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DEPT. NO. 20, NEW YORK

COMING EVENTS

- February 18-19—INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, EXECUTIVE COMMITTEE, Chicago, Ill.
- February 25-27—NATIONAL STUDY CONFERENCE ON THE CHURCHES AND WORLD PEACE, Evanston, Ill.
- March 7—WORLD DAY OF PRAYER.
- June 6-14—ANNUAL MEETING OF THE NATIONAL CONFERENCE OF SOCIAL WORK AND ASSOCIATE GROUPS.
- June 17-24—WORLD'S COMMITTEE, YOUNG WOMEN'S CHRISTIAN ASSOCIATION, Geneva, Switzerland.
- June 23-29—INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, Toronto, Can.
- July 1-9—THE FIFTH INTERNATIONAL CONGREGATIONAL COUNCIL at Bourne-mouth, England. Chairman, Dr. J. D. Jones. General topic for discussion is "The Living Church." The Council consists of 400 members, distributed as follows: United States, 150; British Isles, 150; Canada and Newfoundland, 20; Australasia, 32; South Africa, 10; other countries, 38.
- September 14-17—EVANGELICAL BROTHERHOOD, EVANGELICAL SYNOD OF N. A., NATIONAL CONVENTION, Cleveland, Ohio.
- October 14-19—INTERNATIONAL CONVENTION, DISCIPLES OF CHRIST, Washington, D. C.

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- That in Christ alone is there salvation for mankind.
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- That I must send messengers to carry this news of my Saviour to all nations.
- That I must pray for these messengers and for the power of the Holy Spirit upon them.
- That I must give full support with my means to these messengers, that their time may be given wholly to the extending of Christ's Kingdom.
- That I can become an unselfish Christian only by thus sharing my Saviour with all mankind.

—*The Christian Observer.*

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OBITUARY

DR. FRANK H. SPENCE, physician and clergyman of the Yukon, Alaska, died October 3, in San Diego, California, as the result of an automobile accident.
* * *

DR. ANTONIUS MANASSEH, Syrian Quaker and medical missionary of the Friends' Service Council, died at Brummana, October 31.
* * *

THE REV. THOMAS LEWIS, F.R.G.S., Welsh Baptist missionary in Africa for 33 years, died in London, December 5. He had retired in 1915.
* * *

MRS. WALTER DRAPER, of Kawimbe, Rhodesia, a devoted worker for lepers in Central Africa, died in England, November 24.
* * *

MR. WILLIAM HENRY CONST, for more than 50 years financial secretary of the S. P. G., died November 15, at Brixton, England.
* * *

MRS. MOSES SMITH, President of the Congregational Woman's Board of Missions for 35 years, died in Chicago, October 10, at the age of ninety-four.
* * *

PERSONALS

DR. JOHN R. EDWARDS, Secretary of the Methodist Board of Foreign Missions, has gone to the Far East to study missionary programs in China, Japan and Korea.
* * *

THE REV. DR. CORNELIUS H. PATTON, Secretary of the American Board of Commissioners for Foreign Missions, has retired after a quarter century of distinguished service.
* * *

MR. WILLIAM M. SMITH, of Poughkeepsie, N. Y., and Miss Lucy Slade, of New York City, have been chosen by the Board of National Missions of the Presbyterian Church, to fill the vacancies caused by the deaths of Mr. James N. Jarvie and Mrs. D. E. Waid.
* * *

THE REV. DR. JOHN A. MARQUIS, the eminent General Secretary of the Presbyterian Board of National Missions, has resigned on account of serious illness. Much prayer is being offered in his behalf.
* * *

DR. FRED FIELD GOODSELL, of Constantinople, has been appointed Executive Vice-President of the American Board of Commissioners for Foreign Missions.
* * *

VISCOUNT SAITO has been reappointed Governor-General of Korea. His interest in missionaries and Koreans in his former administration endeared him to all residents of that country.

MR. CHARLES WARREN FOWLE has been appointed Assistant Secretary of the American Bible Society. He was born in Turkey, of missionary parents.
* * *

MR. STOWE SMITH, ninety-five-year-old Baptist leader of Australia, has been elected President of the Australian Baptist Union.
* * *

A. G. FLETCHER, M.D., Superintendent of the Leper Asylum and the Presbyterian Hospital at Taiku, Korea, has been awarded the Blue Ribbon Decoration by the Emperor of Japan in recognition of his eminent service to the Koreans.
* * *

THE REV. DR. SAMUEL M. ZWEMER, accompanied by Mrs. Zwemer, arrived in America by the Steamship "Olympic" on January 9th. Dr. Zwemer has accepted a call from the Theological Seminary at Princeton, New Jersey, to the Chair of History of Religion and Christian Missions and will begin his duties there at once. Dr. and Mrs. Zwemer expect to make their home permanently at Princeton.
* * *

THE HON. NELSON TRUSLER JOHNSON, Assistant Secretary of State for Far Eastern Affairs, has been appointed to fill the difficult post of American Minister to China in succession to the Hon. John Van Antwerp MacMurray, who had resigned. He has had exceptional training for this high and difficult post, having already served many years in China. He first entered the foreign service as a student interpreter in China where he acquired a knowledge of the Chinese language. He served in consular posts at Mukden, Harbin, Hankow, Shanghai, Chungking, and Changsha. In 1918, he was called to Washington to take the China desk in the Far Eastern section of the Department of State. He was one of the expert assistants of the American group at the Washington Conference on the Limitation of Armaments.

It is believed in Washington that no man is better fitted than Nelson Johnson for the post he is to fill. He returns to China having friends among every class and clique. He is said to hold the affection and respect of the missionary and the business man, the diplomat and the soldier. Almost of more importance, it is believed, he has a deep understanding of China itself and is respected by the Chinese. He is able to converse in their own language.

When a reporter asked him what he regarded as the outstanding question today between the United States and China, he replied: "A strengthening of the traditional ties of friendship, a deepening of the mutual understanding with which we have always held each other. China is a great nation—at present torn by unfortunate strife, but peace will some day come."

THE MISSIONARY REVIEW OF THE WORLD

DEHAVAN L. PIERSON, *Editor*
ARTHUR J. BROWN, *Editor for 1930*

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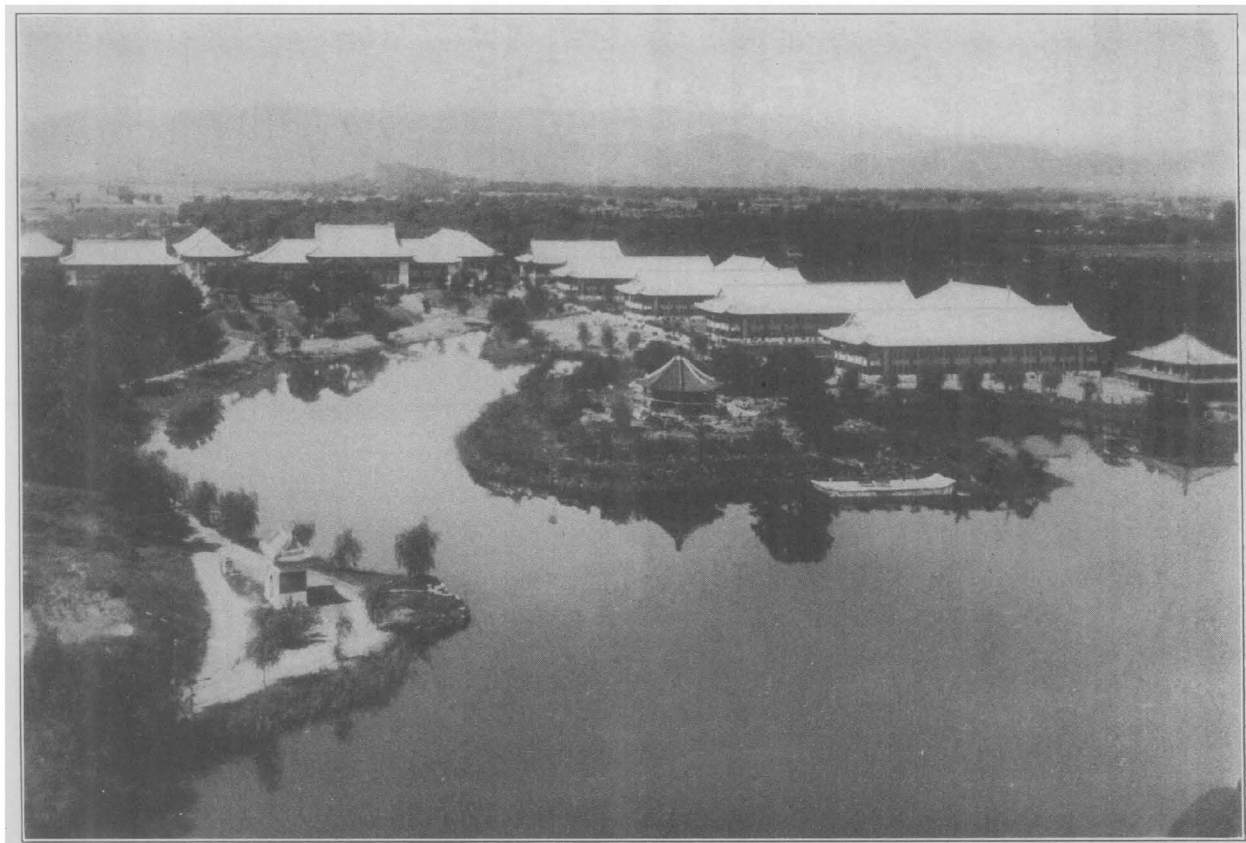
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CAMPUS OF YENCHING UNIVERSITY, PEPING, CHINA, LOOKING TOWARD THE WESTERN HILLS AND SUMMER PALACE



THE CHINA OF 1929

BY THE REV. COURTENAY H. FENN, D.D.

Presbyterian Missionary in Peking, China, for Thirty-six Years

DURING much of the year the American newspapers have featured China on the front page under rather livid headlines, and with much detail of intrigue and bloodshed which has made it easy to grow discouraged in one's hope of peace and progress in that land of the unexpected. The confidence with which many of these reports have been set forth has been frequently belied by their mutually contradictory character, and by naive reportorial confessions of a great dearth of reliable information in China. Each party in the frequent strife has censored all news and manufactured much for propaganda purposes, and much of what has been published has been pure guess work as to events and personally colored forecasts of their bearing on China's future. Not a little of the interpretation has been unfriendly in its spirit and far more pessimistic in its tone than the actual outcome has warranted. One prominent correspondent especially, whose deportation was requested by the Chinese Government, has pictured that government repeatedly as at its last gasp, and represented the dilatory payment of soldiers as the

giving of bribes. The present writer has found it possible to maintain a fair estimate of the situation in China by waiting a few days for newspaper confirmation of startling items of news and then discounting them by a half. It is well also to reserve the interpretations of the residuum of assured fact for the future, as the parts played by various individuals in the events and movements are variously represented by writers with widely differing points of view.

Of none of those prominent in China's recent history is this so emphatically true as of "The Christian General," Marshal Feng Yü Hsiang, (e like u in fun). He has won the admiration and devotion of his officers and soldiers and of many intimate friends; but he has also aroused the suspicion and fear of official superiors and the absolute unbelief and unhesitating condemnation of most foreign observers. Among missionaries there is great divergence of opinion, a large majority of British missionaries considering him a hypocrite and a renegade, while a considerable majority of American missionaries continue to share the confidence expressed recently by a prominent

Chinese educator that "Marshal Feng is a good man, a patriot and a Christian." Chinese Christians in the North retain large confidence in him, while most of those in the South do not.

The actual events in the career of Marshal Feng it will not be easy even for the future historian to ascertain, or to determine their absolute or relative significance, so widely have witnesses disagreed as to fact and meaning. That from a very small beginning he developed an army of tens of thousands of soldiers, who respected him, feared him, loved him, and composed a unique military force, a model for China and for the world, was for several years a patent fact. Not only in time of peace more perfectly prepared for war than any other army in China, but even in time of war more perfectly prepared for peace than any other army in the world, his soldiers were kept from both alcohol and tobacco and trained in every feature of civil as well as military life. In their camps was provided and applied every facility for physical development and industrial efficiency. Everywhere the soldier turned he was faced with terse moral and social maxims painted on interior and exterior walls, and a vigorous evangelistic campaign was maintained by urgently invited Chinese Christians and missionaries. Much of this has been continued, as far as possible, amid the innumerable shifts of the past few years, though the evangelistic propaganda has been relaxed in deference to the constitutional declaration of religious liberty.

Marshal Feng also has upheld by his own consistent example the simple life enjoined upon his troops. He declares that he has not lost

his Christian faith or ceased to live a Christian life; that though deceived for a time by Russian hypocritical professions of friendship, he has never been a Bolshevik, or a Communist, or "anti-foreign" except toward those who were distinctly anti-Chinese. Though his name has appeared in almost every newspaper paragraph relating to actual or possible uprisings against the present Nanking Government, much of the time only a few friends have known where he actually was, and reporters have simply conjectured that the redoubtable Marshal must have some responsibility for any revolt which showed promise of success. Impartial history, if it is ever written, will probably reveal that such revolts as he has really sponsored have not originated either in his love of fighting or in a desire for personal gain or aggrandizement, but rather in a strong conviction that the powers that be are running the New China off the track leading to true liberty, justice and stability. Of course the correctness of his judgment and the quality of his statesmanship are open questions; but to my mind there is little question as to the sincerity of his patriotic purpose. It appears probable that the objects of his recent armed protest against the non-observance of government agreements may be accomplished without further bloodshed through a program of reforms at Nanking, following the suppression of recent mutinies.

The reports of movements of Russians and Chinese on the Manchurian border, at the two ends of the Chinese Eastern Railway, have so often been contradicted that even the newsmongers have felt constrained to confess that the combination of a double propagand-

da and a double censorship is too much for them, and that they do not know the facts. It is no doubt true that China forcibly seized the railway which was to be jointly controlled, but it is equally certain that Russia had long violated her treaty with China by engaging in secret Bolshevik propaganda along the line of that railway. Reports of fierce battles and massacres may be somewhat discounted; but the situation had become increasingly serious and might easily have involved other nations.

It may well be doubted whether the conference decision to disband a large part of the existing armies has been a large factor in starting the revolt of the Peoples' Army (Kuominchün), except in so far as partiality may have been shown at Nanking in the apportionment of funds to pay off the retiring soldiers and to maintain those kept under arms. Marshal Feng and Governor Yen are thoroughly in favor of the reduction of all forces. This disbandment of armies is, however, one of the most serious problems of the new government, as it is intimately related with the wide-spread bandit problem. The discharge of hundreds of thousands of soldiers, with neither back pay nor a means of livelihood, is merely adding hundreds of thousands of bandits to the vast number already made by these years of civil war, who have been terrorizing vast sections of the country and preying upon the already poverty-stricken people, rendering travel and even residence unsafe for Chinese and foreigner alike. To retain them as soldiers is further to impoverish the people in order to support them in mischievous idleness and to increase the prospect of further civil wars. Apparently the days have

passed when the Chinese bandit was more respectful of the rights of foreigners to life and property than of those of his own countrymen. In proportion to their numbers, missionaries are probably less subject to attacks and robberies than are other foreigners, perhaps because they are justly suspected of carrying less of this world's goods and of being able to pay much smaller ransoms. Yet that there is another element in the matter is evidenced by the fact that Chinese evangelists share in the comparative immunity, sometimes being left untouched when others are held up, simply because they are Christian ministers.

America's refusal to join other nations in an ultimatum to China for the immediate settlement of the Nanking incident of March, 1927, leading to milder measures on the part of all, undoubtedly has tended greatly to the improvement of China's relations with all the world; yet the gentler treatment has perhaps made it more difficult for the missions to recover property in many parts of the country occupied by soldiers but now needed for missionary work. Even pressure from the Central Government has not availed to restore many buildings to their rightful owners. On the other hand, the decision of certain institutions not to demand any indemnity for destroyed property is said to be about to result in outright gifts from the government in excess of what might have been asked as indemnities. The Chinese Minister of Foreign Affairs has carved on an enduring tablet not only an expression of his personal affection and reverent admiration for the murdered John E. Williams at Nanking, but also his conviction that

that martyr death has been an effective means of arresting the dangerous frenzy of China's rapidly developing national consciousness and directing it into constructive instead of destructive channels.

Most of the evacuated mission stations have been reoccupied, though usually with a diminished force. In Hunan and Hupeh, through the surging and resurging of military forces, not a few of the missionaries have encountered great perils and hardships, and there has been considerable occupation and destruction of mission property at the hands of defeated soldiers, sometimes necessitating a second or third withdrawal from the field. Yet in spite of these things and of some falling away of Chinese converts, much encouragement in the work is reported, and the call is urgent for the return of old missionaries and the appointment of new ones. In this call have joined, with tremendous earnestness, the leaders of the Chinese Christian Church, some of whom seemed disposed, two or three years ago, to question the need for more missionaries. Now, faced with the stupendous task of evangelizing that great nation, and themselves forced, by missionary withdrawals, to shoulder unaccustomed responsibilities for which they have found their preparation inadequate, they cry with a loud voice, "Come over and help us." It is not strange that, both in the case of old and new missionaries, they express a preference for those quite free from the "superiority complex," who will be happy to work in association with Chinese colleagues, on the basis of perfect equality, for a church built up in partnership as an autonomous Chinese church. There are few missionaries unwilling to accept

the new conditions. Indeed most of them would prefer an occasional overruling by an earnest Chinese majority to a constant lack of initiative, and will welcome the day when the Chinese church will accept all responsibility as well as all authority for the evangelization of China. Some missions have gone much farther than others in decreasing their staff in order that the Chinese church may increase. The latest steps taken by the North China Mission of the American Board have been published in *THE MISSIONARY REVIEW OF THE WORLD* and elsewhere. The several missions whose churches have united in the "Church of Christ in China" have gone at the matter in a somewhat different way, but all are engaged in as rapid devolution as seems, both to Chinese and missionaries, to be advisable.

The group of missionaries hardest hit by the overturnings and confusion of the past few years, and therefore those who have found it most difficult to adjust themselves to the new situation, strange to say, is not composed of the senior missionaries who have been in China twenty to forty years, but of those who have reached China since 1920. The older missionaries have already watched China through so many crises that, though the latest crisis differed greatly from any which had gone before, it was a logical out-growth of earlier ones and to a large extent the product of influences set in motion by the missionaries themselves. Therefore it could not overwhelm them with its unexpectedness, or discourage them with its revelations of weaknesses and incompatibilities. The younger missionaries, many of whom were apparently much more in sympathy with the Youth Move-

ment, which underlay the violent explosions of these recent years, yet have actually been more largely stampeded by the earthquake than their seniors, and more disinclined to return to China lest they be not wanted. It is true that, as young people, they have to plan for a much longer future than these seniors; and that the Chinese have not yet made it altogether clear that there will be a life-time and life-worth service open to foreign educators. Yet it is also true that the Chinese people and the Chinese church have not taken such a grip on the hearts of these young people, as a class, as they have taken through the years upon the hearts of their seniors, so that the severing of ties is much easier for them. The evidence is growing that there is going to be an imperative need for many years to come of all who are so fully moved by the missionary spirit as to be willing to work beside the Chinese leaders and under the direction of the Chinese church. The distinct reply of those leaders to the inquiry, "In what departments of the work are missionaries still needed?" is, "In every department." The way will not always be easy; it will probably be more difficult for the educator than for either evangelist or physician. It will require divine patience and love. But many who have already started in it testify that it has its rewards by the way. Few missionaries would willingly return to the relations of five years ago.

There is wide divergence of opinion as to the relation of self-support to self-government. Proponents of the two most sharply contrasted ideas declare their aims to be precisely the same, namely, the building up of an intensely ac-

tive organization of spiritually virile Christians to make Christ redemptively known to all the nation and accepted as Saviour and Lord in the shortest possible time; yet they offer diametrically opposite policies for the accomplishment of this aim. One party believes that a great mistake has been made in the past foreign financing of the Chinese church to work on a scale quite out of keeping with past or present economic conditions, and that the only hope is the immediate or gradual withdrawal of all foreign funds to the end that the Chinese church may attain spiritual virility and efficiency through the more sacrificial life involved in self-support. The other party argues that there is little or no connection between self-support and spiritual virility; that the contributions of all Christians to world evangelization are given to Christ and not to a mission; and that therefore in each country they should be placed altogether at the disposal of the Christian church of that country. Elaborate arguments support both positions, but the conspicuous success, in certain missions, of the policy of almost complete self-support from the beginning in producing evangelistic virility appears to indicate that long continued subsidization of churches for other peoples is not wise.

On the other hand, the economic level of China's Christians is considerably lower than it was a few years ago, on account of the havoc wrought by military hordes, bandits, droughts and locusts, and there is little hope of rapid progress toward self-support. A new phase of the problem is now presenting itself in the organization of a General Council of The Church of Christ in China, with full time, sal-

aried secretaries, and a request from the church that the Foreign Missions Boards provide for the larger part of the overhead while continuing their large measure of support of local churches. It is argued that this will hasten the securing of self-support through the more rapid expansion of the church. But it looks somewhat like the statement of the business man who said that he could afford to sell goods for less than cost because he sold so many! In view of the economic depression, it will doubtless be necessary for some years to come for America to contribute more than in the past toward the total budget of the growing Chinese church; but when political conditions become stabilized and a measure of prosperity returns, that church should become increasingly able and gladly willing to meet the expense of its General Council and hasten the day of full autonomy through self-support.

The problem of Christian education in China does not find its solution as quickly as many had hoped. The Nanking Government showed, in its early months, an inclination to make all possible concessions to Christian schools as to requirements for registration, and permitted fairly explicit statements of their Christian aim in application papers, seeking only an impartial application of its interpretation of religious liberty in forbidding required religious worship or studies in private schools. Unfortunately, too large a liberty of divergence from these national regulations has been allowed to provincial boards of education, some of which have ruled against any expression of a Christian aim, or have even forbidden primary schools to teach religion in any way. Most of the

colleges have sought and secured registration and also many of the middle schools; while others have chosen to reduce their grade, or even to close, in preference to accepting restriction of liberty to continue the schools as positive evangelizing agencies. Few schools have been compelled by the government to close because of failure to register, and it is hoped that, when the central government attains greater stability and larger control over such national matters, the strong Christian element in that government will be able to secure for private schools a larger administrative liberty, not a preferential treatment of Christian schools, but larger liberty for all in matters of such private nature, so long as the general educational curriculum conforms to national standards.

Some missions have adopted the policy of confining their educational work more largely to the children of Christian families and to the preparation of students especially for Christian work, and have found the spiritual atmosphere of the schools much improved by the withdrawal of most of the non-Christian students and by the greater singleness of purpose of those who remain, relinquishing, as they do, the advantages of government recognition. On the other hand, many of the registered schools report that, while the attendance upon Christian worship and studies has fallen off from twenty to eighty per cent since they became elective, yet their quality and influence, and the interest of students in them, have greatly improved. Equally wise and successful missionaries are found on both sides of this question.

An outstanding event of the past year in Christian education was the

dedication of the new plant of the Yenching University at Peking, for which distinguished visitors went from Great Britain and America. The preponderantly Chinese architecture and landscape gardening have made a very pleasing impression; and an able faculty, now more Chinese than foreign, is commanding general respect. Another Union University, at Tsinanfu, Shantung, has definitely devoted itself to a larger ministry to China's rural population, more than eighty-five per cent of the whole nation. Nanking University has begun a new period of prosperity following the great destruction wrought in 1927. The most largely attended Theological Seminary, attracting students from many provinces, is the North China Theological Seminary at Tenghsien, Shantung, which is largely under the control of the Chinese Church; but the Nanking Theological Seminary has been reopened and the Union Seminaries in Canton and Tsinan are in vigorous operation.

The National Christian Council, with a majority of Chinese members, has been thoroughly reorganized to secure a more genuinely representative character; not, however, to represent the missions, but to represent the various branches of the Chinese Christian Church. The collection of valuable information for all the churches, keeping in touch with other national Christian organizations, visitation of great centers, organization of spiritual retreats, and other activities, greatly aid the growth of the churches, evidence their soli-

darity, and encourage the hope of a united front in the forward march.

This National Council, the Church of Christ in China, and other Christian organizations are launching a nation-wide evangelistic movement with the opening of the year 1930. The urge for this movement has come from the revelations of the last few years as to the smallness and weakness of the Christian Church; its inspiration has come in large measure from the spirit and message of the Jerusalem Council, and vast encouragement has been afforded by the discovery that the influence exerted by Christianity in China is many times what might have been expected from the numbers of the Christians. The aim of the movement is so to intensify the evangelistic activity of all churches and Christian organizations as to accomplish at least the doubling of the membership of the churches within the next five years. During recent years there has been some danger of the missions' devoting an undue proportion of funds and force to the development of educational and other institutions, and the new emphasis on the heart of the missionary enterprise, the making of God known through Jesus Christ by direct evangelization is most timely. Great enthusiasm is being displayed in the launching of the movement. Methods and materials are being developed as rapidly as possible, and the goal set should be more than attained if a fair degree of peace and security are established and maintained in that disturbed land.

Eternal Father, hear our common prayer for all who are beshadowed by sorrow, tormented by temptation, or baffled by perplexity. O Thou Solver of human problems, Thou Comforter of all who mourn, may our helplessness be Thy opportunity and our deep need Thy open door.—JOSEPH FORT NEWTON.

OPPORTUNITIES AND PERILS IN CHINA

BY DR. HENRY T. HODGKIN

Formerly Secretary of the National Christian Council of China

IT MAY fairly be said that in human affairs the largest possibilities of good are usually associated with dangers of a special land. The present moment in the Christian movement in China is no exception and in this article I propose to look at the opportunities and perils in their relation to one another. None can say what the next ten years may bring forth, but in the light of the present situation within the Church and in the nation we may be able to indicate some possibilities and the conditions likely to favor or to prevent their realization. This much at least can be attempted by way of stimulating further thought and focusing attention upon significant factors in the situation.

I

The inauguration of the "Five Years' Movement" by the National Christian Council at its annual meeting last May is a notable evidence of the conviction, shared by Christian leaders all over the country, that now is the time for advance. The wave of anti-Christian passion has largely spent itself. While there have been disappointing places, some falling away from the Church and even the defection of some trusted leaders, there has been not a little evidence of the reality and depth of Christian conviction in times of great trial. To have visited, as I have, places where communism has swept through a whole countryside with bitter attacks upon all religion and upon Christianity in particular, and to meet with the group of

Christians who have remained faithful, to have talked with men who have passed through the fire and came out tried like gold, to have seen buildings destroyed and ransacked and befouled and yet to find they were still being used for worship, is to realize how much steadfastness there has been often in unexpected places and quite unrecorded. These things have been noted by the general public in China. It would be quite misleading to say that persecution is at an end. It would be wrong to deny that some unseen structures have fallen when the storm burst. But the large degree of steadfastness shown often by humble and illiterate people is a testimony to the fact that amid the storms there is a rock which can stand. Many things in China are changing and have changed. Some are commenting on the fact that the Church has shown a certain stability and quiet confidence and are interested in discovering how they can be.

Herein then lies the first opportunity which the National Christian Council has discerned and to which confirmatory evidence is given from all parts of China. It is possible today to work in larger numbers than for years past. The next few years should be a time of rapid expansion. Can the Christian forces seize the moment and use it to the full for the extension of Christ's Kingdom in China?

Not less significant than the decision to start the movement is the kind of emphasis which is being given to it at the start. The Council calls for no general campaign

of large weeding and wide publicity. It believes that there should be a place for such before the five years are over. But it suggests that in the meantime, work be along the quieter lines of personal evangelism, small retreats, emphasis on stewardship, religious education and so forth. Why? Is it not because there are perils very closely connected with the opportunity? We may consider two such.

In the first place a rapid public advance of the Christian forces just now is very likely to become a signal for a recrudescence of anti-Christian propaganda. Now us missionary-hearted men would halt his efforts for fear of opposition. But it may well be that a larger result can be obtained by quieter methods at this juncture. The critical condition of public affairs in China may indicate a measure of caution in action that may be needlessly provocative. Doubtless this consideration has been in mind, especially in view of some of the exciting causes of the previous outburst.

A far more serious peril, however, is that which concerns the life of the church itself? Is it ready to receive a large influx? A letter recently to hand from a missionary of many years standing confirms what I have had reason to feel. He says that large numbers could very easily be enrolled in the list of enquirers but that they could not be cared for and many should be lost again after the first enthusiasms. The church itself must learn some things before it can be trusted to deal with a large influx. If two years can be used to the full, reacting in fresh tides of spiritual life, a firmer hold on central realities, a deeper passion for souls, a greater sense of the absolute ne-

cessity of continued spare work and after-care instead of leaving all to one great concerted effort—if these things can in any means be accomplished much will be done to avert the peril which accompanies this undoubted opportunity.

II

As all stewards of Chinese affairs know, the present period in the development of republican ideas is known as that of "tutelage." It is hoped that civil wars will soon be a thing of the past. But it is evident that the country is not yet ripe for the exercise of all the responsibilities of democratic government. The large number of illiterates is one problem but an even greater one is the lack of "political sense" among very many who are at least partially educated. Criticism has always been strongly developed in China and many a corrupt official owed his downfall to the old censorship which was maintained in Peking. This faculty is very useful in a country under an autocracy and indeed scarcely less so where democratic institutions flourish. But it would not be unfair to China to say that it has been developed out of all proportion to the constructive faculty and it is this latter which above all others is needed today.

This includes the power to do good team work, the willingness to subordinate personnel to public ends, vision to see and statesmanship to carry through large tasks of public welfare; a readiness to accept a work under unideal conditions which cannot be quickly changed, along with a determination to get them changed as soon as possible; ability to use many people of all kinds even in spite of their obvious limitations, a great

patience—and of course many other ingredients. It is a very interesting fact that China is using so large a number of graduates from the Christian schools and colleges in positions of great responsibility today. Why is this? Certainly not because of any predilection for Christianity and mission education. It is because such qualities as the above are found in a large degree in such persons. The mission colleges have been on the whole, very successful in training men and women in this way.

Now here is a great opportunity which has opened to Christians in China. The demand for men and women of fine calibre in the public service is almost unlimited. Patriotic citizens long to serve the country in the day of her need. All the leadership of the church could be absorbed tomorrow into political life without any danger of its becoming overstocked with able and high-minded persons. What could be better for China than that she should be increasingly led by Christians of the finest type? What could be better for the standing of the church in the nation than that she should supply the best kind of leadership in this critical period? The door is open and the one difficulty seems to be that there is not a large supply of persons qualified to enter.

Yet it can easily be seen that herein lies a grave danger which some of China's ablest and most far-seeing Christians have already sensed. I know those who have been repeatedly urged to go into public life who have so far resisted every kind of pressure. It is not because they have any theoretical view that Christians should not go into politics. Those I think of are deeply interested as Christians, in

the political development of their country. But they are held back from throwing their whole life into this service for a variety of reasons of which I can only give what I conceive to be the leading ones. Some undoubtedly fear the tremendous temptations of public life, the subtle tendency to compromise on vital issues, the power of graft, the types of social life into which they would be drawn and so forth. More powerful may be in certain cases, the fear that their lives will soon become futile either because the difficulties of getting anything done will prove insurmountable or because the uncompromising man will find himself in isolation and beset by enemies, as not a few have done already. To some it certainly seems that the larger ends they desire for their country can be approached better by exciting influence from without than by getting tangled up within the machine of politics.

I think I am not mistaken, however, in emphasizing another cause for this reluctance. The church itself is just struggling for life and has to deal with many very serious problems. While there are some Chinese Christians of large vision and strong personality who may be able to guide the church in these days, they are manifestly far fewer than the occasion demands and often lack any wide experience. If we think of the churches in China reaching out to meet a new situation and seeking a solution to problems that have perplexed and baffled the best minds in the world, such as the reunion of Christendom, the reconciliation of old tradition and new truth, the new moral problems in the home and deep relations, the effective Christianization of rural life, the adjustment

of Christian thought and life to the ancient philosophy and culture of China, we may partly realize the urgent need for the very best which can be given by Chinese leader and missionary in patient and sympathetic cooperation. To see the spiritual need in many places and to realize what big advances would be possible to a church with a firmer hold upon spiritual realities is to have this same impression greatly strengthened.

Here lies a peril very real and often present to the mind of thoughtful Chinese Christians. How can this relatively small and weak body be led forward into fresh experiences of God and into a place where solutions may be found to her many insistent problems? If the finer spirits who are being urged to seize the amazing opportunities for public service should one after another, respond to these calls, what will happen to the church itself? It can hardly meet its needs with its present leadership. Let that be depleted, for however worthy a cause, and we must face a backward movement towards greater dependence in foreign help, or failure at the center just when the need for a strong well-planned advance is so urgent. Seldom has a great opportunity been associated with a graver peril.

III

It is only possible to dwell on one other aspect of my general theme, which I shall call the opportunity to reach the mind of China. That may sound a rather vague and pretentious idea but I am convinced that there is such an opportunity today. A whole volume could be written on the mental transformations taking place in China today. On the one hand a

shattering force is being brought to bear on ancient superstitions and on the wisdom of the sages in so far as it is hinted to such. On the other hand nationalism is urging men back towards a reexamination and naturalism of the past wherein China's own sons have thought into the problems of the universe. The new cannot be resisted. It demonstrates its value in a thousand ways. Beside the culture of scientific nations how derelict that of China appears. An article like Dr. Hu Shih's in *Whither Mankind* sets forth with stabbing clearness this mood. Yet over against it is another. Perhaps these novel ideas carry men too far away from solid anchorage. Can China afford to sail forth on this uncharted sea? Is there nothing in her own part to which she must cling desperately and which she may hold to as assured in spite of all the efforts of the "scientific spirit"? The excesses of the communist regime have made some who were keen on "reform" look up and wonder. Somewhere in the mind of China is a big half formed question—a doubt as to the soundness of the policy of discarding the ancient. Old China is reasserting herself, but uncertainly with little conviction that she holds the key in her own hands.

Looking beneath the surface it is possible to see here a supreme opportunity for a church which knows its own mind and has a constructive message to give. If her spokesmen can show insight and sympathy, if they can get the feel of this complex world of idea and hopes and at the same time give a word of truth that goes right home to the present perplexity of many thoughtful minded, they can do something of unique value for this

and succeeding generations. The more sure and certain word of prophecy is needed desperately in the China of today—not as a mere quoting of another set of authority as over against the scientific expert on the one hand and the Confucian philosophy on the other, but as a confident appeal to the higher reason in men challenging them to think for themselves in the assurance that such thinking by honest minds will lead them towards Him who is the Truth. The “aesthetic gospel” from the French trained student, the “economic gospel” from the Russian trained one, the “scientific efficiency gospel” from the Anglo-Saxon—can none of them satisfy China, any more than they can satisfy the soul of any other people. These things are now in the melting pot in China. A church which bases its message on a historical revelation confirmed by an inward experience of the grace of God should have something to say which will make all the difference to many who are finding it impossible to draw solid comfort and assurance out of that melting pot.

At this very time the educational institutions established by the missions are meeting a new and difficult situation. The attempt to take all religion out of the schools has not succeeded, but by putting worship and Bible teaching on a voluntary basis a new situation has been created which has not yet been fully met. Under Chinese leadership and in the new circumstances created by the educational policy of the government, there is a possibility that the pressure towards secularization and the demand for “efficiency” at the cost of character building on Christian lines may prove very difficult to resist. In some quarters there remains a last-

ing doubt as to whether higher education is a good “missionary method,” and this may be more vigorously expressed if the opportunity for expression of religious idea in the colleges and schools is greatly curtailed. It is by no means certain that the church in China is alive to the need on the educational and intellectual side and she is still a very long way from being able to carry on these institutions.

Turning to another aspect of the case, we have a growing feeling among the very best students in our colleges that the church is out of touch with the thought life of today. They find pastors and people alike using terms that have no meaning for them, content with ideas which even a small education has shown to be untenable, showing no power to appreciate the mighty struggle towards reality in which they have become so deeply involved. This leads to drift away from organized religion, the formation of groups and fellowships which may become mere cliques, the inbreeding and intellectual arrogance of a section of the Christian fellowship which is easier to understand than to avoid. The moment of opportunity is again the moment of peril. A break away by students and young people would spell disaster for the church. Yet if they are to express freely what is in them and give fearlessly the message which thoughtful Chinese outside the church can appreciate and understand it seems in many cases impossible for them to do it within the church as it now is. This dilemma is felt by some Chinese leaders to be the most serious problem they have to face. That there is a drift away from the church by the very people to whom the Christian movement has given

of its best and to whom it must look increasingly if it is to reach the mind of China is a tragic fact which ought to be realized by every missionary-hearted person and made a matter of earnest prayer. How can these young people, many with a deep desire to serve Christ and with a real experience of His grace, become an instrument for meeting the opportunity which opens up before the church, but to which many Christians are blind?

A year ago I was traveling through Shans: where the martyrs at the time of the boxer uprising fell by the hundreds, looking on the one hand at the graces of many who then gave up their lives for the love of Christ and on the other hand into the faces of a new generation raised up in less than thirty years facing a world so utterly different from that of 1900. The simple faith of martyrs, sealed by their death, is needed no whit less today than then, a devotion that will carry men through fires of persecution or into the bold facing of their subtle spiritual perils of which I have been writing. That faith must be expressed in new ways. Thought forms, social ideals and habits, economic conditions are changing along with the changing political order, in some places slowly in others with amazing rapidity. To meet this situation aright is the great task of Christian

statesmanship. But it needs more than insight and planning. It needs the reckless devotion that makes the adventure, seeing the perils involved in the opportunities but none the less going forward to meet the new day with courage and hope.

What is the place of the missionary? Not less than before, say in 1900, but in some ways different. Sitting down with his Chinese friends he must try to appreciate all that is involved in this perilous yet hopeful day. Together must they think out the lives of advance and the way by which the perils may be avoided. They must strengthen one another to meet the temptations of a new age. A wider sympathy, a more generous outlook towards those who think and act unconventionally, must be developed in this association. Youth has to be given its chance and will make its mistakes, but the future is for youth to make or mar, and those who are old and can do nothing to help unless they maintain the spirit of youth themselves. It is a great day for China and nothing is more to be desired, as far as the West is concerned. Now that the youth from our Christian homes in Europe and America may see the opportunities as well as the perils and go forth in larger numbers to share the tremendous task of meeting them in the name and the power of the living Christ.

CHINA'S POPULATION PROBLEM

China contains more than 4,000,000 square miles and a population estimated at 446,000,000. Here is a problem which defies solution by any available means. It is not China's problem alone, it is a world problem. China seems to be approaching a period at which her land cannot support her people.

—*Report of the Red Cross Commission to China.*

FORMAL OPENING OF YENCHING UNIVERSITY, PEPING

BY PRESIDENT J. LEIGHTON STUART, D.D., LL.D.

IN THE early months of 1919, Yenching University was little more than a vision of unrealized potentialities. Two old mission colleges, both chartered as such in 1879, had been united—the Methodist Peking University and the North China Union College at Tungchow founded by the American Presbyterian and the British and American Congregational Missions of that area. The old plants had been converted into preparatory schools. The capital appropriations of \$50,000 each had all been expended on land in the southeast corner of the City of Peking. The old buildings on this land were converted into improvised classrooms, dormitories, etc. Each of the four cooperating mission boards had agreed to supply two missionary teachers and \$1,000 in cash per annum. There were less than one hundred students, almost entirely drawn from local mission schools and supported on mission scholarships. These were the material assets. But there was the unbroken tradition in the older colleges of forty years of devoted Christian service against all the hardships and handicaps of pioneering struggle; there was the fruitage of this effort in a widely-scattered body of alumni, not a few of whom constituted the backbone of organized Christian work in North China; there was the heritage of idealism, faith, high hopes and happy harmony. These previous imponderables were the real assets—these and the thrilling sense of opportunity and of need

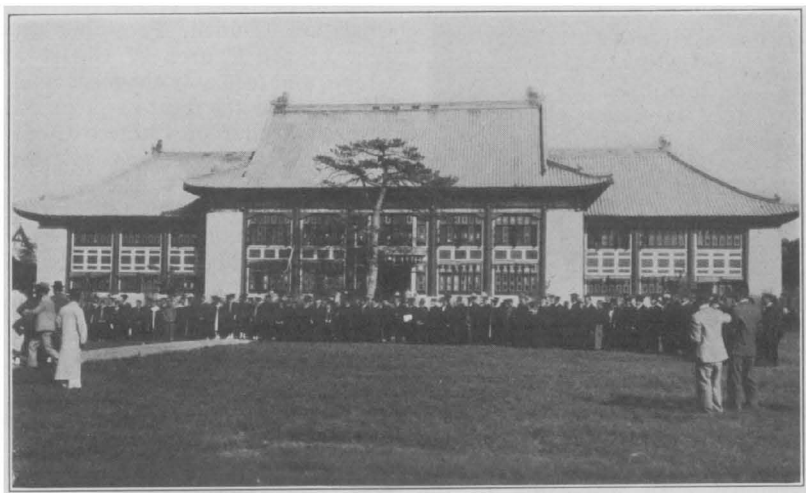
for a Christian university broadly conceived in the ancient city which always had been and perhaps always will be even more the educational than the political capital of China.

The new start was made purely as a venture of faith, and whatever results have been achieved are fresh evidence of the practical working of such faith. The first great encouragement was the affiliation of the North China Union College for Women in the spring of 1920, which has enriched the institution in every aspect of its life and has with the years brought steadily increasing integration of aims as of assets. After more than a year a site was secured, what had once been the summer garden of a Manchu prince, five miles from the city wall out toward the famous Western Hills, on the slopes of which cluster so many of the palaces and temples of China's great past. In that lovely and historic environment have been erected buildings which are symbolic of our educational purpose in their blend of Eastern and Western culture. Built of steel and concrete, the exterior reproduces the fine proportions of the slowly decaying palaces and temples around us with their graceful curves and gorgeous coloring; the interior is equipped with all the installations that add to the comfort and efficiency of modern construction in the West. The very architecture thus expresses our desire to preserve the elements of abiding value in China's cultural heritage, while re-

inforcing these with all the scientific and other knowledge and the spiritual dynamic that we of western lands seek to share with China in the rebuilding of that nation. The nearly two hundred acres of land, the academic buildings and residences, represent to date an expenditure of about two and a quarter million dollars, and there is an endowment of about the same amount.

The Faculty is a further illus-

York and thus gives degrees which meet the requirements of that State. It also has been registered under the recently established National Government of China, and thus follows the regulations and has the recognition of the Ministry of Education. The aim of its founders is that as it passes more completely into Chinese control it will steadily maintain the religious character and purpose for which it came into existence.



DEDICATORY PROCESSION IN FRONT OF BASHFORD MEMORIAL BUILDING

tration of the blending of cultures. Of its one hundred full-time members, two thirds are Chinese, nearly all of whom have studied in Europe or America, and the other one third are Western teachers who try to understand, not only the Chinese language, but the distinctive characteristics of this ripe old civilization. There are 750 students, from all the provinces and from overseas, from all classes of society,—over 550 men and nearly 200 women. The University has been incorporated under the Regents of the University of the State of New

The new plant was first occupied during the summer of 1926 and, had it not been for threatening political disturbance, it would have been formally dedicated the following autumn. A second date was postponed for the same reason, and at last it was determined to hold this ceremony during the autumn of 1929. In many respects this proved to be an advantage. Political uncertainty had been largely removed and our established status under the new Government secured not only its official endorsement but a much larger

measure of good will from the public. The grounds and buildings presented a more finished appearance. The policies and outlook had been further clarified by experience, and the completion of the first decade under the present administration seemed to be in general a fitting time for announcing our existence to the academic world and publicly dedicating our possessions to the advancement of the Kingdom of God in China.



PROCESSION TO THE RELIGIOUS
CEREMONY OF THE DEDICATION

The formal opening was planned to continue through four days, Saturday, September 28 to Tuesday, October 1, 1929. Saturday was occupied with inspection of the grounds under student guides, athletics, and an entertainment of welcome in the evening conducted by the students, in which they also gave gratifying expression to their appreciation of their Alma Mater.

The Sunday gatherings were of surpassing significance. In the morning the Dedicatory Service took place in the great Auditorium of the Bashford Administration Building, named after Bishop James W. Bashford, to whose vision and determination the union of the two older colleges was chiefly due. The room was filled with faculty members, students,

and guests during a service of rare beauty conducted partly in Chinese, partly in English, by Dean T. C. Chao of the School of Religion, who with Dr. Timothy T. Lew had prepared and printed the outline of service in both languages. Especially impressive was the reading of the lists of buildings by groups and their dedication to God by the whole assembly in responsive readings. The sermon was by Dr. Cheng Ching-yi, General Secretary of the National Christian Council, Presiding Officer of the Church of Christ in China, and probably the most notable, certainly the most eloquent and revered, leader of Chinese Christianity. Many persons testified with deep emotion to the sense of reverence and reality felt during this service and to the witness it gave to the Christian character of the University.

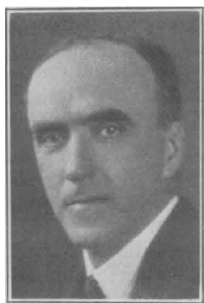
That afternoon a conference was held in English on the problems of religious work in a university under present conditions in China and the solutions being attempted at Yenching. This was intended especially to acquaint visitors from America with this situation, but again the room where the conference was held was crowded. In the evening the Bashford Auditorium was filled once more during a sacred concert.

Monday was Alumni Day with a large attendance and much enthusiasm in the reunion lunch and meetings. That day and Tuesday morning scientific and other technical papers were read in groups divided according to Natural and Social Science, Arts and Letters, Religion, the distinctive aim being to make a record of the attainments of modern Chinese scholarship in these various fields.

On Tuesday afternoon we had the Formal Opening proper in a ceremony of stately dignity and glowing interest. As on Sunday morning, a long procession formed in the building flanking the main court, across which it proceeded into the Auditorium. This included, in addition to the speakers, members of the Diplomatic Corps in formal dress, representatives from other government, private, and Christian colleges, members of the Board of Trustees (U. S. A.) and of Managers (China), distinguished delegates, the Faculty, etc. The Chairman of the Board of Managers, Dr. W. W. Yen, thrice Prime Minister of China, distinguished as scholar and diplomat, a worthy son of one of the earliest and noblest Chinese clergymen, presided. The President of the Board of Trustees presented the Chancellor of the University with its keys, to which he replied in a striking statement which made it perfectly clear that the first Chinese executive head is as determined to maintain its Christian quality and purpose as any missionary or supporter of missions in the West. Chancellor Wu, after taking the highest honors possible under the old classical examination system, and serving for years in the Ministry of Education, had resigned his position of Vice-Minister in order to become our Chancellor and enable us to comply with the regulations of the new government that the head of every educational institution must be a Chinese. Representatives of the National, Provincial, and Municipal Governments gave messages of good will. The Governor of Shansi, who until a few weeks previous had been governor of our province, made a special trip from his new post to attend, and spoke

with unusual earnestness of his approval of Christian education as exemplified in this instance. A Harvard professor represented universities from other countries, and our loyal friend, Dr. Chang Poling, the Christian President of a near-by private university, did the same for those in China.

There were many causes for encouragement: in the number and standing of visitors who came especially from America; in the widespread interest and endorsement among Chinese; in the treat-



President
J. LEIGHTON STUART



Chancellor
WU LEI-CHUAN

ment of the event in the Chinese press; in the friendliness of the whole community; in the evidence of lack of anti-foreign or anti-Christian feeling; and for all these reasons in the prospects for the future. The walls and stairways of Bashford Hall were covered with scrolls and other emblems in gorgeous oriental colors and with complimentary inscriptions.

The narrative of this event has been recorded in this detail because of the heartening effect it should have for those interested in the Christian cause in China. Much that appears destructive or discouraging has been happening in that country, and there have been many misgivings as to the future.

Yenching University is known among all Chinese as having been founded and now being conducted on a Christian basis. The place it has won in Chinese life as indicated by this Formal Opening may properly be held, therefore, to register their approval of Christian education when conducted with due regard to national considerations. For those of us connected with the institution the supreme satisfaction was in the thought that Jesus Christ was thereby being exalted and an institution of learning being accepted where His truth would be studied and His principles practiced, in the hope that faith in Him would be awakened in successive generations of students, and forms of Christian life and worship would be developed in keeping with the Chinese racial genius and the intelligence of our age. Yenching is now committed afresh in the most public declarations to its Christian origin and purpose, not only by its Western founders, but by their Chinese colleagues and successors.

In conclusion, it is an especial joy to quote the following paragraph from *The Chinese Recorder*, by Rev. Dr. F. D. Gamewell who started the little Methodist school over forty years ago out of which one of our constituent colleges was formed and whose participation in our dedicatory exercises was one of the happiest features of the occasion:

In August, 1922, the cornerstone of the first building, Ninde Divinity Hall, was laid on the new site of Yenching University, in the hills west of Peking. September 27 to October 1, 1929, witnessed the formal opening of its new plant, an important part of the exercises consisting of the dedicatory services on Sunday, September 29, when approximately thirty university buildings and over fifty faculty residences were dedicated to Almighty God for the service of mankind. Vision, courage, an unflin-

ing faith and persistent well-directed effort and the response of generous donors have brought about this marvelous achievement in material things in an almost incredibly brief period. At the same time there has been gathered at Yenching a faculty that in ability, training, experience, and, to a large degree, in devotion to the purposes for which Yenching was founded, is even more impressive than its material equipment, remarkable as that is.

We are thoroughly committed to the small college, and believe there is a type of work which the small college will do best. On the other hand there is a certain directing of educational thought which comes from the larger institution, thoroughly equipped as to buildings and all educational facilities, fully staffed as to its various departments, and so placed that it can test out by experimentation the solutions of problems calling for attention.

In the midst of present baffling conditions in the educational field, Yenching is frankly experimenting, trying to find the best solutions of perplexing problems, whose immediate solution can only be approximated. Experimentation involves risk and risk begets anxiety, and the friends of Yenching, as it is now fully launched on its efforts to help China, share in this anxiety that it may be guided aright in its difficult undertaking.

It is easy to criticize, it is easy to doubt, it is easy to sit on the side lines and wonder; but the achievement at Yenching, in both material equipment and faculty, carried through in an almost incredibly short space of time, in the face of baffling political conditions in China, and a degree of uncertainty regarding China in western lands, is one that compels the admiration of all who realize the vision, the faith, the almost superhuman effort that alone have made such achievement possible.

In Columbia University, with its affiliated Teachers' College, we have a type of the larger institution, whose influence on the educational thought, not only of America, but of the world, and particularly of China, it would not be easy to estimate. We covet for Yenching University a place in the future educational program of China that will make its influence felt likewise throughout the Chinese nation and in other lands, in rightly directing Christian educational thought.

The Church Pennant, with the cross of Christ, is the only flag that flies above the national flag. May Yenching University keep its Christian purpose steadily above all its multiplied activities, and as President Stuart puts it, find the way of achieving "its unchanging purpose in the midst of constantly changing conditions."

INCREASING INTEREST IN BOOKS ON RELIGION

BY ARTHUR J. BROWN

RELIGION is a subject of increasing public interest and the Bible is still the most popular Book in the world, pessimists to the contrary notwithstanding. Else how can one explain the steady stream of books from the great publishing houses of Europe and America? These houses publish books to sell. They reject manuscripts, however meritorious, for which they believe there would not be a profitable market. It is significant, therefore, that trade reports show that religious books rank next to fiction in the total number of volumes published in the United States. It is not surprising that fiction headed the list with 1,135 novels, but religion came next with 776, a number which exceeded sociology, economics, biography, drama, poetry and books for children.

Still more significant is the steady increase in proportion as compared with former years. In the year 1880, the number of religious books published in America was 239, in 1900 it was 448, in 1920 it was 665, and in 1928 it was 776. The advance outstripped that of books on other subjects, in 1900 religious books having been sixth on the list while in 1928 they were second. "And yet," observes the editor of the *Federal Council Bulletin*, who cites these facts, "some people talk as if general concern for religion disappeared with our fathers!"

We are impressed not only by the number but by the character of the books on religion that come to

our desk. Some indeed are of inferior grade or advocate vagaries



This pile of Bibles 14 feet high shows 112 Bibles, the number circulated every hour by the New York Bible Society. Eight thousand seven hundred sixty times this is the number of Bibles, Testaments and individual books circulated by the Society in a year.

of belief. These are exceptions. Most of the books make no sensational appeal but are serious discussions of weighty themes, the kind of books that demand the thoughtful study of thoughtful men and women. Many have already been reviewed in former numbers of the REVIEW in the section headed "Books Worth Reading." Now several more are before us, and partly to illustrate our point and partly to emphasize their value, we refer to them in this article. We do not mean that we agree with all the opinions that these books express, but we believe that they are too important to be ignored. He is a narrow-minded Christian who does not want to know what able and reverent followers of Christ have written, whether or not he agrees with them at all points.

The New Testament in the Light of Modern Research is by Adolph Deissmann, Professor of Theology in the University of Berlin, Germany. There is general agreement that Dr. Deissmann is one of the world's foremost biblical scholars. No other theologian has written more valuable books on the Bible and related subjects, and no German writer of our acquaintance writes in such lucid and beautiful English. This volume gives the Haskell Lectures which Dr. Deissmann delivered in Oberlin College during his last visit in America. It discusses the origin and language of the New Testament, its place in world history, and its historical and religious values. No intelligent Christian can afford to miss this small but very valuable book. (Doubleday, Doran & Co., \$2.)

Five of the other books referred to are issued by the great publishing house of The Macmillan Company, New York.

The Lord of Life, (\$2.50) has been written by nine eminent scholars of the Free Churches of Great Britain—

H. T. Andrews, Vernon Bartlet, F. C. Bryan, A. T. Cadoux, G. E. Darlaston, D. Miall Edwards, H. H. Farmer, John Lewis, and Malcolm Spencer. They discuss such subjects as "Reality in Religion," "Man's Need of a Deliverer," "The Historic Jesus," "The Christ of Apostolic Experience," "Christ in Theology," "The Meaning and Task of Christology in Its Earlier and Later Forms," "The Christ of Today in Modern Terms," "Christ in Present Experience," "Christ's Right to Our Worship," and "The Church's Witness to Her Lord." Here are weighty subjects indeed, and they are discussed with a clearness, a philosophical insight, and a reverence of spirit which make the book one of large value. A thoughtful reading of this volume will be a tonic to faith.

The Christian God, by Richard Roberts, (\$1.50) contains the Merrick Lectures at the Ohio Wesleyan University, by the former pastor of the Congregational Church of the Pilgrims in Brooklyn, the American Presbyterian Church, Montreal, and now the Sherbourne Church, Toronto. He has been closely associated with the Student Christian Movement in England and America, and has written several books and many magazine articles which have attracted wide attention. He says that these "lectures are in some sort intended for a confession of faith; but obeying an apostolic injunction, I have tried to give a reason for the faith that is in me." The chapters discuss prayer and revelation, the Christian event in the life of Jesus, God in Christ, the cross in history, Christ as the living God, the disharmony caused by pain and sin, the nature of evil, forgiveness and its outcome. The book is a thoughtful study of these great themes. There is an occasional statement in which we do not concur, but the volume as a whole is an able discussion by an eloquent preacher.

The Bible from the Beginning (\$2.50) is by P. Morrison Simms, a Presbyterian minister who for a quar-

ter of a century has made a special study of the origin and history of the Bible, and has one of the finest private collections of translations and editions. One is impressed by the wealth of information which he has packed into the 318 pages of this volume. Most of the facts have been published before, but scattered through a large number of books, some of which are expensive or not accessible except in metropolitan and university libraries. A bibliography of eleven pages shows the wide reading of the author and gives one an idea of the immense amount of literature available to the Bible student. An index of eight pages makes the rich stores in this book readily accessible for reference. It is the best work of our acquaintance on this particular subject.

Prayer, by Mario Puglisi, (\$2.50) invites us to enter the innermost sanctuary of the Christian life where the soul holds communion with God. But a little self-examination as to the kinds of prayers that one has been offering may lead to some startling results. How many Christians use prayer only as a means of getting something for themselves, usually of a material kind—money or deliverance from physical danger. Unquestionably one is justified in praying for these things, for God cares for all the experiences of our lives. But is that all that prayer ought to be? Surely prayer is something more than these things. The author of this book would lead his readers into a fuller sense of the spiritual value of prayer, and the reality of its benefits to Christian life and experience.

Probably most of us feel that we know what it is, but probably too few of us have stopped to analyze it and define it. When we do undertake to do this, we quickly find ourselves in deep water. After all, some of the greatest verities do not easily lend themselves to definition. We know that we are alive. But what is life? No philosopher or scientist has ever been able to tell us. They give us only involved and turgid statements which leave us

more perplexed than we were before. We daily use electricity. But what is it? An inquisitive newspaper reporter thought that Edison ought to know, and asked him. But Edison replied that he did not know what electricity is; that he simply knew that there is a universal force operating which could be utilized for the benefit of humanity, and he was trying to do it.

The author of this interesting volume, although discussing prayer through many pages, frankly admits that "in reality prayer is uncomprehensible and at the same time indispensable." However, it is well sometimes for the Christian to study the subject of prayer intellectually as well as devotionally.

The book before us provides such a study. It has been written by a profound thinker and a reverent Christian. He is an Italian professor and lecturer who is better known in Europe than in America, but he deserves to be better known here. He has written many books and magazine articles that have deeply affected the religious thought of his countrymen. In the book now under consideration, he discusses the philosophical interpretation of prayer, the phenomenology of prayer, the meaning and value of prayer, and prayer in the religious life of today. A bibliographical appendix of 37 pages gives an amazing list of publications about prayer in all languages. The book is not easy reading. It is a volume to be studied and meditated about and prayed over. The reader, like the reviewer, will doubtless find some statements that he cannot accept, but he will certainly be invigorated and enriched by this thoughtful volume. Bernard M. Allen has rendered an important service to English readers by his excellent translation from the Italian.

Altar Stairs, by Joseph Fort Newton. (\$1.25.) We have read this little book of prayers with deep tenderness of feeling. It goes straight to one's heart, and through it to the God and Father of us all. Such delicacy of sentiment, such loftiness of aspiration,

and such beauty of devotional spirit we do not remember to have seen in any other book of the kind. These prayers are those of a man who has had audience with God. Every minister and other Christian worker, and, for that matter, every follower of Christ should thoughtfully read this book. One will find in it, as we have found, strengthening of faith and enrichment of spiritual life.

The Chain-Reference Bible, (Kirkbride Bible Co., Indianapolis) by Dr. Frank Charles Thompson, is clearly printed on good paper with a thumb index and leather binding. The unique features are its system of references for consecutive study of topics, and the numerical references to the condensed encyclopedia in the appendix. The helps also include good analyses of books of the Bible, original diagrams, many suggestive topical studies and outlines, memory verses, a concordance, and maps. The margins of the New Testament books also have sub-headings to chapters in bold letters. It offers excellent help for young preachers and Bible teachers.

Man's Survival After Death, by the Rev. C. L. Tweedale (Grant Richards, Ltd., London, 10s. 6d.) is a book to give one pause, rather serious pause. We have the impression that it is hardly known in America, but it has been widely read in Great Britain, is in a third edition, and has been highly praised by many British newspapers. *The Bristol Times* calls it "epoch-making, crammed with facts of a most thrilling and profoundly interesting nature." *The Aberdeen Journal* characterizes it as "remarkably fresh, exhaustive and interesting, a sane and honest effort to handle the case for immortality." *The Edinburgh Scotsman* says that it "gives an extremely interesting and careful representation of the subject." Such eminent ministers as the Baptist F. C. Spurr and the Anglican J. R. Campbell commend it strongly, the former saying that "the case presented by Mr. Tweedale is unanswerable" and

the latter, that "it is the best testimony I have come across, indubitable first-hand evidence." Doubtless other reviewers have been less favorable, but naturally the publishers' prospectus does not quote their comments.

The author's objectives appear to be, to prove first that the soul survives after the death of the body; second, that the resurrection of Christ was the chief purpose for which He became incarnate, His death being primarily not a vicarious sacrifice but to convince men that His body actually died so that there could be no question about the reality of His resurrection; third, that the resurrection of believers occurs immediately after death and that there is no Scriptural warrant for the traditional belief that their bodies rest in the grave until the "last day"; fourth, that communication may be established, as a matter of fact, is often established now as in Bible times, between those living upon earth and those who have passed into the other world; and fifth, that the churches have denied themselves available power in failing to recognize this.

To prove the last two positions is evidently the main purpose of the book, and to their discussion the bulk of the volume is devoted. One begins the reading with quite natural skepticism, and ends with the feeling that, while not convinced, there is a tremendous array of arguments and reports of what are described as actual appearances from the spirit world, supported not only by many witnesses but by photographs. It is probably the most thorough and comprehensive discussion of this particular subject that has ever been put into a single volume.

The book challenges consideration whether one agrees with its conclusions or not. It certainly makes the reality of eternal life very vivid. The effect is unfortunately lessened by the insertion of unnecessary and objectional opinions on some scientific and theological points that are not germane to the author's thesis.

LANDS WHERE WOMEN AND GOD ARE VEILED

BY THE REV. CHARLES R. WATSON, D.D.

President of American University of Cairo, Egypt

DO AMERICANS realize the dimensions of the Moslem world? It is a far cry from Morocco facing the Atlantic to the Philippine Islands facing the Pacific, and from the torrid zones of the Sudan in Africa to the snow-bound Steppes of Central Asia. And yet all that vast area is the Moslem world, and all this territory is involved in "the lands where God and woman are veiled."

Does God really care for all lands? I think He does. I think He literally cares for the mountains and valleys; for He made them and wanted them to be beautiful. He fashioned them. And as He looks down upon that northern stretch of Africa that once had a teeming population and a great civilization and produced some of the great leaders of the Christian Church, and sees it today desolate because the Arab horseman has passed over it (and where the Arab horseman passes the grass does not grow again), as He looks, I say, on all this, I cannot help thinking that God is grieved.

And as He looks over to that part of the world which, if our traditions are true, was the part which he selected as the cradle of humanity, the great Euphrates valley, the place around which gathers the sweet story of the perfect paradise; as God sees it today so bare and unproductive, I do not think God is satisfied. Or as He looks at that other part of the Moslem world, whose mountains and valleys He thought so beautiful that He not

only gave them as His most precious gift to the man he loved best, his friend Abraham, but also chose them as the place into which He might send His own dear Son. As God sees it today a land of waste, with its olive trees cut down and its people impoverished, I do not think He is satisfied. I think God cares for the lands themselves, the lands where today His face is veiled.

But of course He cares infinitely more for the people there. How many of His children are in these Moslem lands, in this Moslem world? I think God loves the Arab, with all his sternness of character, with all his range of vision, born in the desert as he is. I think He loves the Persian, with his mysticism and his poetry, and the Turk, with his courage and his daring, for he has that in larger measure than the rest of the Moslem world. And I think He loves, too, His black child in Africa, submissive, obedient, faithful. And all of these His children are in lands where God and woman are veiled.

The considerations that appeal to our hearts in my theme are just these two: first, that woman is veiled in this Moslem world; and secondly, that God is veiled. Picture to yourself two hundred millions of people, one hundred million women — women that are doomed to the veil. We could endure it if it were only an oriental fashion, a Moslem style of dress. But it is more than that. It is the sign and symbol of faithlessness

and lack of virtue. It is the shame of womanhood in the Moslem world, when you really understand the origin of it. But we are thinking not only of this physical veil upon Moslem women; we are thinking also of how, in consequence of this thing that is laid upon them by Moslem social law, women are also veiled by ignorance. Kemal has taken the veil from Turkish women, but he has not changed their character. I suppose Egypt is a land that stands in the front rank of Moslem nations in literacy, yet an accurate census by the British tells us that only three women in a thousand can read and write. It grows out of their seclusion, their limited horizon, their narrow life. They are veiled by ignorance.

Women in the Moslem world are veiled also by servitude. It is true that they are not all slaves, that there are wealthy women in wealthy homes. But where woman is not a slave she is usually a toy. Yet for the most part the Mohammedan woman is a slave; it is no uncommon thing, when a man wants another servant, for him just to marry another wife. I read the report of that Parliament of Religions held at Chicago at the time of the Chicago Fair. I naturally turned to the section that dealt with Mohammedanism, for I thought I could judge the whole Parliament by that one religion. I was amazed at the representations made. Speaking of Mohammedan women, the speaker said: "The picture of a Mohammedan woman bending over a washtub to support a drunken husband and several children is a picture that you never see in the Moslem world." I thought for a moment, and I said, "Yes, it is so; but the only reason is that they do not have the wash-

tubs." For if there is any place in the world where woman is made a slave it is in this Moslem world. All her possibilities of life and beauty and character are veiled by this conception of servitude that overshadows her.

Then I think of Moslem woman as being veiled by lovelessness. There is nothing that brings out the beauty in anyone's face and life, and nothing that brings out the beauty in a woman's face and life, like love. It is because the Mohammedan woman does not have the love of brother and husband and son that you can go all through the Moslem world and you will see hardened faces. The possibilities of these women's lives are veiled by the lovelessness of their lives. It is a loveless marriage into which they go. It is arranged for both sides by the parents. And when they go into the marriage life, it is without the expectation of any sympathy and fellowship. Woman's life is loveless, too, because of polygamy. Four legal wives are possible. Poverty usually decrees that there shall be but one, that is, one at a time; but divorces come in rapid succession. Many a man in middle life has had as many as twenty or thirty different wives.

But the Moslem woman is especially veiled, most hopelessly veiled by the spiritual darkness of her life. I have gone through the Koran to find something that might be satisfying to a woman's heart as she looks out beyond this life of misery to the life beyond. I have not found it. I have looked in the mosque for places that might be reserved for the women, but there are no such places. Occasionally you will see a holy woman going into the mosque, but it is only oc-

casionaly. And just because of the spiritual hopelessness of her life, the heart-hunger here and the despair hereafter, joy and sweetness simply disappear from a Moslem woman's face.

Of course all of this grows out of the other evil which our theme emphasizes, and that is that God's face is veiled. I can only touch upon that, because it would carry us far into Moslem theology to deal with it in any full and detailed way. But you know the face of God is veiled by the garbled records of the Sacred Book of the Mohammedan. The Koran is a strange book. Read it. It will be good discipline, not mental discipline, but discipline in patience and perseverance. Here and there you will see flashes that seem to be reflections from your own Scriptures, but so garbled that the face of God is veiled in that Holy Word of Islam.

I think the face of God is also veiled by the stern conception of power attached to God. He is a God of infinite power, and that power is absolutely lawless. He is so great that He is untouched by your prayers and your sufferings. You may weep and you may break your heart, but He will not heed or hear. He is too great. To say God is love is blasphemy in the Mohammedan world.

And His face is veiled not only by the power attributed to Him but by the absence of morality in Him. What Allah does is right. Anything that He does is right. That is why the life of Mohammed was so immoral. It was by the decree and sanction of God that the things he did became moral. The very foundation for absolute morality is removed in the Moslem conception of God.

Of course, the supreme reason why the face of God is veiled in the Moslem world is because they do not have Jesus Christ. They do not know Him. We may try to satisfy our hearts with the conception of God that grows out of deism; but our hearts will not rest satisfied. In a splendid article, Dr. Macdonald has traced the efforts of Mohammedanism to get rid of the revelation of Christ. When he has finished tracing that movement, he asks: "When the thunder of the hoofs of this warrior for the greater glory of God have passed, what is there left for him and what is there left for us?" And then he answers: "Just one of two things: the Christian doctrine of the Trinity on the one hand, or pantheism on the other hand. Because Mohammedanism has been unwilling to take the revelation of God in Jesus Christ, it has gone over into pantheism, in so far as it has had any real religious character and experience."

But I must close in another vein. If I have been writing about lands where woman and God are veiled, I do not want you to stop without realizing that in these same lands the processes of unveiling have been going forward with marvelous rapidity. God has not left this Moslem world without a witness to Himself. In recent years, He has, as it were, driven in the plowshare that He might turn the hardened soil of Islam so that the seed of the Gospel of Christ might find lodgement and fructify. We have a wonderful story of political upheaval, a means in the hand of God of opening up this Moslem world. You think of that upheaval as only operating today. I wish I might take the time to disillusion you and

show you that God has never been asleep.

Let me give you the events in the political disintegration of the Moslem world. Go back eighty-five years. You find Greece, until then a part of the Moslem Empire, gaining her freedom. In the same year France reached over to Africa and laid hold of Algeria. The same year, Servia shook loose from Moslem domination. Thirty-two years passed, and Rumania freed herself. Ten years more, and little Montenegro threw down the challenge to Turkey in the Balkan war and gained her freedom. The same year Bulgaria, and then Eastern Rumelia and Cyprus joined those that are independent of Moslem rule. Soon, Tunisia became a part of France. One year more passed, and the British marched into Egypt. Now the movement of events became accelerated. It was only in 1912 that Tripoli passed under the power of Italy. Then Egypt became a British protectorate, and the name of the Sultan was replaced in the prayers offered in the mosques at Cairo by the name of the Sultan of Egypt, appointed by the British Government. Thus do we see Moslem political power disintegrating.

These are some of the ways in which God has revealed Himself once again as a God of the living and as the Ruler of nations. But, of course, these processes are not as interesting to us as coworkers with Him as are the processes of his Gospel. We must link ourselves with an effort to take that to these people.

I close by giving you two illustrations of how God is unveiling His face, is unveiling the face of woman in the Moslem world, through the influences Christians

are promoting. In the city of Cairo I witnessed what was to me the most dramatic meeting I had ever been in, because of the way in which Christianity and Islam seemed to be grappling with each other. In charge of the meeting was a convert from Islam, Mikhail Mansur. He knew the Moslem position through and through. After presenting the Gospel constructively, he said, "We will now have a debate." He presented his side of the argument, having to do with certain verses in the Koran. Then he asked the men to stand who might wish to take part in the debate. The moment the opportunity was given, there rose to his feet a man who began to flounder about in a general denunciation of Christianity. The man in the chair reminded him that that was contrary to the rules of the meeting, and that he must stick to the text. Presently he undertook to make an argument from the Koran, and misquoted the Koran, a heinous sin in the Moslem world. The man in the chair reminded him that he was not quoting correctly. Some one in the audience set him straight. The speaker then went on to quote another verse, but the man in charge of the meeting said, "That verse has been recalled." You need to remember that certain sections of the Koran were recalled by later revelations which Mohammed had. For this reason certain earlier revelations may not be used in argument, and the converted Moslem in the chair pressed his advantage over the less skillful Moslem debating from the floor. So the debate went on. It was a marvelous meeting.

The other incident is from another part of this Moslem world. It is an experience that I had in

Constantinople with a personality that I am sure some in America know. Her name is Halideh Khanem. She is the daughter of the treasurer of the former Sultan, old Abdul-Hamid. Because of the position of her father, she was married to a man of high rank. He turned out to be a brute of a man, and so, as her father had died, she succeeded in releasing herself from him, but only by sacrificing most of her money in order to keep the children. While Doctor Sailer and I were in Constantinople we met her. She came into the home of a missionary where we had been invited to meet her. She threw back the thick, black veil that Moslem women were then required to wear, and we saw a wonderfully fair face, with beautiful brown eyes and luxuriant tresses

of brown hair. She spoke in a silvery voice—Turkish, French and English. She had written several books. What was the secret of it all? Away back in her girlhood days, she attended the American Girls' College on the Bosphorus. That was the secret of it all.

I went out from there and saw other veiled women. But I said to myself, "Who knows what is going on under these veils?" And I thought that perhaps the day is not far distant when the veil is going to be thrown back from the faces of this entire Moslem world. Then will be seen the face of woman and then will be seen the face of God. Then will we understand how God has been working throughout all these years in which we thought He was idle and indifferent, instead of quietly working.

SOME "VERY RESPECTABLE MISSIONARY SOCIETIES"

BY THE REV. OTIS CARY, D.D.

For Forty Years Missionary of the A. B. C. F. M. in Japan

THE beginning of the year 1800 saw the publication of the first number of *The New York Missionary Magazine and Repository of Religious Intelligence*. This was one of the signs that American Christians were being aroused to the duty of giving the Gospel to those that were without it. Even from early colonial times they had not been unmindful of this obligation. Among the reasons that led the Pilgrim Fathers to America, as stated by Governor Bradford, was "lastly (and which was not least) a great hope and inward zeal they had of laying some good foundation for the propagating and advancing the

Gospel of the kingdom of Christ in those remote parts of the world"; and the charter of the Massachusetts Bay Colony declared that its chief end was "to win and incite the natives of that country to the knowledge and obedience of the only true God."

The early efforts of Eliot and the Mayhews had been continued by others down to the time of David Brainerd, Jonathan Edwards, John Sergeant, and their associates. With the gaining of independence the thought of belonging to a new nation quickened in the minds of Christians a sense of responsibility for unchurched settlements and for the Indian tribes within its bor-

ders. In 1787, some citizens of Massachusetts were asked by the Scottish Society for Promoting Christian Knowledge to administer funds for the benefit of the Indians. Feeling ashamed that they had been more neglectful than foreigners for these people, they obtained from the Legislature a charter for The Society for Propagating the Gospel Among the Indians and Others in North America. This at once began helping in the support of the Rev. Zechariah Mayhew on Martha's Vineyard and of the Rev. John Sergeant in New Stockbridge, New York. The Society is still in existence, most of its funds being used for the benefit of the Indians, but a part of them for the "and others" of its charter, both white and colored.

A number of local missionary societies were formed at this time, and it is interesting to note that they often disregarded denominational lines. In Massachusetts, where relations between Baptists and Congregationalists had not always been very cordial, they sometimes united in sending out missionaries of either denomination as circumstances might determine. The first known case of this was in 1794, when a union society in Boston sent the Rev. David Irish, a Baptist minister, to the frontier settlements in New York. More formally organized societies soon arose. Some of the earliest of these were The New York Missionary Society (1796), The Northern Missionary Society (1797), The Berkshire and Columbia Missionary Society (1797), The Missionary Society of Connecticut (1798), The Massachusetts Missionary Society (1799), and The Boston Female Society for Missionary Purposes. The last of these was

organized in 1800 by Baptist and Congregationalist women. Their contributions were sent to The Massachusetts Missionary Society until the formation in 1802 of The Massachusetts Baptist Missionary Society, after which the money was divided according to the denominational preferences of the givers.

These organizations would now be reckoned as home missionary societies; but many of the Indian tribes for whom they were working were then considered to be semi-independent nations. Moreover the constitutions of some of the societies expressed the hope that they might extend their efforts to foreign lands.

The prospectus of *The New York Missionary Magazine and Repository of Religious Intelligence* announced that "The proceedings of the three very respectable Missionary Societies which have been formed in the United States, and of such others as may hereafter be formed, will claim our first attention and will be fully exhibited to our readers from time to time."

What were these "very respectable societies"? If age demands respect, The Society for Propagating the Gospel Among the Indians and Others in North America would stand first among those formed in the United States; but apparently the prospectus had reference to those of more recent origin. One of them must have been The New York Missionary Society. The initial number of the magazine gives us "An Account of the Institution, Progress, and Present State" of this organization, which tells us that, in the autumn of 1796, a number of ministers in the City of New York, learning of the exertions being made in Great Britain "to spread the knowledge

of the Gospel among the heathen, became impressed with the duty of making a similar attempt in America." The interest of a number of their clerical brethren of the vicinity and of some of the laity having been won to the plan, a meeting was held on the first day of November and a Society was formed "for sending the Gospel to the frontier settlements and among the Indian tribes in the United States." A number of leaves of foolscap paper, loosely stitched together, are still in existence, giving the original constitution of the Society and the signatures of persons that joined it in its early years. Two bound volumes of ledger size record the meetings of the Directors, beginning with that of November 2, 1796.

The Directors early appointed a committee to obtain missionaries. Advertisements for suitable persons at first failed to attract any, but after a while it was learned that the Rev. Joseph Bullen, of Vermont, was willing to receive appointment, whereupon the Directors voted to employ him at an annual salary of \$350 and to defray his expenses for travel to the Chickasaw Indians in Georgia. A form of instructions was prepared to be given to him and future appointees. One exhortation would hardly be thought necessary for missionaries of the present day: "By denying yourselves to strong liquors you may save yourselves both trouble and blame. It is well known how fond the Indians are of rum, and how pernicious it is to them. Should they see you indulging in the use, it will whet their desires and they will plead your example." As the Society was partly composed of Baptists, it is interesting to note the direction

that, when a few Indians became Christians, "they are to be publicly initiated into the Church by baptism, and afterwards their children."

December 11, 1797, the Directors sent to the "judicatories of the several churches connected with the Society" a proposition that "the second Wednesday of every month, beginning at candle light, be observed" by meetings for prayer in behalf of missions, these meetings to be held in succession at the Old Presbyterian Church, the Scots' Presbyterian Church, the New Dutch Church, the First Baptist Church, the Brick Presbyterian Church, the North Dutch Church, and then to revert to the place of beginning.

In their first annual report, the Directors said that, in addition to providing for the support of Mr. Bullen, they had contributed \$100 for the work of the Rev. John Sergeant among the Stockbridge Indians, and \$60 for Paul, a preacher among the Indians of Long Island.

As time passed, missionaries were sent to several other Indian tribes. The annual report in 1813 showed that the question had arisen whether the Society should confine its efforts to the Indians. The chief doubt was regarding work for white settlers. But the Board had not failed to notice that five young men in New England had lately gone to carry the Gospel to foreign lands, and "it cannot help entertaining doubts respecting the wisdom of sending missionaries to so distant a part of the globe while so many parts of our own country are suffering a famine of the Word of life"; yet it "contemplates such an instance of pious zeal with respect and admiration, and earnestly prays that a large

measure of the same spirit may be directed to our own destitute frontiers." A committee reported that it found nothing in the constitution or proceedings of the Society making it necessary to confine its labors to the Indians, and added: "It appears absurd and inconsistent to display zeal in promoting missionary exertions in a distant country while the untutored heathen of our own borders are neglected."

The records of the Directors come to a sudden close with the entry for June 12, 1820, without giving the vote by which it was decided to merge the Society with The United Foreign Missionary Society.

Since the second number of *The New York Missionary Magazine and Repository of Religious Intelligence* gives "A Short History of the Formation and Progress of The Northern Missionary Society in the State of New York," it is probable that this is the second of the "respectable societies." At least, we are assured by this article that it was "a respectable number" of ministers and private Christians that met January 11, 1797, at Lansingburgh, for its organization. Its constitution, which was adopted at a later meeting in Albany, declared that "The principal object of the Society shall be to propagate the Gospel among the Indian tribes and in those frontier places of our country which are destitute of its ordinances and are not organized into Christian societies."

The Society was made up of several "departments" according to the localities where its members lived. Probably most of the work done was in New York State. In March, 1798, chiefs and warriors of the Oneida Tribe met with the department centering in Albany

and made an arrangement by which they conveyed to the Society four hundred acres of land for the support of a missionary among them.

The Northern Missionary Society came to an end as a separate organization in 1818, when its funds and missions were transferred to The United Foreign Missionary Society. Two years later The New York Missionary Society did the same thing. The new Society was organized in New York, July 28, 1817. It had a wider outlook than its predecessors, its constitution declaring that "The object of the Society shall be to spread the Gospel among the Indians of North America, the inhabitants of Mexico and South America, and in other portions of the heathen and anti-Christian world." In its plea for support, it took a more charitable view of non-Christian faiths than some have supposed to have been held at that time. It says: "It is not for us to limit the operations of the divine Spirit and pronounce that none are saved without the Gospel; but from the concurrent voice of Revelation and modern travelers, we are compelled to believe the mass of the heathen live and die grossly wicked."

A subject that had been for some time discussed by this Society was settled July 3, 1826, when it voted: "That the missionary stations, papers, books, and property of The United Foreign Missionary Society be forthwith transferred to The American Board of Commissioners for Foreign Missions."

One may well hesitate before deciding which was the third of the "Very Respectable Missionary Societies" that the magazine had in

mind; for to do so might imply doubt about the respectability of others then in existence. The contiguity of Southern Connecticut to New York, and the fact that the second and later numbers of the magazine give information about The Missionary Society of Connecticut (though others are soon noticed) make it probable that this has the strongest claim for the honor. In June, 1798, The General Association of Connecticut, which in 1792 had obtained from the Legislature permission to take annual contributions for the support of missions in new settlements, organized a Society whose object was "to Christianize the heathen in North America and to support and promote Christian knowledge in the new settlements within the United States." In 1800, it had four missionaries in Vermont, New York, and Pennsylvania. Two or three more were expected soon to increase the number, and one was to be sent to the Connecticut Western Reserve.

The Berkshire and Columbia Missionary Society showed by its name that its members lived in two adjoining counties of Massachusetts and New York. In 1813, it had eleven missionaries working in Vermont, Massachusetts, Rhode Island, New York, and Pennsylvania. The salary received by each was seven dollars a week. In 1812, the Society voted "that they would cheerfully aid in the promotion of foreign missions," and directed that a part of their funds should be devoted to that purpose.

The Massachusetts Missionary Society was organized May 28, 1879, and so perhaps had not fully established a reputation for respectability when the New York magazine was preparing its prospectus. In 1804, its constitution, which had formerly been similar to others of that time, was amended so that the Society's object was declared to be "to diffuse the Gospel among the people of the newly-settled and remote parts of our country, among the Indians of the country, and through more distant regions of the earth as circumstances shall invite and the ability of the Society shall admit." The magazine that it soon began to publish under the name of *The Missionary Magazine* became ere long *The Missionary Herald*, the organ of The American Board of Commissioners for Foreign Missions, with which the Society itself was closely associated; though as the distinction between foreign and domestic missions became more marked, it changed its name to The Massachusetts Home Missionary Society.

The societies that have been described were the forerunners of others that were organized in the early part of the nineteenth century. In 1805, *The Presbyterian Assembly's Missionary Magazine* said that "more than fifty different societies for the last several years have been actively engaged in promulgating the doctrines of Christianity." Probably most of these were auxiliaries of the leading national societies.

CHURCH UNION IN THE PHILIPPINES

A significant event of last year was the organization of the United Evangelical Church of the Philippines, merging the Presbyterian, Congregational, and the United Brethren Churches, and the United Church of Manila. It unites a large portion of the churches from north of Manila south to Mindanao. The Moderator of the First General Assembly is the Rev. E. C. Sobrepena.

MARCELINO VASQUEZ, A QUICHE INDIAN

BY REV. PAUL BURGESS, D.D., Quezaltenango, Guatemala

ABOUT twelve years ago Antonio Alvarada, one of the Indian Christians from Santa Maria, was persecuted by Roman Catholic opponents who accused him of stealing chickens to feed the missionary when the latter came to visit him. Though the accusation was false it accomplished the purpose of its framers by driving Antonio out of town. He was arrested and sent to work on the road ten miles down the line.

The guards in charge of these prisoners were from Palmar. Antonio counted it joy to suffer for his Lord and when his frugal prisoner's meal was set before him, he never failed to bow his head and give God thanks. This simple act impressed Marcelino Vasquez, one of his guards, so much that he asked Antonio what that act meant. He was told of the great God, who is ever present and ever solicitous for the good of his children; of His love for lost men and the coming of His Son to redeem them; of the good Book that brings us the story and of the messengers who have come to bring this good news to the Indians. Marcelino had been uneasy about the witch-doctor practices and some weeks before had had a very impressive dream in which he had been told to seek a new and better way no matter what the cost. Thus the seed fell into soil well prepared.

When Antonio had served his sentence, he went to visit Marcelino in his home and then for the first time the latter heard the songs of Zion. Their sweetness touched his heart and brought tears to his eyes.

Antonio told the missionary about this new soul that was seeking the Saviour and a visit was arranged. Marcelino was interested but his fear of criticism from his people was so strong, however, he did not wish to receive the missionary in his house in Palmar and arranged for him to come to his little coffee farm where nobody but the members of his immediate family would know. A servant conducted the missionary by round-about by-paths to the house in the country, where a simple service was held and the way of salvation was explained. The missionary was well treated and invited to return, which he did two months later.

On the third visit the Spirit of God seemed manifestly present. The Scripture read was from Mark and tells about the healing of the paralytic who was let down through the roof. The vivid imagery of the scene burned itself on the Indian mind and when, after hearing about the trouble of bringing the sick man before the Lord, the missionary pointed out that the first words of the Saviour were not to cure the body but to forgive sins, the eyes of the little group opened wide in astonishment. We went on to tell them that after all the soul was more important than the body. If the sick man should recover the use of his body to steal, to commit adultery or to debauch himself by drink, he was really better off on his sick bed where he could do none of these things. We explained how the Jews were shocked because Jesus said that He forgave sins. Then the full powers of the

Saviour were pointed out and the forgiveness of sins and the gift of new life by the simple acceptance of Jesus' sacrifice on the cross. A great light burst over Marcelino's face and he said, "I have been listening to the Gospel for several months and it has spoken to my soul, but I never understood it. Now I see it all and I accept Jesus Christ as my own Saviour because He died for me."

After the meeting as we sat around the hearth fire, Marcelino suddenly turned to me to say, "Now I belong to Jesus, what does He want me to do next?"

"Well, Marcelino," I said, "the Bible tells us that Jesus once said, 'He that confesseth me before men, him will I confess before my Father who is in Heaven.' He wants us to tell others that we are His. I think that will be your next step." His face fell at that word, for it was a hard thing for him to do. It meant the losing of caste, the breaking of old ties and friendships, and great uncertainty for the future. He confessed his fears and my heart sank as I saw what he had to face. Next morning I left with a fear, almost a conviction, that another had looked upon the glories of the Promised Land but had not faith and courage to enter.

Two weeks later, when other work had almost crowded Marcelino out of my thoughts, I heard a knock at the door of my Quezaltenango home. When I opened the door, I saw Marcelino. He did not so much as say "Good afternoon," but blurted out, "Don Pablo, I've done it! I've done it!"

"And what have you done then, my good Marcelino?" I asked. I can still see the look of disgust at my lack of understanding as he an-

swered, "Why, told the whole town that I belong to Jesus!"

"Come in and tell me about it," I said, hoping to atone for my lack of intuition.



DON MARCELINO AND HIS WIFE AND TWO ADOPTED CHILDREN

Since this article was written a volcanic eruption caused an appalling catastrophe, destroying much property and the lives of about 1,000 people. A letter from the Rev. Linn P. Sullenberger, of the Presbyterian Mission, includes the following account of this disastrous event:

"The eruption took place in the middle of the night. The flow of lava, hot sand and rock, took the people by surprise while they were in their huts. No particular damage was done to the town where only a few inches of ash fell, but hundreds lost their lives on the small farms to the west of the town; 39 of the congregation perished. The few acres of Don Marcelino's land were covered with from three to four yards' depth of sand and burned rock. Seven, who were taking care of the place, died there, one of them the little granddaughter who had been given to the Lord in the hope that she might become a teacher or nurse. Marcelino and his wife had gone to the village to hold the Saturday evening service in the absence of the worker, otherwise they too would have perished. His brother and family were almost miraculously saved but their property has been lost. A singular thing is that there are no widows and orphans. Whole families were taken. Don Marcelino lost everything but his house in town."—Editor.

The story came bubbling out. He had been in the garrison of the town with some other soldiers who began to talk against the Gospel and to say that Protestants sacrificed and ate little children in their services and perpetrated other iniquities.

"As I listened," he said, "something seemed to be boiling inside of me and after a while I burst out indignantly, 'That's a lie. I know it is not so.'"

One of the soldiers looked at him a little maliciously and said, "How do you know it isn't so? Are you one of them?"

"Yes, I am," came the answer in no uncertain tone of voice. The die was cast, and in the joy of his newly-made confession he walked thirty miles up the mountain to share his happiness with the missionary. We knelt and prayed that the Lord would lead him on and would bless his testimony. From then on prayer became the vital life of Marcelino.

The next step for Marcelino was the straightening out of his family affairs. Like most of the more prosperous Indians he was a polygamist with two wives though not legally married to either of them. We explained that it was the will of God that a man should not have more than one wife and that the bond should be sanctioned by the law. He was in a quandary, for both of his wives were faithful and both were beloved. He took the matter to God in prayer, and meanwhile treated both wives alike. He talked to them day and night of Christ and the Gospel and in the course of a few months he noted that the more he talked the nearer one of them came to evangelical faith and the less interested the other one was.

"Here is my answer to prayer," he exclaimed. "God wants me to marry the one who shares my faith and my hope."

This he did, providing a house and land sufficient for the needs of the other woman, and telling her that henceforth she was to him nothing more than a sinner for whom he would never cease to pray. (She was converted ten years later.)

Marcelino was nearly fifty years of age when he was converted but he had never learned to read. As we say in Spanish he did not know the O because it was round, but he was determined to learn how to read God's Word. He took lessons from another Indian who knew, but in spite of all his effort the little marks just swam around and he could make neither head nor tail to them. Dr. Haymaker came to visit him as he was in the midst of these struggles and seeing what was the trouble, tested his eyes and gave him some glasses. With these he learned in an amazingly short time so that today he can read easily and smoothly.

Marcelino's vices and his superstitions had caused him to mortgage his little property up to capacity and so his next step was to pay off that mortgage. This was a hard struggle and took him three years, but when it was accomplished he came to me and said: "Don Pablo, the Lord has been very good to me. First He gave me my salvation, then He enabled me to straighten out my life and to learn how to read His Word and now He has enabled me to pay off my mortgage. I am a free man at last and now I want to consecrate my goods and myself to His service. I suggested that a house of prayer for the congregation which was form-

ing about him might be in order and he took up the idea enthusiastically. A lot was secured on the Central Plaza, plans were drawn and then Marcelino started to raise the necessary money. He had some help from the other believers and from a sympathetic German plantation owner or two, but he carried most of the burden himself. He insisted that God's house must be the best house in town and set out to make it so. The coffee crop is the mainstay of life in this section, but banana trees are planted between the coffee trees to shade them and since Palmar is on the border of the highlands there is a ready sale for the bananas though the price is very low (about two cents a dozen). Marcelino discovered that he could live on the bananas and what he received from their sale though this barely covered the most urgent needs of himself and his family. He made a pledge that his coffee crop should be the Lord's and should go toward building the church. Five coffee crops went into the church which was as many years in the building, but which is a veritable jewel among the Protestant chapels of western Guatemala.

His wife did not appreciate his giving all his money to the Church and complained that it had been several years since she had had a new dress. He had read in the Bible that wives should be subject to their husbands and insisted that it was better to give to the Lord than to provide for our own needs. The Palmar congregation was under the care of the Cantel Church at this time and so Mrs. Marcelino took the matter before the Session of that Church. A committee of Indian elders was named to look into the matter and as a result they

ordered Marcelino to buy his wife a new outfit. This he obediently did to the satisfaction of his wife, but when she was all toggled up she looked at him and said, "You must have some new clothes. There's no fun in my having all these nice things if my husband is going to dress like a tramp." "But I want to give my part to the Lord. His work must come first," insisted Marcelino. He made the matter a subject of prayer and finally his wife was won over to cooperate wholeheartedly with him in his sacrificial giving.

In the meantime, Marcelino's spiritual work had been going on constantly. If any Indians would listen sympathetically to the preaching of the Gospel, he was on their trail immediately. He gives more time to the work of the Lord in evangelizing, visiting the sick and lifting up the fallen than he does to supporting himself. The result has been that over a hundred have been received into church membership in the Palmar congregation and three other flourishing congregations have been started as the fruit of his direct efforts. He has never received a cent of salary from the Mission or from any other source except his little plantation.

When the church building was finished and the number of believers increased greatly the congregation felt the need of a preacher, the Palmar Church was organized on a self-supporting basis and a young man, who had been won by Marcelino as one of his first converts and had prepared himself diligently, was called to assist Marcelino.

Next a school for the children of believers enlisted Marcelino's enthusiasm. He put two coffee crops

into a suitable building, when the story of his efforts brought a spontaneous and generous gift from a friend in the United States which enabled the school to be finished sooner than could have been done otherwise. All this energy and blessing had been arousing the enemies of the Gospel and when the petition for a school came before the authorities of the town they called the people together, made it appear that by the school Marcelino was seeking to convert all their children and that they would be forced to pay for the teacher and other expenses. The pent-up fury broke out and the authorities declared in open session that the man who killed that pestiferous Marcelino would be a public benefactor. This brought three attempts on his life in as many weeks. We moved every lever known to us to get the machinery of higher Government circles to work to bring the local authorities to time. In this we were success-

ful. The Palmar authorities were changed and the school granted. It began with thirty Indian children and is now in its second year. It is taught by a graduate of Miss Morrison's Normal School and has brought with it some new problems and adjustments for Marcelino; he is facing the situation manfully and paying half of the teacher's salary out of his coffee crop.

Meanwhile Marcelino still goes barefooted, still dresses in the simple homespun cotton which the coast Indians use.

Such is Marcelino Vasquez today, a man who believes the Gospel with all his heart, who seeks first the Kingdom of God, a mighty man of prayer, a man of balanced judgment in the meetings of Presbytery where he never fails to be present, a man eminently sane in his approach to all the problems of life, but a great man of faith. Surely one such convert is a justification of Foreign Missions.

TRIBUTE TO DR. CHARLES FORMAN

THE Rev. Dr. James J. Lucas, of Allahabad, has written a tender tribute to his former colleague, Dr. Forman, who after more than forty years of devoted service in India, retired five years ago and died July 13, 1929. Dr. Lucas writes:

Often I heard him preach in Hindustani to little groups of humble people, sometimes Christians, more often Hindus and Moslems. He had the rare gift of putting the deep things concerning God, sin, suffering and redemption in simple, every-day words, and so clearly that mind and heart were reached. While these addresses to humble folk would be called talks, they were the fruit of long meditation

and careful preparation. He usually carried a small notebook in which he had jotted down the outlines of these talks. I had hoped to get some of them published for the help of bazaar and village preachers, and it may be that someone, perhaps his son, a beloved medical missionary, will yet edit them.

During later years in Kasur, Dr. Forman gathered groups of converts scattered in the numerous villages of the Kasur field and he ministered to them as the beloved physician and good shepherd. Those village Christians looked up to him with trust and reverence born of his loving service in their times of sickness and sorrow and persecution. His coming often meant healing of mind and body.

AMERICAN PROBLEMS DISCUSSED BY EXECUTIVE COMMITTEE OF THE FEDERAL COUNCIL

BY DR. CHARLES STELZLE

HOW the Protestant churches of America may appropriately observe the 1900th Anniversary of the inauguration of Christianity; the possibilities of bringing together the churches of the world on the basis of their practical work rather than upon agreement in their doctrinal beliefs; the kind of a program of education which the present situation regarding prohibition calls for; how to promote a better understanding between Jews and Christians — these were some of the score or more outstanding questions discussed by the Executive Committee of the Federal Council of the Churches of Christ in America, consisting of 150 national religious leaders, which met in Chicago the first week of December. The meeting was also made the occasion of a public celebration of the twenty-first anniversary of the organization of the Federal Council, Bishop Francis J. McConnell, President, making the address. Bishop McConnell said in part:

"We are coming to recognize more and more that the churches are not fighting among themselves. Each denomination is an inheritor of certain ecclesiastical legacies from the past. That means that all denominations alike have to deal with situations which they have not themselves created. The differences between denominations today are not those of doctrine but temperamental differences, and the preference for carrying a policy

through by one group rather than by another. The Federal Council is not now concerned about formulating direct schemes for church union. Among the constituent bodies of the Council are many whose theories and church government policies do not lend themselves readily to the idea of organic union. The Council is aiming, however, to bring the churches together on such a basis of church coöperation that a deeper and finer spirit of church unity may be consequently developed. The aim of the Council is to generate an atmosphere of mutual confidence and respect."

The Federal Council officially represents twenty-seven Protestant denominations having a membership of 22 millions. The Council itself consists of approximately 400 members, appointed by the official religious bodies which they represent. This group meets quadrennially, but the Executive Committee, whose members are also appointed by the denominational bodies, meets annually, and is made up of two representatives from each of the constituent organizations and one additional representative for every 500,000 of its communicants.

The Council has permanently at work ten commissions which deal with specialized phases of Christian service, each of which has its experts and executives. These commissions reported at the Chicago meeting of the Executive Commit-

tee, their reports being comprised in a rather formidable printed volume of several hundred pages.

Related to the Federal Council also are several important affiliated and consulting bodies, such as the American Bible Society, the National Council of Young Men's Christian Associations, the National Board of Young Women's Christian Associations, the United Stewardship Council of the United States and Canada, the Foreign Missions Conference of North America, the Student Volunteer Movement, the Home Missions Council, and the Council of Women for Home Missions. There are also special committees, among them the General Committee on Army and Navy Chaplains, the Religious Press, and Financial and Fiduciary Matters. The Federal Council has recently been charged with lobbying at Washington, and because of misstatements made in this connection the Executive Committee authorized the following statement:

"The Federal Council of the Churches of Christ in America and its constituent denominations have from time to time expressed judgments on what they believe to be the principles of Christian religion in its application to issues involving moral and spiritual ideals and affecting social conditions and the welfare of humanity. The Federal Council has carefully refrained from maintaining at Washington, or elsewhere, any lobbyist or legislative representative, and from using any form of political or personal pressure or partisan alignment, and has relied wholly on the moral power of its statements to influence public opinion. We deem it our duty in shaping a sound public opinion to make known such

information and judgment, both to the public and to Congress." In reply to the charge that the Federal Council expends "enormous amounts of money," Dr. Macfarland said that the total budget of the Washington office is \$11,000 of which three-fourths are expended in helping the Army and Navy in the work of chaplains and disabled veterans, and that the Washington Secretary of the Council receives from the Council a salary of only \$1,500.

The Executive Committee approved the formation of a new Commission on motion pictures, "for the purpose of coordinating the interests and activities of the various organizations in their relation to motion pictures; to further or provide for a thorough study of the relations of the motion pictures to the public welfare; to assist churches at home and abroad to secure suitable motion pictures for their own program, and to maintain a general information service and a representation of the various peoples through motion pictures at home and abroad; to seek to eliminate misrepresentations; to secure the cooperation of the best of the life of the various countries, and to further the use of films to strengthen international understanding and good will."

The Commission on International Justice and Good Will presented a message to be sent to the churches concerning the Paris Peace Pact which included the following: "The Peace Pact of Paris, proclaimed by President Hoover on July 24, 1929, as binding on all participating nations, is in truth a world covenant of world peace. If the people take it in earnest and require their statesmen to shape national policies in the light and

spirit of the Pact, it will usher in a new era. War will be no more, and all preparations for war should soon cease. Hitherto, nations have depended largely on their fighting power for existence, for rights, for prestige and for influence. Armaments have been fundamental in international relations and in national policies. Hereafter, the rights of nations will be based on mutual treaties and agreements and on international law, and a nation's prestige will depend on its achievements in social justice and progress, on its practice of the essentials of civilization, on the attainment by its citizens of noble living."

Dr. F. Ernest Johnson, Secretary of the Committee on Research and Education discussing the Crucial Problems in a Church Program of Research, said:

"The prohibition issue, the problem of motion picture control, the

question of marriage and divorce with its concomitant issues of sex education and the limitation of offspring, the whole problem of religious healing in which there is just now an enormous revival of interest—all these are questions which raise fundamental issues of fact, and we must confess that appalling slight provision has been made among the religious agencies interested in these questions for a faithful, unbiased exploration of facts and a correspondingly fair and candid treatment of the results. Even in the handling of religious statistics we often give the impression of being crude and not too candid. In this day of ever increasing scientific research, in business, industry, law and education, nothing would go farther to strengthen the hand of organized religion than to carry conviction to the public mind that we can be as loyal to truth as secular scientists."

CONFERENCE OF THEOLOGICAL SEMINARIES

BY A. L. WARNSHUIS AND SAMUEL MCCREA CAVERT

SINCE the Jerusalem meeting the forces of the International Missionary Council have been deeply concerned with the challenging situation which secularism presents to the Christian Church. No result of the Jerusalem meeting was clearer than its revelation of the world-wide spiritual unity in Christ which transcends differences of race, nation, language, theology, creed, and ecclesiastical polity. Equally clear was the emergence of the fact that a considerable portion of mankind today is willing to ignore or to oppose Jesus Christ, and that folk of this sort are by

no means confined to the lands hitherto called non-Christian. The greatest enemy of the Christian faith is the prevalent secularism and materialism of our time. A Chinese teacher, speaking of the situation in non-Christian lands, said, "Christianity must ignore the incapacitated older religions and think of its frontier work in terms of what it will have to do with these new forces—scientific agnosticism, materialistic determinism, political fascism, and moral iconoclasm."

One result of the Jerusalem meeting has been the calling, by the

Archbishop of York, of a Conference on the Preparation of the Ministry, which convened at York in April, 1929. The Conference brought together 48 theologians from all parts of Britain and from 12 denominations. Mr. J. H. Oldham, in a stirring address* before the Williamstown meeting, in July, virtually summarized the thinking of this group in reference to the world situation of today. His address made a profound impression.

After discussion with the officers of the International Missionary Council, the Executive Committee of the Conference of Theological Seminaries and Colleges in the United States and Canada decided to call a similar meeting. Plans were therefore made for a meeting of the representatives of the faculties of theological seminaries to discuss the general problem of the theological curriculum in the light of this present world situation. The meeting was held at Drew Theological Seminary, Madison, New Jersey, November 29 to December 1, and its enrollment of over 100 members included many of the outstanding theological teachers of this country. The conference was held under the chairmanship of Dean Luther A. Weigle, of the Yale Divinity School, chairman of the Association of Theological Professors. Cooperating in the arrangements was the International Missionary Council.

The personnel ranged all the way from the most conservative to those who are generally regarded as representing the more radical point of view. The very first hour of the first session revealed a wide chasm, when Professor Edward Scribner

Ames, of the University of Chicago, presented the point of view of humanism and met a sharp rejoinder from Professor Archibald T. Robertson, of the Southern Baptist Theological Seminary at Louisville. Close on the heels of this discussion came a paper by Professor Henry N. Wieman, of the Divinity School of the University of Chicago, who urged religious leaders to hold their points of view more tentatively, after the fashion of the scientists, a position which also met with no little challenge. When the first day ended with a presentation of present ethical and social problems by Bishop Francis J. McConnell and Professor Reinhold Niebuhr, one wondered whether it would ever be possible to discover any unity whatever within the group.

When, however, on the second day, Dr. John R. Mott gave a masterful review of the present world situation, as he had found it especially in the countries of Asia on his recent trip around the world, and outlined the opportunity of the churches in the face of such a situation, a remarkable change of atmosphere took place. It was discovered that beneath such differences as had appeared on the first day there was a deep underlying spiritual unity and a common purpose to bring all of life under the control of Christ. As a result, the ensuing discussions on the kind of an apologetic needed for today and on changes in the theological curriculum which would make the seminaries more effective agents in fulfilling the world mission of the Church moved forward with increasing momentum and much practical stimulus.

The conference was unique in having no findings.

* Oldham, J. H., *The New Christian Adventure*. International Missionary Council, New York City. Price, 10 cents per copy, \$5.00 per hundred.

BOOKS ON CHINA

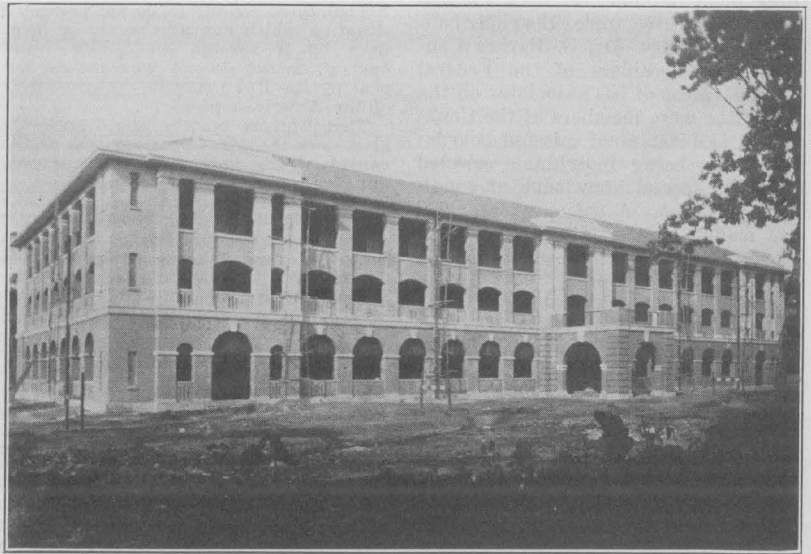
Books on China are numerous and new ones are frequently appearing. A fair-sized library would be required to hold them all. As February is the month in which China is especially studied in the home churches, we asked Miss Hollis W. Herring, of the Missionary Research Library, New York, to list a few of the best available books. She has submitted the following, any of which may be obtained through the Purchasing Department of the REVIEW:

- Humanity and Labour in China. A. Anderson. \$4.20.
 China: An Interpretation. Bishop J. Bashford. \$4.
 China Christian Year Book. \$2.
 Old Buddha. Princess Der Ling. \$3.50.
 China in the Family of Nations. H. T. Hodgkin. \$3.
 China and Her Political Entity. Hsü Shushi. \$2.
 Western Civilization and the Far East. S. King-Hall. \$5.
 History of Christian Missions in China. K. S. Latourette. \$5.
 China, a Nation in Evolution. Paul Monroe. \$3.50.

- The Quest for God in China. F. W. S. O'Neill. \$2.50.
 China's Challenge to Christianity. L. C. Porter. 75c; paper, 50c.
 China Her Own Interpreter: Chapters by a group of Chinese Christians. M. T. Stauffer, editor. 75c.
 Chinese Culture and Christianity. J. L. Stewart. \$2.50.
 Farm and Factory in China: Aspects of the Industrial Revolution. J. B. Taylor. \$1.
 China Awakened. M. T. Z. Tyau. \$5.
 China Yesterday and Today. E. T. Williams. \$3.75.

A CORRECTION

We deeply regret that the picture of the church on page 19 of the January number of the REVIEW, in connection with the excellent article of the Rev. Dr. Joseph C. Robbins, Secretary of the American Baptist Foreign Missionary Society, was wrongly labeled "Judson College, Burma," when, as a matter of fact, it was a picture of the Judson Memorial Church in Mandalay. The picture now given is one of the buildings of the fine new plant.



"WILLINGTON HALL" JUDSON COLLEGE, BURMA



TOPICS OF THE TIMES



China Famine Relief

The Christian people of America were deeply moved when reports arrived of appalling famine conditions in China. The Committee of Reference and Counsel, representing the Boards of Foreign Missions of the United States and Canada, and the Committee on Mercy and Relief of the Federal Council of the Churches of Christ in America, presented the matter to the Red Cross Society in Washington, with the hope that the Society would take appropriate action as the agency through which Americans are accustomed to act in cases of calamity. The Society, however, did not see its way clear to make favorable response. The Committee of Reference and Counsel and the Federal Council's Committee on Mercy and Relief, feeling that the situation was so desperate that something must be done, set up a Famine Relief Committee, under the chairmanship of the Rev. Dr. S. Parkes Cadman, then President of the Federal Council. Most of his associates on the committee were members of the Council and secretaries of mission boards; the others being individuals selected for their special knowledge of conditions in China. A nation-wide appeal was made and the gifts received enabled the committee to send nearly a million dollars to China.

It became evident ere long that the attitude of the Red Cross was not neutral but distinctly unsympathetic. It did not publicly criticize the appeal for relief, but it notified its agents throughout the country that it was not cooperating, and as people in local communities naturally inquired of the local representatives of the Red Cross, its attitude soon became known. Shortly after the inauguration of President Hoover, the China Famine

Committee laid the matter before him. He at once conferred with the Red Cross Society which thereupon sent a deputation to China last spring. This deputation spent two and a half months in the field (June 15-August 30) and September 27 presented its report to the Central Committee of the Red Cross which, at its following meeting, adopted a statement which was given wide publicity in the newspapers and which included the following conclusions:

That the destitution which prevails in the famine areas is the cumulative result of the chronic conditions of disorder, the crushing exactions of the war lords, the depredations of bandits, the enforced payment of confiscatory taxation, and the crippling and consequent inability of the railroads to function beyond a fraction of their normal capacity—to these was added a severe drought which brought the whole to a tragic climax;

That these conditions do not present a situation which can adequately be dealt with by a foreign emergency relief agency; hence do not warrant an appeal by the Red Cross to the generosity of the American people;

That Chinese leaders would no doubt give more thought to the removal of the causes which impoverish their people and bring on such tragedies if they realized the necessity of assuming full responsibility for resulting relief needs; any acceptance of that responsibility by foreign agencies cannot but retard this all important result;

That the American Red Cross is convinced only a wise, strong, stable, central government can command the power and resources and continuity of policy necessary to lead China out of her condition of disorder into a new era of peace, security and prosperity; and is further convinced that disastrous conditions leading to continued suffering will constantly recur until such a government comes into being.

Sympathizing deeply as we do with the efforts of patriotic Chinese to bring about these happy conditions, we nevertheless believe that China should be

permitted to work out her own salvation, and that to extend relief to her in the absence of conditions plainly due to an act of God—natural causes—but retards her ultimate recovery.

A further disquieting fact is that the attitude of many foreigners in China, and of some Americans in public life in this country, is less sympathetic with the Chinese than it was a few years ago. Many, both at home and abroad have apparently lost all patience with the Chinese, and are disposed to think that, as long as the Chinese continue fighting among themselves, robbing and maltreating their own people, destroying their homes and seizing their seed and farm implements, *nothing* can wisely be done until they settle down to more normal conditions.

The Famine Relief Committee holds that the just condemnation of unscrupulous war lords is not a reason why noncombatant villagers and peasants should be abandoned to death; that the sufferings on the Continent of Europe during and following the World War were caused by war conditions, but that these did not prevent the American people from doing what they could to relieve them; that while it is true that relief cannot be helpfully administered in the war zones and in some isolated regions that are difficult of access, there are millions of famine stricken Chinese in regions that can be reached now; that winter is intensifying the sufferings of an impoverished people; that the China Famine Relief Committee has adequate facilities for prudently and efficiently administering relief to these accessible millions through the International Famine Relief Commission in China, the Salvation Army, and the missionaries of various boards; that whatever may be the causes of the famine, humane people in America should deal with the existing situation; and that it is heartless to leave myriads of innocent and helpless women and children, as well as men, to a lingering death while "China should be permitted to work out her own salvation."

A statement issued November 6 by the International Famine Relief Commission in Peking concurs in some of the considerations in the report of the American Red Cross but appeals to the American People to give famine relief funds, "because thousands of lives can be saved; and because those starving are human beings and are victims of natural and human circumstances over which they have had no control." The statement declares that the total loss due to disturbed conditions during this famine is less than four hundred dollars, in a total of relief supplies and money handled by our organization of over a million dollars. This experience shows that relief is possible in spite of the disruption of communications.

While a part of the famine area had rains, drought and floods will continue famine conditions until at least next June in the northwest over an area of 450 miles square with a population of 30,000,000 people, the severity of which is increased by protraction and winter. . . . The Commission agrees that a stable Chinese government is needed to deal adequately with the famine problem, but it does not believe that the absence of such a government is adequate ground for the suspension of nongovernmental relief efforts in China any more than in the suspension of relief undertakings in the United States where there is a stable government.

The Commission believes that need and practicability should determine a relief program and not political conditions, especially when the destitute people themselves are not responsible for the political disturbances. This was the attitude of the American people and the American Government in relieving the Near East and Russia.

The Commission recognizes that the American Red Cross is perhaps not justified in assisting now because of special conditions of that organization, but it feels there is justified an appeal to the American people for money for relief in China in view of the extreme seriousness of the situation. Since

natural causes have played a vital part in creating the need, it believes that the political misdeeds of those who have been in power should not be the cause of withholding relief from human beings who need it.

After careful and prolonged consideration, the Famine Relief Committee in November decided to reduce its staff to the lowest possible point and to suspend, for the present, its active appeals for relief funds until it is clear what the situation during the coming winter and spring will be. It operated until December in cooperation with the Golden Rule Foundation which is one of the agencies which have followed the dissolution of the Near East Relief and which had voted in its appeal on Golden Rule Sunday, December 8th, to emphasize China as the area of the greatest and most urgent present need. A. J. B.

The Chaos in China

China is in chaos. At this writing, a revolt of ominous proportions against the Nationalist Government has collapsed, but the kaleidoscope of Chinese events shifts so often and so rapidly that it would be unwise to predict what the situation will be when these pages are read. It is painfully evident that many Americans and Europeans, including some who have long been friends of China, are viewing the situation with despair. The high hopes that were raised by the founding of the Republic are dissolving, and opinion is freely expressed that the Chinese are incapable of self-government and that the issue of the present civil wars will be either a Mongol Mussolini who will restore order with an iron hand, or a modern Jenghiz Khan who, after crushing revolt, will mobilize China's millions of fighting men for world conquest.

Granting that the immediate outlook is dark, is the longer view necessarily pessimistic? The Chinese are passing through practically the same period of transition that western nations have passed through, but under conditions

of greater difficulty. The revolutionary forces which operated upon the white peoples one at a time are operating simultaneously upon China. In Europe, the intellectual revival began in the thirteenth century, the religious reformation in the fifteenth century, the political revolution and the rise of democracy in the eighteenth century, and the industrial revolution in the nineteenth century. Now the tremendously significant fact is that all these revolutionary forces have been operating at once upon the vast population of China. Thus five revolutions are impinging at one time upon those swarming masses, any one of which is in itself sufficient to upset a civilization. Vast social, intellectual, religious, political, and industrial upheavals, which the western world met over a period of 600 years, are being let loose on China in the space of one generation.

The present chaos is therefore not surprising. It is just what has happened in other lands. Remember the long and tumultuous feudal era in Europe, the Thirty Years' War, the Wars of the Roses in England, the Civil War in America, and the prolonged unsettled period in the American Southern States that followed it. The readjustment in China is on a larger scale because an enormously larger population is involved in a vast-er territory and at a time that affords exceptional opportunities for unscrupulous rival chieftains and roving bandits. Such a huge undisciplined mass could not be expected to find itself at once. But the old conditions can never be restored. For better or for worse China has entered upon a new era. Give the Chinese half the time that Europe took in a like process, and we believe that they will justify the optimism of their friends rather than the pessimism of their critics. The Chinese are a strong people with fine qualities and we are persuaded that they will in time work through their problems and take an important place in the family of nations.

We do not profess to predict what

the immediate future has in store. There are encouraging and discouraging factors. "Men ask us for the bottom facts," once exclaimed Dr. Arthur H. Smith, of Peking. "They can't have them, because there is no bottom and there are no facts."

We must not underestimate the difficulties of the situation. The hindrances to the progress of the Gospel were at first suspicion, dense superstition, the inertia of centuries of stagnation, fear and dislike of anything associated with white men, and entrenched non-Christian faiths. Some of these hindrances still exist, but others are showing unmistakable signs of disintegration. New hindrances, however, are developing. Knowledge of western nations is bringing new temptations. Some Chinese have thrown off the old conservatism to become as volatile as the Athenians who eagerly sought "some new thing," and social and religious vagaries are finding virgin soil for a rank growth of fantastic "isms." It is easier to change political institutions than to change character so that institutions which are theoretically better will be practically operative. There is to be a new China, but whether it is to be better or worse than the old depends largely upon whether the Christian men of the West will strengthen the forces which make for righteousness.

There is immense opportunity for missionary work in China, but it must be done amid new social and political complications, the upheaval of Chinese society, surging currents and counter-currents of a new era, increasing anti-foreign spirit, and the stubborn feeling of multitudes that Christianity is not only identified with foreign ideas but is subversive of the ancestral worship to which the Chinese tenaciously cling.

But there is another side. It would not be fair, as it would not be Christian, to consider the difficulties of the future apart from the influence which the Gospel of Christ has in modifying those difficulties. It is true that the forces of evil and demoralization are

actively at work. It is true also that the constructive force of the Gospel is at work, and that it is the mightiest force of all. It has shown its over-coming power in other lands and times, and it will show it again in China. A recent traveler declares that it will take 500 years to convert China. Well, Christianity has been operating upon the Anglo-Saxon race for more than 1,500 years, and neither Great Britain nor America is converted yet. No other cities in the world have had the Gospel preached to them for a longer period than London, Edinburgh and Glasgow; but Christians in those cities confess that they are appalled by the wickedness in them. Even if it does take 500 years to convert China, which has nearly three times as many people as Great Britain and America combined, it would not be a reason for withholding the truths which transform every man who accepts them. We do not refuse to give China our medical science because diseases still prevail in America, and no more should we refuse to give Christian teaching because some at home still ignore or reject it.

Grant that the evangelization of China is a big task, and it certainly is, we may be cheered by the progress that is being made, and by the evidence that Christianity has taken root so that there is a church which is well established and certain to grow. We may be encouraged, too, by the fact that the churches contain a larger number of Christians of the second and third generation, and are attracting men of intelligence who are fitted for leadership. The Christian movement is gaining strength and momentum, and the larger faith and sounder character of men who are at a farther remove from original heathenism.

We are impressed by the fidelity and enthusiasm of the missionaries and also by the example of Chinese Christians who, amid toil and poverty and sometimes persecution, are serving their Lord with gladness of heart. "A growing church among a strong people, the spirit of life working against

the forces of death and decay in the one great pagan empire which the wrecks of millenniums have left on the earth—surely there is a call to service that might fire the spirit of the dullest of us." If this was true when Dr. Gibson wrote it years ago, how much more is it true now when the burden of that decadent pagan empire has been cast off and the mighty spirit of life given freer and more majestic scope.

How soon and how adequately will the Christian churches of the West meet the extraordinary opportunity which China now offers? It produces a feeling of impatience when one is told that all missionary plans must be contingent upon "the settlement of political negotiations," "the maintenance of a strong foreign military and naval force in China," "the thwarting of Soviet Russia's plans for supremacy," and several other things. We cannot, indeed, be indifferent to the course of political events or to their bearing upon the missionary problem. But neither can we make our obedience to Christ and our duty to our fellow men dependent upon political considerations. For Christian men to "wait until China is pacified," or "until she is enlightened by the dissemination of truer conceptions of the western world," would be to abdicate their responsibility as the chief factor in bringing about a better state of affairs. Is the church prepared to abandon the field to the diplomat, the soldier, the trader? How soon is China likely to be pacified by them, judging from their past acts? The Gospel is the primary need of China today. The period of unrest is not the time for the messenger of Christ to hold his peace, but to declare with new zeal and fidelity his splendid ministry or reconciliation. When, in all the history of the world, has such a God-given summons come to the followers of Christ as to us of today?

A. J. B.

Are Missionaries Responsible for Anti-Foreign Feeling?

Many critics are alleging that missionaries are responsible and that the resultant embarrassment to commercial interests and international relations is serious. Fair-minded Chinese and well informed resident foreigners emphatically deny this charge.

A volume would be required to quote the appreciative words of Asiatic and African princes, nobles, magistrates and people, wherever they have become acquainted with the real character and objects of the missionaries and have been able to separate them from the white men who have political or commercial designs. Missionaries today are far more popular with the people than any other foreigners. They travel freely, unarmed and unprotected, and it is comparatively seldom that they are molested. When they are attacked, it is by a class of ruffians who, in the slums of an American city, attack a Chinese gentleman on the streets.

It is significant that during all the turmoil of recent years in China, not a single missionary was molested by the local Chinese who knew them, and that the only cases of violence were committed by bandits and undisciplined soldiers from other places who attacked them not because they were missionaries but indiscriminately assaulted, looted and kidnapped not only foreigners, missionaries and non-missionaries alike, but Chinese who were suspected of possessing money or valuables. Thousands of non-Christian Chinese grievously suffered in this way for every missionary who suffered in person or property. Indeed when the lawless troops from a distant province sacked Nanking and shot the famous missionary John Williams, local Chinese were overwhelmed with sorrow, hid many of the missionaries in their homes, supplied them with food and aided them to escape. A. J. B.



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

Before leaving for his world study of the missionary enterprise, Mr. Pier-son asked the editor of this department to give through it the outstanding methods used in the five years leading up to the Sixtieth Anniversary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. The meeting was held in Columbus, Ohio, October 24-31, 1929. Hundreds of women were expected from all parts of the United States; but, thousands came making overflow services necessary for practically every session of the anniversary days. Fine talent was so abundant that these meetings were easily programmed.

PREPARATORY METHODS

Usable by Boards and Other Groups

I. Christian Stewardship was placed at the heart of every method to the end that *The Christ* might be kept constantly at the center of thought and activity. In 1924 a Missionary Cycle was decided upon for the second half of the decade with the object in view of drawing the *there* and the *here* more closely together in the bond of the Spirit through the study and practice of Threefold Christian Stewardship—prayer, personality, possessions. In order to visualize the stewardship work of the cycle, green was chosen to symbolize prayer; as in the last analysis all physical life depends upon the green of God's world, just so does all spiritual life depend upon prayer: crimson was chosen to symbolize personality; this had a twofold reason, first—symbolic of His Blood that was shed for us, second—symbolic of our intention to rededicate our lives to Him: purple, which has through the

ages symbolized wealth, was chosen for possessions.

Confident that the Society had reached the place where solid food in stewardship study should take the place of our milk-bottle leaflets and stories, S. D. Gordon was asked to write for intensive study in 1926, a book on "Five Laws Governing Prayer"; Doctor R. H. Walker to write for 1927 a study book on "The Master Personality"; Miss Clementina Butler to write for 1928 a study book on "Ownership"; for 1929 Mrs. F. H. Sheets prepared a review study under the title "Three Ways to Happiness." These books were studied by thousands of older and younger women who are now praising God for lifted vision and enlarged horizon. The presence of the Holy Spirit in so marked, almost miraculous, a way throughout the sixtieth anniversary is largely, if not entirely, due to the volume of intelligent, definite, law abiding prayer ascending from hundreds of thousands of persons all over the world who were asking for a pentecostal endowment of power for greater service.

THE PATRONS' GIFT

for

THE RETIREMENT FUND

II. A missionary organization in operation for fifty-five years must face the problem of an increasingly large retirement list of missionaries. \$1,250,000 as endowment was found necessary. "The Patrons' Gift" plan was used during three years to help in raising \$340,000 of this amount.

The success of this method was thrillingly visualized at the Sixtieth Anniversary by means of an art-mus-

COPY OF "PATRONS' GIFT" LEAFLET

(Cover)

1

Our Sixtieth Anniversary Fund
"Patrons' Gift" Leaflet



MISS ELIZABETH RUSSELL

Forty Years a Missionary in Japan

*How beautiful are the feet of them
 that preach the gospel of peace, and
 bring glad tidings of good things!*
 —Romans 10: 15 (King James Version).

1869 Birth Year
 1929 Sixtieth Anniversary

**THE
 SIXTIETH ANNIVERSARY FUND
 FOR RETIRED MISSIONARIES
 \$340,000**

To raise this fund by 1929, *sixty thousand patrons* are called for, who for the glory of the work accomplished and to be accomplished will make a gift of *five dollars* each, over and above their usual givings.

Memorial memberships will also add to this fund.

Find your place of geographical responsibility in the following list and make yourself or someone else a patron at once by the payment of five dollars which covers the entire time up to 1929.

Number of patrons required by branches per year, 1927, 1928, and 1929:

New England	550
New York	3,370
Philadelphia	3,105
Baltimore	620
Cincinnati	3,640
Northwestern	5,210
Des Moines	2,080
Minneapolis	280
Topeka	1,400
Pacific	1,620
Columbia River	275

lin banner one hundred yards long carried to music by the eleven branch presidents and eleven others, across the great eighty-five foot platform. On the banner were sixty thousand stars in a rich blue, each representing a \$5 patron gift or the equivalent. The banner was the gift of the Lexington Conference and was made by a young negro man—an artist—in compliment to his mother.

III. "The Incense Gift," called in Europe "Gratitude Gift." This little Chinese envelope in red and white was chosen as the container for this gift. The Chinese translation of the words, "In Gratitude to Christ a Holy Gift," was made by a Christian Chinese bus-

iness man of New York, where the envelopes were purchased in Old Chinatown, and where they were printed. The word "Christ" was not printed on the envelope because the translator explained that so many of them would necessarily fall on the floor from the small hand press and would be tramped on; his keen spiritual sense would not permit it.

The amount asked for in these containers was placed within the reach of all: in 1927—58c; 1928—59c; 1929—60c. This method placed on the altar in 1929, \$50,204; in the three years, \$137,645. Each year the "Gratitude Gift" was gathered by the local auxiliaries on or about March 23d.

COPY OF "PATRONS' GIFT" LEAFLET (Continued)

II

NOT UNUSUAL

Not an unusual person, except in courage and consecration, was that young woman who sailed away to parts unknown some twenty-five or thirty years ago as a missionary of the Woman's Foreign Missionary Society.

Not unusual, except in dogged perseverance and eager desire to preach the Gospel, was that same young woman as, year after year, she fought homesickness, the depressing atmosphere of heathenism, the bitter disappointments which too often are a missionary's lot.

Not unusual, except in unselfish devotion to a great call, was she, as she gladly gave up all idea of material compensation and lived on a salary barely large enough to meet the simplest needs and leaving no margin for savings.

Not unusual today, except in the gracious beauty which comes from long and intimate fellowship with God, is this retired missionary of ours. *Not unusual*, except in the power of the thought of her to make you and me eager to build, safe and strong, the *Retirement Fund* which cares for her declining years.

India, Germany and other countries joined in this gift but their amounts are not in the above figures. The following from Hyderabad gives the story of one conference.

In response to the invitation of the Woman's Foreign Missionary Society, the Hyderabad Conference laid plans to celebrate the 60th Anniversary of the Society and to bring our Love Offerings and Incense Gifts to the birthday party. While we had celebrated last year also and the Incense Gifts had amounted to Rs. 312/—yet we hoped to have a larger part in the festivities this year.

In Hyderabad, invitations were sent to the ladies of the English, Urdu and Telugu congregations both members or friends: also to exstudents and to the mothers of many of our pupils.

III

To become a Patron of the Sixtieth Anniversary Fund of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, I enclose with real joy my gift of five dollars, that the steps of the retired missionaries on the King's Highway may be attended with peace and a measure of comfort.

Name

Address

Conference

Long before eight o'clock they began to arrive, afoot, by bullock cart and by motor. There were day schools which came en masse and from city schools a cart load of women and children came in conveyance with the curtains closely drawn. There were teachers and ex-teachers; students and exstudents, Christians and non-Christians. The assembly and adjacent rooms of the Stanley Girls' High School could hardly hold the crowd that day although they had been carefully seated and no space was unoccupied. A conservative estimate reckoned the number at more than 500.

At 9:30 A. M. the program began by singing the Woman's Foreign Missionary Society 60th Anniversary hymn "The King's Highway" and for more than an hour we were entertained by songs, recitations, pageants, and a short history of the Society. But to many the climax of

the day was in the collection, for in the hand of each person was clutched a little red striped envelope containing their Incense Gifts or Love Offering to be sent to the dear Woman's Foreign Missionary Society. Sometimes their envelope was very thin and flat containing only one or two copper coins: again another was so full that it was literally bursting. While the ladies in America were putting 60

GIFTS FROM KINDERGARTENS, DAY SCHOOLS, HIGH SCHOOLS, COLLEGES

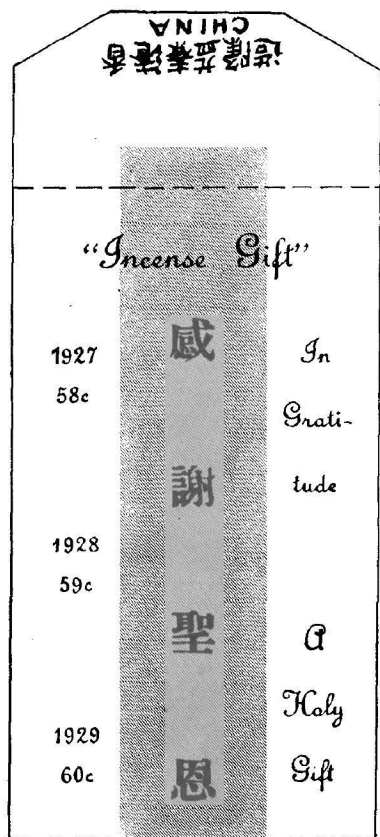
IV. After two years of careful consideration it was agreed to invite the young people, boys and girls in the schools supported by the Society to send samples of their work. Packages began to arrive late in 1928; they continued to come until it seemed that every ship that docked for the last seven months brought bundles of love from those of "The Family" at the ends of the earth. In round numbers these tokens numbered over 380,000. In addition, the older folks sent many lovely and inspiring gifts. At the close of the Columbus meeting these were divided among the home base secretaries for distribution among the auxiliaries in city, town, hamlet and countryside so that every adult member in the United States may have a "love touch" with her life investment at the ends of the earth. One little gift from Africa bore the legend in a scrawly little hand, "Is so happy." A scene in Korea, painted by Mr. Arthur Pak an artist, was given in honor of his mother who was the first Bible-woman in Korea. It is valuable and is to be exchanged for gold which will be sent for work in Ehwa-Haktang, Seoul, Korea, the only school for higher learning for girls in all Korea.

The far reach of this plan in behalf of mutual understanding and good will cannot be estimated. One woman of large wealth remarked, at the close of the Mexico program when the gifts from that country were explained, "I never before was even interested in Mexico; she now has my heart."

COUNTRY GIFTS

V. One by one various countries began to arrange to send what was named a "Country Gift" which was in every case for the Sunrise Communion Service on October 30th.

South Africa, a deer and baby leopard rug to be placed under the mahogany communion table which was sent by Japan; Mexico, the linens exquisitely embroidered and also a fine Span-



cents into similar envelopes our school girls felt very happy if they could bring 60 dubs—ninety-six dubs make a H.S. rupee and it in turn is worth about twenty-eight cents. Many others who could not bring so much had sixty half dubs in their bags. Still others had smaller amounts while some who had more means put in 60 annas—over a dollar—and a few gave even more than that. The total was B. G. Rs. 136/.

ish Bible; Italy, the linens for the eleven Bread plates of brass sent by Korea; Philippine Islands, a banana cloth altar cloth of lovely design; Bulgaria, a hand made altar rug; North Africa, a kneeling rug seventy feet long and made in units of ten feet each bearing the Arabic inscription "The Peace of God"; India, five three-branch brass candelabra over five feet high; stewardship colors being worked into the cross pieces; Netherlands East Indies, two gold brass plates; France, an exquisite pewter set for the Wine; China, twenty-two "Lacquer 14" trays bearing on all four sides the stewardship emblem in colors and 3,491 communion cups some of them having been made in the royal potteries of Kiangsi.

Through this demonstration of love many of the missionaries say that their lists of "the interested" have been greatly enlarged. Many whom the missionaries had not before even thought of as friends or seekers asked for the privilege of giving toward the gift.

SUNRISE COMMUNION SERVICE AROUND THE WORLD

VI. Among the initial methods was that of a Sunrise Communion Service which should encircle the earth with prayer, and rededication to the active service of The Christ. The date, October 30, 1929. Letters were sent to every mission station asking if they would like to join in such a service. The response was quick and heartfelt. The following program in its simplicity was mutually agreed upon:

Opening service of song.

Season of prayer.

Communion Service.

Song, "Jesus the Light of the World" (to be translated and where possible by a National).

A service of personal witness as to Christ's redeeming power. And so it came about that at sunrise on October 30 such a service was held in churches, under trees, in homes, in school houses, by the seaside and riverside clear around the world.

The Columbus service as reported by Miss Effie A. Merrill, editor of the *Friend*, follows:

THE SUNRISE COMMUNION SERVICE

Who shall describe that communion service! This Memorial Hall became the vestibule of heaven to our souls. To this place people began to come at one-thirty A. M. The doors were opened at five. For hours the approaches and plaza had been packed. At three o'clock they began singing "Nearer My God to Thee" and other hymns of praise. Within a few moments after the opening, at five o'clock, the thousands had filled the auditorium to the very roof and long before the appointed hour, the door keepers were turning away those who would enter.

In solemn hush, Bishop Fraser McDowell came to stand beside the table.

"How Firm a Foundation" was sung. Then as the stately ritual of consecration of the Bread and the Wine was read and the prayers of penitence and consecration rose, there appeared pictured on the wall on one side "Christ in Gethsemane"—on the other, "He is the propitiation for our sins, and not for ours only but for the sins of the whole world."

At either side were the tables and at the call the altar was filled, communicants standing two deep, at the beginning, and later they came first from one side, then the other and stood five deep. The quietness of the massed worship was of undescrivable power. For three hours the service continued, before the benediction was pronounced.

Were any omitted from the table of the Lord? Yes, even here, where it is computed that 4,100 received emblems of His death and resurrection, some were missed in the moving throng.

Looking on this and on the days of this meeting from its beginning to its end, Bishop Frank W. Warne said:

"Stupendous, spiritual, the Pentecost outpouring of the Holy Spirit for which we are praying, has begun at Columbus. Let us continue to pray

that Pentecost power may come to our people here in the United States and in all lands."

MISSIONARIES SENT OUT DURING SIXTY YEARS VISUALIZED

VII. Thirteen hundred and ninety-six missionaries had been sent to nineteen countries during the sixty years. 1,396 silk flags 10x12 inches and mounted on 22 inch ebony staffs were made by Annin Co., New York. The number of flags of each country corresponded to the number of missionaries sent to it during the sixty years.

This lovely feature was visualized in the great balcony of Memorial Hall, where the program of the anniversary days was given. The foreign secretaries stood together at the front of the platform and as the roll was called each responded with the name of her field and the total number of missionaries sent, from the beginning, to that country. When the leader called "Europe, twenty-eight," the audience saw twenty-eight wildly waving flags in the balcony; then in rapid succession the other countries were called; when "China, 395" was reached and "India, 480," there was thrilling applause. Then to make it more impressive, the whole 1,396 were asked to stand while all waved their flags exultantly and sang, led by that prince of assembly leadership, Homer Rodeheaver, "Tell It Out Among the Nations." Almost in the twinkling of an eye the visualization was accomplished but the great audience had a new conception of the greatness of this sixty years of service.

"THE SIXTY"

VIII. In October, 1928, the Anniversary Committee was authorized to pray earnestly that guidance would be granted in seeking out sixty women within the membership of the Society, who would make an offering of \$1,000 each to care for items which could not otherwise be met. These were to be known as "The Sixty." Plans were prayerfully made. It was understood that this gift of \$60,000 was to be especially sacred. In its behalf a band

of seventeen intercessors, carefully selected from different parts of the United States, began to pray. One by one and in most unexpected ways many of the first twenty givers were found; some of the incidents connected with these remind us of Holy Writ. They continued to be given until, when the list was called on the evening of October 30, one hundred and twelve checks or vouchers were placed by these consecrated women or their representatives in the precious Burmese Bowl of hand wrought silver sent as a gratitude gift to "Mother Society" by the loyal friends in Burma.

Every missionary society has women to whom has been given the talent of gold; many of these are waiting for some woman with a different kind of talent to show her where to place \$1,000. You ask God to reveal to you the person; test your witness to see if it is of yourself or of Him—if it is of Him—go and you will find the person prepared for your appeal. We turned aside from three who would have given, but grudgingly. None but joyful givers could be enrolled with such a sacred group.

The following excerpt from the *Executive Daily* will give you the spiritual atmosphere in which the entire seven days program was bathed.

"Gratitude to the Christ for results achieved through sixty years" flashed the "handwriting on the wall," as echoes of the Treasurer's message lingered in our minds,—\$41,805,000, a broad golden stream that has flowed through the Treasury out to the far-flung battle-line; gold transmuted into life in the name of the Christ and for His dear sake.

One by one, the Home Base Secretaries bring the incense gifts—a cent a member for each year of the Society's life thrice repeated—\$137,000 laid at his feet.

The star shines from the top of the Christmas tree, strains of "We Three Kings of the Orient Are" from the orchestra, and the men of the East sing while the women of the West bring their gifts of \$1,000—not sixty women, but one hundred twelve, to the glory of His name, who gave His life that they might live. One by one they come, reverently as in prayer, and a hush comes over the great multitude—for the King is there. Into the silver bowl sent by the women of Burma fell the gifts, one who pledged is

watching from the gloryland as her sister drops her gift with a white rose in her name.

The names were read solemnly, slowly, one by one, stewards of God they are, and we. The Holy Spirit broods over all, and we feel ourselves possessed by the great unseen presence. We are His, the gold is His, we are one with that great company round the world consecrating anew the life He bought, the gold He gave, the powers He would unloose.

Charlotte Anderson, a senior at Ohio Wesleyan, takes down the sacred reliquary for Bishop Warne to open. Mrs. Burt Smith places there the book where the names are written to be taken to Tremont Street Church in the room where the Society was born. Bishop Warne prays God's blessing upon the \$112,000, that it may be multiplied, and that souls may be born into the Kingdom from this giving.

Triumphal music rises from the great orchestra as the flags of the nations are raised by their representatives in national costume. They stand back on either side of the great world way—the flags forming a frame at the top. What a thrill as they go up, and with the raising of Old Glory the audience rises, and from the gallery 1,396 flags flutter in response, flags of the 19 countries to which 1,396 missionaries have gone these sixty years, and all nations join in the swelling chorus of "The Star Spangled Banner."

On the world map which covers the entire back of the platform a ray of electric light flashes from Calcutta to Columbus as Helen Tupper reads a cablegram from India.

Another stream of light from Hammerfest, northernmost city of Scandinavia, and a cablegram from the Women's Foreign Missionary Society of Sweden, numbering 6,000 members. Singapore—Algiers—Tokyo, Paris, Manila, Dresden, Shanghai, China, Old Umtali, Rangoon, Budapest, Methodist women of Mexico, Lovetch, Seoul, Zurich, Vienna, Rome, Quessua, Montevideo, Buenos Aires, Peking: each read by a national representative—till light streamed from Columbus to the uttermost parts of the earth and the globe was encircled with light.

"As the rising sun round the world proclaimed the coming of a grand new day," spoke Mrs. Lindsay, "so girls and women round the world this day proclaimed the coming of the Son of Righteousness, rededicating their lives to know Him and make Him known. Together they partook of the Holy Communion, and sang each in her own tongue:

'Hail the heaven born Prince of Peace,
Jesus the Light of the world.

Hail the Sun of Righteousness,
Jesus the Light of the world.'

We in Columbus took up the song and with them joined to pledge ourselves to

'Walk in the light, beautiful light,
Jesus the Light of the world.'

Thousands of stewardship candles have burned in homes all over the world, so in a real sense in a great circle of light, we have been bound together with chains of glory about the feet of the Redeemer."

"This is the most thrilling moment of my whole life," said Mrs. Nicholson, the beautiful mother spirit of the great Society, and she voiced the feeling of "the five thousand," for we were of one accord in one place, and had all things common.

"Have peace among you," flashed the writing from one side of the wall, and from the other side, "I am the Way."

From the depths of a wondrous rich, consecrated spirit, Senor Capelli voiced in beautiful song the Saviour's promise:

"If with all your hearts ye truly seek Me
Ye shall surely find me,"

and then going to the old rugged cross on the right of the platform, where were gathered the representatives of the nations who had read the cables, Senor Capelli continued with deep feeling:

"I will cherish the old rugged cross,
Till my trophies at last I lay down,
I will cling to the old rugged cross,
And exchange it some day for a crown."

The sense of God's presence was compelling and it was from the soul that the great hallelujah chorus broke forth from the vested choir, joined by Senor Capelli, organ and harp.

"The Lord God of hosts, King of kings, reigneth! And He shall reign forever and ever."

"Forward together" flashed the writings on the wall at the left—and the vision of the Christ on the right.

Five trumpeters bearing the stewardship colors, emerald, crimson and purple, sounded forth "taps" and Mrs. Nicholson declared the sixtieth annual meeting of the Woman's Foreign Missionary Society, General Executive Committee, at an end. Then sounded "Reveille," for this is not the end but the beginning of the great enterprise, and with one voice the great company pledged itself for the next step.

"Forward together—to know the Christ and to make Him known"—and benediction was pronounced by Bishop Oldham.

SOME OF THE CABLES

VIA CALCUTTA.

GRATEFUL GREETINGS DEAR DEVOTED JOYOUS LIGHT SENDERS AND LIGHT BEARERS NOW REJOICING WITH THANKSGIVING TO JESUS THE LIGHT OF THE WORLD FOR HIS ENABLING AND BLESSING WORTHY IS HE TO RECEIVE HONOR

RICHES GLORY AND BLESSINGS TO
CHRIST OUR LORD AND SAVIOUR BE ALL
THE GLORY THE GLADNESS IS OURS.

MARY REED.

(Perhaps all readers may know that Miss Reed contracted leprosy as a young missionary and without saying anything to her family and friends after the final diagnosis, returned to India to minister to those who were lepers. She was healed but chose to remain as one of Christ's special ambassadors to these stricken ones.)

LUCKNOW, INDIA.

LOVING GREETINGS AND GRATITUDE
FOR YOUR LOVE AND GIFTS THROUGH
SIXTY YEARS.

ISABELLA THOBURN COLLEGE.

TOKIO, JAPAN.

THIS DAY THE LOVE OF CHRIST MAKES
THE BOND BETWEEN OUR HEARTS AND
YOURS ETERNAL.

FURUTA.

(President of Missionary Society of Japan,
Methodist Church.)

HAMMERFEST.

LOVING GREETINGS FROM CONGREGA-
TION IN NORTHERNMOST CITY IN THE
WORLD.

MYRTLE L. WADE FRIDMAN ROSSBORG.

SINGAPORE.

CHRIST CONQUERING UNIVERSAL
BROTHERHOOD COMING TO CROSS ROADS
OF WORLD ALL RACES AND CLASSES
WORKING FOR MALAYAS SALVATION.

KWAN S. NAL.

ALGIERS.

REVELATIONS 15:6 EPHESIANS 1:16.

MAHANIE.

GRENOBLE, FRANCE.

IN EVERY PLACE YOUR FAITH TO GOD-
WARD IS GONE FORTH SALUTATIONS.

MANILA.

THE ISLES AWAIT HIS LAW PHILIP-
PINE DAUGHTERS.

INEZ GODOY.

VIENNA.

THE METHODIST WOMEN OF AUSTRIA
JOIN IN WORK AND PRAYER WITH
GREETINGS FROM PSALM 126: 2-3.

SHANGHAI.

DEAR MOTHER LOVING GREETINGS
FROM CHINA THE CUP OF BLESSING
WHICH WE BLESS IS IT NOT THE COM-
MUNION OF THE BLOOD OF CHRIST.

IDA KAHN.

(A direct lineal descendant of Confucius.)

RANGOON.

TESTIMONY BURMA METHODIST WOMEN
SECOND CORINTHIANS FOUR SIX WE
PRAY GOD'S BLESSING SIXTIETH ANNI-

VERSARY ORGANIZATION WHICH
BROUGHT US LIGHT AND IN NAME LORD
JESUS CHRIST PLEDGE OURSELVES FOL-
LOW TORCH BEARERS TO THOSE STILL
IN DARKNESS.

MA THEIN NYUN.

OLD UMTALI, AFRICA.

FOR PRAYERS AND HELP FOR REDEMPT-
ION AFRICA WE THANK YOU MAY GODS
NAME BE MAGNIFIED.

FARAH.

BUDAPEST.

HUNGARIAN FOREIGN MISSIONARY
WOMEN SEND GREETINGS WITH FIRST
EPISTLE PETER SECOND CHAPTER
NINTH VERSE.

MARTHA FUNK.

MONTEVIDEO.

REJOICE WITH YOU ON THIS GLAD AN-
NIVERSARY AND GIVE CHRIST GLORY.

BERTHA TUDDENHAM.

ROME.

FIRST CORINTHIANS THREE TWENTY
TWO TWENTY THREE.

INES SERRERI.

ZURICH.

UNITED BY OUR REDEEMERS LOVE WE
MUST BE A BLESSING TO THE WORLD.

MELINE RODEMYER.

LOVETCH, BULGARIA.

BULGARIAN WOMEN HELP UPLIFT
CHRIST GREETINGS.

TZVETANOVA.

SEOUL, KOREA.

IN THE NAME OF OUR COMMON FATHER
AND HIS SON THE ONLY SAVIOUR OF THE
WORLD WE SEND PRAYERFUL GREET-
INGS.

ESTHER HONG.

MALANGE, AFRICA.

LIFE THROUGH CHRIST IN AFRICA.

QUESSUA GIRLS SCHOOL.

CALCUTTA, INDIA.

CONGRATULATIONS AND CHRISTIAN
GREETINGS FROM TWO HUNDRED THOU-
SAND METHODIST WOMEN AND GIRLS IN
INDIA CHRIST BROUGHT EMANCIPATION
TO OUR MOTHERS HE MAKES POSSIBLE
THE ABUNDANT LIFE FOR US AND HE
STANDS AS THE ONE HOPE FOR OUR
NON CHRISTIAN SISTERS FOR A RE-
DEEMED LIFE IN THIS WORLD AND
ETERNAL LIFE BEYOND HELP US LIFT
HIM UP.

SATYAVATI CHITAMBAR.
MRS. PANNELL JOSE.

BUENOS AYRES.

JESUS ONLY THROUGH HIM WE CAN
BE BETTER DO MORE.

BROWN.

MEXICO CITY.

MEXICAN METHODIST WOMEN JOIN
WORLD CHORUS OF PRAYER AND PRAISE
THANKFUL FOR KNOWLEDGE OF LIVING
CHRIST SENT BY YOU.

MARIA A. TOVAR.

WOMAN'S HOME MISSION BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22d Street, New York
Executive Secretary, Council of Women for Home Missions

YOUTH AND MISSIONARY EDUCATION

At a recent meeting the following came from leaders in denominational and interdenominational groups dealing with young people's work.

"Interpretation of the missionary enterprise in modern terminology which reveals the variety of work done and the central place of friendliness in the whole program is much needed."—*H. S. L.*

"What can be done to remove the prejudice that exists in the thinking of so many young people against the term 'missionary'? So very many young people have come to dislike that term, not realizing that an entirely new content and interpretation has been put into the whole missionary enterprise. A good many of our most alert young people, particularly those who have come in contact with students from other lands and have witnessed the revolt on the part of those people against some of the things that have entered into or followed the missionary enterprise of past generations, are frankly not interested in a missionary program. To reach the masses of young people with a new understanding of this term is very difficult."—*E. M.*

"The young people's society is one of our finest opportunities, and the study book plan will never reach most of these societies."—*H. T. S.*

"Christian Endeavor Societies and other Young People's Societies are meeting month after month with a missionary topic each month, which has been most inadequately treated. Material prepared for such groups has a far wider use and influence than any emphasis on specialized missionary organizations. Would there be any possibility of cooperative preparation and use of material to help make these top-

ics, which are being used, dynamic, instead of the 'dead' nature they are now in so many groups?"—*L. M. E.*

"Our own communion is making its major work the creation of a completely correlated and integrated age level program for intermediates, seniors, and young people. We want that it shall be dominantly missionary and yet that missions shall be so integrated into the total program that it will not seem to be tacked on and will be a part of the life process of character education itself."—*C. P. M.*

"The missionary emphasis and enterprise will never get across with young people in the largest way as a purely separate appeal; in that way it has to run the hurdle in the human mind of a popular misinterpretation of 'missions' and of 'the heathen.' The missionary purpose becomes most powerful in a human life when it emerges as an inevitable expression of some central purpose or philosophy of life that the individual has come to accept and to work out in experience."—*P. H.*

"With denominational programs so well worked out in most denominations and with a closer getting together of the religious education and the missionary education forces within denominations, it is becoming increasingly difficult to set up apart from all the other religious education a program which can be distinctly missionary."—*E. D. G.*

"There are various aspects of the missionary enterprise today which would be very interesting to students provided they were presented in the right way. For example, students would be intensely interested in the missionary colleges in various lands, but there is no up-to-date description of them as a whole. About all you can get is material prepared for financial campaigns, and that does not

meet the need. Another subject that would interest students is a survey of missionary hospitals, but there again there is no modern presentation that I know of, that takes into view the whole range of such work including all denominations. . . . We are very dissatisfied with the fragmentary denominational presentation. . . . Even a map showing all the colleges, or one showing all the hospitals would be a help.

"There is one effective means of reaching students that we are not using to the full, and that is the bulletin board. . . . For one thing there could be issued each month (or oftener) a small poster consisting of an attractive picture with an appropriate caption, and a quotation or remark. Of course, the quotations, etc., would have to be carefully worded and would have to embody a genuine Christian spirit and not be simply sublimated imperialism, as so much of our missionary propaganda has been in the past, and alas, still is! The cost might be materially reduced by borrowing cuts from missionary periodicals. They could be used in wayside pulpits and other such places.

"Students for the most part, will no longer come to see stereopticon lectures, but they will come to see movies if they are good. . . . The success of the play 'The Color Line' shows what can be accomplished by well written, easily acted plays. But the old plays that talk about foot binding and child marriage, will not do in college communities where the susceptibilities of foreign students are likely to be hurt. There are, however, lots of modern situations which could be dramatized, showing the common responsibility of East and West in a changing world, if we could only find the dramatists."—*C. H. C.*

"I am struck by the particular possibilities of visual presentation. About eighty per cent of all we learn comes through the eye and I think that we ought to magnify that means of education more than we have done in the past."—*R. L. E.*

"We do need better pictures and charts."—*M. E. M.*

"I wonder if it would be possible to have the young people of various countries themselves making a collection for general exchange of their typical games and of folklore which could be translated or dramatized."—*C. M. B.*

"It would be a splendid thing if some sort of missionary project could be gotten under way that might dramatize and make concrete the missionary enterprise. The work accomplished under the International Student Relief might well serve as an example to us. I doubt if the American undergraduates would have gotten up very much enthusiasm in making contributions to European construction in the abstract, but when they were told of the actual physical needs of hundreds and thousands of students and young people on the continent and were given to see that their dollars were sent on errands of mercy and reconstruction they responded eagerly."—*W. V. K.*

"Could there be available a list of speakers for young people's rallies who can present the missionary movement in a gripping way—a list of those in various parts of the country, with information regarding what they might expect in way of remuneration to guide program committees, and help make these many meetings more helpful? Have we not all depended too much on our own, and so lost a wider vision at times?"—*L. M. E.*

"Would it be possible to establish direct mail communication between groups of young people in this country and groups of young people across the seas? While it might be that some difficulties would arise in the way of translating messages, yet no doubt this could be overcome in some way. A great many people travel and if they have already established some points of contact in other lands and then should in the course of travel visit that country they would at once have a peculiar interest, or it might even work that the fact that they had

corresponded with somebody would lead them to travel."—*E. H. S.*

"Statistics show that the majority of young people who give themselves to missionary service volunteer before college years. Unless missions are properly presented to precollege youth we are certain to have young men and women purposing to become missionaries on the strength of motives which are unreal, which cannot stand the test of more mature thinking, and which therefore cannot last. It is pathetic to find college students turning away from their missionary purpose after several years in college because they discover that their first interest in missions was one under emotional stress or by a presentation of need highly colored and often untrue to facts. I hope that our young people's organizations will strengthen their Sunday programs along vocational guidance lines; and I also look forward to the preparation within the next few years of missionary literature especially designed to meet the needs of preparatory school boys and girls."—*M. T. S.*

"My impression is that the thing that is most needed is a sort of Jerusalem Conference for young people of high school age. College undergraduates get about nine tenths of the attention of the leaders of the various young people's groups, much to the neglect of the high school crowd."—*W. V. K.*

"I am finding that our missionary work is becoming an institutional enterprise rather than a spiritually driven service for other people. . . . We have overdone the 'salesmanship stunt'—we need now to reveal the suffering Christ pleading for help to reach and save His children of different race and color from ourselves."—*M. D.*

"One of the next steps is to develop a sense of 'the uniqueness of the Christian Gospel.' In the light of a lot of teaching that is prevalent in many colleges, universities and high schools, young people are not so sure that Christianity is a unique religion, but

that it is simply 'another religion.' In our effort to wipe out bitter prejudice between people of various faiths, we have gone so far as to create a feeling that 'any religion' is all right so long as a man lives up to it. . . . Many young people feel that until we can 'clean up' at home we have no right to try to evangelize others. . . . We must make it clear that whereas we may have no right to thrust our civilization upon others, yet we must be tireless in sharing (not thrusting) our gospel with others who have not heard it, or have not accepted it."—*J. G. H.*

From a recent college graduate came this: "I feel very strongly that a zest for missionary education is in proportion to the intensity of a student's own religion. When people are in doubt about their own position, they are hesitant about spreading the faith.

"Most college students' judgments about missions are based on the conception of missionaries they had when they were children. The typical 'missionary' made the savages civilized by changing their habits of dress and manners. Those who have taken courses on the 'Appreciation of Oriental Culture' and similar subjects resent this method. Some think it gross egotism on the part of missionaries to inflict their ideas on someone else. Still others quote the old adage 'charity begins at home' as an excuse, but some who think deeper and observe the reaction of the foreign students who come to 'Christian' America and discover that the people are not like the missionaries, and see that many turn away disappointed and broken-hearted, feel that we need to test Christianity here before we take it abroad. They feel it is futile to preach Christianity and not be able to verify our beliefs at home."—*R. F.*

THE CHOICE

Oft as he jogs along the winding way
Occasion comes for every man to say,—
"This road?—or that?" and as he
chooses then,
So shall his journey end in night or
day.

—*John Oxenham.*

WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY MISS FLORENCE G. TYLER, 419 Fourth Avenue, New York

ASK THE WOMEN

BY BESSIE ALLEN DONALDSON

Twice recently I have read the statement that polygamy has been practically given up in Persia. In "The American Task in Persia" also we find the statement: "Polygamy is not generally practiced or approved in Persia, and it is probable that if the legal and social facts were fully set forth, it would not figure as an institution at all."

Polygamy is not paraded in Persia, and it is not difficult for us who live here to understand how a traveler might get the above impression. He is met here and there by Persian gentlemen, and they are anxious for visitors to get the best possible reaction concerning the land and people. In fact, a Persian might answer his guest, if questioned, by saying that polygamy is on the wane and has almost died out, and cite that he and others of his friends have only one wife. If he has progressive ideas and is not overproud of some of the shortcomings of his people, the Persian can easily avoid mentioning those of his friends who have more than one wife.

One in an official capacity might live in Persia for several years and not get "inside information," as polygamy is evident only in the women's quarters and Persian gentlemen do not take their wives with them into society. Nor has it been the custom—because it was not considered good form in Persian male society—for a man to mention the female members of his household. If he is obliged to do so, the terms "household" is sufficient, and that really tells nothing.

It is not my aim to set forth legal or social facts to prove the existence of the custom. I wish only to recount our experiences of the No Ruz (New Year) season, and my readers may

form their own opinions. The instances here related make up about forty per cent of our calls, and do not include many other homes among our friends where we did not call at the New Year season but where there are two or more wives.

One call was upon a young woman whose first husband had divorced her because she objected to his bringing in a second wife. The next morning we called on a young widow who had been one of the three wives of a high official. In the afternoon of that same day we went to a home where two wives received us. The older woman is rather frail. She had needed help in the house, so what was easier than for her to arrange for her husband to marry her own niece? From this call we went directly to another home where our hostess is the sole wife. But one of her friends was calling at the same time, a pathetic example of what often happens when some day, without any previous warning, the husband brings home a new and younger and more beautiful wife. We scarcely recognized this woman as a former friend, she had become so emaciated with her grief and trouble.

The next day we called at the home of one of the high officials, upon his European wife; his Persian wife lives in Teheran. At another home two wives received, the second having been chosen by the first, who was childless, with the hope that there might be a son and heir.

Another day we were invited to lunch at a home where there are two wives of the same age, as well as two babies, only two weeks apart. These women were dressed alike, as were their babies. They appeared to be good friends, but it is said that in spite of the husband's effort to treat them both alike, there is a great deal of jealousy between the two.

We also called upon a young woman whose father has two wives. There is such hard feeling between these two that he is obliged to keep one in Teheran and the other in Meshed! At another place two women, wives of the same man, were guests.

One of the saddest cases is that of a beautiful young woman, the mother of a bright boy of seven. The father brought home a new wife who immediately broke up the home and the young mother obtained a divorce. The father went to Teheran, and the little boy grieved so for him that he became ill. Word of the child's health reached the father, and after many negotiations, he promised to put away the second wife and, for the sake of the son, take his mother back. It was all arranged and they went to Teheran, but not to happiness. After the man had remarried the child's mother, he brought the other woman back. The mother feels she must endure it for the boy, but she knows only too well the sorrows attendant upon polygamy, for her mother became a semi-invalid and the father married another wife, just his daughter's age, and this second wife has ruled the household in a manner to make the angels weep.

Polygamy is behind the curtain in Persia, and the traveler and even the temporary resident do not get a chance to peek. But we who frequently visit Persian homes and get acquainted with what really does go on in them, would suggest to those who may be tempted to make sweeping statements about Persian home life, first ask the women.

NEW READERS FOR OLD

"From Jerusalem to Jerusalem" will have a new group of readers this year. It seems that in the transportation of a load of these books across New York City, one carton of the books fell off the truck, and broke open. It was soon appropriated by a Jewish vender, who began selling them to his friends as "the latest information from Jerusalem" at five cents each. Sad to relate, the police cut short his activities be-

fore the entire consignment was disposed of, and the publishers were notified that East Side New York had consumed a large number of the books.

LATE DEVELOPMENTS IN CHRISTIAN LITERATURE

The new year should bring a new and deeper interest in the cause of Christian literature in the Orient. Dr. John R. Mott has returned from the meeting in Jerusalem for 1928, and from his subsequent trip around the world in survey of the mission fields to express his belief that the furnishing of Christian literature ought to be one of the major tasks of the missionary enterprise. This conviction of his is shared by all, but certainly not expressed in action. The amount allotted to Christian literature by the various boards remains pitifully small. The entire income of the committee is in the neighborhood of ten thousand dollars. The field of operations continue to grow. The chairman of the committee received from the Christian Literature Committee in Korea a request for the subsidy of a Christian magazine for children in Korea similar to *Happy Childhood* in Japan. It was estimated that one thousand dollars should be available for the initiation of this work.

During the time set aside for the consideration of Christian literature at Northfield this request from Korea was mentioned. In return a personal gift of five hundred dollars was given, another of one hundred dollars, and smaller gifts brought the amount received up to seven hundred dollars, together with a promise for three hundred dollars more to be paid in at a later date. It will be at least a year before the actual publication of this magazine.

A delightful step in advance was taken at Northfield when an old friend of the committee indicated her desire to provide for the publication of one of the books of Central Committee. Just after this, Miss Laura White, who is in charge of Christian literature publications in China, met the chair-

man and told her that she was desirous of translating "From Jerusalem to Jerusalem" because she felt that it was exactly the kind of book on backgrounds which the Chinese Christians needed and in which they would be interested. She said: "I want to translate that book, Mrs. Montgomery, do you suppose you could raise the money for it?" Mrs. Montgomery replied: "The Lord has already attended to that, and has sent three hundred dollars by special messenger." Miss White expects to use as her helper in translating the book Mary Liu, a recent graduate of Ginling. Miss Liu's story will be remembered by many of our readers. She was a little slave girl who lost both hands and feet through the cruelty of her owner. A fund had been set aside for her education by the nobleman in whose family the crippling had occurred. During her education she showed remarkable talents and has recently been graduated from Ginling College. She does everything a girl with both hands and feet can do. She has learned to hold a pen with her poor stump of a thumb, and with this she writes beautiful Chinese characters so that she completes a day's work of one thousand characters in about an hour and one half. It takes the ordinary girl a full day of eight hours to complete this task. She is already the author of two books and is employed by Miss Laura M. White in the office of the Women's Committee for Christian Literature in Shanghai. Steps have already been taken toward the publication of the same book in Japan and India. Money has been provided for printing an edition of Mabel Thurston's "The Adventure of Prayer" in Chinese, and for printing "The Story of Jesus as Told by His Four Friends," in the same language.

The magazines for which the committee is responsible, one in South America, one in Constantinople, four in India, one in China, and one in Japan, continue their blessed work of furnishing Christian reading matter to

children. The door is wide open, the need is for funds.

ONE FRIENDSHIP BAG

One of the friendship school bags which American children sent to Mexico last year found its way to a tiny island in the Gulf of California, where very primitive Indians, the Seri tribe, live. The bag was carried by automobile across the desert for seventy or eighty miles, then by cart until the cart stuck in the mud, then by horseback to the shore of the Gulf, from there by rowboat to Tirburon Island, the home of these Indians, and finally on the back of an Indian for several miles to the camp. Here the bag was opened, and the "good will" contents distributed to the Seri children. This was the first free gift these children had ever received, and their appreciation was very keen.

Mr. Robert Thomson, the missionary in charge of these Indians, asked the children what they could send back to the American children, and a number of children ran to the shore and picked up pretty colored shells to be sent to show their pleasure.

These Seri people lack everything ordinarily considered essential to physical comfort. Their scanty clothing is ragged and filthy, they have no permanent dwellings, food is always insufficient, and drinking water has to be carried on the shoulders of men for several miles. They have practically no contact with other people.

* * *

A blind boy in Japan is copying the hymns he loves in the Braille system as his only way of having them near him. His patient work will carry the hymns to others.

* * *

When God wants to speak with a man, He wants that man to be alone.—*Henry Drummond.*

* * *

The soul, like the body, lives by what it feeds on.—*J. G. Holland.*



WORLD-WIDE OUTLOOK



AFRICA

Growth of Z. I. M.

THE Zambesi Industrial Mission has under its care at Ntonda, S. Angoni-land, 411 candidates for baptism, and an added 363 who have definitely renounced heathenism. Other professing Christians in the community bring the number almost to 2,000, an influence on the surrounding mass of paganism which cannot but be felt. Three evangelists are supported in this field.

According to the missions annual report, church services on Sunday forenoons and afternoons showed an average of 1,126. In addition 97 villages were visited, and the average attendance throughout the year came to 7,388 people. A Bible class is held on Wednesday every week at the station, and has an average of 352, mostly young men and women. Prayer meeting on Friday has an attendance of 44, and the monthly communion service 204. A Bible Reading is held daily at sunrise with all workers on the station. During the year a small Hospital was built at Ntonda, and 2,504 medical, and 2,805 surgical cases were attended to.

School work was continued throughout the year. Twenty-four teachers were sent to the Training School to Dombole, to enable them to qualify for Government examination, and all who presented themselves passed successfully. The twenty-four schools, with a total daily average of 882 boys and girls, have been registered by the Nyasaland Board of Education. While to some extent these schools are expected to conform to a recognized code, approved by a Federation of Missions and the local Government, our chief aim is to make them Bible Schools in practice, and our experience is that they have been, and are, the nursery ground of our churches.

Industrial work on this station has not been so prominent as on some of the other stations, though 24 tons of maize were harvested, beside coffee, chillies and beans.—*The Christian*.

The Y. M. C. A. in Assiut

IN 1921 a little band of twelve founded a local Y. M. C. A. in Assiut, two hundred miles up the Nile from Cairo. Assiut is a city of 65,000, the Christian educational center of the country, the capital of Upper Egypt, a flourishing business center, and the seat of a branch of the great Moslem University, Al Azhar. From that time there has been rapid growth in the organization and almost complete self-support. The committee of management now consists of Christian landowners, lawyers, teachers, pastors and Government officials. The first full time secretary was appointed in 1926. Steps were immediately taken to secure a site and erect a building. Two hundred pounds were given by a Mohammedan deputy to Parliament, and a like amount by the Coptic Archbishop and Abbot of the Monastery of El Moharrek. A flood of small subscriptions came from men of every creed and class, and in 1928 the desired plot was secured.—*South African Outlook*.

Welfare Center in Nigeria

CHILD welfare work in Nigeria was first started about the year 1914, through the agency of various missionary societies; and it was as recently as 1926 that the first government maternity and child welfare clinics were established. The C. M. S. Hospital at Iyi Enu has drawn up plans for a large maternity unit, for until Christian education has emphasized care of the body there can be no decrease in this mortality rate. With the proposed

new buildings wards will be provided for the maternity cases quite apart from the rest of the hospital buildings, an out-patient department for ante- and post-natal clinics, and for infant welfare work. Here also women from the different districts can be received for training in simple midwifery and care of infants.—*C. M. S. Outlook.*

Practical Christians

MISS MABEL E. EMERSON, returning from a world tour, has this to say of American Board activities in West Africa: "The rapid growth of the Church within the last few years is not a mass movement but the normal growth due to witnessing Christian lives. The converts come in small groups from many villages, totaling thousands a year. The growth in Bailundo is a good example. In 1916 that church had less than 500 members; in 1922 it had passed the 1,000 mark; now in 1929 the membership numbers 3,300, a trebling in seven years. By 1931, judging from the number now enrolled as catechumens in the training classes there will be more than 5,000 members.

"No where did I see people facing more difficult economic conditions than those in West Africa, where the average daily income is only five cents, and yet these African Christians are facing resolutely the obligation of church support. A new building for church and school in one of the out-stations, which cost not less than \$500, has been built without a dollar of help from the Board. Native Christians had contributed money and labor equivalent to 10,000 days' income. The 'words' came to these people less than fifty years ago."

Kru Coast Need to Be Met

MISSIONARY Walter B. Williams, of the Methodist Mission at Nana Kru, Liberia, writes that he hopes to return to the Kru Coast in 1930 with sufficient funds to build the Hartzell Memorial Hospital. The present plan takes into consideration the fact that the majority of people who come to

the hospital will need only dispensary service. However, six rooms for surgical or other special cases which require hospital care will be provided. The majority of those who need to remain after operation or otherwise, can be assigned to one of the huts where they and those who come with them may be given some training as to the care of the sick. These huts may be simple and relatively inexpensive, so that they can be removed or burned and rebuilt from time to time as needed. Possible development as the work grows is also included in the plan.

WESTERN ASIA

The Old Order Changing

MUSTAPHA KEMAL has a slogan, "Break with the past." One astonishing phase of this break with the past is shown in the action authorized by the republic of Turkey toward the entire habits of the men in charge of the worship in the Mohammedan mosques. Here are a few quotations from the project for religious reform just made public by the committee appointed by the Theological Faculty of the University of Constantinople:

"Religion is a social institution. It ought to satisfy all the exigencies of life and pursue a process of development. It is wrong to think that our religion should be bound to the old forms and conventions and thus become incapable of progress.

"Our places of worship must be clean, orderly, accessible and inhabitable. Pews and cloak rooms must be provided in them. They must be entered with clean shoes. (Heretofore no Moslem could enter a mosque with any kind of shoes.) The language of worship must not be in Arabic but in the new language.

"Measures should be taken to make worship beautiful, inspiring and spiritual. For this reason it is necessary to prepare singers equipped with a knowledge of music. It is also necessary to have instruments of music in places of worship."—*Christian Herald.*

Labor Conditions in Persia

DURING the last ten or twelve years conditions of workers in the carpet-weaving industry of Persia have vastly improved. In the old days illiterate children were apprenticed at about six years old and upwards as weavers, the parents receiving a sum in cash from the master weaver in return for an agreement binding the children to work for the ensuing year. The weavers' day started soon after sunrise and ended at sunset, the cramped position in which the workers had to sit causing a peculiar form of late rickets, resulting in much crippling.

Now the industry has passed almost entirely into the hands of foreign firms, who have much improved the conditions of labor. The workers are now paid by piece-work, the Persian law limiting the weavers' working day to eight hours, and preventing boys of less than eight years of age and girls of less than ten from weaving at all.

Missions Change Names

THE name of the Turkey Mission of the American Board of Commissioners for Foreign Missions which has included work in Greece, Syria and Turkey, has been officially changed to "The American Board Mission in the Near East." The different sections will be known as the Greece Section, Syria Section, and Turkey Section. The Near East Mission includes, according to the latest statistics, 12 stations, 35 out-stations and a total of 135 workers. There are 398 native laborers, 42 churches and 62 schools of all grades. Work is conducted with headquarters in Constantinople, Marash, Tarsus, Merzifoun, Adana, Smyrna, Mardin, Brousa (Turkey), Athens, Salonica (Greece), Aleppo, and Beirut (Syria).

At the same time the name of the mission operating in Rhodesia and the Mozambique Company's territory, Africa, was named the East Africa Mission. The new name makes it a little

easier to separate the South Africa Zulu work from the Rhodesia work and that in the newer territory of the Mozambique Company. The East Africa Mission has 3 stations, 35 outstations, 31 white workers and 98 natives, 7 churches and 39 schools of all grades. —*Missionary Herald*.

A Power Plant

ABOUT twenty-five years ago, the Persians awoke to the value of modern education. There were, at that time only a very few schools using modern methods. In recent years the government has opened schools in all the cities and towns and in many of the larger villages, for girls as well as for boys, and they are discussing ways and means of initiating free education throughout the country. Intelligent Persians are recognizing that their failure as a nation is a moral failure, and they have implicit confidence in the ability and the sincere good intentions of Americans to give their children what they need to make them useful, patriotic citizens.

The northern half of Persia has been allotted to the Presbyterian Mission. Work was begun in Teheran in 1872, and the following March a school for boys was opened, but the pupils were drawn exclusively from Armenians, Jews and Zoroastrians, as the sons of Persians who constitute ninety-eight per cent of the population, were strictly forbidden by the Government to attend. In the late nineties a few Moslem boys began to come. In 1900 there were twenty-two, and from that time on the number steadily increased. Since 1925 the enrolment has stood at from 800 to 900. While boys of every grade of society and of every race and creed are accepted without discrimination, an unusually large percentage of them are the children of the nobility and other influential families of the country. In recent years, fees collected from students have amounted to about \$28,000. Nine wealthy boys are charged enough to support ten. —*Women and Missions*.

CHINA

Christian Movement in China

THE present communicant membership of the Christian churches in China, according to estimates in *The Chinese Recorder*, Shanghai, is 446,631. The figures are not set forth as being precise, but are believed to be approximately correct. In 1922, the figure stood at 402,539.

From the same source it is learned that there are now about 4,750 missionaries in China, about 78% of what was regarded as the "normal" number before the confusion of the last few years. The recent *Directory of Missions in China* records 20 new stations as opened, and 500 names of new missionaries who have been added since 1927.

Drouth-Resistant Grain

FOR the past two years Mr. L. M. Outerbridge, agricultural and evangelistic missionary at Fenchow, has experimented with surprising results with certain strains of newly introduced drouth-resistant seed grain. The following paragraph is taken from a letter of Mr. C. R. Bennett of the National City Bank, Peking Branch, who is chairman of the American Advisory Committee which distributed funds from the China Famine Relief, U. S. A. "This seed planted next spring will not only supply food, but will pave the way for supplying by the end of 1931 sufficient seed grain for the whole province. If seed grain for the spring is assured, the people can eat now and through the winter the grain usually reserved for seed. If we keep them alive with food gifts now, they will plant the same old native seed in the spring and possibly get nothing if it is a drouth season, or at best less than half what the new seed would produce. While we may have to supply some further food relief, this seed grain proposition seems not only an excellent chance to put perennial drouth land on its feet and create a granary for surrounding districts, but it would seem to be constructively in line with

the object of the American donors. If we give seed grain, the usual reserve can be eaten. If there are no seed reserves, the need for seed will be even greater, unless we are to face another famine appeal next year."

Problem of Girl Slavery

THE National Child Welfare Association of China, which was founded a year ago by Dr. H. H. Kung, Minister of the Interior, will probably take up the nu-tsai or girl slavery question, in addition to striving to educate parents on matters of child health and carrying on a campaign against foot-binding.

As long ago as 1922 the British Secretary of State for the Colonies approved of a proclamation declaring girl slavery illegal in Hongkong, but this proclamation has proved to be only waste paper, and now some means are being sought to punish the masters and mistresses of these slaves.

China is estimated to have an infant mortality rate of 73% for children of less than 1 year old, and the reduction of this rate by education of adults is alone a colossal task. The Association, during the first year of its existence, made a good record considering its slender income of only \$30,000 Mex. Of this total 80% came from the New York Association for the Welfare of the Children of China, 6% from other foreign sources and 14% from Chinese contributors.

Loss of Righteousness Deplored

"FAITH and righteousness are not prized and there is no sense of shame. If this state of things is allowed to continue, China will be wiped off the earth without waiting for imperialistic aggression or communistic intrigues," was the startling statement made on Independence Day (October 10) by General Chiang Kai Shek, President of the Nationalist Government in China, and reported by Dr. Percy T. Watson, missionary physician under the American Board of Commissioners for Foreign Missions in China.

"Every one today wants to succeed, by hook or by crook," General Chiang further warned in his Independence Day speech. "Right and wrong are confused. Private considerations are placed above the interest of the State. In the mad competition for rights, one ignores one's obligations."

General Chiang further stated that it was not foreign aggression nor domestic difficulties which caused him anxiety, but rather the gradual disappearance of those virtues which had been the spiritual heritage of the race for generations.

Liebenzeller Mission Grows

THE Liebenzeller Mission is a branch of the China Inland Mission, and is operating 16 stations with headquarters in Changsha. Two years ago one of their missionaries wrote: "Conditions in China never appeared so hopeless as at present," but since 1927 the progress has been encouraging. One new station was opened in the province of Kweichow and 11 new out-stations added. The number of Chinese helpers has risen from 268 to 311. In 1928, 624 new church members were baptized, the largest increase in the Mission's history.

EUROPE

Ukrainian National Movement

REV. MICHAEL FESEUKO, Secretary of the Ukrainian Evangelical Alliance whose headquarters are in Toronto, writes of a Christian movement among his people amounting to a national revival. The Ukrainians number about 28,000,000. About 7,000,000 were ceded to Poland after the Great War, this part being called Galicia—Large Ukrainian minorities are in Rumania and Czecho-Slovakia, and in all these places they are oppressed both politically and religiously. Homes are burned, religious meetings banned, yet the Christian movement gathers force. Beginning work in Galicia five years ago, the Ukrainian Evangelical Alliance in North America now has twenty congregations and mission stations. So rapidly is the

work developing that trained missionaries cannot supply the need, and lay preachers itinerate among the villages.

The movement is not limited by political boundaries, but is reaching Ukrainians from the Caucasian to the Carpathian mountains.

Protestantism in Latin Countries

DURING the fall a conference of the Evangelical churches of Spain and Portugal took place in Barcelona. One of the speakers from Portugal called attention to the fact that in his country the most influential people were the atheist, the agnostic and the cleric. Evangelical Christians are in the minority, owing to the persecutions which they have suffered throughout their history and are still suffering in communities distant from the great centers. This was also said to be the case in Spain.

The religious statistics given at the conference present an interesting picture. The several groups exist in the following numbers: 2,000 spiritualists; 3,000 confessed Protestants; 25,000 Crypto-Jews (Jews outwardly Catholic); 750,000 indifferent and atheist; 750,000 Roman Catholics in full communion; 3,000,000 Romanopagans, devotees of superstition.—*España Evangélica.*

An Urgent Appeal

JUST when the Bureau of Relief of Evangelical Churches in Europe was feeling confident that no outstanding crisis was imminent, they find themselves face to face with the most difficult problem since 1923. The following cable was received in New York from Dr. Adolf Keller, European Director of the Bureau:

Thousands of farmers leaving Russia because of insupportable conditions imposed by Soviet Government. Hope to migrate to Canada but Canadian Government hesitates to consent because of economic conditions in the Dominion. Thousands of families therefore stopped on their flight from Russia. All their possessions sold or lost. No money, food, or winter clothing. Living in terrible squalor in concentration camps near Moscow, in Bigossowo, Sebesch, Schneidemuhl (Ger-

many), Hamburg and Bremen. In Moscow camp alone are 10,000 families. Bitterest need for immediate help. This concerns all Protestant people as most of these refugees are Lutheran or Mennonite. Our office working with leaders of Refugee Migration Movement, and with Dr. Fritjof Nansen. Urge again necessity for immediate help as sickness already breaking out.

Those involved are not the ignorant "Mujiks," but once prosperous farmers.

Anti-religious Program in Russia

THE Central Committee of the Gustavus Adolphus Society in Germany, in possession of news material direct from Russia, publishes the following facts:

In the beginning of September, in the vicinity of Omsk, where three years ago Pastor Schulz was executed in the market square on the orders of the communistic party, the young assistant pastor John Grant has been murdered. Another young graduate of the Theological Seminary in Leningrad has been arrested and is still in prison for no other offence than that the evangelical peasants have been thronging to his services.

A private letter states: "Our pastor has just been sentenced to one year's hard labor, because he did not stop a woman in his parish who was practicing hymns in her house with a number of school children." A few months ago all organists and directors of choirs had to resign their positions, as they were threatened with discharge from public positions if they continued to officiate at church services.

The following decree on religious associations, passed in April, 1929, is now in force: "Religious associations are denied the right: to organize relief treasuries, to grant material help to their members, to organize special meetings for children, young people or women, to hold prayer meetings, to hold meetings for Bible study, literary study, needle-work or other forms of work, or any kind of meetings serving for instruction in religion, to get up picnics, establish kindergartens, libraries or reading rooms, to maintain

sanatoriums, or to furnish medical aid."

An example of how the "Five-Year Program" is being carried out, may be seen in the following: The scholars of the forty-first school, formerly St. Peter's German Evangelical Lutheran Parochial School, unanimously voted in favor of the following resolution which was put before them by the authorities: "Inasmuch as we consider the existence of the Lutheran St. Peter's Church opposite the forty-first school as injurious to the Soviet education of the young, and inasmuch as we recognize the anti-social influence of this church which is competing with the school for influence over the young, we demand that the church be closed and used for cultural purposes." The next steps to be taken in this direction involve the vote of the parents' association and then that of the laborers' counsel of the city ward. It is altogether likely that "the voice of the people" will thus succeed in closing the church in a very short time.

In the villages, the system called "collectivation" is being introduced. This means that pressure is exerted on the peasant to amalgamate his farm with a collective organization. This makes him an employee of the "collective." He thereby loses the individual right to dispose of his receipts and expenditures. The village which is thus "collectively" managed, forbids every contribution to church purposes and at any rate makes it impossible, since it leaves the individual only the barest means of subsistence.

Pastors are without civil rights of any kind. They may not be members of any state or community cooperative organizations, have no claim on public charity "like other people"; they are excluded from the rights of citizenship, but must bear incomparably more of the burden of taxation of all kinds. For example, where an official or a laborer, in proportion to his earnings, pays 10-86 kopeks monthly for a square meter of dwelling space, the pastor is compelled, irrespective of his income, to pay for the same floor

space 2 rubles 15 kopeks up to 6 rubles 45 kopeks. No minister may hold any public office, no child of a minister may attend a high school.

Notwithstanding these hindrances, the Church in Russia is still alive. A minister reports about a trip that he took through Siberia. He relates that in the eight weeks in which he was away he visited 29 congregations, baptized 135 children, confirmed 433 lay baptisms, confirmed 452 confirmands, administered holy communion to 3,631 persons, married 70 couples, consecrated 3 cemeteries, made 250 public addresses, traveled 9,491 kilometers by rail, 514 by automobile, and 1,310 by wagon. Truly a missionary tour of the most strenuous kind, witnessing to the fact, that God provides ways and means for the spread of His Word even under the most adverse conditions.—*Condensed from Allg. Ev. Luth. Kirchenzeitung.*

GENERAL

Reform Buddhism and Christianity

THE Shin sect, which was concerned in reshaping Buddhism on the pattern of Christianity so as to adapt it to the modern age and enable it to overcome the competition with Christianity, has accomplished some outstanding things, but in its tendencies has remained otherwise worldly. Now some prudent Buddhists have come to the conclusion that Buddhism can have no future in Japan unless it can give men something of worth for the present life. Thus a religious reform movement has started which aims to put Buddhism into inner relation with secular scientific thought and to supplement it with certain Western (Christian) ideas. This led in 1928 to a sharp conflict between the reform movement and the Shin sect, in the course of which the reform movement was overcome, although not rooted out.

The reformers stress the similarity between Christianity and Buddhism, but their opponents will not listen to any rapprochement between the two

religions. They maintain that the Christian idea of God is as untenable as the Christian doctrine of the atonement, that the character of Jesus is far below that of a Bodhisattva, and that between Buddhism and Christianity there can be only war. The vice-president of the English Maha-Bodhi Society in London writes: "The number of Buddhists in Europe is constantly increasing. A great responsibility rests on us Buddhists, for I feel that we are the last hope of the world."—*Evangelical Missions Magazine.*

Winter Plans in Evangelism

THE plans which the Commission on Evangelism had in mind by which it would send out five teams instead of one to cities throughout the country are already well advanced. Bishop Darst, Chairman of the Commission on Evangelism of the Protestant Episcopal Church, is to have charge of the team which will visit the cities of the South, largely along the Atlantic coastline. Dr. Mahy will have charge of the team to visit the cities in New York State, Dr. Livingston in Pennsylvania, Dr. Bader in the West, and Dr. Goodell in New England.

It is a matter of great interest that the leading denominational magazines and papers are publishing series of articles on the Holy Spirit and Pentecost, some of them appearing in every issue of the magazines and papers from now until Pentecost, 1930. One of the leading magazines has already sent out a list of more than forty topics relating to these themes.—*Congregationalist.*

Protestant Giving Wanes

CHARLES H. FAHS, Curator of the Missionary Research Library, has made a study on "Trends in Protestant Giving." His conclusions indicate that sacrificial giving for missions in this country and abroad is not increasing. Since 1921, with national wealth rapidly mounting and with contributions for local church ex-

pense steadily increasing, gifts for benevolences or other than local church expenses have consistently declined, although the trend in total giving, including both benevolences and local expenses, moved regularly upward every year from 1913. Close conformity to the two general trends, i. e., a steady increase in contributions for local expenses and a decline from a peak of benevolence giving in 1920, was found in each of the 11 denominations studied. These were Northern Baptist, Southern Baptist, Congregational, Methodist Episcopal (North), Methodist Episcopal (South), Presbyterian (North), Presbyterian (South), United Presbyterian in United States and United Brethren.

This situation is in the face of an increase in average wealth and income in the United States since 1920, and an accompanying decrease in the cost of living. Mr. Fahs discusses many explanations offered for this decline, but finds it impossible to substantiate any of them. Reasons offered include diversion of giving by the Near East Relief, the Y. M. C. A., the Y. W. C. A., independently sustained mission colleges and by new fundamentalist organizations; rehabilitation of church property and increased support for educational and philanthropic institutions of the churches; the sense of responsibility or the discouragement resulting from indebtedness on church and parsonage property, and indebtedness carried by denominational boards and institutions; ecclesiastical engineering manifested in unified national benevolent budgets and unified promotion.

NORTH AMERICA

Pension Fund for Clergy

NINETEEN Protestant religious bodies spend \$9,566,095.53 a year on relief and pension benefits for their ordained workers, according to a survey being made by the Disciples of Christ.

These organizations had on hand \$130,000,000 endowment and reserve

funds for the care of 29,665 beneficiaries. In expenditures, the Methodist Episcopal Church, with 8,513 beneficiaries, leads with \$3,279,439; and the Presbyterian, with 3,163 beneficiaries, is listed as second with a total outlay of \$1,224,000. The Methodist Church (South) is third, with benefits totaling \$1,000,000 for 2,700 aged or incapacitated ministers.

Figures on the other sixteen religious bodies listed in the report are as follows:

Church	Number of Beneficiaries	Total Expenditure
United Presbyterian	176	\$54,883.00
United Church of Canada ..	1,428	\$25,694.00
United Lutheran	1,004	185,475.78
Evangelical Lutheran Synod of Missouri	1,280	282,314.50
Reformed Church in America ..	247	61,055.02
Congregational	1,352	438,941.00
Protestant Episcopal	1,800	806,000.00
Norwegian Lutheran of Am. ..	260	75,937.00
Disciples of Christ	468	127,846.97
Presbyterian Church (South) ..	466	193,596.00
Northern Baptist	4,580	950,000.00
Southern Baptist	1,328	162,705.06
United Brethren	265	8,500.00
Augustana Lutheran	311	78,365.00
Church of the Nazarene	45	7,917.50
Reformed Church in the U. S. ..	279	79,362.70

Practically all of the churches to which questionnaires were sent reported plans for extending the scope of their work in this field.

Child Labor Sunday

CHILD Labor Sunday was observed throughout the country January 26, at the suggestion of the National Child Labor Committee. Perhaps no other single problem in industry carries a more powerful appeal to church people. The December 7 issue of Information Service of the Research Department of the Federal Council of Churches gave a summary of data furnished by the National Child Labor Committee which was helpful for sermons, discussion groups and plans for the coming year. It is interesting to note that "the legislative season of 1929 was an active one, with 44 legislatures in session and 123 child labor bills of varying importance introduced. Many of these died of that common legislative disease—inertia. Other bills, some of the most important, were killed by an opposition which in several cases refused to reveal its identity. On the other hand,

not a single bill which would have lowered child labor standards in any important respect was permitted to pass." Full information with reference to the child labor situation may be had from the National Child Labor Committee at 215 Fourth Avenue, New York.

Life and Work and Churches Abroad

THE first meeting of the reorganized American section of the Stockholm Life and Work Continuation Committee, and the Commission on Churches Abroad of the Federal Council of the Churches of Christ in America was held in New York, October 22. The new body is a combination of what had hitherto been three separate agencies, namely, the Federal Council's Commission on Relations with Religious Bodies in Europe, the Committee on Relations with the Eastern Churches, and the American Section of the Universal Christian Conference on Life and Work. Under the new arrangement, the American churches will have a united approach to the various phases of their relationships with the churches in foreign lands.

The officers elected by the Commission were as follows: Honorary Chairman, Bishop Francis J. McConnell; Chairman, Dr. S. Parkes Cadman; Chairman of Executive Committee, the Rev. Kenneth D. Miller. An Executive Secretary has not yet been elected.

Southern Churches Ask Textile Study

SIGNIFICANT resolutions have been passed in recent weeks by a number of Southern ecclesiastical bodies asking for a study of the entire textile industry by a Commission of the Federal Government. The Western North Carolina Conference of the Methodist Episcopal Church (South) led off by requesting such a study. The Conference also went on record as being against night work for women, in favor of a living wage, and condemned the violence and disorder which accompanied recent industrial disturbances. The Conference also recommended the

establishment of a Chair of Industrial Relations at Duke University, particularly for the education of theological students.

Other ecclesiastical bodies which are calling for a study of the textile industry by the Federal Government are the Synod of Sewanee Province of the Protestant Episcopal Church and the Georgia Baptist Convention. The Ministerial Association of Greensboro, N. C., has urged the Federal Council of Churches, the National Catholic Welfare Conference and the Central Conference of American Rabbis to take action. The National Board of the Young Women's Christian Association has also recently asked for a study of the textile industry by the Federal Government. The Federal Council of Churches has been urging the same step.—*Federal Council News Service.*

Boy Scouts' Anniversary

THE Boy Scouts of America will celebrate their twentieth anniversary the week of February 7-13, 1930.

The esteem in which the Boy Scout Movement is held by religious leaders of all creeds is an evidence of the worthwhileness of the Scouting program of character building and citizenship training. The twelfth Boy Scout Law is: "A Scout is Reverent. He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion."

Lord Robert Baden-Powell, founder of the Boy Scouts, in the early days of the Movement more than twenty years ago, impressed upon the world that "Scouting is a great game." It puts into a boy's own keeping the Scout Oath and a set of twelve Scout Laws as the basis for high ideals which he may take into his life and make an integral part of it.

ISLANDS

For Christian Work in the Philippines

A COOPERATING Committee for Christian Work in the Philippines has been organized by the missionary boards having work in the archipelago

for the purpose of strengthening the Union Theological Seminary in Manila, the Filipino Tract and Literature Society and promoting wider interest in and more adequate support of the general missionary work in the Islands. The plan is to make contacts through speaking teams composed of Filipinos and Americans; follow up interested parties but not make appeals in public assemblies; and form small groups which will endeavor to make contacts with their friends. It is hoped to raise \$100,000 or more for the Seminary, and \$50,000 or more for Christian literature, this money either to be held in trust by the denominational Board of the donor, or turned over to the Trustees of the Seminary.

Three members of the Filipino Christian Student Movement are on the committee.

JAPAN-KOREA

Transformation in a Factory

A YOKOHAMA factory employing several hundred girls had the usual crowded conditions and long hours, but the superintendent, though not a Christian, was progressive enough to value moral teaching as a means toward efficiency, and opened an evening school. His first move was to invite a Buddhist priest to teach his code of ethics. For a time he came regularly, but the girls were ignorant, dull, bored; and he soon resigned. Next, a public school teacher was secured, but soon he, too, gave up. The third time the manager invited two Christian Bible women, who organized a Sunday School, and stayed. Attendance was voluntary but the class grew and grew. The manager made things easy by furnishing a spacious room, a baby organ, a blackboard, and finally by coming as assistant. Some weeks later, with five or six of his own factory girls, he stood up in the church and made public confession of Christ by baptism.

His new life expressed itself in the gradual improvement of conditions in his factory, going as far as he could

with non-Christian owners. Living conditions in the dormitory were improved; earnest effort on his part caused the stated holidays to fall on Sundays; girls who became Christians had the privilege of going outside the compound to attend church services; a Sunday School for outside children was opened in his place and sponsored by himself; his own daughter was enrolled in a Christian girls' school; finally one of his girls who had accepted Christ enrolled in the Bible Training School as a student for the purpose of giving her life to work for factory girls like herself.—*Missionary Link*.

New Tuberculosis Hospital

THE first tuberculosis sanatorium in Korea was opened at Haiju in October, 1928. The buildings and site were made possible by a special gift for a hospital in Korea, known as the "Mary Verberg Bequest," which had been held by the executor until a plan should be proposed which fulfilled the terms of the will. Dr. Sherwood Hall and his wife, both graduate physicians, organized this work and are in charge of the institution. It is nonsectarian, having the doctors of nearly every Protestant denomination doing work in Korea on its consulting staff, and is a distinctly Christian enterprise, strictly up to date, equipped with special features for diagnosing and treating tuberculosis, such as X-ray, Alpine sun lamps, pneumothorax apparatus, and a sun room with special windows for admitting ultra-violet rays. Not one of the non-Christians who has entered the sanatorium has gone out of its doors without finding Christ. A sanatorium evangelist and a Bible woman give regular Bible courses.—*Record of Christian Work*.

Mission of a Mission

KOREA is the first country known as a "foreign mission" to send out missionaries of her own to an alien people. In 1913 three Korean ordained pastors were sent to begin

work in Shangtung, China, and the American Mission turned over to them the district of Liyang, with a territory 150 miles square. This undertaking has been a proven success. In making Christ known among the Chinese, bands of volunteers itinerated among the villages of the district, preaching to groups and talking to individuals in the market places, and at the cross roads. From October, 1928, to January, 1929, this effort was carried on, and again from February 14 to July, 1929. Listeners were numbered by the thousands, and results were sure. In one place 67 decided to become Christians, and many little groups for study of the new doctrine were formed. This whole district had been raided by bandits at different times. At one of the preaching services a band of looters gathered at the church door to burn the building and kill the worshipers, if they were not given money. Their intentions were made very real by the sight of a huge can of kerosene, swinging from their shoulders. The preaching band and the members of the little church went down upon their knees in agonizing prayer. The looters were astonished at this sight, and feeling that this queer God, to whom the Christians were praying, might at any moment cast a spell over them, turned about, and sheepishly slunk away.

At the entrance to every Christian home a cross was erected and before its quiet witness raiders and looters fell away. Chinese converts gave, in 1928, more than \$1,750 to this work.

LATIN AMERICA

Building Foundations in Brazil

REV. HERBERT S. HARRIS, Secretary of the Brazil Council of Religious Education, tells his experiences in holding a series of Workers' Institutes in four places in the State of Minas Geraes, Brazil, under the general auspices of the Southern Presbyterian Church:

"Formiga, Campo Bello and Oliveira are comparatively new fields, and Sunday School work there is of an

elementary character. Contact with such fields as these shows how great are the possibilities of Sunday School work in the primitive type of schools, and also the pressing need of furnishing better means of training for workers whose chief qualification is their Christian zeal and willingness to help. In most of these places I would have an hour in the afternoon and sometimes another hour in the evening in which to present in the simplest fashion the objectives of Sunday School work, and how these are to be attained through proper application of the Bible lessons by teachers trained, if possible, in methods of teaching and in the knowledge of their pupils; and also through adequate organization of the school. In all these fields the Sunday School furnishes a splendid means of approach to the people and is being more and more appreciated as an effective evangelizing agency. In most places it is now comparatively easy to get large numbers of people to attend a special series of gospel services or special sessions of the Sunday School. Children are more easy of access than their elders."

New School in San Juan

A PRESSING need of the Lutheran Mission in Porto Rico has been a training school for kindergarten teachers. The Luther League of America in its Omaha Convention voted to raise \$25,000 for a new school building in Monte Flores, a new and rapidly developing residential section of the capital city, San Juan, overlooking the Atlantic Ocean. This new building will provide a suitable place for a night school for training Sunday School teachers, and for pre-seminary and general Bible courses for ministerial candidates and other workers.

Conference in Salvador

THE missionaries of the Central American Mission in Salvador came together October 15-17 at Cojutepeque for their first missionary con-

ference, and correspondence indicates a happy and profitable season of fellowship. A full schedule of plans and problems was handled most effectively, and all present felt loads lightened and zeal renewed as situations in the individual fields were discussed with fellow-workers, and then were unitedly carried to the throne of grace. Mr. Bender presided over the sessions and Mr. A. Roy MacNaught brought the devotional messages which proved refreshing to the entire group.

Perhaps the most far-reaching thing accomplished was the formation of a Field Committee for more systematic and efficient managing of mission affairs in the whole Republic. Such committees are already operating in Guatemala and Nicaragua, and have demonstrated the merits of the system. This forward move in Salvador lightens the burden in the home office and will make for efficiency on the field.

INDIA

Child Marriage Bill

THE Legislative Assembly of India has passed a bill establishing a prison sentence of one month and a fine of 1,000 rupees (\$360) for anyone convicted of solemnizing the marriage of a girl under fourteen or of a boy under eighteen years of age. This will greatly aid in doing away with the unhappy conditions occasioned in India by the practice of child marriage. It is estimated that there are in India 8,500,000 wives and 3,000,000 husbands under fifteen years of age, and 400,000 child widows under fifteen. Although Gandhi and the Nationalists have long favored raising the marriage age, it is expected that there will be considerable opposition to the new law.

Burmans Support Orphanage

THE All Burma Baptist Orphanage, Moulmein, Burma, is supported by the Christians of Burma. For some years now only *pukka* orphans, children who have lost both father and mother, are being received. The children are taken into the Ma On Home at Moulmein, or are placed in the most

convenient school where boarders are entertained. The present number maintained by the Orphanage is eighty-eight. Many of these children have come from Christian homes, but those who have not, as well as those who have, are being won to Christ. Many are training for Christian service.—*Missions*.

Children's Week in Ceylon

CHILDREN'S Week was observed in Ceylon under the general direction of the Ceylon Sunday School Union. The purpose was for special spiritual attention to the needs of the children, and to prepare them for definite decisions. It was also hoped that the observance of this week would help in bringing the claims of the children to the attention of the churches, and increase the interest of adults and parents in the religious education of youth.

Mr. J. Vincent Mendis, General Secretary, reports: "During my visit to the Tamil Country, the South India United Church in Jaffna (Ceylon) held their 'Children's Week' in advance of the rest taking advantage of my visit there. It was a most inspiring period. I can never forget a prayer gathering I had with the senior girls of one of the big schools that week. After an inspiring period of conversation, everyone felt the prayerful atmosphere and I gave them the opportunity of decision. Twenty definitely made the decision, including two girls who were Hindus. I had the opportunity of meeting these girls before I left a few days afterward, and I found them resolute in their decision. The last day of Children's Week there was a rally of 1,000 children and teachers. After returning from Jaffna I went to Galle (a tour covering 150 miles) to spend a week-end with Sunday School teachers there who have made a new start and wanted special guidance. It was a fruitful time and I felt that my visit and the conference was of great assistance to the young school of twelve teachers, most of them under 21, and

therefore raw in the work while most earnest in their activities."

Sadhu Not Found

MR. C. E. RIDDLE, missionary in the northwest province of the Punjab, writes of the mystery surrounding the disappearance of Sadhu Sundar Singh:

"April 19 Sadhu Sundar Singh set out to visit Tibetan Christians living ten days' march east of Lake Manasarowar. He planned to return or to send back a messenger in July. As no word had come, Rev. C. E. Riddle of the New Zealand Presbyterian Mission and Dr. John C. Taylor of the Reformed Presbyterian Mission set out to search and followed the trail he was to have taken as far as the Tibet border, at the Hoti Pass (18,000 feet). No trace was found of the Sadhu, and it is feared that his health, which has not been good for some years past, was not equal to the severe strain, or that he was a victim to a cholera epidemic which was raging along the Pilgrim Line in May and June. If this had been the case it is unlikely that any trace of him would be found, for the bodies of victims are at once thrown without identification into the salvation-giving waters of the sacred Ganges."

Building for Humanity

INDIA—believed by many Western nations to be almost hopelessly backward—has an industrial welfare experiment under way which would do credit to a Detroit or a Gary.

Seventeen thousand people of Nagpur are dependent upon the Empress Textile Mills, which are entirely Parsi managed and owned. Eight thousand of these are employees, many of whom formerly existed in windowless hovels, which had to be entered on hands and knees and unsanitary in the extreme.

The experiment of changing these conditions consists of setting aside a large plot of ground upon which is being built a model city for the industrial workers. On this plot fifteen hundred houses are being erected. A

seven-inch water main a mile and a half long was laid at a cost to the mills of \$12,000, so that every house could have its own water tap.—*Christian Herald*.

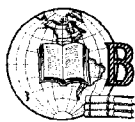
Home Mission Society

SEVENTY-FIVE years ago the Madura Mission of the American Board determined to do something quite on its own, so its Indian workers and Christians formed an evangelical society, started branch societies in various centers and, with funds raised by the Indian Christians themselves, carried on evangelistic work.

In its year of jubilee, 1904, the society changed its policy and its name. In the northern part of the district, where no evangelistic work had yet been done, a tract of country about four hundred miles in area and with a population of some seventy-eight thousand was chosen as the field of real home missionary effort. These people are of the depressed and criminal castes, and are serfs on the lands of rich farmers. Much must be done for their relief and uplift. This year is the Diamond Jubilee of the parent Native Evangelical Society and the Silver Jubilee of its child, The Madura Home Mission Society.—*Missionary Herald*.

WANTED—BOOKS FOR A MISSION LIBRARY

At Penney Farms, Florida, is the home of nearly two hundred retired ministers, missionaries, and their wives, representing fourteen denominations. This memorial community, with twenty-two apartment buildings in Norman architecture, is the gift of Mr. J. C. Penney. At the head of the plot is a stately chapel, with a wing for a commodious library. It is equipped with books of general theological interest but lacking in the department of Missions. If readers of *THE MISSIONARY REVIEW* have missionary books or magazines which they are willing to donate, they may be sent to the Rev. Charles W. Blake, Memorial Library, Penney Farms.



BOOKS WORTH READING



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

Robert Morrison of China. By W. J. Townsend. 12 mo. 184 pp. 2s 6d London. 1929.

The out-of-date statistics of missions in China on the last page of this undated book indicate that it is a reprint of one published between 1880-1890. The book, ostensibly written especially for "the young of our churches and Sunday-schools," is as stilted and pedantic in style as if written in the days of Robert Morrison himself.

In spite of these blemishes, the publishers have rendered a good service in publishing, in a cheap yet substantial form, such missionary biographies as this of the pioneer of Protestant missions in China. The story is told graphically and forcibly and brings into clear light the consecration, the indomitable energy, the linguistic and diplomatic ability, and the remarkable accomplishments during this man's almost unrelenting service of twenty-seven years. In spite of Chinese prohibitions of instruction in the Chinese language, he became in a few years the greatest master of Chinese speech and literature then in China, compiled a great Chinese-English Dictionary, translated the entire Bible into Chinese and issued many tracts and books. Compelled to labor for seven years before baptizing his first convert, his faith yet looked forward confidently to the "millions who shall come and be saved," of whom Tsae-Ako was the lone "first-fruits." His sturdy Scotch ancestry and his singleness of purpose held him to his difficult course "in spite of men and devils," and feel as one may that a less strenuous use of day and night, work periods and rare furloughs,

might have lengthened his time of service by twenty years, yet one must admit that his record of accomplishment in twenty-seven years is as long as most men's record of fifty years.

C. H. FENN.

Freeman of Shanghai. By F. Booth Tucker. 12 mo. 224 pp. 5s. London. 1929.

Albert L. Freeman was a prominent Christian layman who lived in Shanghai for ten years in the middle of the nineteenth century. In 1858 he became American Vice-Consul at Shanghai. He was soundly converted at the age of nineteen and his life story shows how effective a Christian layman can be on the mission field though not designated as a missionary. He died in Bath, England, in 1871 at the age of only thirty-seven. His life was full of interest and adventure and this biography is essentially a human document with a Christian message.

Highways and Byways in Japan. By Lois Johnson Erickson. 136 pp. \$1.50. Revell. New York. 1929.

Like a Burton Holmes travelogue are these sketches of life by a country missionary in Japan. The varied experiences of Mrs. Erickson could be matched by many another missionary, but few would be able to tell about them in such picturesque yet unaffected language. Many years ago Dr. M. L. Gordon wrote the classic entitled, "An American Missionary in Japan." Mrs. Erickson's little volume is less pretentious, but it brings Dr. Gordon's book up to date by presenting a film of missionary service, grave and gay, since the World War.

The sketch entitled, "Japan Welcomes the Friendship Dolls," would

make interesting reading for many a young people's meeting or church school. Varied as are these sketches, one wishes they might have been complemented by descriptions of the activities of representative Japanese Christians; for example, Toyohiko Kagawa, who was himself led to Christ in the very city where the Ericksons live.

GALEN M. FISHER.

The Making of a Great Race. Edward A. Steiner. pp. 192. \$1.75. Revell. New York. 1929.

This book is recommended to every student of the development of the United States, especially to those who have imagined that the last word on this subject was printed in "*Babbitt*" or "*Main Street*." "I believe," says the author, "in a comparatively short time, as one measures history, the varied racial groups will be absorbed into a cultural, though not a complete racial unit."

One who is acquainted with Dr. Steiner's other books and with his work in Grinnell College takes up this new volume with awakened interest. Nor is he disappointed, for it is written in a picturesque style and with an insight and fairness that compel interest and respect for the writer and the subject which he skillfully handles. With the mind of a master historian and the pen of a facile writer, Dr. Steiner, after suggesting the question: "Is America Growing Old?" introduces the reader to "The Myth of the Great Race," and in successive chapters considers Jewish, Roman Catholic and Protestant culture as contributing to the coming homogeneity of the present diverse races that inhabit but have not yet become united in this country. He concludes that "mankind, on the whole, is still primitive in spite of the fact that its birthdays are supposed to be a million. It is hypnotized by progress, which it measures from the cliff-dwelling to the apartment hotel; from the primitive man who wore the raw skin of the coon to the raccoon overcoat of the collegian; from the burden on a man's (or woman's) back to the

journey by easy stages; from the easy stages to the automobile sold on easy payments; from the Assyrian tablet to the American tabloid; from the poisoned arrow to poisoned gas and from the kite to the flying machine."

A. H. MCKINNEY.

The Hope of Israel—What Is It? By Philip Mauro. 261 pp. \$2. Hamilton Brothers. Boston. 1929.

The author is a lawyer and a member of the bar of the United States Supreme Court. He is a diligent and devout Bible student. He has written much, and always with thoroughness, spiritual insight, and an amazing familiarity with the Bible. In this book he vigorously opposes the conception that Jewish nationalism has any foundation in Scripture. He argues that it was the current notion of orthodox Judaism in Christ's day that the coming Messiah was to reconstitute the Jewish nation and elevate it to the highest pinnacle of earthly dominion and glory; and that because Christ repudiated such a notion, he incurred the enmity of the Jewish leaders of his time by declaring that this "kingdom is not of this world," and that he was to be a king not in an earthly sense, but in the realm of the spirit. And they crucified Him.

This is one of the most challenging books that has appeared for many a day. By a constant appeal to Scripture, the author has called in question one of the widely accepted fundamentals of dispensational teaching. It involves our understanding of Old Testament prophecy, and it also presents the work of Jewish evangelization from an entirely different angle.

J. S. CONNING.

Steeple Jim. W. Wyeth Willard. 301 pp. Princeton Publishing House, Princeton.

Steeple Jim is the story of a miracle of grace. James A. Parker, son of a sea captain, born and reared on the North Atlantic Coast, early in life manifested the wild spirit that characterized nearly all of his mature years. An enemy of society, he dropped into

the Doyer Street Mission on his way to suicide at Brooklyn Bridge, to be met and gloriously saved by Christ. "That night on the 27th of July, 1923, The Fighting Brute died, and by the Spirit there was born to the world a babe of Jesus Christ, James Parker, evangelist and steeple Jack. Gone were his drunken days, gone were his wicked deeds." In the five and a half years of life that remained, Jim made what restitution he could and gave himself utterly to a living testimony to the Lord who had redeemed him. At Rescue Missions in Brooklyn and Providence, he sought his old companions in sin as trophies for his Lord. As a story of transformation, Steeple Jim ranks with "Hadley of Water Street" and Harold Begbie's "Twice Born Men." It out-trotters Mel Trotter. Artlessly written, the book is great only because of the greatness of Jim's life story, which is highly verified and largely told in Jim's own words.

R. C. WILLIAMSON.

The Drama of Christianity. By S. L. Morris, D.D., L.L.D. 147 pp. Presbyterian Committee of Publication. Richmond.

This is an interesting interpretation of the Apocalypse by the Secretary of Home Missions of the Southern Presbyterian Church. It has already found such favor that a second edition is now in press. It is a thoughtful discussion of the Book of Revelation which, as the author justly observes, is "a sealed book to a multitude of earnest Christians."

Eugene Stock. By Georgina A. Gollock. 198 pp. 3s. 6d. The Church Missionary Society. London.

Eugene Stock was one of the noblest, truest missionary leaders of the last half century. He was Editorial Secretary of the Church Missionary Society, but he was far more. He was a student of missionary principles and policy, a wise counsellor, a real statesman, a convincing public advocate, and a noble Christian man. His greatest piece of work was the History of the Church Missionary Society in four volumes. No comparable piece of mis-

sionary history has ever been produced. It contained many biographical studies which are masterpieces, and its accounts of great movements like the Indian Mutiny and the Taiping Rebellion are unsurpassed. Miss Gollock's sketch is thoroughly sympathetic and intelligent, but hardly adequate to the real greatness of the man and his work.

R. E. S.

Democracy and Mission Education in Korea. By James Ernest Fisher, Ph.D. 187 pp. \$1.75. Bureau of Publications. Teachers College. Columbia University. New York. 1928.

The author, who is Professor of Education in Chosen Christian College, Korea, completed this study during graduate work at Teachers College, New York. The volume begins with a statement of the basic assumptions underlying modern conceptions of democracy in education. Following this the author undertakes a fourfold purpose: to draw up criteria for defining democratic education; to study the dominant aims of mission education in Korea in the light of these criteria; to study the problems arising through governmental control of mission education and suggest means of adjustment more in keeping with a democratic theory of education; and, lastly, to study the relation of mission education to certain life problems of the Korean people and suggest methods of adjustment more in harmony with a democratic theory of education. To carry out this last purpose there is a discussion of the relation of mission education to political and economic problems, and to indigenous Korean culture. The problem of adjustment between missionary and national workers and the conflict between intellectual liberalism and religious authoritarianism in Korea are also treated. While this volume is a study of a specific Korean situation, western educators should be interested in it as an illustration of the application of Professor Dewey's philosophy of education to an oriental situation. The book can be strongly recommended to missionary educators in all parts of the world.