turning point of our Northern Expedition. It was that unfortunate incident of March 24, 1927, that caused the Nationalist leaders to purge the Kuomintang Party of the communistic elements at all costs. By his life, Jack brought about the union work in missions as exemplified in the existence of the University of Nanking, and by his death he became instrumental in effecting the union of the distracted

provinces of China. The work he has accomplished will indeed remain with us.

In order to perpetuate his memory, and particularly to convey to the future generations the important part he has played in China's struggle for freedom, a stone tablet will be erected at his tomb with appropriate words in Chinese, which I will have translated and printed in English.

CHENGTING.

Mr. Chiang Su-Hsiang, Secretary of the Alumni Association at Nanking, wrote to Mrs. Williams on January 9th, of this year, in behalf of the Alumni Association, as follows:

The presence of Dr. Williams to the University was a gift to us from God. He has done a great work for the University. Without him the University could never have attained its present status. His passing away is an irretrievable loss to the University.....

Dr. Williams suffered like his Master. You have given us an example of how to live and how to stand the difficult life. The physical body of Dr. Williams is not with us but his unperishable spirit is moving incessantly upon us and upon China, and some day China will bring her whole family to adore Christ as our Saviour and our life. Shall we not feel satisfied if each one of us can contribute his own little part to the work of God? Dr. Williams gave his *all* for China. His life ought to be emulated by all of us. What we need today is not only an unselfish life but a generous soul—a serving spirit which may help to awake us from the slumber of moral paralysis. Whenever we think of Dr. Williams, we feel that his life is the life that should be lived by every one of us. The world will not be saved by those who live for themselves alone. Dr. Williams gave his life always for others. He has given all he could give. God will give him a worthy place in His Kingdom.

"Perhaps the greatest and most valuable result of all education is the ability to make yourself do the thing you have to do, when it has to be done, whether you like it or not. It is the first lesson that ought to be learned, and however early a man's training begins, it is probably the last lesson that he learns."

These are the words of Thomas Huxley, a scholar and an able man who overcame tremendous odds.

A FIVE YEAR CAMPAIGN IN CHINA

What China's Christian Council Is Doing

THIS year's meeting of the National Christian Council of China differed from preceding meetings in that members were elected by Chinese church bodies. Three hundred and seventeen thousand church members, or seventy-two per cent of the total Protestant Christian body thus sent delegates of their own choice. This meant a radical change of basis from the China Continuation Committee which was a self-perpetuating body. This year, for the first time, it was a cross section of those who could speak with authority for their various constituencies.

The new constitution, adopted provisionally in this meeting, provides for a biennial meeting of which the membership will be composed of approximately sixty-five per cent directly elected by church bodies and proportionate to their membership. (There are now twenty-three church bodies, including the Church of Christ in China and others which bring together a number of churches.) In addition, national organizations, such as the Y. M. C. A. and Y. W. C. A., the China Christian Educational Association, the Council on Higher Education, the medical and philanthropic work, Christian Literature Societies, the China Sunday School Union and Bible Societies, have representation not to exceed twenty per cent of the total. The Executive Committee was also empowered to coopt members up to fifteen per cent of the total membership, now about one hundred and twenty-five.

The constitution also provides for an Administrative Committee of thirty members which comes together twice a year and aims at a geographically wide representation and a small Executive Committee.

The National Christian Council is organized to secure effective Christian leadership and has proven its

worth in fostering and expressing fellowship and unity, in considering the needs of the church on a nation-wide basis, as a bureau of information, in promoting exchange between East and West of outstanding Christian workers, in serving as a means whereby the Christian forces in China may express themselves unitedly on great moral issues and in representing the Christian forces in China in relation to the International Missionary Council and the National Christian Councils of other countries.

The Annual Meeting was held at Hangchow Christian College and was preceded by five regional retreat conferences, held at Mukden, Peiping, Canton, Hankow and Shanghai, and a special conference at Shanghai on Christian Literature. Dr. John R. Mott and a number of the National Christian Council Secretaries, and more than half of the delegates had been present at one or another of these conferences.

In North China the representatives of twenty-two church, association and college groups centered their attention on the Christian worker. A careful survey showed a great dearth of higher trained workers. In addition to this report there was given a detailed account of experiments in developing lay leadership as carried on in the London Missionary Society at Siao-chang in connection with the agricultural evangelism at Fenchow, of the training center for country workers in Tunghsien, mass education in Paotingfu, the laymen's training institute in Lintsing and mass education for women and girls as developed in the Methodist field of Changli.

All the regional conferences passed votes in favor of the Forward Evangelistic Movement. Further study of this subject was undertaken by Commission I during the National Christian Council meeting under the leader-

ship of R. J. McMullen and P. J. Chow. The Commission report defined the two-fold objective of this movement as follows:

1. The cultivation among Christians of a deeper knowledge of Christ, of a more intimate fellowship with Him, and of a more courageous following of Him in all the relationships of life.

2. The carrying out of a vigorous evangelistic program in the hope that within the next five years the number of Christians will at least be doubled.

Dr. Mott said that large and difficult undertakings call forth "latent energies and drive one back to God." He had learned "to distrust any plan that is not impossible," and we must therefore, "gird up the loins of our minds, lay a mine of prayer, and go forward." The Council unanimously expressed its hearty approval of the campaign and then spent a period in prayer that its objectives might be realized. Dr. Cheng Ching Yi is being asked to give full time to this campaign and all of the National Christian Council Secretaries and Committees are asked to organize their work around it as a central objective. Other workers are to be secured, literature prepared and translated, and a Standing Committee to be organized which shall be its inspirational center and correlating agency for the nation. It will sound a call to prayer and make every effort to enlist the whole-hearted cooperation of the churches.

Commission II, under the leadership of Bishop Tsen and Bishop Birney, dealt with the problem of church workers and the need for a program which will appeal to the adventure and patriotism of Chinese youth. Student associations and the Student Volunteer Movement are to be asked to cooperate with the churches in presenting the claims of Christian service to young men and women. The use of the daily church school was proposed as a means of bringing direct Christian teaching to students in registered schools. Regarding the voluntary workers, the Commission had this

to say: "We recommend that the National Christian Council make a study of successful experiments in enlisting and training voluntary workers, and urge the church to make every effort to reach and use lay leadership."

With regard to the need for missionaries, the Commission said:

The present time calls for urgent efforts: Chinese Christians should increasingly assume responsibility. Even where and when the Chinese Church has attained the self-directing stage of indigenous life, there is still a great and vital need for missionaries with religious experience, vocational training, devotion to service, who are moved with a desire to assist their Chinese coworkers, to push forward to fulfill the command of Jesus Christ. At that time separate mission organizations on the field will no longer be necessary, but missionaries will serve within the Chinese Church on equal terms with Chinese Christians.

The last command of Christ and the yearning call of the Macedonians will ring in our ears as in the past. The program of "China for Christ" needs to be pushed more vigorously than ever; work is urgent and many workers are needed. Missionaries with the sacrificial spirit are, therefore, urged to come to China and serve.

Commission III on Religious Education under the leadership of D. W. Lyon and C. S. Miao, urged the use of educational and psychological methods in evangelistic work and improvement in Sunday-school methods. The Council was asked to carry out the following in this regard:

1. To promote spiritual life in Christian families and publish suitable material for this purpose.

2. To promote associations for discussions of home problems and to publish suitable materials for their use.

3. To encourage theological seminaries and Bible schools for men and women to emphasize religious education in the curriculum.

4. To seek help in personnel from organizations affiliated with the National Christian Council in promoting religious education in the home.

Commission IV, with E. W. Burt and Dr. T. C. Bau as leaders, presented a report on the Relation of the "Younger and Older Churches." The meeting passed votes for a financial survey in China which had been asked

for by the Jerusalem Meeting of the International Missionary Council and a nation-wide survey of the present situation of the churches in China preparatory to receiving a delegation from the missionary Boards to work out a policy for future cooperation.

Commission V, on Literature, with Dr. C. L. Hsia, of Shanghai, and Prof. T. C. Chao, of Yenching, as leaders, grappled seriously with the problems of the production and distribution of Christian literature. It was voted to organize a Standing Committee to correlate the efforts of existing organizations that will have a budget sufficient to enable it to meet the need for the publication of Christian literature of wide variety.

Meetings of the Church of Christ in China were held at least four times between regular sessions of the Coun-

cil. Dr. Mott helped the group to face the difficulties and sacrifices necessary to make this movement a success but showed how there must be advance toward organic union.

The extent of the work of the National Christian Council can be seen from the budget for the coming year, amounting to nearly \$100,000, and a staff of ten secretaries, all employed for full time. The closing devotional meeting brought the conference to deeply understand their motto, "O, Lord, revive thy Church, beginning from me." The one hundred and thirty-eight delegates and secretaries return to forty-one cities in thirteen provinces to make actual the vision and high resolves formed in the conference. On each one's heart was the five-year program of evangelistic effort.

THE JAPANESE CHURCH AND MISSIONS

BY REV. ARTHUR D. BERRY, Tokyo, Japan
Missionary of the Methodist Episcopal Church, 1902

MOST of the Christian churches in Japan are independent of foreign control. The nationalization of the churches was brought about with no harmful results, since it has long been an accepted principle that the churches should be Japanese. This question seems to have no relation to the continuance of missionaries in the country. The Japanese have been given the leadership in a large part of the Christian church and school work. We have risen above the question of Japanese leadership to a higher stage. Our Japanese leaders are impatient when it is suggested that a man is not eligible to a position because he is a foreigner. They say that it is not a matter of race but of fitness. We could never have reached this stage so completely if we had not given the

leadership in general to the Japanese. The natural order seems to be missionary leadership, native leadership, and then suitable leadership.

Church union in Japan is a problem which is left to the national churches. Bodies closely related have united already and the Japanese must decide whether there shall be more union. Boards and missionaries are not interfering. The churches are not in haste to unite when it is in their power so to do. The Boards and missionaries do not keep them apart, but have often taken the lead in church union. The settlement of these important questions, has not pushed on the great Christian task in Japan to a rapid conclusion. The secret of quickly winning all the world to Christ is the great unsolved problem of the church today.

ENCOURAGEMENTS IN JAPAN*

BY REV. PAUL S. VAN DYKE

A NOTEWORTHY step towards independence and self-support has been taken by many native Churches in Japan, which have been receiving financial subsidies from the mission for a period of from ten to twenty years, when these churches were turned over to the presbytery and a yearly decreasing scale of assistance for them adopted. This plan brings the self-support of these churches definitely in sight and means the diversion of missionary money and effort to more needy and unoccupied fields.

Another encouraging feature is that the feeling in general between the mission body and the native church is that of increasing goodwill. A regional conference including native evangelists, pastors of independent churches and missionaries was held recently at which evangelistic methods and doctrinal problems were discussed.

Perhaps the most significant feature of the whole situation in Japan is that patient and persevering seed sowing leads to certain results. A missionary in Japan baptizes in one year from eight to twenty converts.

In distributing and selling literature from house to house out of forty places visited perhaps ten will buy a gospel portion or five cent tract and three or four will talk freely about the nature of Christianity. The number influenced to the extent of going to church by this work is almost negligible. Some missionaries are having remarkable success in the

sale of Bibles to high school boys and girls at meetings held for them when they are dismissed from school in the afternoon.

The student, teacher and official class are the most approachable class of people in the empire. This class of people generally live away from parental influence which is often prejudicial to Christianity. In pursuing the line of least resistance, which is the ordinary way of working, most of the Christian converts, especially in the cities, have been drawn from these classes. In spite of the gradual industrialization of the cities the bulk of the population still consists of farmers and small shop keepers, the most conservative classes of the nation, and these classes, particularly those who dwell in villages, are practically untouched by the Gospel. The Holiness Church and the Salvation Army, with their rigid insistence upon absolute separation from idolatry, a definite Christian experience and their simplicity in presentation of the gospel, have accomplished more among these classes than the larger and materially better equipped missions. A comparison of the results of these and other small poorly-equipped missions convinces us of the superiority of their spiritual equipment and backing. If Japan is to be really evangelized these classes must be reached through the development of lay Christians among them. The most arresting factor in the missionary situation is the same, yesterday, today and tomorrow—a spiritual awakening on the part of both foreign and native workers.

* Condensed from *The Presbyterian Survey*.

A NEW THING IN HOME MISSIONS

BY REV. WILLIAM R. KING, D.D., New York

Executive Secretary, Home Missions Council

DENOMINATIONAL competition is rapidly being outlawed. Christians have outlived sectarian rivalry. There is in our hearts a revolt against it. We have discovered that it is not only poor religion, but it is bad business. It belongs no longer among Christian churches. Cooperation and consolidation are now the vogue in all lines of modern life. The world is being forced to it. Competition is war and "War is hell." Religious competition means destruction both for the loser and the winner.

Mr. Paul M. Mazur in his wonderfully informing book, "American Prosperity," says, "We are destined to witness a period of tremendous industrial consolidation. This demand is coming not from the producers or sellers, but from the consumers. They are tired of the high cost of competition. There are opposing forces, certain laws and enactments, and a great deal of human nature, but consolidation is bound to win and men will realize that personal power and liberty are safeguarded by union, and jeopardized by industrial anarchy."

As in industry, so in the church, we have been guilty of over-production. We have organized too many churches. We have created too much organization. We have set up too much machinery. To keep our mass production and to keep the machinery running we are forced to speed up salesmanship by means of expensive advertising and high pressure promotion. A

good deal of the church's effort today is expended in keeping the machinery running. It takes a considerable part of the time of our preachers to oil the wheels. It consumes much money in perpetuating our differences and our worn out organizations. We are paying too high a price for competition. The famous cartoon "Keeping up with the Joneses" has many lessons for the church. There is entirely too much of that sort of thing between our denominational families.

Has not the time come for the churches to get together in our common task of making America Christian? Many of the best minds of the church think that it has.

The mission boards especially think the time has come for a real serious attempt to pull together and not separately. Both at home and abroad there is a rapidly rising tide of sentiment for a closer alinement of denominational forces and resources in mission work. In fact this is the most pronounced conviction of our missionaries. From every mission field of the world there come startling testimonies of the evils of denominational rivalry, and pathetic appeals for Christian unity and coöperation.

In view of this need for a more united Christian approach to the task of missions, the Home Missions Council, with the coöperation of the Council of Women for Home Missions and the Federal Council of the Churches of Christ in America, is now making a special

study of the home missionary enterprise, in what it calls the Five Year Program of Survey and Adjustment.

This is the first time in the history of American Protestantism when such a study of Home Missions was ever attempted. Thirty-seven national mission boards, representing twenty-eight denominations in the United States and Canada are cooperating in this movement. The Program is proceeding along four distinct lines.

First. The organization of State Councils—either state Councils of Churches, Home Missions Councils, Interdenominational Comity Commissions or Superintendents' Councils. There are now more than three score state and local councils of various kinds. This is the first necessary step in bringing about interdenominational coöperation. There must be some organization through which the denominations can function coöperatively. In the states where we have had state federation of churches for a number of years, the denominations are much closer together and the coöperative programs are much further along. This is, to be sure, another organization, and our desire is to reduce rather than increase the number of organizations. But there is a difference. These state councils are organizations of organizations. They are for the purpose of coördinating denominational organizations, bringing them into friendly coöperation, and furnishing opportunities for the conference and fellowship so much needed among our churches. How can we coöperate until we know each other and become acquainted with each other's programs? May they not also be pointing the way toward that larger union of churches about

which we are hearing so much in these recent years? If we can bring our denominational bodies together in organized coöperation, we may find ourselves a long way on the road toward church union.

Second. The survey of the United States state by state, county by county, and community by community. This is a simple, practical, inexpensive fact-finding effort to discover the conditions of over-churching, inadequate churching, and over-looking. The survey is now well under way in more than a dozen states. It has been finished in New Hampshire. The results are very illuminating and confirm the conclusions of the Cleveland Comity Conference.

The towns, or townships were classified in three groups. Those that are inadequately churching, that is, having no church at all, or very poor and inadequate churches; those that are adequately churching, that is, having about the right number of churches for the community with resident pastors and reasonable budget and fair equipment; those that are over-churching, that is, having more churches than the community can support, or than are needed to care for the spiritual interests of the community.

In the 222 New Hampshire towns of less than 5,000 population the survey discovered — *Thirty-three towns that are classified as inadequately churching.* They are for the most part small towns and open country. The aggregate population is 9,753. In these thirty-three towns there are twenty-six churches with a total membership of 372, or an average per church of fourteen members. There are in these same churches fourteen Sunday-schools with a total enrollment of 197 scholars, or an average per school of thirteen.

One hundred and sixteen towns are classified as adequately churchied, that is, having one church to about 1,000 population with a reasonable program and equipment and resident pastor.

Eighty-three towns of the 222 are classified as over-churchied. These towns have an aggregate population of 118,510, more than one-fourth of the entire population of the state. They contain 293 churches with a total membership of 21,463, or an average membership of seventy-three. There is one church in these eighty-three towns for every 403 people, more than twice as many churches as there should be according to the commonly accepted standard of Protestant churches for every 1,000 population, the population being homogeneous as to color and language.

Here are some details from the survey—twenty-six towns of less than 1,000 population have each three or more active churches, or one Protestant church for every 217 of the population. An aggregate population of 18,644 is served by eighty-six Protestant churches. These churches have a total membership of 3,284 or an average per church of thirty-eight members. Seventeen towns, exclusive of the one-church towns, with a total population of 8,709 have fifty churches, or an average of one church for every 161 of the population. The average membership of these fifty churches is twenty-six.

These details could be continued at great length. For example, one town of 1,537 people has five churches; another of 1,173 people has six churches; another of 1,546 people has six churches; another of 1,400 has seven churches.

These are enough to show the seriousness of over-churching in

one of our oldest states. But the saddest part of the situation is the fact that more than half (50.9%) of all the population of that state is entirely unchurched—untouched by any kind of church—Protestant, Catholic or Jewish. What is still more distressing is the fact that New Hampshire is no exception. Surveys that are now in progress in Pennsylvania, Oklahoma, Colorado and other states show equally disappointing figures.

Third. *Adjustments.* The surveys are being followed in each state, county and community by a systematic, deliberate attempt on the part of denominational bodies and responsible executives to correct the evils of competition, overlapping and inadequate churching. These adjustments can be made, where the local communities have the cooperative spirit, by mergers, federations, consolidations or mutual exchanges of fields. This is the difficult part of the program. There are so many local situations to meet, denominational loyalties and traditions, community problems, ecclesiastical machinery, and the ever present ubiquitous human nature. This is necessarily a slow process and will take years to work out, but progress is being made. Comity is working in many places. Some entire states are boasting of not a single violation of comity or overlapping or competition. Our large cities are, through their city federations and comity committees, making splendid headway in solving these problems.

Fourth. *The North American Home Mission Congress* is to be held in Washington, D. C., November 30th to December 5, 1930.

This is a part of the inclusive Five Year Program and is to be the outstanding event of the entire undertaking. It is a part of the

educational side of the program. There will be held in each state, conferences both state and local, to review the results of the surveys, and create sentiment favorable to the indicated needed adjustments. But in addition to these state and regional conferences, the Washington Congress is needed for a more thorough-going study of the entire Task of Home Missions as we face it today. This is intended more for the leaders of Home Mission work; those who are charged with policies and programs of administration and direction.

Three large commissions have been at work for a year and will continue their studies for nearly two more years, gathering data preparatory to the Congress. Their reports will furnish the basis of the deliberation of the Congress.

COMMISSION I, of Which Rev. William Adams Brown, D.D. is chairman, is studying The Task and Administration of Home Missions. This Commission of fifty carefully selected men and women are rethinking the entire subject of Home Missions. In the light of surveys and special investigations they are making, the Commission will redefine the task as it is today and will indicate the changes and adjustments needed in the administration of the task.

COMMISSION II is studying the best methods, ways and means of Publicity and Promotion of Home Missions. With Rev. Charles Stelzle, the chairman, are associated thirty men and women specialists in these lines. Their task is to bring to the Congress a careful survey of the scope and purpose of publicity and suggestions as to

the best method of getting the cause before the Church so as to secure a response in prayer, sympathy, life and money.

COMMISSION III is making an exhaustive study of Coöperation in Home Missions. Dr. Kenyon L. Butterfield, Ex-president of Michigan State College of Agriculture is the chairman, and with him are associated more than thirty men and women who are going into a very extended study of the whole question of coöperation in the Home Missionary Enterprise. They will bring to the Congress for discussion some very constructive and statesmanlike recommendations.

The purpose of the Congress is a serious attempt to reevaluate the task of Home Missions and, in the light of present day conditions in the church and in the country, to suggest better ways of doing the work. The Congress is to be a deliberative body—not a mass meeting. The representation will be limited to about 500 members, who will be very carefully selected by the participating denominations. The Congress will open on Sunday afternoon, November 30th with an address by the President of the Congress and the business sessions will continue from Monday morning, December 1st through Friday the 5th.

This Five Year Program is a new thing in Home Missions. It is our hope that this comprehensive study will result in a great forward step on the part of American Protestantism, along the line of a coöperative approach to its common task of giving the Gospel in the most attractive and compelling way to the unreached people of this country.

A CONTRAST IN CONDITIONS IN CHINA

BY GEORGE A. HUNTLEY, M.D., Shanghai, China

Missionary of the American Baptist Foreign Mission Society, 1889

THE earnest student of missions in China is tempted to feel discouraged as he contemplates the unaccomplished task. There is "much land yet to be possessed," for many fields are not only unoccupied but unclaimed by any missionary society. Tribal languages are still unconquered and not even reduced to writing. There are aboriginal tribes as yet unevangelized and millions of Moslems to whom the Gospel has never been preached. Moreover missionaries have recently been compelled to leave their stations and the tide of anti-Christian propaganda has threatened to destroy the work.

At such a time it is helpful to review the signs of progress during one hundred and twenty years of missionary endeavor.

Robert Morrison once wrote a booklet entitled "The First Fifteen Years of the China Mission." He felt an answer was necessary to the queries of critics and friends as to what Christian missions had accomplished. It was necessary also "to disarm the hostile cavils of some, to reanimate the desponding hearts of others and to excite gratitude to God our Saviour for what He has wrought." It is the present writer's humble hope and prayer that this brief review will serve a similar purpose.

The Great Field

In 1807 China was both legally and practically closed to the bearer of Glad Tidings. Francis Xavier labored in vain to enter China. Morrison was allowed to live in

Canton, though his being a missionary would have debarred him, but because he was the official interpreter and translator of the East India Company, he was permitted to live in Canton for a few months of each year. He and other foreigners were permitted on Chinese territory only from the arrival of the fleet of the East India Company to the time of its sailing again, the intervening months being spent in Macao, which is Portuguese territory. When Mr. and Mrs. Milne attempted to join Morrison as missionaries six years later, they were not allowed to reside either in Canton or Macao, but were compelled to settle in Malacca.

Today, in spite of internal revolutions, China is open everywhere, and missionaries reside in every province. All important centres of population and every strategic position is occupied by representatives of Christ.

For many decades the province of Hunan boasted that no "foreign devil" was allowed to reside within its borders. Men like Dorward, of the China Inland Mission, Alexander, of the Christian and Missionary Alliance and Griffith John of the London Missionary Society used all kinds of strategy and daring, and frequently were in peril of their lives, but the gates of Hunan remained tightly closed.

In the capital, Changsha, there lived a man, Cheo-Han, who carried on a nation-wide anti-foreign and anti-Christian campaign by means of large colored posters which he printed from wooden

blocks. One of these posters represented the missionary doctor kidnapping children and gouging out their eyes and hearts to make medicine. Foreigners were depicted as subjected to terrible tortures by the citizens of the Celestial Empire. Worst of all, this emissary of Satan used a play upon words to degrade the name of our Lord in the eyes of the Chinese. His cartoons pictured a "pig" a word similar in sound to that for Lord crucified upon a cross, before which foreigners prostrated themselves in worship, and into which Chinese soldiers shot their arrows and prodded their spears.

In those days the prayer most frequently upon the lips of intercessors for China was "God open Hunan." Prayer prevailed. Cheo-Han was arrested and imprisoned by the Chinese Government as a menace to International Relations. His wooden blocks were burned, his printing presses were confiscated and his house subsequently became a repository of the American Bible Society. Thus from the very place from which issued for many years a foul stream which poisoned the minds of Chinese everywhere, there issued a stream of life, carrying with it God's blessing to countless millions. Hunan thus became fully opened for missionary work.

For decades prayer ascended for "The Great Closed Land" of Tibet. Daring missionaries worked for years to penetrate this stronghold, first from China, then from India, only to meet with failure. The late Dr. A. L. Shelton, reaching Llassa, was able to render medical service to the Dalai Lama and received an invitation from this ruler to open a dispensary in the Capital. This intrepid brother, while on his way to the coast to make adequate prep-

aration for this new and wonderful opportunity, was shot and killed by Chinese bandits.

China and its dependencies, tightly closed to the Christian missionary and his message in 1807, have been open for many years, and the recent Bolshevik propaganda has proved to be only a temporary setback.

The Church and the Missionaries

The spirit of those who send out missionaries has undergone some remarkable changes during a century and two decades. Although Morrison did not meet the rebuff that Carey met from the Church, and while the London Missionary Society accepted Morrison readily, there was much apathy and opposition in the home Church to Foreign Missions, and the income for the work was pitifully small.

Today some members of American churches do not believe in Foreign Missions but the Church generally is loyal to Christ's marching orders: "Go . . . preach the Gospel to every creature." There are many missionary volunteers, though fewer than a decade ago. Indeed, if a man doesn't believe in missions today it is common to question whether he is really a Christian. "He that hath not the spirit of Christ is *none of His*."

Transportation to the field is also very different from what it was at the beginning of the nineteenth century. Then the East India Company refused to allow missionaries to sail, either to India or China, on any British vessel, and Morrison was compelled to sail to New York in order to secure passage to China.

The journey to China occupied seven months and involved weeks

of intense suffering and weariness. He records in his diary March 29, 1807 (Sunday) "I stood on the deck until I was completely drenched, assisting in my poor way to take in the last rag of sail, and pump the ship." The journey of Dr. and Mrs. Milne occupied ten months from Portsmouth to Macao.

These experiences sound strange to missionaries who travel today on large palatial ocean liners, with electric fans in stateroom, refrigeration which provides fresh meat, fruit and vegetables throughout the whole voyage and wireless communication, providing the more important items of world news daily, and by means of which help can be summoned in case of danger. Travel by the Siberian route from London to Shanghai occupies only fourteen and one half days and travel by the new air service is expected to take passengers from London to Peking in seven days.

These more rapid modes of transportation not only bring the missionary speedily to his field of service, but keep him in closer contact with his home base. A century ago it sometimes took two full years to receive replies to letters.

Fortunately there is still the same pioneer missionary spirit and willingness to offer a life of sacrifice. Morrison while preparing for Christian work wrote: "Jesus, I have given myself up to Thy service . . . where shall I serve Thee? . . . My desire is oh Lord, to engage where laborers are most wanted, perhaps one part of the field is more difficult than another, I am equally unfit for any . . . but through Thy strengthening me, I can do all things, . . . enable me

to count the cost and having come to a resolution, to act consistently."

The heroic spirit has been abundantly manifested before and after the Boxer and in the recent disturbances, when workers have requested to be sent back to stations where they have been mobbed and insulted, and their lives threatened. Children of missionaries also, upon receiving appointments for foreign service, have requested to be sent to those same stations where their devoted parents were tortured or massacred.

Today though foreign consuls have requested missionaries to evacuate their posts because of danger, many elected to remain at their own risk, so that they may care for the work.

The missionary of today is also well prepared spiritually, intellectually and physically as was Morrison for his colossal task, and only the very best are good enough for China's New Day. Like Morrison, we are not narrowly sectarian but recognize only two divisions of our fellowmen, "those who fear God and those who do not." The bigoted, narrow missionary has no place in China today but he must be prepared to deliver a positive and clear Gospel message.

The Rev. E. Stanley Jones, found his health failing, his work disappointing and himself utterly discouraged as he tried to hold an extended line which took in everything in his message from Genesis to Revelation and included western civilization and the various dogmas and creeds of his branch of the Christian church. He shortened his line to two words "JESUS CHRIST," with the remarkable results.

One change in missionary personnel has been remarkable. In

1807 there were no women missionaries. When Morrison married he had to leave his young wife in Macao for six months at a time while he continued his work in Canton where neither "women nor arms" were allowed.

In 1830 conditions were almost intolerable. As a new missionary wrote: "With the exception of a prison it would probably be difficult to find a better preparation for the enjoyment of verdant scenery, invigorating breezes, bodily recreation and female society than a residence in Canton."

The English Superintendent of Trade once defied the authorities and brought his wife on shore with him and then placed a cannon, which he brought from the vessel, at the door to prevent the Chinese attempting her expulsion.

Morrison early recognized that if Chinese spiritual needs were to be met women workers must be sent out. Today out of 7,500 foreign workers in China nearly 5,000 are women.

The Language Problem

At the beginning of the nineteenth century the Chinese language was considered well nigh unconquerable. As one of the early translators said: "It is the work for men with bodies of brass, lungs of steel, heads of oak, eyes of eagles, memories of angels, patience of Job, hearts of Apostles and lives of Methuselah."

Chinese were prohibited from teaching the language to a foreigner under penalty of death. Morrison was obliged to pay his teachers large sums as the financial argument was most convincing. But his teachers lived in constant fear of arrest and torture. They always carried poison on

their persons, intending to commit suicide, if caught, rather than submit to the tender mercies of the authorities. When Wells Williams, an American missionary, joined Morrison in 1833, his teacher took unusual precautions, lest some unfriendly person should discover what he was doing, and each time he visited his pupil, he placed a lady's shoe on the table and, if a stranger entered, pretended he was selling foreign shoes.

Chinese books had to be purchased for a foreigner by stealth, and booksellers who sold them would be subjected to severe punishment if discovered.

Morrison constantly advocated the establishment of a Language School, where missionaries could be in residence to learn Chinese and his wish has been abundantly fulfilled in these days, by schools in many large centers, such as Nanking, Soochow, Canton and Peking (P'eping). Teachers are plentiful and are no longer considered criminals.

The Barrier of Idolatry

When Robert Morrison was arranging for his passage to China, in the shipping office in New York City, the shipowner turned about and with a grin said: "And so Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire." "No sir," said Morrison, "but I expect God will."

This man of large faith and vision, as he finished his translation of the Scriptures, said: "I trust that the gloomy darkness of pagan scepticism will be dispelled by the Dayspring from on High, and that the gilded idols of Buddha, and the numberless images which fill the land, will some

day assuredly fall to the ground, before the face of God's Word, as the idol Dagon fell before the ark."

Today hundreds of thousands of Chinese have "turned to God from idols," and the priests of Buddha, who in Morrison's day, felt absolutely sure of their ground and looked with the utmost disdain upon the Christian missionary, find it necessary today to bolster up their crumbling superstitions, by imitating the missionaries' methods. They have established Young Men's Buddhist Associations and are even teaching children to sing to a familiar tune: "Buddha loves me, this I know."

When in 1905 the Empress Dowager, with a stroke of the pen, consigned to the scrap heap an educational system that had lasted nearly two thousand years, many temples were emptied of their idols and converted into schools. Many of the idols were thrown out and allowed to disintegrate. The great temple bell, which the priest used to ring to tell the god that a worshipper knelt at the altar, is rung today by the school master to summon the boys and the girls to school.

The day is dawning when the prophesy shall be fulfilled in China, "The idols shall be utterly abolished," for enlightened Chinese will not continue to bow before senseless blocks of wood and stone. The great question is: Will agnosticism and atheism or the Gospel of Christ take the place of these ancient superstitions?

The Growth of Christianity

In 1807 there was not one Protestant convert in all China. The first man to embrace the Christian faith was Tsae A-ko, whom Morrison, after seven years of service,

had the joy of baptizing. When Morrison passed to his reward in 1834, after twenty-seven years of service, Protestant Christians in China could be counted on the fingers of his hands.

Tsae A-ko was "the grain of mustard seed" which was to "become a tree." The six converts of 1842 have grown to a half million Protestant Chinese church members with a Christian community of a million or more. These include many influential people. The *China Weekly Review* took a nation-wide straw vote upon the twelve most popular men in China with the result that four of them proved to be outstanding Christian men while five of the others were known to be sympathetic to Christianity.

Today, taking China as a whole, about one in every thousand is a Christian church member and among the Chinese leaders who enjoy the confidence and esteem of the people, one in every three is a follower of the Lord Jesus Christ. The Christian Mission Schools have provided twenty-five per cent of the constructive leadership in China.

Chinese Christian Workers

In 1807 there was not one Protestant native worker in all China. It was not until Morrison had toiled ten years that he was privileged to ordain the first Chinese preacher Liang A-fa. He suffered much bitter persecution, and because he prepared and printed a tract, he was cast into prison and beaten with a bamboo until his flesh was raw.

Today there are tens of thousands of Chinese Christian men serving as preachers and pastors, evangelists and colporters, physicians and hospital technicians, sem-

inary professors and school teachers. Also a great band of Christian women are doctors and nurses, teachers and Bible women, social service and Y. W. C. A. workers.

About twenty-five years ago a Methodist missionary at Kuling, preached a sermon on "The Chinese Worker" in which the Chinese helper was compared to a bruised reed with whom the missionary must be indulgent and patient. The preacher said "There is one thing you cannot do to a bruised reed, *you cannot lean upon it*," and expressed his regret that so far we have failed to produce native workers who are capable of taking responsibility.

Today the term "native helper" is almost obsolete for these men are becoming self-reliant pastors and trusted leaders in an independent church.

In 1890 only one Chinese delegate attended the missionary conference in Shanghai, all the others being foreigners. In the next conference held in 1907, there was a large sprinkling of Chinese delegates, while in the conference of 1922, more than one half of the twelve hundred delegates were Chinese.

The chairman of this conference was the Rev. Cheng Ching-Yi, D.D., and much of the most valuable work undertaken by various committees was done by Chinese, notably "the message of the Church to China," whose chairman was the Rev. Timothy Lew. One sentence has become a slogan and deserves to be broadcast in letters of gold: "SHE SHALL TEACH HER MEMBERS TO AGREE TO DIFFER BUT RESOLVE TO LOVE." Another Chinese preacher appropriately added "AND UNITE TO SERVE."

The Chinese Christians are interpreting Christ in a way that might be expected may send back to the West the vital religion which we seem to be in danger of losing.

The Scriptures in China

A century ago translation was in its infancy in China and was practically limited to the rendering of the Buddhist Books into Chinese.

One of the greatest difficulties encountered by the early translators was to secure a sympathetic teacher. No Chinese scholar was connected with the Christian church. The teacher was heathen and was apt to fail to understand the real sense of the sacred page, for these things are "spiritually discerned."

For sixteen years Morrison toiled before he issued his first translation of the Bible in the Chinese language, in twenty-one volumes.

Today, we have a complete Bible in Chinese in one volume, and a great band of Christian Chinese translate and write Christian books and live out the truth in their own lives. Then there was only one version, now the Book is translated into thirty-nine different dialects.

In 1812 an edict was issued by the Chinese Government, making it a capital crime to print books upon the Christian religion in Chinese. The printers who printed this early translation ran terrible risks and adopted various methods to avoid detection. The Chinese officials one day raided the printing office and confiscated all the wooden printing blocks they could find. The rest that were hidden away in a corner for safety, were devoured by white ants. The printer moved his establishment to Macao but the Portuguese authorities

closed his press because he published "certain works contrary to the doctrines of the Roman Catholic church."

Today the largest press in China is conducted by Chinese Christians. The metal type used is proof against white ants and no printer would fear to print anything the missionary might bring to him. The Presbyterian Press, the National Society Press, the Religious Tract Society Press and the American Baptist Publication Society print scriptures, tracts and various Christian books by the tens of millions.

The edition of the first Bible consisted of only one thousand copies and was disposed of mainly along the coast and in Malacca. On March 24, 1822, Morrison wrote to the American Bible Society: "The free dissemination of the Bible in China is as yet impracticable which is also the case with all books which exhibit the claims of Jesus and treat of His salvation." In the year 1925 eight million copies of the scriptures and scripture portions were distributed in China and in the year 1926 the number reached eleven million copies.

The Literary Revolution

In the middle ages books in Europe were all published in Latin, so in China, every respectable book was written in the classical *wen-li*, rather than in a language of the common people.

This classical Chinese took twenty years to acquire and was only understood by a privileged few. Morrison decided to translate the scriptures into the language that the people understood, and had the courage to sacrifice what the literati called "elegance" for the sake of "intelligibility."

In 1916, a young Chinese named Hu-Suh, received the degree of Ph.D. at Columbia University. Returning to China and taking a position on the Faculty of the Government University of Peking, he set to work to revolutionize the literature of China. His war cry was "No dead language can produce a living literature" and his constructive policy may be summed up in this motto: "Produce literature in the National language and you will have a National language of literary worth."

His daring program met with the severest opposition from the conservatives, who said, that it was impossible to express the subtilities of Chinese philosophy in the vulgar tongue. Dr. Hu-Suh wrote the "History of Chinese Philosophy" in the people's language; scholars admitted their defeat and the victory was won. Books and newspapers now are published in the people's language almost exclusively, and the wisdom of Morrison and the missionaries who have succeeded him is generally recognized. The new phonetic script has also been introduced and enables illiterate Chinese to learn to read in a few weeks.

Other Important Changes

In 1807 there were no Christian chapels, churches, colleges nor schools in China. There were no dispensaries, hospitals nor asylums in China even when Morrison died in 1834.

Today these institutions can be numbered by the tens of thousands, while more than a million pupils are studying in schools established by Christians.

In those early days foreigners were not allowed to ride in a sedan chair or to take a boat for a pleas-

ure trip upon the river. Such travel *de luxe* was reserved for the subjects of the Son of Heaven and was not to be desecrated by barbarians from "tributary nations."

An S. O. S. Call

As the nineteenth century dawned, China was fast asleep and had been so for hundreds of years. "There was no thirst for any lore outside of the lore of Cathay. The western man and western teaching were held in supreme contempt."

Now this mighty land is wide awake, stretching out her hands in earnest appeal for the knowledge which has made western nations strong.

If America and Great Britain enjoy any real greatness today, they owe it not to inventive genius, to industrial plants, to railroads, nor to wealth, but they owe their position and power to the Christian principles, which our forefathers taught them.

A Chinese student when visiting an American State Legislature was asked to open the session with prayer. This is his petition:

"Oh God, Father of all nations, Thou hast chosen America as the land in which to experiment with political democracy for the example of other people in other lands. Help these lawmakers to make America the finest land in the world to live in, the finest, not because of comfort or luxury, but because it is the place where men can do and serve most. Help them to make America the greatest nation in the world, not in the sense that other nations may fear her most because of her power, but in the sense that she be loved most because of her great heart; not in the sense that she has most or gets

the most, but in the sense that gives most and serves best."

These Christian principles, handed down to us from our forebears will succeed also in China, for the great changes that have already come in that land are due largely, if not mainly, to the influence of the Christian message.

During thirty-five years that I have spent in and for China, I have seen institution after institution fall into decay, but the Gospel has steadily prospered. It has proved to be "the power of God."

China has passed through many changes and has discarded many institutions. The Manchu Dynasty is gone; the Monarchical system of Government is a thing of the past; ancestral worship, which has prevented progress in China for so many centuries has been razed to the ground; the ancient system of education, lasting nearly two thousand years, has disappeared. But

The Cross it standeth fast, Hallelujah!
Defying every blast, Hallelujah!
The wind of scorn hath blown,
The world its hate hath shown,
Yet it is not overthrown,
Hallelujah for the Cross!

One hundred and twenty-two years ago no enterprize on earth could have seemed more hopeless than the physical and spiritual transformation of China. The task is not complete and for a long time Christian missionaries will be needed to give our best to China: "More workers and better work, more Chapels and better preaching, more Hospitals and better doctoring, more Schools and better teaching, more Books and better writing, more of Spirit of the living Christ, and better Christian living and more generous Christian giving."

INDIA AND ITS FUTURE *

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

IN SOUTH INDIA there is a series of temples enclosed by a great wall. At one end is a temple dedicated to the worship of the cobra; at the other end stands a temple dedicated to the worship of Ramanuja—the highest and purest form of Monotheism in Hindu theology. Between these extremes are graduations from cobra worship up to this high ideal. The wall surrounding all these temples is Hinduism. It encloses everything from cobra worship to the cult of Ramanuja. It is possible for the foreign observer to fasten on the cobra worship and say, "This is India." On the other hand, it is possible to fasten on the temple at the other end of the enclosure and claim that it represents India. Neither gives a true picture of Hinduism; you must include the whole collection within the walls in your presentation.

The most difficult task of Christian missions in India is yet to come. What we have done so far has gone with the stream of India. It is the genius of Hinduism to add. It has always been willing to take in. Where it has lacked has been in the power of eliminating. To add one more deity would not be a big strain on the soul of India. Christ might be added very easily, provided you leave it at that. But when you insist that Christ is not only *a way* but *the Way*, that goes against the grain in India; that is where you come to the crux of the matter—the Cross. The battle is now being waged. The greatest

danger of Christian missions in India is syncretism—the mingling of differing religious systems. That is what the Brahmo Somaj stands for—they want us to agree that Christ is a way and not *the Way*. That is the field on which the battle of the immediate future will be fought. Today they have in India a reverence for Christ. We must now go deeper and teach them the realization of Christ. Admiration must deepen to adoration.

I would like to see the Missionary Societies of America and England send to India a type of mind that is capable of being modified on the field. In Moffat's translation of the Epistles, St. Paul writes to his converts, "Don't be called fathers. Don't be called teachers—I know, and you don't. Don't be called leaders—I lead, and you follow; but set out to be called servants. That is the only attitude I can trust you with. The other attitudes work out in a non-Christian way." If you train up young people to be leaders and half-a-dozen come together, you get a series of clashes. It is only through service that we gain leadership. You cannot *train* people to be leaders. You can only train people to be servants. Leadership is a by-product; and *renunciation* is the path by which alone true leadership can be reached. If men come out to India self-renounced, ready to lose themselves so as to find themselves, they will become leaders. The day of the master in the East is gone, the day of the servant is just dawning.

India's contribution to the conception of Christ is, perhaps, best

* Mr. Arthur Page reports in the *Methodist Recorder* some observations of Dr. Jones given in an interview which several journalists had with the famous missionary in London.

illustrated by pointing to two characters. The first is Naraya Tilak, the Marathi poet. He is a truly Indian soul, practically untainted by Westernism or by the Western wrappings of Christianity. But he is passionately Christian, and his spirit has burst out in poetry. In that poetry is a mysticism and passionate devotion to Christ that is extraordinarily impressive. A Hindu said to me one day, "I want to see a man mad with Christ." Tilak has been caught up in that flame; yet within it was that quiet poise which showed in contemplation round three words—devotion, contemplation, simplicity. And a fourth might be added—the reinterpretation of the Cross until the whole self-life is crucified on it; the idea that we are lost and He lives. I think that is the type of contribution India will make to the common stock of Christianity.

I think that probably if we had started somewhat differently in India, the Indian Church would have been ready for self-government

years ago. St. Paul's groups were ready for self-government immediately. But we, in India, did not start that way. We built up a vast system which must be overturned when self-government comes. Large sections of the Indian Church are self-governing already. In the Methodist Episcopal missions there are two ways in which self-government is being granted. One section turns over completely from a mission to a church. In the second case, where the church exists already, the foreigners are replaced with Indians. At present the Indian Church is taking as much self-government as it wants.

I think the greatest lack in modern Christianity is in our failure to experience Pentecost. We are between Easter and Pentecost. We have a wistful Christianity that is wanting something; but it is not abundant, assured, conquering. I would be willing to die if I could make that contribution—the rediscovery of the radiance that emanated from Pentecost.

TESTIMONIES TO MISSIONS IN INDIA

THE Right Honourable Srinivasa Sastri, P.C., who has been Agent-General for India in South Africa, and is not himself a Christian, in a lecture on Christianity in Capetown, said: "It would take too long to recite the vast services that Christian missionaries have rendered in my country. Hundreds and thousands of my countrymen have been educated in Christian colleges and schools; hundreds and thousands of them have found relief in Christian hospitals; hundreds and thousands have been given help in time of distress through fire or flood. The Missions are more to us in these respects than the secular institutions for which the British are responsible."

Lord Lytton, who was born in India, and has been Permanent Under-Secretary of State for India, Governor of Bengal, as well as Viceroy, speaking at a men's luncheon in London, said: "Compared with State institutions, the mission schools and hospitals have an atmosphere about them which is evidence that they are a work of love. You feel that there is the personal touch there, and you can read in the eyes of patients in hospitals that they are being ministered to and not merely housed."

DR. JAMES L. BARTON AND THE N. E. R. *

BY DOROTHY P. CUSHING

IF Dr. James L. Barton ever writes a book on "Famous People I Have Met," and he might well add, "And Conquered," it will be a best seller of first magnitude. From General Allenby to Herbert Hoover, up or down, according to your nationality; from Ambassador to railway conductor or the chauffeurs of a fleet of sea-going Ford trucks, he meets them in a gracious, courtly manner, but with a very human twinkle in his keen blue eyes which indicates a warm and understanding nature and draws out their confidence and allegiance to the cause he is serving.

No, it makes no difference to Dr. Barton whether he tackles a Governor-General or the captain of a tugboat; he approaches each as a Christian gentleman and demonstrates that his causes are worthy, and that he has the business sagacity and generalship to see them through efficiently. He always goes after a GOOD thing—and gets what he goes after.

For thirteen years, through the hectic war days in Turkey and Greece and after, Dr. James L. Barton as Chairman of the Near East Relief has guided it with a steady hand along an unswerving path of Christian aid to the suffering, until its work is known as the greatest private relief effort in history. Making a million dollar appropriation one hundred five times, or, to be more explicit, collecting and overseeing the expenditure of money and resources amounting to about one hundred and five million

dollars, has been no small part of this stupendous endeavor.

Dr. Barton is responsible for the statement that "over \$88,000,000 in cash has been received at the national office in New York, receipted for and appropriated. In addition to this the United States Government gave \$12,800,000 in food supplies, while American railroads, the United States Government, and other Governments of countries in which the Near East Relief has operated have contributed more than \$5,000,000 in supplies and free service."

"Off the train at Tiflis utter the words 'Amerikanski Comitet' to the taxi driver and he will know where to go," says the *New York Sun*. On the train to Erivan, whisper this phrase to the train conductor and immediately his efficiency becomes manifestly active. Say it in Leninakan and the whole town smiles. For *Amerikanski Comitet* means "Near East Relief." The same holds true in Persia, Turkey, Syria, Palestine, Egypt, Greece and Bulgaria.

"Through the operations of the Near East Relief for the last thirteen years," declares Dr. Barton, "America has assumed the moral mandate of the Near East. The work of this mandate, back of which there has been no trace of ulterior motives or taint of political complications, has saved about two million human lives. In Armenia alone the Soviet officials set 1,000,000 lives as the total. To this must be added what was done in Persia, in Turkey during the deportations, in Syria and regions to which the

* From *The Missionary Herald*.

deportees were sent, in Smyrna, during the burning of that city, and in Greece during the evacuation of more than a million Armenian and Greek refugees."

As Chairman of the Near East Relief, Dr. Barton has had full opportunity to exercise that genius for organization and direction that has made him famous as a Christian diplomat. Picking up a college president here and an aviator there, commuting to Washington for conferences with the dignitaries of the nation on weighty problems of international significance—it was evident from the start that James L. Barton was the "man of the hour."

In August, 1915, when the impossible happened, the seething caldron of war and disaster in the Near East boiled over. Dr. Barton wrote Cleveland H. Dodge, sending a similar letter to the representatives of the Presbyterian Board, Constantinople College, the Syrian Protestant University, and Konia Hospital:

The German Ambassador told Mr. Morgenthau.....that in case of hostilities between Germany and the United States every American institution in Turkey would be at once seized.....If all missionaries and teachers and heads of institutions are withdrawn the Christian population will be left wholly at the mercy of the powers that be.

The letter closed with the suggestion that a meeting be held to consider this problem on Thursday, the 26th of August, in New York City. Following this, on September 10th, another informal conference was convened with Dr. Barton as Chairman. On September 14th, however, Dr. Barton wired Mr. Dodge:

Am convinced early and comprehensive conference should be convened your office for consideration Armenian matter. You are nominated convener.....

On September 17, 1915, Dr. Barton informed the Secretary of State, Robert Lansing, that this conference had decided to take definite and immediate steps toward securing funds for relief work. He also stated that Charles R. Crane and James L. Barton had been selected to come to Washington and secure from the files of the State Department, if possible, all documents from Ambassador Morgenthau bearing on the condition of the people in the stricken areas.

The State Department turned over to Dr. Barton all the papers giving information, as well as a private room and the services of a clerk. All day and far into the night he worked. He wrote up his material, sent it to the headquarters of the infant Near East Relief for release to the press of the country and thus fired the first shot of a publicity program that brought many millions of dollars.

The Armenian Relief Committee in 1919 was incorporated by a special act of Congress as the Near East Relief. "General" Barton then went himself into the field to map out a plan of campaign. He set sail for the Near East at the head of three relief units, taking with him fifteen complete hospital outfits, and everything in the way of equipment from a toothbrush to a truck.

In London he held conference after conference with officials regarding warehouses, docks, transportation, and military orders. Viscount Bryce came from his country home to confer with Dr. Barton and his party. Difficulty in gaining admittance to one English hotel was quickly adjusted when a young British ordnance officer earnestly remonstrated with the manager: "You little know what

this party is. To ignore it might mean international complications!" In France he met more dignitaries and held more conferences. In Italy he broadcasted information of the purpose of the movement. And then—to the front! The American Minister had been ejected from Turkey. Dr. Barton and his party were without military escort. When they reached Aleppo they were stopped by British troops under orders from General Allenby. Then came another series of colorful incidents in Dr. Barton's contact with the military.

"Do you object to my going over your head in an attempt to get General Allenby to rescind his orders?" asked Dr. Barton of the General in Aleppo.

"No!" was the prompt reply.

Dr. Barton slipped over to Cairo and tackled the great British commander.

"I represent America—we are not at war with this country. We are a philanthropic organization here to serve all who need us. I know the language. I have worked in this land," he argued.

"The country is full of hostile Arabs, Kurds, and Turks," replied the commander firmly. "They will capture you as they have captured British officers. Then we will have to send men in to rescue you."

After further discussion General Allenby agreed to give his permission if General Clayton could be won over. So Dr. Barton set out for more generals to conquer, and took up the cudgels for the right to risk his own life and the lives of his associates.

"We go on a peace mission," he repeated. "We are unarmed. I do not believe that we will be captured."

After hours the General yielded,

and when Dr. Barton returned to Aleppo he carried with him a precious military "flimsy" which read:

Allow Barton and his party to go where they please. Give them no escort and allow them to take none.

The French were eager to give the Americans a guard and a hundred men were ready to go into the interior of Turkey as an escort, but when the Near East Relief train finally steamed out of Aleppo it went *without guard*.

Ten or twelve miles out into "No Man's Land" the train stopped suddenly. They saw a group of twelve or so of ferocious looking brigands, armed to the teeth with guns and knives, and belted with cartridges! Dr. Barton approached the delegation.

Did they threaten? Shoot? No! They bent low in long gestures of oriental greetings. They had been ordered, they said, by the Governor of Mardin to do everything in their power to help the party. "The Governor will meet you in person at the end of the line, and you are to be his guests." All the way across the country similar parties met and "captured" Dr. Barton. Bouquets, gifts of food, houses, furnishings, and even cooks were offered the Americans. Kurds, Arabs and Turks joined in a series of triumphal welcomes.

To some who may have looked upon the Near East Relief as an emergency move, a hectic period of heroic measures when blood flowed, emaciated women and children dropped by the roadside, and corpses lay in mounds in field and along highways, the sequel of the Near East Relief is worthy of mention.

"The Near East Relief came into being," Dr. Barton reminds us, "to meet an emergency caused by

the war. When the war was over it found in its orphanages extending from Turkey to Persia more than 100,000 children without known relatives, and in refugee camps found 10,000 more. Most of these were far too young to be cast out into a friendless world, in countries and under conditions which made their physical and moral survival humanly impossible. The Committee was convinced that it had a moral obligation to see these wards through and so placed in the community that they would have a fair chance to survive. Skilled social workers place these children in safe homes and in positions where they can make good, and for a year at least follow them up, for the Near East Relief considers itself *in loco parentis* to every child. Wards cannot marry until the committee has passed on the wives or husbands-to-be.

There are yet, after the Near East Relief has dissolved, several thousand of these unrooted children, some of whom are under ten or twelve years of age. While the

Committee does not intend to make more general appeals it is dependent on the generosity of the public to stand by until it can fulfill its obligations to the last of its wards.

The organization which now aims to "see every child through" is called the Near East Institute. This committee has been formed from the larger body in order to see these young and untrained children safely placed, and in order to take charge of the Near East Industries through which thousands of "ex-orphans" and widows make their living, and to help develop the agricultural enterprises which have sprung from the work.

Dr. Barton epitomizes the history of the Near East Relief in the words, "The emergency was unavoidable, the acceptance was Christlike, the outcome divine."*

* A survey volume called "The Near East and American Philanthropy" has come from the Columbia University Press; 308 pages; \$3.50. The report recommends drastic changes in the emphasis of American philanthropy and a new policy which involves the closest cooperation with native governments. The study contains reliable data of present economic and social conditions in Armenia, Albania, Bulgaria, Greece, Turkey, Iraq, Palestine and Syria.

RECLAIMING THE BOYS OF CRIMINAL TRIBES IN INDIA

MR. FREDERICK WEBER, an American Y. M. C. A. secretary at Lahore, recently visited a Government Criminal Tribe Settlement of several thousand people adjacent to which is a Government Industrial Boarding School for Criminal Tribe boys. These boys are taught in their earliest years to rob and steal and are praised by their parents for clever acts of robbing or thieving. In spite of the strong psychological effects produced on the youthful imagination by such treatment, the government is making valiant efforts to reclaim the younger generation of these people. Seventy-five boys who have been taken from their parents in order to remove them from this atmosphere of crime are being taught carpentry, weaving and tailoring so that they may be able later on to earn a respectable living.

The Lahore Y. M. C. A. is cooperating to help these boys. It is conducting a social and physical activities program for them, including ball games, boxing contests, and hockey. When the secretaries left, after a two-hour program, one of the boys asked, in the vernacular: "Won't you please stay here and live with us?"



TOPICS OF THE TIMES



British Missionary Conference

THE Eighteenth Annual Conference of Missionary Societies in Great Britain and Ireland was held at The Hayes, Swanwick, from June 12th to 15th. The two chairmen were the Rev. W. J. Noble of the Wesleyan Methodist Missionary Society, and Canon Spanton of the Universities' Mission to Central Africa. About 140 members were present, but there were no native representatives of the younger churches in China, India and Africa.

At the first session, the Rev. William Paton, one of the secretaries of the International Missionary Council, spoke of "The Menace of Secularism in the Near East," and pictured the changes which are taking place in the World of Islam through the break-up of the old Islamic civilization. There is on every side a tendency for the Moslem peoples to break away from the past, but there is little evidence of any wide acceptance of Christ. The same is true all over the world in a greater or less degree. Old sanctions are being destroyed and the Christian people are not ready with their claim to take the vacant place. Old syntheses are breaking, and ancient satisfactions are not being replaced by the satisfaction that comes from Christ. Turkey is seeking to order its life by adopting a Swiss civil code, a German commercial code, and an Italian criminal code, but there is no evidence of any realization of the needs that can be supplied only by Christ.

The appointment of Miss Margaret Wrong as Secretary of the Christian Literature Bureau for Africa marked an important step in the united work of the missionary societies in America, Britain and on the Continent. This Bureau will seek to provide Christian literature in the languages and dialects

of Africa where there is a great lack. Miss Wrong came from the Student Christian Movement of which she has been one of the Missionary Secretaries and has traveled widely in Africa. The conference also gave its approval to the suggestion that a commission should be appointed to enquire into the colleges of India.

There was throughout the meetings a sense of the seriousness of the present world situation, and there was a deep sense of the need of greater resources in Christ than any the church has yet claimed or experienced.

World Alliance of Reformed Churches

The Council of the World Alliance of Reformed Churches met at Boston, from June 19th to 27th; the meeting was presided over by Dr. Charles Merle d'Aubigné, of Paris. Among the subjects dealt with were the following: The Jerusalem Council Message, the Church and the Modern World, Women's Work in the Alliance, the Record of Alliance in the Religious World, Religion in Colleges and Universities, Exchange of Students, Presbyterian Standard for the Education of the Ministers, the Strength and Weakness of the Youth Movement, the Christian Home in Modern Social and Industrial Life, Problems of Church Union in the Foreign Field, the Reformed Churches and the Lausanne Message, Essentials of the Reformed Faith and System to be Conserved in Proposed Church Unions, International Peace.

Movements Toward Church Union

Nearly 1,100 "Pilgrims" from the Free Churches of England, Scotland and Wales recently visited Canada to

study the functioning of the church union. The group consisted, approximately, of 500 Congregationalists, 260 Methodists, 200 Presbyterians, 50 Baptists and 45 others.

The Rev. A. G. Sleep declared that the United Church of Canada was one of the greatest ecclesiastical experiments ever attempted, and that the success of its operation would do much to promote denominational union in Great Britain. It was intended, as a result of the present visit, to have in every county in England an informed central organization which would interpret the church union movement of Canada. Dr. J. D. Jones, says that there has already been steady progress, resulting in a tacit understanding among the denominations so that denominational rivalry in Great Britain is now becoming a thing of the past.

In India an important report on the unity of the churches has just been published and will be presented to the Anglican Church, the Methodist Episcopal Church and the United Church of South India, for discussion and if accepted, the United Church of South India will be the first to have bridged the gulf separating the Free Churches from the Anglican. The question of the episcopate has been the chief difficulty. The suggested solution provides that the synod will be the chief legislative and practical authority in the future United Church, with the bishop as the main administrative officer of the Synod, and with special authority in matters affecting faith and worship. The report expresses the hope that the United Church of South India will lead to the establishment of one church throughout the whole country. A conference has recently been held at Lucknow for the promotion of church union in North India and was attended by representatives of the Methodist Episcopal Church, the Wesleyan and Baptist Churches, the United Church of North India, the Church of the Disciples of Christ, the Brotherhood Church, and the Wesleyan Methodist Church.

Towards a National Church

In South Africa at the closing session of the upper house of the African National Congress, held at Bloemfontein, the delegates devoted their attention to the growing number of religious sects in the country for the furtherance of the spiritual life of the African people. The view was expressed that the time has come for the establishment of one national church to embrace all the independent organizations, and to that end it was resolved that a conference of all African churches be convened to consider how this can be achieved and to devise ways and means of establishing a national college for the training of African clergy. This resolution was referred to the executive of the African National Congress, with power to act. The outcome of this resolution will be watched with interest.

An Institute for Race Relations

With a view to the further study of racial relations in South Africa and the coordination of effort for the betterment of conditions of life among non-Europeans, a non-political "South African Institute for Racial Relations" has been formed with Dr. C. T. Loram as chairman. The committee consists of prominent men of both races, including Professor Jabavu, of South African Native College, Fort Hare. The institute will investigate social, economic and other problems, and will aim at the dissemination of information concerning the non-European races of South Africa, and the encouragement of agricultural development. The organization of health facilities and the provision of recreational, educational and religious agencies will likewise come within its province. The Committee has appointed Mr. Rheinhardt Jones, of the University of Witwatersrand, to the post of adviser on race relations, with the special duty of assisting bodies engaged in work tending towards better race relationships. He will assume his responsibilities early in 1930.



METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, 150 Fifth Avenue, New York
President of the Federation of Woman's Boards of Foreign Missions

THE NEW STEWARDSHIP METHODS

BY HARVEY REEVES CALKINS, D.D.

It is a joy to know that I am not expected to discourse on get-rich-quick methods of church finance. Rather, I am invited to write on the spiritual, social, and economic implications of the stewardship message of American Protestantism, a message which is but beginning its prophetic and creative sweep through our generation.

Even so one can hardly overlook the amazing financial development within the American churches whereby the receipts of a group of fifteen denominations for the cause of Foreign Missions has been increased from five and a quarter millions at the beginning of the century to more than five times that amount this year. The influence of the organized stewardship movement is registered in the treasuries of all the boards, and it looks as though the American churches have embarked on a voyage of spiritual discovery.

The analogy is exactly that. When Columbus set sail in the summer of 1492, it was his expectation to find a "short cut" to the East Indies. He brought back with him much gold, but probably never realized that a new continent had been opened to the world. He died in the vain imagination that Europe had found vast enrichment through the alluring, but dubious method of sharing what bold voyagers might bring back from the mysterious West. He never knew that the western continent itself would re-create the world's philosophy of life.

The churches are but now discovering that the dynamic stewardship message of our generation is not a

short cut to church finance whereby the few but fortunate groups that follow it are enabled to meet their local and benevolence budgets with smiling ease.

Church finance, in its stewardship connotations, is nothing less than the Christian interpretation of property itself. It means, and will continue to mean, that church finance is freed from petty and worrisome devices whose appeal is to the smaller rather than the larger motives of men and women; but, vastly more than programs and plans, it signifies the triumphant way of Christ in the midst of human affairs. If it is to be realized, we must know that Stewardship Methods refer to spiritual and mental attitudes no less than to outward administrations. Two of these are here written down, *Discovery* and *Courage*.

I. First of all, *we must discover*, in ourselves and in our generation, that multitudes of Christians have not yet made practical alignment of their faith with the social and economic standards of Jesus.

Two considerations will obscure this unwelcome discovery: (1) Many Christians are accustomed to set before themselves the purpose of acquiring riches with the sincere expectation of using their entire wealth, apart from a wholesome competency for their families, for the furtherance of wide and generous philanthropy; and (2) multitudes of Christians, whose ability and opportunity preclude the reasonable expectation of acquiring riches, are governed by the same attitude toward life and possessions as that which animates the minds of those who are far advanced in the pursuit of riches.

Therefore, as it seems to many, American civilization is already largely actuated by a Christian view of life.

But two other considerations will brush away the mental haze which so easily clouds over our perceptions: (1) In the complex life of the modern business world, Christian men and women find themselves, without active volition on their part, enmeshed in a philosophy of ownership whose origins and sanctions are historically pagan. (2) In the midst of an economic order, whose standards of acquisition and administration are based on the profit motive, Christian men and women (for more than forty per cent of American invested wealth is in the hands of women) are ensnared by the ancient yet evil counsel—that a friendly purpose of ultimately doing good removes the sting from the self-seeking and often unfriendly methods of the actual business world.

However, if the business world, as exemplified in ourselves and others, does not enable us to make the needed discovery, the churches will jar us broad awake. (1) In order that they may be prepared to do the greater good—surely an exalted motive—the churches have not been unwilling to receive from their members a portion of the proceeds of our unbrotherly social order, and have not been diligent to declare the whole counsel of God in the realm of property, income, industry, and business. (2) The Social Ideals of the Churches, though formally accepted as a statement of principles, are hampered and often nullified in actual realization by the inherited attitudes of Christian people, and by the discrimination in many churches as between “spiritual religion” and what is often termed “the so-called social gospel.”

II. Second, we must have within ourselves, and stimulate in the mind of our generation, *the courage which sees that the historic faith of the church can be realized in the fresh and vivid terms of modern life; especially must we have courage to see that the Christian faith can be realized in such so-*

cial and economic relationships as are involved in property, value, income, work, leisure, obligation, organization, acknowledgment.

In this brief résumé none of these relationships can be discussed, further than to suggest that all such terms of business and finance thrill with an unseen spiritual presence.

Take, for instance, the spiritual content of acknowledgment. Though expressed in economic terms, it brings swift realization of the Supreme Person in the world of persons, and, therewith, it connotes the social responsibility of Christian men. They are God's representatives in the world. Money rightfully becomes the symbol of spiritual power because it has been made the vehicle of spiritual experience.

But notice how pole-wide is the distance between this and the revenue-producing interpretation which sometimes passes as one of the stewardship principles of the Protestant Churches. The setting apart of a definite portion of income, in acknowledgment of the supreme dominion of God, searches out the ethical sources of income as the spectrum of a pin-point of light searches out the chemical constituents of the sun; for the portion represents the whole; it thus becomes a pledge that the whole of income shall be acquired with “justice, and mercy, and faith,” and that it shall be administered as a social trust.

Only as it thus registers a purpose of personal and social righteousness does the separated portion become a storehouse from which, in personal and social administration, the churches and other institutions of religious and spiritual culture may expect to receive commensurate and worthy support. And this very fact searches out the worship, fellowship, doctrine, and program of the churches, as already it has searched out the ethical sources of income; it insures for the churches fidelity to the spiritual and social ideals of Jesus.

As with acknowledgment, so also with property, value, income and all the other human-relationship terms of

the business and industrial world; they are crowded with spiritual meaning. Realizing, thus, the actual and modern meaning of the Christian faith, men and women who know something of the meaning of faith's reality will refuse to remain caught in a pagan philosophy of property, they will be spiritually strengthened to continue in our present "acquisitive society" yet not be *of* it, and they will become creative factors in bringing to pass the Kingdom of God among men.

III. Where, in all this, is that perennial problem of Kingdom support which has perplexed so many devoted laymen, and has given so many anxious hours to the women of all the churches? It is a gladness to suggest that the solution is already at hand.

Stewardship reaches men in their social and economic relationships before it really takes hold of them in their church affiliations. For this very reason, when men and women recognize the spiritual content of property and the social implications of ownership, their church loyalties become creative. They, themselves, become pioneers in the Kingdom of God. Church and mission "support" is no longer named as a church *objective*; it emerges as a corollary of the main proposition. And the main proposition is this: God recognized and acknowledged in the realm of material value.

It is here that church finance rises from its uncomfortable corner in the Committee on Ways and Means and takes its rightful place at the center of the Church's Message. And here is the reason why men and women become interested—I mean *interested*—in the practical problem of Kingdom support: it has emerged out of life itself. Therefore, the problem is given first hand attention as are all the primary considerations of life. In a word, economic relationships in their true and spiritual perspective means to men the thrilling discovery of God in the midst of life's affairs. The business of the Kingdom becomes *their* business; it is placed on the day's agenda with other items of first importance;

it is given personal and close attention.

Here, finally, is a strong tower for Christian men and women "when the blast of the terrible ones is as a storm against the wall." The church herself need never fear but that bread shall be given her, that her waters shall be sure, that her place of defense shall be as the munitions of rocks. It is those who set themselves to follow the ethics of Jesus who need the church's encouragement and support in the midst of the social and economic problems of modern civilization. Such faithful stewards will never forget the church and her program; but as for the church, she may yet know the stern joy of cutting down her budgets that she may walk shoulder to shoulder with her heroic sons and daughters who have taken their economic life in their hands that they may work out the new (yet old!) program of the Kingdom in the midst of life's affairs.

A WORLD FELLOWSHIP DEMONSTRATION

(Short—effective)

Flag Raising at the National Meeting of
The Women's Missionary Association
of the United Brethren in Christ

BY JANET GILBERT, *Secy. of Otterbein
Guild*

"It was one of the most colorful and impressive dramatizations I have ever seen." This sentiment was heard on every hand after the presentation of "The Flag Raising" at our biennial board meeting.

The auditorium in which it was given seemed ideal, for the platform was spacious, with steps at each side, and, at the rear of the platform, there was a balcony which was used to advantage.

As the strains of music from the violin and piano were heard, two girls in white flaring robes took their places, one on each side of the platform at the steps. Then the processional of a Filipino girl, an African girl, an American girl and eleven other girls, each in the costume of a different nation, came down the center aisle. These came

slowly so that our attention was focused upon only two at one time as they separated in the front of the room, each receiving the flag of her nation from one of the girls on the steps and taking her place on the platform. The girls in the balcony then raised the two flags simultaneously as each girl followed eagerly with her eyes the flag of her nation.

The last of the fourteen flags to be raised was the American flag which, of course, thrilled us and brought us to our feet. It truly was a beautiful picture to see the fourteen girls in costume and above them floating in the air the fourteen large flags. The picture presented was made more beautiful as a girl, representing the spirit of Christianity, with stately tread came down the aisle, received the Christian flag and took her place in the center of this group of nations. Again we were on our feet as the Christian flag was raised as a quartet sang:

Fling out the banner, let it float,

Skyward and seaward, high and wide,

The sun that lights its shining folds,

The cross on which the Saviour died.

And then came the most tense moment of all when the Christian flag was raised far above all the others and the Spirit of Christianity stepped forward and gave the lines of the beautiful hymn, "In Christ There Is No East or West," and closed with the prayer: "O thou strong Father of all nations, draw all thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and thy sun may shed its light rejoicing on a holy brotherhood of peoples. Amen."

This presentation will long remain in the minds of all of us who saw it, and I trust it will lead us to earnestly seek to make real this fellowship of love throughout the whole wide earth.

INDIAN INCIDENTS

BY MARY W. ROE, *Colony, Oklahoma*

(Personally given for this department at the Northfield Home Missions Summer Conference.)

As I was walking from the church to the old stone parsonage, I noted, in spite of lowering clouds driven raggedly before a March wind, a glint of color at my feet. Regardless of sandburrs and stickers I knelt eagerly in the grass, and, just under shelter of the board walk, almost completely hidden, I found scores of Johnny-Jump-Ups turning up their tiny faces to assure us of returning life after seeming death. How can we question the continuance of life and immortality in the face of Easter, to me the most impressive of all the Christian festivals? I gathered a few of the sweet little tokens to brighten the silence of my room, which always used to ring with life and laughter, and then my eye caught another wonder. A big apricot tree by my gate had suddenly burst into bloom, and white blossoms were opening hour by hour. The exquisite song of the western meadow lark heralded the miracle, and invited me to the celebration. As I came thoughtfully to my work, events, recent and from the long ago, surging in my mind somewhat confusedly, as if driven by March winds, took on order and color, just as the sun broke through the flying clouds, and flooded my Johnny-Jump-Ups and the white apricot tree, and caused the friendly meadow lark to call in his whole choir to back his efforts as herald of the spring.

Like a moving picture before my eyes, there came the memory of such a morning, long past, when I heard the distant voice of an Indian "crying the camp." It was Easter Sunday. I listened but had to turn to a beautiful Cheyenne girl who was then living with us and ask her to tell me what the chief was crying. She said slowly, as she caught the far-away, but sonorous voice, "He says to the people, 'Awake! Awake! This is the day when Jesus made a road for us through death and the grave to life. Awake your children, and come to the church to thank him. Awake, awake!'" Both chief and Indian maiden are now gone into that great beyond, but, far and wide, the

Indians *have* been told of Him who said, "I am the resurrection and the life."

A turn of thought, perhaps again my meadow lark suggesting, and a scene of recent days arose. I was in a great hotel at a banquet. The guests had pushed back from the table. Rev. Henry Roe Cloud had just finished a dignified, weighty and noble speech, his fine Indian wife eagerly looking up at him with lustrous eyes, and Mr. Cloud had just introduced two other Indians, Rev. Philip Frazier, Sioux, graduate of Oberlin, and his wife, also an Indian, and a graduate of Earlham College. They passed quietly to the piano, and when the two rich, trained and exquisitely harmonizing voices rang out together, a prominent citizen at my side said, "What splendid poise!" Then, when the last notes of an Indian love song died away, he added, "But these young Indians could earn thousands of dollars on the stage with such voices." I answered, "Yes, but they told me today that no money could draw them away from their Christian work among their old Kickapoos in which they were too happy to be able to tell their soul satisfaction." The business man looked from one to the other of these two Indian couples; a strange, deep light began to touch the rugged features, and I saw the message of new life out of the death of the old once more strike home.

This picture faded, and the March wind heralded another, a stormy ocean, a sinking vessel, with desperate men clinging to its shattered hulk, and, steaming round and round, the Theodore Roosevelt under its gallant Capt. Fried, circling day and night, waiting, or striving and risking men and property to save those precious lives. I could almost see the splendid volunteers, gladly, eagerly offering even to swim across the welter of waters to take a line to that sinking vessel. I could see the small, frail steward, crying in a corner because his repeated offers as volunteer had been turned down. I could also see the drawn faces of the rescued men, and the solemn

but triumphant paleness of the successful heroes, at last, at last, coming over on board, as described in Mrs. Baldwin's wonderful "Log" in *The Outlook*. Is this the generation of youth of which so many speak in accents of despair?

Years ago an Indian father brought to me his boy to take and educate as a Christian. I told him that I could not take him into my own home, with my sick husband, and uncertain and irregular life, but that I would take responsibility for him. He was received into the warm hearts and simple home of the Van Donselaars in Sioux Center, and later they moved to Holland, Michigan, where he was graduated from Hope College. Recently he came to Wichita to help Mr. Cloud put across his heavy task—namely, to carry his school for training a Christian Indian leadership over, not only financially, but spiritually. This young Comanche, James Ottipobi, explained to me that he was not side-stepping the ministry, as he had never felt fully called to that, knowing so well the many and trying demands upon the man who is at the head of any mission, but that he did want to teach his own people in a Christian mission school. So he responded to Mr. Cloud's call, who now must feel as Dr. Roe, years ago, said he felt when Dr. Vander Meulen came to us—"Like a spent soldier, alone, and with a broken sword, but still facing the opposing forces, when suddenly a young, strong man draws a fresh weapon at his side."

That carried my mind to the picture of little Bobbie Chaat in his dirty little camp dress, crying lustily with wide-open mouth, and, by his looks, loudly demanding help from somebody, somewhere. The other day in a big conference I saw the leader making his way, as I thought, toward me, evidently for the music. I shrank back into my seat, for I was so weary, but he stopped and asked Mr. Robert Chaat if he would take charge of the music. Instantly he rose and took his place on the platform, and quietly, capably, and

correctly he filled the place and seized his opportunity.

Another exquisite picture rises. Spring in Washington—the smooth lawn of the White House, with glory of trees and flowers, and the stately columns of the nation's home of Presidents as background in front of which stands a memorable group,—President Coolidge, with Rev. Henry Roe Cloud, Winnebago, and Rev. Sherman Coolidge, Arapahoe, to right and left, and, facing the President, Miss Ruth Muskrat, dressed in an exquisite buckskin Indian dress, fashioned by the trained and skillful fingers of our Colony Indian women, and holding out to the President the book on Indians prepared by our friend, Mr. Lindquist, specially bound in a cover designed by one of our own Indian school boys, and beaded by our women workers. In her simple, but eloquent address she spoke of the fact that a new generation of Indian youth is now before the country, eager to pass on to the world their precious inheritance from the historic past, to learn new values from new contacts, and to serve both their own race and ours in the conflict for *right*.

I could describe many an appealing scene, but these are enough to make us feel the stirring of new faith and hope, as we hear the calls for help coming from distant Indian peoples of many nations, and we veterans see the ranks of a new generation sweep onto the field.

* * *

The following poem has reached me from Central America:

THE ALOE PLANT

Have you heard the tale of the aloe plant,
Away in the sunny clime,
By humble growth of a hundred years
It reaches its blooming time,
And then a wondrous bud at its crown
Breaks into a thousand flowers;
This floral queen, in its blooming time,
Is the pride of the tropical bowers,
But the plant to the flower is sacrifice,
For it blooms but once and then it dies.
Have you further heard of the aloe plant,
That grows in the sunny clime,
How every one of its thousand flowers,

As they drop in the blooming time,
Is an infant plant that fastens its roots
In the place where it falls on the
ground,
And as fast as they drop from the dying
stem,
Grow lively and lovely around,
By dying it liveth a thousand fold
In the young that spring from the
death of the old.

Have you heard this tale,—the best of all,
The tale of the holy and true?
He dies, but His life in untold souls
Lives on in the world anew;
His seed prevails and is filling the earth,
As stars fill the sky above.
He taught us to yield up the *love of life*,
For the sake of *the life of love*.
His death is our life, His loss is our
gain;
The joy for the tear, the peace for the
pain.

GAMBLING

Some years ago a highly cultured Indian said to his mother, "Just why is gambling wrong? I can't see that it is stealing or treachery. I have been taught that it is wrong, but I cannot see any moral evil in it." The mother thought awhile, realizing that gambling had long been the besetting sin of the Indian race.

Then she said: "Gambling is an economic crime. It is taking something for nothing. If you admit that it is allowable and even right in an economic sense, you strike at the very root of well ordered civilization. If a man can say to a contractor, a merchant, an educator, or to any other man, 'This service which you have rendered is good, but I will return nothing of value for it,'—admit this, and there is no foundation for economic life. Admit this and colleges and modern business could not stand. During the great war the first establishments to be closed were the great gambling centers."

"I see it now," said the son.

No state can advance when the getting of something for nothing becomes their accepted line of thought. This strong tendency toward gambling may have had much to do with the tragic economic history of the American Indians as well as with their lack of moral development.

WOMAN'S HOME MISSION BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22nd St., New York

Executive Secretary, Council of Women for Home Missions

INSTITUTE OF RELIGION

Called by the *Christian Herald*; held at Buck Hill Falls, Pa., June 10-13, 1929.

Findings

1. *Occasion for the Conference*

During the past four years, three great international conferences have been held on the subject of Christian unity; that of Stockholm in 1925 dealt with questions of life and work, that of Lausanne in 1927 dealt with questions of faith and order, that of Jerusalem in 1928 dealt with the missionary responsibility of the Church.

In these conferences the reasons for unity were considered, its possibilities explored, many misunderstandings and obstacles removed, and a clear conviction was won by representative Christians of many countries and of many branches of the Church that the time has come for some signal step forward.....

Such action to be effective requires not only the consent of the leaders, but the hearty cooperation and support of the church membership as a whole; but we face the fact that for lack of adequate educational methods the gains made in these central conferences have not yet been shared with the great body of the churches, and therefore the resolute will to unity, which is essential to success, is not yet present on a nation-wide scale....

Unlike the official gatherings already referred to, this conference is a meeting of individuals called together by a leading interdenominational journal for the purpose, not so much of suggesting new methods of approach to the task which confronts us, as of mobilizing the resources which will make possible its accomplishment.

While the conference has concerned itself primarily with the problem of unity in the United States, we have had ever in mind the fact that the movement in this country is but a part of a world-wide movement, the influence of which is being felt on all the continents.....

2. *Reasons for Unity*

Whether we consider the need of the world for a forceful and united witness to the great moral and religious verities of our Christian faith, or the need of our children and young people for an intelligent and effective Christian education, or the wastefulness of our present ecclesiastical organization with its needless duplication of machinery and its unchristian rivalry and competition; whether we consider the countryside with its many struggling and competing churches or the cities with their teeming population, multitudes of them wholly out of touch with the work and life of the church, the need of consolidation and unity stares us in the face. How can a church so divided preach unity and brotherhood to a divided world.....

Our young people entering life under conditions wholly different from their parents cannot understand the reasons which make such a situation possible and will only be reached by a church which deals with present living issues in a practical modern way.

Only if we face seriously these practical problems in the country, in the nation and in the church shall we be able to overcome the most serious of all the foes of unity, that self-satisfied spirit which is content with things as they are and stubbornly resists all change.

3. *Progress Toward Unity*

We rejoice in the steps that have already been taken in the direction of church cooperation and unity. Heartening progress has been made in the federation of hitherto separated churches, in the local community, in the state, and in the nation. Many congregations which have hitherto been worshipping in separate buildings have been united in community churches. Useful steps have been taken and are still being taken, in coordinating and simplifying our ecclesiastical machinery, and in great central bodies like the Foreign Missions Conference, the Home Missions Council, the Council of Women for Home Missions, the Federation of Woman's Boards of Foreign Missions, the Federal Council of the Churches of Christ in America, the Council of Church Boards of Education, and the International Council of Religious Education, the church possesses agencies through which it is functioning effectively in matters of common interest.

But useful and necessary as are all these steps, we are convinced that they are not enough. Our existing methods are too cumbersome. The authority granted to the central bodies is too limited to make possible effective action on the scale that is now imperatively demanded. With all recognition of the great values for which the denominations have stood, values without which the whole church would be appreciably poorer, we feel that the time has come when the differences between the denominations are no longer such as should keep us apart. Some of these differences have been outgrown. In other cases the distinctive points of view have been accepted by other bodies. No denomination today has a monopoly of the truth for which it originally came into being. We hold, therefore, that some form of union is necessary today, in order to secure a more efficient church and release for more constructive purposes the resources now frequently wasted.

This does not mean that organic union on a world-wide scale is im-

mediately practicable. The difficulties in the way are too great and the sincere differences of conviction too deep-seated to make the advocacy of any complete plan practicable, but it does mean that whatever steps we now take should be regarded not as the measure of final attainment but only as steps toward a goal which will unfold as we proceed.

We record with gratitude the fact that in the discussion at Lausanne it was definitely recognized that whatever form unity may ultimately take, it must be such as to make room for a wide measure of variety and conserve the values for which each of the great permanent types of Christians stand. The unity we seek, far from being inconsistent with liberty, must conserve it as our most priceless possession.

4. *Some Obstacles*

1. Differences of conviction as to the nature of the Church.

2. The inherent difficulty of changing methods which have become familiar and through which valuable results are being reached.

3. The difficulty which arises from vested interests.

4. The social, racial, and psychological barriers between groups.

5. The provincial spirit which takes pride in old ways and lacks imagination to realize the larger issues involved.

It is clear that in our approach to the task before us we must distinguish clearly between the problem of unity as it presents itself to those who are separated by sincere differences of conviction as to the nature of the church, and to those whose difficulties are practical and personal. It is futile to seek organic unity with Christians of the first type until we have done what is practicable to secure unity between Christians of the second type.

5. *Ways of Approach*

Two lines of progress seem immediately practicable, in both of which important steps are already being taken:

1. The reunion of separated bodies of related denominational families.

2. The strengthening of existing co-operative agencies to the point where in-

stead of being, as at present, largely consultative bodies, they become administrative bodies, doing for all the churches the things that can best be done together.

In the matter of practical cooperation also encouraging progress is being made. We need only refer to the work now being done by bodies which are carrying on effective cooperative work in many fields. But this is only a beginning. What would it mean if in each of the larger centers of our country some commanding enterprise of interdenominational significance could be carried on, not by any individual denomination but in the name of the church as a whole.....

So far as we are kept apart by questions of principle which grow out of differences in our view of the church, we recommend the continuation of conference on the points which now divide us. But in the meantime we urge with all the force at our command that there be the largest possible cooperation in all those practical matters which do not involve the theory of the church, to the end that our witness to the world may be as impressive and united as possible.....

6. *Specific Suggestions*

(a) We recognize the contribution which the Community Church movement is making to the cause of Christian unity, but we call attention to the importance of the movement establishing and maintaining a vital connection with the missionary, benevolent, and educational enterprises of the church as a whole....

(b) We recommend that in order to hasten the improvement of conditions in the weaker communities and the countryside, strong state federations or Home Missions Councils be formed which shall relate the resources of the stronger churches to those that are weaker.

(c) We favor new experiments in cooperation between different denominations or groups, which, if successful, may afterwards be repeated on a large scale.

(d) We suggest that a study be made of the possibilities of uniting the business services of the various denominations and interdenominational bodies in the interest of economy and efficiency.

(e) We recommend that in this coming year a preliminary inquiry be made of the possibility of bringing about closer relations between the various Young

People's Societies, looking toward the establishment of a United Young People's Movement.

(f) We commend the cooperative work now being done in the field of religious education, but we feel that it should be greatly extended and that it should be applied to all ages and groups. We suggest to the International Council of Religious Education the preparation of suitable courses dealing with church unity.

(g) We believe that a great service may be rendered by our existing religious journals enlisting the support of their readers and of other journals in church unity.

(h) We recommend that as an aid in creating the mind to unity, which is our greatest present need, the widest publicity be given to the gains which will result from the consolidation of our at present divided resources.

(i) We rejoice in the growing interest of our seminary students in the movement for unity, and we recommend to all seminaries that this movement be adequately studied in the seminaries and the provision be made through extension courses on a wide scale for informing the ministers who have already been graduated as to what is being done in this field.

(j) In view of the fact that 1930 marks the closing year of the Nineteenth Centenary of the public ministry of Jesus, as well as the Nineteenth Centenary of Pentecost, we recommend to the appropriate denominational and interdenominational agencies the propriety of making revisions in their programs for conference, study, and prayer regarding church unity.....

In all that we have said we have been deeply conscious that whatever we do in the way of improving administrative machinery will be futile if it does not spring out of the deep and passionate conviction of the importance of the cause which we seek to promote. The church of the Living God exists for the purpose of helping men and women everywhere to realize the presence of God as the fact of facts for individual and for social life. We earnestly desire for the churches to which we belong and for the church as a whole such a revival of this living sense of the presence of God as shall make it a fact to the men of today and shall help the church to realize its high responsibility as the body of Christ, the agency through which His spirit is conveyed to the spirits of men.

WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY MISS AMY G. LEWIS, 150 Fifth Avenue, New York

Miss Ella D. MacLaurin, Executive Secretary of the Federation of Woman's Boards of Foreign Missions of North America, and editor of this Bulletin, after several months of illness passed away July 23 in a hospital in Minneapolis.

ELLA D. MACLAURIN—AN APPRECIATION

BY HELEN B. MONTGOMERY

The death of Ella D. MacLaurin, on July 23d, in a hospital in Minneapolis, has come as a great shock. When I first came into missionary work, she was already engaged in speaking and writing and traveling in the interests of foreign missions. For years, she was secretary of the Baptist Women's Board, and to it she gave many effective years of service, with complete absorption in the cause, by writing, addresses and above all by prayer.

Later she became one of the secretaries of the Foreign Branch of the Y. W. C. A. and poured into its service all the rich devotion of her nature. The heavy curtailment of its work in China made necessary by the World War, led to her withdrawal and she became Executive Secretary for the Federation of Women's Boards of Foreign Missions.

I cannot imagine her in any heaven being content so long as Jesus Christ was yet uncrowned as King in the Kingdom of God, so long as one corner of the earth remained unresponsive to His sway; so long as one heart failed to yield Him allegiance. She would still be eager to work and pray for the great cause for which she had given her life.

When I learned of her death, an idea came to me, inspired I believe, by the Spirit of God, that her friends out of every communion should establish a memorial bed in the obstetrical ward in Ida Scudder's great hospital for women in Vellore, India. This ward contains 26 beds, each of which costs \$1,000 to endow in perpetuity. The first memorial bed was given in honor

of Ida Scudder's mother and the second in honor of Dr. Stephen Smith, father of Mrs. James Madison Pratt. Will those who read this send to me at 144 Dartmouth Street, Rochester, N. Y., a gift to keep green the memory of our dear Ella D. MacLaurin. Even small gifts will help and this should be a gift of love.

Miss Ella D. MacLaurin was born in Canada, of Scotch descent, and came to the United States at an early age. For forty years she devoted herself to religious work in the Baptist denomination, with the Y. W. C. A. and with the Federation of Woman's Boards of Foreign Missions of North America.

She had a great respect for law, and strongly supported the 18th amendment to the Constitution. She also eagerly worked for the closer Christian fellowship of the women of the world, all cooperating together in the service of Christ. She often expressed the hope that a fund might be established to enable some of the best teachers and preachers from America to visit the foreign mission fields to bring inspiration and encouragement to those cut off from hearing such messages as these experts could bring. She hoped that by a reciprocal arrangement outstanding native Christian leaders from mission lands might come to America "to lead us to a closer life for God and His world."

Miss MacLaurin was deeply interested in students—especially women and girls—who were seeking an education under difficulties and a strong supporter of world peace movements.

Miss MacLaurin was active up to the last and went home on July 23d, services being conducted in Trinity Baptist Church, Minneapolis, July 25th.

AFTER JERUSALEM

After Edinburgh for many years missionary leaders drew inspiration and charted their course from that great conference. Under the leadership of Dr. John R. Mott and Mr. J. H. Oldham wonderful changes have taken place in the Christian church around the world. Old fears and prejudices are being removed, narrow views and circumscribed lives are giving place to world vision and world activities.

Those who participated in the Jerusalem meeting last year assure us that it was a great experience in living, working, thinking through together. Most diverse groups came to Jerusalem. Many deep antagonisms were represented and were openly expressed in the first week. The East and the West, the younger and the older churches, the pietist, the economist. Out of this diversity was achieved a marvelous unity.

From Jerusalem delegates returned to report to their churches what God had wrought in his children there and what they had found most important to work toward in the coming years. From Jerusalem Dr. Mott traveled among the churches in the middle and Far East for eight months. Mr. Paton has visited India and the Near East. Mr. Oldham and others were in New York having had many conferences before the meeting of the International Missionary Council at Williamstown, July 11-21.

At a recent dinner Dr. Mott reviewed his experiences in the Orient. Among the conditions adverse to Christian work today is the grievous economic situation that oppresses multitudes in India, China, Japan. Of poverty in India and famine in China we hear much. Japan also suffers. Dr. Mott paid high tribute to the patient, silent endurance of hardship on the part of the Japanese.

Also Dr. Mott found changes for the better. There is opportunity for more open-minded and frank discussion between those of the East and those of the West.

A new psychology is evident. The day of "defeatism" is beginning to pass. The present is not spoken of as a time "to hold our own," "to dig in" but as a time to press forward. For more than a year we have been hearing of Kagawa's "Million Souls Campaign" in Japan with churches and missionaries following this "flaming torch." Now we learn that in China the new church has accepted as its goal the doubling of its membership in the next five years. In five years to win as many converts as have been won in the last century surely is an undertaking of inspiring faith. Dr. Mott pointed out that in the history of the Christian church a new movement is usually preceded by a time of testing and purifying. In China recent months have been such a time. We hear with great admiration of the courage, endurance, ability of the Chinese Christian leaders. Surely we may expect great things in the East.

Dr. Mott presented thirteen concrete proposals for mission boards. In outline they are as follows:

1. Coordinate the thinking in order to coordinate the planning and action.
2. Continue close working together so well begun at Jerusalem.
3. The "Message" wrought out at Jerusalem is a divine word. Let it be brought to the churches.
4. In religious education use present-day plans.
5. In the realm of higher Christian education let us send a commission of experts (as was done in the case of China several years ago) to study the whole field of higher education in India and Japan. Send the best from England and America and include nationals in each country.
6. Study the mass movements—the dangers and advantages.
7. "Sharing" was a great word at Jerusalem, let us practice it.
8. In missionary preparation we must rethink the subject from the beginning. A pamphlet with report of what is being done in England is just ready.
9. Let us seek to augment Christian leadership. More missionaries are needed and wanted *but* "let no second and third line men through."
10. Liberate a greater force of lay workers.
11. Let us plan for larger evangelism as is being done in China and Japan.

12. Christian literature is a great need. Previous plans have been pigeonholed. We *must* do something.

13. Unity is a goal toward which we must work. Church union in South India is *very* well planned.

At the meeting of the Committee of Reference and Counsel, which was the occasion of the above address, much attention was given to the Jerusalem reports and how to bring recommendations to the churches and into the practice of mission boards and missionaries. Let us help to speed the day when the message of Jerusalem shall be in our thinking, our planning, our action.

A. G. L.

A JAPANESE CHRISTIAN WOMAN

MRS. NOBU JO

When I knew Nobu Jo twenty-five years ago in the "Bible Woman's Training School" in Yokohama, little did I think that she would do a work so unique that it would be written about in the *New York Times*, but in the issue of July 7th I read the headline "*Mrs. Nobu Jo's Placards Urge Desperate Japanese To Come To Her For Help*" and then follows a column about her Women's Welfare Association in Kobe and her work for the would-be suicide.

The Japan of cherry blossoms and chrysanthemums, of smiling holiday crowds is not all of Japan. The eager, serious minded students as well as those with more experience of life face impossible problems. With aspirations to become great and noble they often find themselves overwhelmed with difficulties and facing failure prefer death. And so it happens that at beautiful Nikko Waterfall or at the beautiful spot near Kobe a life is on the verge. Just there is this word from Nobu Jo: "Wait-a-bit, would-be suicide! God is love. Come and talk it over with Nobu Jo, Kobe Women's Welfare Association." As a result of the sign near Kobe nearly 3,000 have been saved during the last thirteen years.

They go to the quiet home and in a

private room adjoining the chapel talk it over with a *Christian* woman of great strength, patience and tact. She strengthens the weak, sets right what was wrong, trains to better fitness, finds a place for them and after they leave her by correspondence continues to give sympathy and help.

When one asks Mrs. Jo how she has been able to accomplish so great a work her answer is in one word—"Prayer."

My thoughts go back to my early days as a missionary when I lived with Mrs. Van Petten at the Yokohama Bible Woman's Training School. It was Mrs. Van Petten who told this story about one of her students.

During recess there were so many waiting in the office to see me that the bell rang before I could see Jo San. She said: "*Sensei, I must tell you of a very sad case I have found.*" And between office and classroom she told of a little child whose hands had been cut off by a drunken man—of the utter poverty of mother and child who at a pittance a day were making paper bags in their tiny room. Jo San had to bring the story to a sudden end for the class waited, but she added: "I'm going to teach *O Kei San* to knit so that she can support herself."

A child with both hands gone learn to knit! What an impossibility! But with such as Jo San the impossible is achieved. O Kei San and her mother were helped and O Kei San received artificial hands. She did learn to knit,—first with soft wool she made lovely baby jackets and socks and later beautiful little silk purses that some who read these lines may possess.

O Kei San went through a mission high school and learned to write with Japanese *fude* and even English with a pen. One of her letters I still keep. After graduation she taught in the Christian Blind School in Yokohama.

Many Bible women are ministering to those who are sad and lonely and in need. Jo San's achievements have won recognition at home and abroad.

A. G. L.



WORLD-WIDE OUTLOOK



JAPAN-CHOSEN

Christianity's Influence

A CONTRIBUTOR to the *Japan Advertiser* figures that at the present rate of increase, 1% a year, it would take 10,000 years to make Japan Christian. Church members now number 154,521, the Presbyterians in the lead with 40,866; next the Methodists, 32,783; Congregational, 27,837; Episcopal, 22,235. Nineteen other Protestant churches range in number from 100 to 4,217. Japan has a population of 60,000,000.

But the truth of the matter, concludes the *Japan Advertiser*, is that the influence of the Christian Church in Japan cannot be measured in numbers. For example:

It is doing more than anything else to raise the status of women from an Oriental to a modern level. It has put new life in the religious consciousness of the nation, and has taught the Japanese people the dignity of service for the weak. Innumerable Japanese who have never embraced the Christian faith have absorbed its influence. The late Marquis Okuma declared that Christianity was the substance of his own life. The Japanese Christians are the salt of the nation.

The missionaries' great feat has been not the conversion of a certain number of Japanese, but the foundation of a vigorous native Church. This Church is developing on its own lines, and it seems likely that it will eventually evolve a Japanese form of Christianity in which the fifty or so divisions of Christian work in Japan will be merged. It is the test of Christianity that it can adapt itself to all civilizations and improve all, and the future lies with the native Church in Japan. That Church is the child of the West's half-century of missionary effort—and who measures a child's worth by his size?

A Social Creed for Japan

BY REQUEST of the All-Japan Christian Conference the National

Christian Council has formulated the following social creed:

Equal rights and equal opportunities.
Non-discriminatory treatment of nations and races.

The sanctity of marriage, equal responsibility of both men and women regarding chastity and improvement of the home life.

The betterment of the status of women in the educational, social, political and industrial world.

Respect for the personality of the child, the prohibition of child labor, and the extension of the period of compulsory education. The diffusion of a thorough vocational education.

The enactment of a law making Sunday a public rest day.

The abolishment of the system of public prostitution.

The promotion of national prohibition.

The enactment of a minimum wage, peasants' welfare, and social insurance laws.

Legislation and equipment promoting public hygiene.

Government subsidy for the betterment of housing conditions.

The encouragement of producers' and consumers' cooperative associations.

The establishment of a suitable agency to attain harmonious relations between employees and employers.

The enactment of a reasonable working day.

The betterment of home industries and the improvement of equipment in factories.

The enactment of a higher progressive tax rate for incomes and inheritances.

The realization of a warless world.—
World Neighbors.

Increases in Japan

REGISTERED Protestant Church members in Japan now number 154,521, an increase of 5,237 over last year, according to the National Christian Council. The actual number of church members is believed to be much larger.

The number of Sunday-school pupils is 158,787, and the amount of offerings received by the 1,490 churches

last year totaled 2,161,387.97 yen (about \$1,000,000). In addition, the money known to have been received by the churches from foreign sources totals 439,914.16 yen.—*Outlook of Missions*.

Quarter Century in Korea

ABOUT twenty-five years ago Dr. J. A. Fairman Preston, of the Southern Presbyterian Church, landed in Mokpo, Korea. At that time there were only six scattered groups of Christians in all this field, and but a handful of local Christians, few of whom had been baptized. Homes were built and a dispensary, hospital, boys' and girls' school and work started, while the preaching of the gospel in the country villages and towns was pressed constantly.

After twenty-five years of seed sowing and reaping these six groups of Christians in South Chulla Province have grown to fifty-five organized churches with elders and officers, and 250 unorganized groups of Christians each with a church building, 21 ordained native preachers in this province alone, all supported by the native Christians, while more than 122 other helpers and colporteurs and Bible women labor in this section.—*Record of Christian Work*.

Newspapers as Evangelists

HIGHER education is no longer the privilege of the few in Japan. About 1,000,000 students are now enjoying it. In Tokyo alone there are more students in college and university grade than in the whole of the British Isles. In commerce, despite the inevitable post-war slump and the earthquake, Japan is now consolidating her markets on the mainland of Asia, while her coal has already displaced British coal as far as Suez. Politically, Japan stands higher than she has ever done. Her statesmen have been called in to help solve the problems of Europe. As one of Japan's writers and publicists, Dr. Washio, of Waseda University, expressed it recently: "Japan is under-

going a rapid transformation, affecting the social, industrial, political, and every other detail of national life. The change is chiefly mental and psychological. It may not be so spectacular, but is as significant as that occasioned at the time of reconstruction and development of the nation following the Meiji Restoration."

The vital question is whether moral growth will be outstripped, and moral fibre be unequal to the strain. Mr. Kagawa estimates that sixty per cent of labor looks for a solution of its problems along materialistic lines advocated by Karl Marx. Twelve thousand each year take refuge in suicide. The authorities are looking to religion to provide that spiritual element now so patently lacking in secular civilization, more especially as a means of counteracting the dangerous thoughts which they fear so much. Newspapers can play an important part in this task, since the country folk can only be reached on a wide scale in this way.

Korean Surgeon Makes a Name

A YOUNG Korean man spent four years in Severance Union Medical College. After graduating he spent some time in the Rockefeller Hospital in Peking. Then he was assistant in the surgical department of Severance School, and showed such real ability that he was given opportunity to study in America. He spent a year in Northwestern University Medical School, a year in the Hospital for Ruptured and Crippled Children in New York as an assistant, and received his degree from Northwestern University. He then went back to Korea, and during the year of furlough of the missionary surgeon, young Dr. Lee carried the work of the surgical department, doing operations such as only the "big gun" surgeons get opportunity to do. One day at a meeting of the Medical Missionary Association about thirty or forty missionary doctors from the United States, Canada, Great Britain, and Australia sat upon the benches and watched young Dr.

Lee operate. Those who went to the Orient to show them how to do it were in turn shown how it should be done.—*Christian Advocate*.

AUSTRALIA AND THE ISLANDS

Response to a Call

THE Methodist Church of Australia reports a list of forty new appointments to the mission field, the largest number of workers ever sent out in a single year by this Society. Eleven are ministers going to Tonga, Samoa, Fiji, New Britain, Papua and North Australia; six are well trained young women teachers, who will widen the horizon of girls in Tonga, Fiji and Papua; five are trained nurses, two are medical men; three are laymen who will relieve the strain of business management and two will work in agricultural institutions. The remainder of the 40 are missionary wives. Several of the recruits have given up salaries more than double that offered by the mission. All the stations in the Pacific, North Australia and India are now filled.—*The Missionary Review*.

The Maoris of New Zealand

THE Archbishop of New Zealand writes in regard to the consecration of Rev. F. A. Bennett to work among Maoris:

The step which has been taken is in the nature of an experiment, and if it is found to work satisfactorily the next step will be in the direction of creating a Maori diocese, as was tentatively done by the general synod of 1925.

The Maori race, which now numbers about 70,000, has in recent years been much disturbed by the claims and teaching of the most recent Maori prophet, Ratana, who, commencing as a faith healer and opponent of Maori superstitions and *tokungas*, has developed a rival schismatic church, largely on national and political lines, and has caused a serious cleavage in the ranks of the members of the church. There is ample evidence that his *mana* is on the wane and it is confidently hoped that Bishop Bennett, by his winning personality, spirituality and eloquence,

will win back the wanderers to the fold of the church.—*The Church Overseas*.

Philippine Problems

SIXTY delegates from every section of the Philippines last March discussed at a round table conference led by Dr. John R. Mott the problems common to all. The dominating note was to plan a concerted attack upon such questions as: Reaching an increasing number of the best young people for Christian leadership; meeting an enlarging evangelistic opportunity in the Islands; securing an ideal relation between the younger churches in the Philippines and the older churches in America; augmenting our financial resources to meet our enlarging opportunities; and further promoting the fullest cooperation and unity in the Philippines.

The Conference expressed the desire to correct the impression that the evangelistic opportunity in the Philippines is passing, and declared that Christian forces were never so numerous and favorable, this being especially true of the educated classes and student youth.

The Philippine churches were called to an increased study and practice of Christian Stewardship. Though a hearty response ought to augment materially the financial resources of the Islands, our staggering opportunities will be far from met. The appeal was therefore sounded to the Church in America to expand generously its subscriptions. It was heartening to note the reiterated desire expressed by Filipino leaders for a systematic reduction of mission aid to established churches, thus to release mission funds for the great advance which must be made.—*Philippine Presbyterian*.

NORTH AMERICA

World Service Commission

THE sixth annual meeting of the World Service Commission of the Methodist Episcopal Church was held

in the Chicago Temple, July 23d. The total receipts for proportionate distribution among the constituent boards during the fifth World Service year were \$6,573,261.27, an increase of \$696,104.20. Non-distributable receipts of the World Service Commission were \$1,388,637.36, a decrease of \$395,109.83. The net increase of receipts of both types was \$30,994.37. Total receipts were \$7,961,898.63.

Funds distributed during the year were as follows: Board of Foreign Missions, \$2,482,300.06; Board of Home Missions, \$2,482,300.06; Board of Education, \$1,196,892.24; Board of Hospitals, Homes and Deaconess Work, \$114,874.34; Board of Temperance, Prohibition and Public Morals, \$109,563.13; Board of Pensions and Relief, \$106,046.44; American Bible Society, \$81,285, a total of proportionately distributed disbursements amounting to \$6,573,261.27.

Sixteen areas showed a gain in receipts for World Service during the fifth year, and five showed a loss. Sixty-one Conferences showed a gain and twenty-eight showed a loss.—*The Christian Advocate*.

New Student League

THE League of Evangelical Students has been organized in colleges and universities as well as in training schools and seminaries. At Bucknell it recently raised a thousand dollars for a Bucknell missionary in Brazil. At Hampden-Sydney it has a colored mission, two outpost Sunday-schools, and one midweek prayer service, having obtained a little log cabin for its prayer-meetings. Marion College carries on work at the county jail and the county infirmary and house-to-house visitation has been followed with marked results.

Rev. Winfield Burggraaff says: "It wishes to stand alone, cutting itself loose from those organizations which have hitherto represented the Christian life upon the campus of the American college and university. In our isolation is our strength. In our stu-

dent world is the repetition of the very thing of which Burke complained more than a century ago. 'Such is now the misfortune of our age that everything is to be discussed as if the truth of religion were always to be a subject rather of altercation than of enjoyment.'—*Sunday School Times*.

Jewish Christians in U. S.

A SURVEY of Jewish congregations in this country has recently been made by Dr. H. S. Linfield, Director of the Statistical Department of the American Jewish Committee. The figures may be accepted as substantially correct, as a very careful canvass was made. The statistics deal only with permanent congregations.

The canvass shows that there are 2,948 congregations in the United States. Of these 2,855 are in urban places with a population of 2,500 and over. There are 93 congregations in rural areas. These figures show that there is in the United States one congregation for every 1,386 Jewish men, women and children.—*Our Jewish Neighbors*.

Training Negro Ministers

THE major problem in the evangelization of the Negroes lies in providing them with a sound and adequately trained Christian ministry from among their own people. The number of Negro young men offering themselves for the Gospel ministry today is far too small to enable the Church properly to cope with the task of evangelizing these people. The Snedecor Memorial Synod, composed of four Negro Presbyteries, reported on March 31, 1928, nine candidates for the ministry, three licentiates, and forty-six ordained ministers. There are about fifteen young men at Stillman Institute who are looking forward to the ministry. These figures indicate the Negro's present contribution of man-power throughout the Southern Presbyterian Church for the evangelization of more than nine millions of his own people. Furthermore, the

present educational equipment of the Negro ministry as a whole is unequal to the task that lies before it. The education of the average Negro preacher is extremely inadequate. The Negro people are rapidly embracing the opportunities of an education and this fact necessitates better preparation on the part of those who are to lead them in spiritual things. Experience teaches that those communities and peoples who have made the least progress in education and in religion need the very best men obtainable. A mediocre man may make a blunder in laying the foundation in a backward community that only long years of hard labor can overcome.

To meet the demands for better trained men, Stillman Institute has been laboring for fifty-three years.—*Presbyterian Survey*.

Ezel—"Showing the Way"

EZEL, Kentucky, is not an average community. Its original name was Mortonsville, but fifty years ago a post office was opened and the government required a new name. From the story of David and Jonathan came the name, Ezel, the stone meaning "showing the way." Its inhabitants claim ancestry of Scotch Irish and French Huguenot, and these qualities promise fruitful returns for work done among them.

The Women's Board of the United Presbyterian Church established a work there five years ago, erecting a church and a school for grades and high school, in which seven teachers give secular and spiritual instruction to the 130 pupils of a fine type of mentality. Industrial instruction is also given under the supervision of the pastor's wife, Mrs. H. M. Britain, and their four looms turn out rugs, counterpanes and other articles.

New Hospitals for Indians

THE executive committee of the Presbyterian Board of National Missions has voted to erect a seventy-

five bed hospital for the Indian Mission at Ganado, Arizona.

Twenty-six thousand patients from an area sixty miles square were treated last year in the hospital and dispensary at Ganado. This partly explains why the present building, with a capacity of only twenty-four beds, is so pitifully inadequate. In addition to this growing medical service, the Board of National Missions is maintaining at this point a mission church, community center and a training school for Navajo boys and girls.

Course on Latin America

THE Secretary of the Hartford Seminary Foundation and the Kennedy School of Missions announces a special course on Latin America for missionary candidates and furloughed missionaries, which is to be given at Hartford during the first semester beginning September 24, 1929, and continuing through January 20, 1930. The aim of the course is to provide a half year of special work which will fit the missionary to improve his service in the new opportunities confronting Evangelical Missions among the cultured classes of Latin America. Dr. S. G. Inman, Dr. J. Orts-Gonzales, Dr. Charles T. Paul and others will cooperate as special lecturers and as members of the Hartford faculty. The tuition for the special course will be \$25, with a registration fee of \$5. There will be accommodations in the men's and women's dormitories on the campus for a limited number of single men and women. The cost of room and board for women will be \$137.50 for the semester. The cost of a single room in Hosmer Hall for men is \$35 for the semester. The board averages about \$6.50 a week. Apartments for married couples, with or without children, can be secured near the campus at rates of from \$35 to \$55 per month, but early application is suggested.

Will those who are interested address Dean Edward Warren Capen, 55 Elizabeth Street, Hartford, Connecticut?

LATIN AMERICA

Church Peace in Mexico

WITH the settlement of the dispute between the Roman Catholic Church and the Mexican government priests are now, for the first time since August 1, 1926, conducting services in the churches and ministering to the Catholic citizens of the land. The basis of this settlement is: (1) The Mexican Government will allow the Catholic hierarchy to designate those priests who are to register in compliance with Mexican laws; (2) Religious instruction, while not permitted in the schools (which is specified in the Constitution), will be permitted within the churches, and (3) Catholic prelates are given the right, as granted every Mexican citizen, to apply for a modification of the constitution.

Mexico's Church-State dispute began in 1855, when a democratic revolution broke out against Santa Ana. The revolutionists suppressed ecclesiastical courts which tried civil cases; forbade the church to hold property not used for religious or charitable purposes; provided for the return of property so held to the state; forbade the church to assume exclusive authority over education and sought to abolish monasteries and monastic vows. After the revolution subsided these laws were largely dead letters until the régime of Plutarco Calles, himself an anti-clerical, when a serious attempt was made to enforce them. The result of his efforts practically put the church under state control and compelled the foreign priests of Mexican churches to discontinue the exercise of their priestly functions.

New Church for Indians

BY THE dedication of a new Moravian church at Bilwas Karma, Nicaragua, the people attained the goal of their ambition. The dedicatory services were attended by more than 500, and the offerings amounted to \$350. It represented great sacrifice on the part of the Indians. But this by no

means indicates all the Indians have done.

The erection of the church, which has a length of seventy feet, width forty-three feet, and height of walls sixteen feet, a ten-foot veranda, height of steeple from ground sixty-five feet, required a large amount of lumber. In a country where lumber is very expensive, it is impossible to think of building a church like this—our "Cathedral of the Indians"—if the lumber has to be bought. It would have cost nearly five thousand dollars. But the Indians were willing to saw their own lumber and bring it free of cost. To saw all this by hand means much hard work under a tropical sun, and it took them nearly a year. With the exception of a little help which the missionary gave them in the form of beans and rice, they supplied their own food; the women cooked while the men worked. Heathen and Christian worked side by side.—*Moravian Report*.

Rome Revives in Argentina

ARGENTINA has been a country in different to both Protestant and Catholic religion. Materialism has prevailed, but within the past year an awakening is noted, especially within the Roman Catholic Church, as evidenced by a recommendation from a leading bishop that the Bible should be read, and the forming of a Catholic missionary organization with the object of spreading their faith in every town, village and school of the land. This organization has recently printed and sold 100,000 copies of the four Gospels, and has also created a holiday, calling it "The Day of the Gospel." Every night some distinguished prelate broadcasts an evangelistic sermon. Protestant Sunday-school methods are being adopted, and even tent meetings are being held.

But these are merely counter attacks against Christian missions, and as they themselves frankly state "to rid the country of the pernicious religious influences which have ruined the United

States and other Protestant countries." Their avowed purpose is to form a coalition between Spain and all Latin American countries, discouraging cordial relations between the United States and Argentina. But even this fanaticism is less obstinate than materialism.

Venezuela Earthquake

THE Orinoco River mission of Venezuela is evangelical and undenominational. Its headquarters are at Carupano, Venezuela. One of its missionaries, Miss Helen R. Brown, sends to *The Sunday School Times* an account of the earthquake of January 17th, which centered in Eastern Venezuela, resulting in the death of 50 persons, the wounding of 800 more and financial loss amounting to \$10,000,000.

In the twenty-five to thirty seconds during which the earth shook as if in a huge sieve, the artifice and prowess of man of several centuries was made nil. The city became instead of a proud, busy center of industry, commerce and varied life, a vast ruin, a screaming multitude frenzied with fear. . . . From the whole city there arose a cloud of yellow dust, and the sun had a peculiar yellow glare. Every one was in the street, crying, calling upon God, the saints, and the Virgin. Everywhere were signs of ruin. I had many an opportunity to speak of God, exhorting the people to put their trust in the Saviour. . . . A cathedral that was being built and which the bishop had blessed several months before, and cursed the Protestants, was leveled to the ground. The governor's new house, factories and buildings became piles of debris. All the churches, chapels, and grottoes of the images were partially or totally destroyed. . . .

For five days we ate, slept and lived out in the open square in front of the mission house in wind, dust, rain, sun. Every family in the whole city slept and lived out of doors, though now quite a number have gone back to living under a roof. Over half the population left Cumana for other parts, especially the upper class. The United States and other governments as well as this government and many groups and individuals sent tents, clothes, food, and other supplies, so that the city was quite well taken care of, though there is still great need in many parts. It is even yet a city of tents and hit-or-miss living, with much misery, fear and sorrow.

EUROPE

Glasgow Hits Gambling

SCOTLAND has convictions regarding betting and gambling, and has a National League for carrying out those convictions. The Secretary of the League, Rev. F. E. Watson, brought an attempted gambling coup to the attention of the sheriff's procurator fiscal of Glasgow, at the same time reminding him of section forty-one of the Lotteries Act, and asking if there was any act that gave legal sanction to the sweepstakes in Glasgow. If not, what was he going to do about it? And this is what he did: After consulting crown counsel he informed the sweepstakes promoters that they would be liable to prosecution. That settled it. There are signs that the courageous action of Glasgow will be followed in other centers both north and south of the Tweed. It is but a part of the great social movement in which the Scottish churches have taken a leading part.—*New Outlook*.

Y. M. C. A. in Barcelona

THE Barcelona Christian Association was founded five years ago with less than a dozen members, and met in a dark, tin-roofed garage. It now counts 157 active members, representing eleven nationalities with Spanish in large majority. It seeks to present Christ to young men without respect to material, cultural, or political interests. It brings them in contact with the Bible by regular study courses and lectures, and confronts them with the problems of a life of faith. For leisure hours there is a library whose contents increase from year to year, games of various sorts, and a sports ground rented principally for the use of the boys' department.

The Gospel in Paris

A NEW Gospel Hall has been opened by the pastor of the Montmartre Tabernacle in a section of Paris called the *Zone Noire*. A member of the French Academy thus describes this district:

"The Black Zone is inhabited by a mixed crowd of rag and bone dealers, dangerous ruffians, and many jailbirds. We have unforgettable visions of these veritable 'Negro villages' where unspeakable huts shelter badly an ever-increasing population living in sinister and dangerous promiscuity. Material poverty is nothing as compared to moral poverty. There is not a notion of right and wrong in those souls. They are gradually returning to savagery. One can imagine how impressive it was when in this new Gospel Hall a hundred children sang Gospel hymns and recited the wonderful story of Jesus' birth. Fifty mothers and fathers were there."

On the 31st of January last, obligations on the building costs amounting to 20,000 francs fell due. On the 27th, attention was called to the need with the word that the Lord would help when they had done all possible themselves. Wednesday a young man called. He had come from the country to seek work and his father had given him enough to live on until he was settled. He wanted to give a part of this to the building costs. "To our amazement he handed us 8,000 francs. All through Wednesday came a stream of members and friends bringing their gifts, the result of real sacrifice. After supper a brother came to express to us his love and attachment to the church, putting in our hands ten thousand francs."—*Sunday School Times*.

Lutherans Move Toward Union

ON THE Four Hundreth Anniversary of the date that Martin Luther made public his catechisms, 250 delegates, representing sixty church organizations in twenty countries, comprising about 70,000,000 members, assembled in Copenhagen, Denmark, for the Second World Convention of the Lutheran Church. The first was held in 1923, and the purpose of the convention this year, June 26 to July 4, was to strengthen the organization started at that time. This was but the second world convention in the four

centuries of existence of this, the largest of all Protestant communions.

The Lutheran section of the Christian Church has not only retained its identity as a leading denomination, but still exhibits that sturdy independence and tenacious adherence to its distinctive tenets which Martin Luther himself frequently demonstrated. The supreme valuation of doctrines, which made that leader of the Reformation an impossible party to proposed compromises, plus the civic and economic uses to which evangelical principles were put by sixteenth-century kings and princes, have produced a score and more of national churches. All of these adhere to about the same creedal tenets and use the same handbook to instruct their youth for church membership, but no common form of organization was undertaken until the present decade. It took the shock of the World War, and the terrible hardships that followed 1918, to bring the need of an international connection into an actuality.

The present Lutheran Church has three divisions. The section of Germany and adjacent Germanic offshoots reflects reformation controversies, Catholic, Calvinistic and composite. The Scandinavian group comprises state churches of Norway, Sweden, Denmark and Finland, which went solidly over to the evangelical principles but retained much of the Catholic organization. The third group, smallest numerically, is American. These retain the doctrines of the European groups, but have few of the ritualistic forms and no relationships with the State. All three groups are engaged in extensive mission work among non-Christians.—*Christian Herald*.

Jews of Cracow

CRACOW has a Jewish population of 52,292, out of a total population of 206,829. These Jews are so intensely religious that there is a proverb "As pious as a Cracow Jew." Some one has observed that if these men became Christians, we should see a type simi-

lar to their ancient brethren, of whom it is said in Acts 17:16, that "they turned the world upside down." A worker among these people tells in *The Jewish Missionary Herald* of an orthodox young Jew whose surprise was unbounded when he found that in books which dealt with Jesus as the Messiah there were so many citations from the Jews' own Holy Bible. "From my childhood," he said, "I was taught that only to Jews who believed in God and kept His law is the Messiah promised and that He would deliver them from their long exile and restore the Jewish Kingdom, and as I read I thought, 'what has the Jewish message to do with Gentiles?' I could not explain the mystery and have been hoping to talk with you about it." After much conversation, he said: "I see now that the truth about the Messiah is entirely different from what I and my people believe." He was given a New Testament, looked at the title, and joyfully put it in his pocket.

AFRICA

Evangelism in Morocco

MOROCCO has recently been made more accessible to the Gospel. Mr. Charles C. Gabriel and his associates have visited some 180 of its 450 market places, some of them a number of times. At least six thousand copies of Gospels have been bought by Moslems. The truth preached—the lost state of man, the Sonship of Christ, His sacrificial death and resurrection is wearing down opposition. Markets where at first there was a great tumult, after a number of visits, have become quiescent if not friendly, and friendly from the conviction that the teaching given is true. "Time and time again we have seen the crowd silenced by the declaration from some one present that we are true believers and are preaching what is true." An automobile serves as pulpit and tent. The crowd gathering about it numbers at times fifty, but more often three to five hundred. This mission is aiming not at townspeople, but at the five million who live in the country up to fifty miles

from any town with a missionary. From two to five thousand gather at the weekly markets in each district and most of these markets are approached by roads passable in good weather. These untouched tribes make a remarkably promising field for Christian evangelism.—*Sunday School Times*.

In the Barbary States

THE present staff of the North Africa Mission numbers 105—79 women and 26 men—at 27 stations in the Barbary States. Mr. Harvey Farmer, general secretary, reports open doors on every hand.

"The willingness to listen was never more marked, and while there are many adversaries and much opposition, an ever increasing number are brought under the sound of the Word of the Lord. The sale of Scripture portions to Jews, Moslems and others continues to increase. Our receipts, however, are quite inadequate to meet the demands of the work. Our income of £11,113 last year was rather higher than in 1927, but our responsibilities were £3,090 in excess of this."

In connection with this urgent need a day was set apart for prayer, and on May 21st it was announced that over £4,000 had been received for this work.—*The Christian*.

Growth on the Niger

AT ST. PETER'S Church, Okrika, West Africa, on January 13th, three African priests and one European priest, and ten deacons were ordained to service in the Episcopal Church on the Niger, this being the largest number ever ordained at one time in that diocese. It was an interesting coincidence that each of the candidates for priest's orders represented a different language and tribe, there being one Ibo, one native of Brass, one of new Calabar, and one European. Three or four thousand people were present at the service, including Bishop Howells, the African assistant bishop, and Archdeacon Crowther, son of the late Bishop Crowther, and himself a veteran of eighty-five years.

The rush of children into the schools continues. There is hardly one of all the numerous schools which is not obliged to turn away boys anxious to attend, because neither accommodation nor staff is available to meet the demand. In Onitsha, the headquarters of the mission, there are about one hundred boys at the secondary school and about a thousand at the primary and infants' schools, but with adequate staff there is no doubt that two or three hundred more would be at the school within a week. Six years ago the total school staff was under ten, today the number is nearly 40. All the other schools have increased in much the same way.—*The Church Overseas*.

Medical Mission for the Gold Coast

THE Basel Mission has laid the corner stone for a new mission hospital in Agogo. The buildings are to include a hospital for the natives, a rest house for Europeans and dwellings for the physician and nurses. The English Chief Commissioner, Sir John Maxwell, said: "Basel missionaries have built the first good road from the coast to the interior and before anyone else thought of it, the Basel missionaries, seeing the dearth of artisans in this country, have worked successfully to help out in this matter. This mission, four decades ago has taken the greatest pains to train young men of the people to be carpenters, blacksmiths and shoemakers. This resulted in blessings not only to the country itself, but along the entire west coast of Africa these artisans of the Basel mission were known and sought after, from Sierra Leone down to the Congo. Thus the Gold Coast was a famous country in all West Africa, before the other colonies were hardly mentioned. This fame the Gold Coast owes to the Basel mission."—*Allg. Miss. Nachr.*

Tribute to African Preachers

NATIVE African preachers were paid a high tribute at a recent Conference at Oxford, England, when

a letter was read from Mr. W. H. Laughton of Meru, in which he said:

Perhaps the best message I can send is this: if the local preachers in the homeland can equal the achievements of some of our teachers here in East Africa, whose educational advantages have never carried them beyond the Standard IV point, they will have little difficulty in "getting the goods across,"—if such a phrase may be permitted. For a thorough grasp of a situation, the significance and application of a text, the sermons of these native local preachers are nothing short of astounding, especially when it is considered that to their fathers Jesus Christ was not even a name.

Education in Demand

IN UGANDA there is everywhere a demand for education, even among raw tribes, and this facilitates the starting of out-schools, and the believers are zealous to read. In many places the natives will build a school, collect the teacher's wage, and send into the Mission Station begging for a teacher. This brings with it a great opportunity.

In the Congo, the value of reading has yet to be appreciated, and the desire to be taught to read is looked upon by the ordinary native as an art for little boys to acquire, and the spread of the Gospel is hindered.

The work in all stations will be strengthened by the completion of Mr. Norman Grubb's translation of the New Testament.—*The Christian*.

Livingstone Memorial

THE Scottish national memorial to David Livingstone is nearing completion. All the squalid tenements around it have been demolished, and his actual birthplace in Blantyre, Scotland, with the adjoining houses of Shuttle row, have been transformed from a dirty slum into a suitable museum. Ten acres of surrounding ground are being laid out as a recreation park and open-air theatre. The roads on which unemployed miners have been working are nearly finished. At the formal opening are to be eight tableaux depicting scenes from his

life. Among the latest curios and relics that have been donated for exhibition is the chistening shawl in which the baby David was carried for baptism. It is 15 feet long and 5½ feet wide, woven with Paisley silk in exquisite coloring and design.

David Livingstone's grandson, Dr. Hubert Wilson, a medical missionary for 15 years in Chitambo, at present home on furlough, has just resigned, owing to family health reasons, and expects to settle and practice in this country. His sister, Mrs. Alexander MacDonald, continues the noble tradition of her grandfather as the wife of an ordained missionary at Chasefu, in Livingstonia.—*Christian Century*.

Training Boys to Teach

THE boys of the Sona Bata boarding school, Sona Bata, Belgian Congo, are required to teach between their second and third years of school, thus showing the sincerity of their desire to learn that they may teach. P. A. MacDiarmid writes that more than sixty-nine have gone out to teach in the last three years. Most of these have schools with from twenty to forty children, and several of them are holding posts in far away villages among strange tribes.—*Watchman-Examiner*.

Moravians in South Africa

MAY, 1929, marked the 100th anniversary of the founding of the Moravian Mission at Shiloh, East South Africa. From a small beginning have come 12,500 baptized church members, 13 principal stations, 45 out-stations, and 150 preaching places, with a staff of 26 European missionaries, 12 native ministers, and over 300 native helpers, both men and women. When the last figures were taken there were 55 schools, with 4,285 scholars and 120 native teachers, and also 85 scholars in the seminary at Myenyane.

If one is seeking evidence of the leavening power of Christianity, it is interesting to compare a heathen woman with an average church member of Shiloh. The first is clad in dirt-soaked

clothes, hair plastered with clay, dull, indifferent, boldly clamoring for beer, dwelling in a filthy hut. The second, dressed in clean print, friendly and polite, her home tidy and appreciative of higher things. Many of these older Christian women possess a natural tact which makes their opinions worth knowing.—*Moravian Report*.

WESTERN ASIA

Turks and the Bible

THE LONDON DAILY TELEGRAPH reports a complete change of attitude towards foreign religious schools on the part of the Turks. A fierce campaign against such schools had been proceeding in the newspapers, and an association had been formed which aimed at government support to expel all Christian missionaries.

The schools had definitely decided to close down on account of the stringent regulations against teaching the Bible. But they have now been officially informed that there is no longer any objection to their giving religious lessons or services to non-Moslem pupils, provided that the latter attend of their own free will, with the consent of their parents or guardians.

This general attitude on the part of the Turks is indicative that the policy hitherto followed of mere toleration of foreign schools will henceforth be abandoned, and that on the contrary these institutions will in future receive every encouragement from the authorities. There is even the question of omitting the non-Moslem stipulation.—*Alliance Weekly*.

Bible Revision in Turkey

THE British and Foreign Bible Society in conjunction with the American Bible Society is placing the Scriptures before the Turkish people in the new characters which were made compulsory at the beginning of the New Year. Mr. James Russell, the Bible Society's assistant-secretary at Constantinople, states: "It was felt that as the Turks prefer the Book of Proverbs to any other portion of the

Bible, it would be advisable to begin with its publication first, and that it would greatly assist its readers if it were in the two forms of writing, the new on one page and the old on the opposite page. It was felt also that such an edition would assist the President in his great scheme of teaching every man, woman and child to read, and that consequently the government would look upon the work with a benevolent eye. There is another edition in the new characters only." The Bible Society's agent reports that the sale is encouraging. The opportunity has been taken to study the whole question of revision, in regard to grammar as well as alphabet, and a committee of experts in Turkish, Hebrew and Greek has been formed for the purpose. As many Persian and Arabic words as possible are to be eliminated and purely Turkish words substituted.

An Uncontrovertible Gospel

MR. BOERGER of the Lutheran Orient Mission tells of a man, whom he called a load carrier, who brought a little boy to his station.

"Miss Gudhart washed the boy, and we picked the maggots out of the sores on his head. It was not a pleasant task, for the stench was almost unbearable. But we cleaned him up, fed him, and clothed him. Today he is well and hearty and now for the first time in his life he is learning something of the love of God in word and deed. He is telling every one of his new found friends, of what they have done for him, and what they mean to him." This is the kind of a Gospel that admits of no contradiction.

Changes in Persia

APERSIAN correspondent writes that this ancient land is changing very rapidly. Age long customs are giving place to Western ideas and modern civilization. The Shah insists that turbans and flowing robes shall give place to hats and European suits. Many venerable turbaned men have wept like children when com-

pelled to give up their ancient costume. These changes are influencing the attitude of the Persians toward all things modern and foreign, including literature. Men who formerly could not come in contact with the Christians at all, or read Christian books, now avail themselves of this new freedom which has been thrust upon them and are ready to read and discuss new ideas without endangering their standing in the community.

The Shah is keen on education, and many books from English and French are being translated so that the demand is increasing, and the missionaries are endeavoring to meet it.

A recent convert from Islam, a well educated young man from Yezd, saw a catalogue of Evangelical books and was delighted. He said, "I had no idea that there was so much Christian literature! I must start studying at once."

INDIA

Evangelizing in Bands

EVANGELISTIC campaigns by bands of Indian Christians, who arrange to set aside one week for this special effort, are becoming a striking feature of Christian enterprise in India. Christians in and near Gorakhpur, with the help of the missionaries, set apart a week in March for a gospel campaign. Their aim was to visit as many as possible of the towns and villages within a forty-mile radius, each on its special bazaar day. Sometimes they found unwillingness to buy the gospels at a farthing each; often the reply came: "No one in my house can read"; but during the week nearly 5,000 copies were sold, and there were many opportunities of telling the Gospel story to those who had never heard.

Taljhari is the oldest C. M. S. station among the Santals. Latterly many of the Christians have been growing slack and their low moral standard has been a source of anxiety. Last autumn special services were held in Taljhari and in some of the villages near by. As a result 130 Christians volunteered to

help in a week's evangelistic campaign. Teachers went out with a magic lantern and took turns in speaking about the pictures illustrating our Lord's life to audiences numbering up to 200. Other parties went out in the day time visiting some thirty different villages. By the end of the week fifty people had given in their names, wishing for further teaching.—*Church Missionary Outlook*.

Matrons' Conference

A CONFERENCE for matrons, to discuss boarding school problems, was arranged by the Women's Association for Christian Education of Madras. Twenty-seven delegates—matrons, nurses, and some teachers met, from February 19th to 21st, in Chittoor. Group discussions led to the following conclusions:

- (1) All matters of discipline should be kept out of school prayer services.
- (2) A place should be set apart exclusively for purposes of meditation and worship—both private and corporate.
- (3) Children should be allowed to select hymns they like, to talk on topics, or offer prayers, prepared beforehand, and to compile a hymn book of their own.
- (4) Responsive prayers, and readings with response, may be prepared to suit the needs and the experiences of the children.
- (5) The form of service may be varied by changing the order and by introducing silent prayer.
- (6) Open-air meetings may occasionally be arranged.
- (7) Indian musical instruments may be used to help the children keep time in singing.

Psychology and discipline, hygiene, wise use of leisure time and the spiritual side of a matron's work were subjects discussed at length.—*National Christian Council Review*.

The Truth Advances in Burma

AN ENCOURAGING field is that in the Pegu Yomas, west of Toun-goo in Burma. The inhabitants are largely animist in belief. A group from the Bwe Baptist School conducted meetings in a large animist village during their Christmas holi-

day, and when the invitation was given thirteen adults arose. In evidence of their sincerity they cut from their necks, arms and legs cotton string necklaces and anklets to the number of a thousand pieces. These "magic" circlets, each having seven knots tied in them, are supposed to avert typhoid and small pox. Closest attention was paid to all the addresses.—*Baptist Missionary Review*.

CHINA

Christian Missions Reviewed

IN THE *Atlantic Monthly* for May, 1929, Prof. K. S. Latourette appraises the work of Christian missions in China.

The Roman Catholics have been in China since the 16th century and the missionaries number today about thirty-one hundred, the majority coming from Latin Europe. It is estimated that there are about two and a quarter million members of their communion in the Chinese Republic or three times the number of 25 years ago.

Protestant missions have only been in China for a century, the Protestant community today numbering about half a million, and the number of missionaries being in the neighborhood of 4,000. While there are one hundred and sixty different Protestant societies at work in China, over half the missionary force is under twelve societies and most of them are engaged in co-operative enterprises which bring them into close association. In a similar manner the Roman Catholic missionaries represent over 40 different orders but cooperate in matters of general policy.

In closing Prof. Latourette says: "Christian missions with all their mistakes and shortcomings, have been and are of inestimable service to China. No one knows what the future of China is to be, whether the nation is to disintegrate or whether it is to produce a new and richer culture. If a newer and finer China emerges, as some of us have faith to anticipate, it will be in part because in the days of

its transition there were unselfishly labouring in it thousands of foreigners who sought to bring it in touch with the best that the Occident had to give."

Higher Education in China

THERE are 16 higher Christian schools in China that confer academic degrees. They are attended by 12,000 students of whom 67% are Christian. The alumni number 4,000 and of these 57% are Christian, who hold positions in church and school.—*Allg. Miss. Nachr.*

One Language for China

A SPECIAL correspondent to the *New York Times* from Shanghai writes that the Ministry of Education in the National Government of China has announced a program to popularize the use of Mandarin as the official, and, eventually, the only language in all China. The presence of numerous dialects in various parts of the country has long been one of the chief barriers to unity.

At present, whenever a man of prominence makes an address, he prefers to speak in mandarin, otherwise his audience might think him uneducated and unworthy of his high office.

Difficult as the problem is, the Ministry of Education feels that a start must be made, hence the National Language Unification Committee has been appointed. The written language is universally the same throughout China, that is, the characters are the same, although there may be some shades of meaning in various sections of the country that differ from others.

Mohammedan Uprising

AN ASSOCIATED PRESS dispatch from Peiping, dated July 29th, reports that the Mohammedans massacred 20,000 men and boys in the city of Tankar (Dangar-ting) in the Province of Kansu-Chinghai. Mr. Findley Andrews, an American missionary, who has just returned from a three months' investigation in the famine areas of Northern China for the China

Inland Mission, reported that Mohammedan raiders annihilated the male inhabitants of the city and looted the homes. Only a few women were killed, mostly those who attempted to shield the men.

Religious fanaticism was given as the motive for the raid and there has been a Moslem rebellion in Kansu Province for some time.

The raid on Tankar (Dangar), occurred during the winter and was described as the most gruesome in the long history of Moslem outbreaks in China.

The Moslems made a butchery of the male inhabitants because "it was the will of Allah that if a Moslem kills ten Chinese he will surely go to paradise."

Chinghai Province was created last year out of the northwestern part of Kansu and is one of the famine areas. Dangar is east of the Tibetan border between Siningfu and Lake Koko-nor. The town was filled with starving refugees who had assembled there in the hope of gaining relief.

An American Mission Seized

ON JULY 16th, says an Associated Press dispatch from Amoy, the American missionaries were informed that Communist troops had occupied the main buildings of Talmage College (belonging to the Reformed Church Mission) and the mission residence at Chanchow, fifty miles southwest of Amoy. The American Consul filed a protest with the Fukien Commissioner of Foreign Affairs at Amoy.

Anti-missionary activities in South Fukien have been increasing and there is fear that the property of other missions in that area may receive similar treatment.

Chekiang-Shanghai Convention

DURING the annual Baptist Convention of Chekiang-Shanghai, held at Kinwha, five things stood out as significant: the complete and effective responsibility on the part of the Chinese organization for the whole

work of the convention; the important part assumed by the women workers; the self-sacrifice and consecration evident; the earnestness with which the problem of religion in the schools was considered and perhaps most significant of all, the meeting of the native missionary society. The work has expanded, the budget has been met and the workers are full of enthusiasm, quickened by their success in meeting opportunities.

Interest also centered on Kinhwa, the place of meeting, because this station has suffered severely, and endured so calmly and patiently during the past two years of political disturbance. Christians were mobbed, residences used as stables, schools confiscated, one at a later date was partly burned, the church edifice was desecrated and severely damaged, and only the fact that the doctor was needed for his professional skill saved him from a firing squad when he boldly admitted that he was a Christian.—*Watchman-Examiner*.

Saving American Sailors

MISSIONARIES in China are seeking to reclaim American sailors who face overwhelming temptation in foreign ports. Many come from the best of homes, but sinful forces drag them down. A missionary in Chefoo writes of opening his home to these boys, some of whom have been remarkably converted. Some have given themselves to Christian service, and others plan to leave the navy and continue their education. A Gospel Hall for sailors is maintained for these boys.—*S. S. Times*.

Making Robbers Weep

THIRTY miles southwest of Yenshih, Honan, is a small village which had never heard of Christ a few years ago. Being a mountainous district, robbers find it a good hiding place and the people suffer many hardships. A resident of the village, Mr. Dju, became interested in the Gospel about a year ago. Robbers entered his

home and carried him and a neighbor about 200 miles to the south.

One night, as Mr. Dju was sitting in the hut he pulled out a little pocket Testament and as he was reading one of the robbers saw it and asked: "What is that you are reading?" He answered that it was the New Testament. "Are you a Christian?" "No, but I am learning the doctrine." "You are false and trying to deceive us," said the robber. "I might be false," said Mr. Dju, "but the Book is not." "Preach to us then," said the robber. "I cannot preach." "Read to us then that we might hear what it says. The Spirit of the Lord must have helped the man to find the place, for he began to read:

Come now, ye rich, weep and howl for the miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasures in the last days. Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in the days of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you. (Jas. 5: 1-6.)

He had not read very far before the robbers began to weep. They were overcome by the power of the Word. From then on he received better treatment at their hands, and after a short time he was released. He said, "God let me be carried off by robbers in order to awaken me and bring His Word to them."—*Lutheran News Bulletin*.

MISCELLANEOUS

"Intelligence Test" for Missionaries

A RECENT study of 159 missionaries in North China represented five denominations has revealed the following interesting facts regarding the intellectual standards of the missionary body. The assertion has frequently been made that the mis-

sionaries are not well educated, either in their own learning or in that of the country in which they work. However, the results of the investigation, as read by Mr. Dwight W. Edwards, of the Peking Young Men's Christian Association, before the Peking Missionary Association, reveal that 127 of the 174 missionaries are college graduates with B.A. degrees, 39 are members of honorary societies such as Phi Beta Kappa, and 57 have M.A. degrees. Furthermore, this group has spent 226 years in graduate study in home universities, or an average of 1.2 years apiece. Only 17 of the total 174 do not hold degrees of some sort, and of these twelve are wives. Two are business secretaries, one is a nurse, and one has a distinguished record as a student of and a writer

justments, the Council is deeply convinced that, for a long time to come the help of missionaries will be required in one part of China or another, for practically every type of work....

"If the opportunity were but realized by students and other young people in the older churches, there would surely be a large offering of the finest men and women to come in as fellow workers of Chinese Christians in the common service of the Church in this land. It is our prayer that, in this new day for China, the opportunity may be seen and taken by many in the spirit of Christ, who said, 'I am among you as one that serveth.'"

K. T. Paul, president of the All-India Christian Conference of India, reported for his country at Jerusalem: "India does want missionaries, as many as you can send.... It is the missionary, the human being who lives and loves in the ordinary everyday life of Christ, that is always welcome. We want missionaries, Christ-like missionaries, who will come and live among us and identify themselves with us, who will share with us all our joys and sorrows in the spirit of Christ."

"The Japanese are anxious to cooperate with missionaries," wrote Bishop Kogoro Uzaki, of the Japan Methodist Church, and chairman of the National Christian Council.

But in the face of persistent calls for more missionaries from the younger churches abroad, the sending agencies are unable to find sufficient candidates qualified to meet the demand. New student volunteers enrolling in 1928 were but ten per cent of those of 1920. There is a similar or greater decrease in the number of non-student volunteer candidates. Because of this the boards are often unable to pick missionaries of superior quality.

In view of urgent needs abroad, and waiting opportunities, will the youth of the churches respond?—*The Christian Advocate*.

New Missionaries Needed

OVER a thousand definite calls for new missionaries are listed by the Student Volunteer Movement from the many sending agencies. Over seven hundred and fifty represent definite and immediate opportunities for Christian service abroad financially provided for in 1929.

These are minimum calls. Some boards were unable as yet to report exact figures, and others are confident that increased missionary giving will continue throughout the year, and make some of the provisional calls actual. Nearly one thousand new missionaries are expected to sail in 1929, if well qualified candidates are available.

The National Christian Council of China, composed chiefly of Chinese members, at its sixth annual meeting last October, "faced with deep concern the serious situations caused by the uncertainty in many minds as to the need and place for missionaries in the Christian movement in China." This Council reported: "In spite of the fact that, in some cases, missionaries have withdrawn owing to necessary read-



BOOKS WORTH READING



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

The Japan Mission Year Book. Edited by Paul S. Mayer. 12 mo. 506 pp. Kyo Bun Kwan, Ginza, Tokyo. 1928.

A remarkable library on Christian work in Japan has been compiled in the twenty-six volumes of which this is the latest. Each chapter tells the story of some phase of progress or describes present conditions in Japan and Formosa. Korea is unfortunately omitted in this volume.

Not only Christian work but the political situation and foreign relations, industrial and economic conditions, religion and education are included in the survey. The sections on Japan's relations with Russia and America, and the internal conditions in Japan are illuminating. Mr. Okuyama shows why Japan is committed to a program of peace. Present-day Shintoism is revealed as a religion of many different sects, worshiping various tutelary deities and celebrating numerous festivals. It is interesting to note that the Christian churches and missions have nearly 200,000 children under instruction. The importance of Sunday-school teaching is increasingly recognized. Work for neglected classes and in the city slums is described in separate chapters and the work and influence of the National Christian Council is favorably reported. An important and suggestive section deals with "The Christian Life and Message in Relation to the Non-Christian Faiths." This points out the cardinal teachings of Christianity and its superiority to other religions. In the chapter on unoccupied fields, we are told that 428 towns with populations of over 5,000 have no Christian work and rural dis-

tricts are still largely unoccupied by either Japanese or foreign Christian workers. This means that twenty-six million farmers, one and a half million fishermen and four and a half million laborers are practically unreached with the Christian message. The section on Formosa repays a careful reading. The statistics for Japan show fifty-six Protestant societies at work with 1,211 foreign missionaries, 4,978 Japanese Christian workers, and 188,566 baptized Protestant Christians. Other figures relate to educational, medical and philanthropic work.

The policy recommended for the co-operation of the Japanese Church and foreign missionaries for occupying new fields include the following:

1. A union theological institution.
2. Agreement to avoid overlapping.
3. Better equipment for educational institutions.
4. More kindergartens.
5. Trained leadership for social welfare work.
6. Interchange of Christian workers with other nations.
7. Discouragement to the introduction of new Christian sects.

The Anatomy of African Misery. Lord Olivier. 12 mo. 234 pp. 6s. London. 1927.

Africa was "dark" before the white man entered but many woes have been added by traders, adventurers and politicians. Lord Olivier has sympathy for the miseries of the African that are due to white exploitation and domination. He analyses the causes of dissatisfaction and suggests remedies. Slavery has been abolished but enforced servitude continues. Tribal laws and customs have been made of no effect in districts under white con-

trol, but better ways of life have not supplanted the old standards of morality and the old methods of education. Communal tenure of land has been displaced and the black man is not permitted to settle where he will or to live according to his ancient custom. Employment in mining and other industrial centers and in white settlements lower the moral standards and the black man is powerless to combat the evils. Kept down by racial discrimination and without the right to vote, he is under white domination and laudable ambition to progress is discouraged. Lord Olivier believes in giving the black man a chance to develop in body, mind and spirit—with adequate land, freedom to choose his occupation, educational opportunities, self-government and encouragement from his white brothers in self-respect and industry.

The "Five Fears of South Africa" are enumerated as (1) fear of increasing competition of natives with Europeans on the wage labor market; (2) fear of increasing native resentment because of white arrogance and discriminations; (3) fear that white civilization may be infected and the morale of European stock deteriorate; (4) fear of increasing miscegenation; (5) fear of native domination through political franchise.

Lord Olivier believes that if the African is treated fairly and educated properly he will be an asset rather than a liability in South Africa.

Protestantism in the United States. Archer B. Bass. 8vo. 364 pp. \$3. New York. 1929.

Dr. Bass was educated as a soldier and a Christian minister and therefore is a firm believer in closer fellowship and cooperation among Christians rather than in "close communion," although he is a Baptist. His book is an informing study of the rise and growth of sectarianism in the Protestant Church, its benefits and its evils. Forty-two Protestant denominations have been imported into America and 113 new sects have had their

birth here. He shows the encouraging progress in cooperation, and some of the results of church union of various types. He is in favor of the affiliated type of community church in rural districts but advocates cooperation rather than union among larger denominations. The bibliography and addenda give much useful information.

The Kingdom Without Frontiers. Hugh Martin. 96 pp. \$1. New York. 1928.

"The Bible is a missionary book, not because it contains isolated texts with a missionary flavor, but because the main line of argument that binds together all its volumes is the exposition, the unfolding, and the gradual execution of a missionary purpose." This sentence from the introduction gives the reader a true idea of the contents. The author finds the first message in the prophets and points out its development in the New Testament. The chapter on "The World Outlook of Jesus" is especially helpful and the discussion of "The Gospel of the Holy Spirit" clearly reveals the missionary impulse among the early Christians.

The Humanity of God. John Wright Buckham, D.D. 247 pp. \$2.50. New York. 1928.

Here is a philosophical discussion of problems arising in the realm of theology, based on the theory of the universal Fatherhood of God and theistic evolution. It will not prove satisfying to those who believe in the "Fatherhood of God" as applying only to those who have been spiritually "born again." The thesis as stated by the author is: "To maintain that the symbolic conception of God as Father, offers an interpretation of religious experience and a theory concerning the ultimate meaning of man and the *cosmos*, which is not only tenable but is more rational as well as more productive of human well being than any other." There is a wide range of application to this thesis covering the whole field of human experience. There is a wealth of quotation and allusion to the world's great literature.

The title, "The Humanity of God," is a misnomer and suggests the possibilities of false teaching that fortunately does not develop in the book. It is a scholarly and reverent discussion of the Fatherhood of God, studied from every possible angle. The love of God is brought into the realm of our spiritual appreciation.

M. T. SHELFORD.

Important to Me. By Margaret Slattery. 12 mo. 93 pp. \$1. Boston. 1929.

Miss Slattery is never dull; she is always helpful, especially to young women. In this little booklet she draws from her wide experience and Christian convictions many useful letters on the care of the body, the education of the mind, the development of character; the place of religion, the Bible and the Church, and the influence of companions. Throughout she exalts Christ as the great Teacher and Helper. Warnings and inspiration gathered from the lives of young men and young women are gripping and challenging. The author is widely known and loved for what she is and for the help she has given to young women in solving the life problems, not by preaching but by inspiring to higher things.

Konfuzius in Aller Welt. Theodor Devaranne. Hinrichsche Buchhandlung. 5 marks. Leipsig, Germany.

The sub-title: "A Tragic Chapter in the History of the Human Soul," is explained in the preface as follows: "It is the tragedy of a fading star which we see before us here. Just as catastrophes take place in space, so there lies a catastrophe in the spiritual history of mankind before us. Eastern Asia turns more to the West now, than to its own past. Eastern Asia becomes more and more aware of the Occident rather of its own ideals. Eastern Asia is beginning to feel that both Occident and Orient belong to God."

In the spirit of these words the book tells the story of a light that sent its rays eastward to Japan across the sea,

then crossed the span of countries as far as Europe, where it burned with an unsteady gleam for half a century and then returned to its native country where it continued to burn more modestly as one light beside other and brighter ones.

The book is a presentation of the rôle Confucianism played in Europe under the influence of the Jesuits and it is written in the beautiful style of the director of the Ostasien Mission.

C. THEODORE BENZE.

Liberia—Old and New. James L. Sibley and D. Westermann. 317 pp. \$1.50. Garden City, N. Y. 1928.

A half-forgotten chapter in our history recalls the fact that the Christian conscience of America was in revolt against human slavery long before the Civil War. The beginnings of the founding of Liberia in 1820 and onward present a combination of Christian idealism as expressed through the American Colonization Society, the striving for liberty on the part of American-born Negroes repatriated upon the continent of Africa and a genuine effect upon the part of American government leaders to atone in some measure for the terrible crime of past centuries in the introduction of African slaves into America.

Dr. Westermann has contributed five important chapters on the social and religious life of the inland peoples native to Liberia and Mr. Sibley gives a fascinating story of present conditions in the colony, outlining the work of the Christian missions and adding a complete educational program which is the outgrowth of his investigations made in behalf of the American Advisory Committee on Education.

For a hundred years Liberians have reproduced the American republican form of government and Christian institutions upon the continent of Africa with a relative degree of success. In the days to come Liberia will possess increasing significance in respect to the Christian development of the great continent.

American Christians, in the study of African missions, ought to have a knowledge of the facts given in this book.

P. H. J. LERRIGO.

The Outlined Romans. Robert Lee. 104 pp. 3s. London. 1928.

These scriptural studies represent two and a half years of blackboard notes and outlines on the epistle, given at the Mildmay Conference Hall, London. Blackboard outlines are like skeletons—it is hard to create a living person out of them.

Each page is a subject by itself, and contains a brief outline of a few verses studied; buttressed by chapter and verse.

JAMES F. RIGGS.

Forty Names of Satan. By T. C. Horton. Pamphlet. 25 pp. 25c. Long Beach, California. 1928.

This is not a cheerful or very inspiring study, but it reveals the variety and activity of the satanic character. Many names are duplicated in their significance—as Apollyon and Abaddon. The most important part of the pamphlet relates to the personality and influence of Satan, giving reason for thanksgiving that he is not victor.

Jerusalem: A Critical Review of "The World Mission of Christianity." By Roland Allen. Pamphlet. 35 cents. London. 1928.

Intelligent, conscientious critics, like the opposition party in politics, are useful assets. They are not always agreeable company but they make us watch our step and examine our policies and program more carefully. Mr. Allen is essentially a critic of the present policies in missionary enterprises and he writes cautiously but fearlessly. He here reviews the reports of the Jerusalem Conference and frankly finds many faults in the papers presented. The chief criticism of his criticism is that he has searched so diligently for the faults that he has not seen any of the virtues. Nevertheless, it is advisable for the International Missionary Council and other missionary officials to study Mr. Allen's objections. He is a clear

thinker, he is conscientious and he bases his objections on Biblical grounds. These objections include the claims of the chairman for the authority of the Conference, the statement of the aim of missions, the view of educational work in missions, the advocacy of the church's cooperation with "World Forces," and the policies with reference to native churches and the training of native leaders. Mr. Allen's missionary policy is evangelistic and there is much to be said for his views as to following more fully the apostolic missionary methods.

Where Polar Ice Begins. By S. H. Gapp. Paper 50c. Bethlehem. 1928.

The story of Moravian Missions in Alaska is a record of pioneering in the Kuskokwim District where the Moravians have thirty-one out-stations. This booklet contains useful general information on the territory, its history, people, government and resources, as well as many interesting facts about the Eskimos, their characteristics, habits, religion and work among them.

The Changing Family. By George Walter Fiske, 318 pp. \$2.25. Harper Brothers. New York. 1928.

The sub-title to this very informing book is "Social and Religious Aspects of the Modern Family." Dr. Fiske, who is a professor in the graduate school of Theology at Oberlin, is well-known through his writings which have made his name one to be reckoned with in circles of Religious Education.

The author champions the idea that the spiritual alone can save the family. His contention is that the birth of altruism founded the home. Nothing can seriously threaten it but selfish individualism. This would mean a reversion to type, a leap back to the jungle. It is exactly this danger that the ultra-modern family is facing. Individualism has run amuck. It is disintegrating when not under control of noble spiritual principles.

In the past family stability rested on male autocracy. The cost of this

stability was female servitude. Today woman has won complete emancipation and is recognized as the equal of man. We must therefore seek a new stabilizer and the greatest possible stabilizer of the family is vital Christianity. Here we face the problem which this volume presents. Like much else that has gone out of the home of today, we find religion missing. Too many modern homes are on skids. They have no more roots than an airplane.

The chapter on How Religion Stabilizes the Home contains the kernel of the author's argument. One out of every seven American homes is ultimately broken by divorce, but probably ninety-eight per cent of really Christian homes are never broken in this way at all, because religion is the best possible insurance against it.

In suggesting the constructive remedy for the situation, the author happily avoids the noticeably weak solutions of many books on home life today and strongly stresses the character values of a spiritual religion. Dr. Fiske makes really usable suggestions and quotes resolutions on the subject which are worthy of the careful consideration by all parents. The book is well balanced and is admirably adapted to the needs of church workers and leaders in religious education.

J. F. RIGGS.

The Authority of the Bible. By C. H. Dodd, M.A. 310 pp. \$3.00. Harper Bros. New York. 1929.

The successor to Dr. James Moffatt of Mansfield College, Oxford, is the author of this interesting volume which is a clear presentation of the argument. Although frankly "modern," it is reverent in its approach to the question of authority. The method is based on history and experience. Professor Dodd considers the religious genius of the men who wrote the books in our Canon as a psychological process of revelation. His emphasis is on the life lying behind the word, rather than in the word itself. He conceives of inspiration as not verbal but personal—a direct imaginative experience of truth believed to come from God. It parallels dream psychology and comes under the category of intuitive knowledge. The prophets' hearts and

minds were heightened beyond the common measure. Thus their words convey a personal experience with reality. He thinks this is the only authority that Biblical authors need to claim.

With Goethe, Professor Dodd affirms that the Bible will grow more beautiful the more we understand it. The chapter on The Content of Old Testament Prophecy is an excellent presentation of the theory of development. Here we trace the rise of the religious ideal, from the modern point of view, from the most primitive forms to the New Testament era. Higher criticism is declared to be, not a series of elaborate guesses, but certain conclusions scientifically reached.

J. F. RIGGS.

NEW BOOKS

The Great Tribulation and the Second Coming of Christ. W. E. Biederwolf. 32 pp. 20c. Hamilton Bros. Boston. 1929.

Hospital Sketches. Edited by H. G. G. Herklots. 81 pp. 1s. London. 1929.

Charles Inwood: His Ministry and Its Secret. Archibald M. Hay. Illus. 226 pp. 6s. Marshall Bros. London. 1929.

Love's Danger Signal—The Doctrine of Future Retribution. John G. Reid. 52 pp. Bible Institute Colportage Assn. Chicago. 1929.

Alexander Marshall. John Hawthorn. 159 pp. 2s. 6d. Pickering & Inglis. London. 1929.

Pictures That Talk. Series I and II. E. J. Page. 10c each. Bible Institute Colportage Assn. Chicago. 1929.

Trends in Protestant Giving. Charles H. Fahs. 67 pp. Institute of Social and Religious Research. New York. 1929.

Triennial Report of the Board of Foreign Missions of the United Presbyterian Church. 1925-6-7. 245 pp. Philadelphia. 1929.

The Smiling Faces. Annual Report of the Mission to Lepers—1928. 48 pp. 6d. Mission to Lepers. London. 1929.

Annual Report of the Board of Foreign Missions of the Reformed Church in America—1929. 128 pp. New York. 1929.

COMING EVENTS

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