


OCTOBER 1932

THE MISSIONARY REVIEW OF THE WORLD



SPECIAL CHINA NUMBER

Nation Building in China
T. Z. Koo

Some Achievements of the Chinese
Kenneth Scott Latourette

When China Worships Today
James L. Stewart

A Chinese View of the Christian Task
P. C. Hsu

Some Evidences of Life in China
A. R. Kepler

Editorial Chat

Our Special *American Indian Number* is now out of print, with 1,200 extra sales, and the demand still continues. A word to the wise—order extra copies of the Special *China Number* now!

* * *

We have still several very valuable articles on China for which we could not find room in this issue. Look for them next month (see back cover announcement).

* * *

Many enthusiastic comments have come to us on recent numbers of *THE REVIEW*. It is filling an important place. Read what these friends say:

"I consider *THE MISSIONARY REVIEW OF THE WORLD* the most indispensable magazine on my bookshelf and look forward to every issue with eagerness."

D. NELSON, Missionary of the Lutheran United Mission, Hankow, China.

* * *

"I want to congratulate you on *THE REVIEW*. It is excellent and makes one feel more than ever that we simply must have a greatly increased circulation of this monthly which is without a competitor. We may order extra copies of the October Number for Board members and others."

The REV. A. E. ARMSTRONG, D. D., Secretary of the Board of Foreign Missions, The United Church of Canada.

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"I am an enthusiastic booster; I do not know how I could get along without your magazine in my work, to say nothing of a purely personal interest."

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"The *REVIEW* is rich and full. It truly is one of the very best magazines published and seems to grow better and better."

MISS EDITH C. DICKIE, formerly of China; now at Clifton Springs, N. Y.

* * *

GERMANY—A CORRECTION

Prof. D. Hinderer of Berlin calls our attention to an error in the *REVIEW* for March (p. 180) in regard to "Church Decline in Germany." He says:

"The church rate collected by the Evangelical Churches in Germany does not amount to 10% of the total income as stated, but only to 1% approximately. The church rate represents some 10% of the tax on wages. This latter amounting to 10% of the salary; the church rate amounts only to 1%, the smaller wages being, however, taxed less than the larger.

"The church rate and the general economic depression are playing a part in the severance of the people from the Church, but other important circumstances are factors—such as the strong Bolshevistic propaganda."

THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, Editor

Vol. LV

OCTOBER, 1932

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"O Lord! Revive
Thy church begin-
ning in me"

THE MOTTO OF THE FIVE-YEAR EVANGELISTIC
MOVEMENT IN CHINA

PREACHING THE GOSPEL BY POSTER

Left—This photograph by Maynard Owen Williams shows a Chinese method of publishing the Message in John 3:16.

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Courtesy of China's Millions

WHEN CHRISTIANS WORSHIP IN CHINA UNDER DIFFICULTIES

Photograph by Rev. E. J. Davis

Military occupation of a China Inland Mission Station. At Yencheng, Honan, a General and staff occupied the compound, but gave access to the chapel through this guarded entrance. Hundreds of Christians passed machine guns each side of the entrance to attend services.

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LV

OCTOBER, 1932

NUMBER TEN

Topics of the Times

THE GREATEST PEOPLE ON EARTH

China is not only great in territory and population, but she has a great history, literature, science and art, great national characteristics, and—unless all signs fail—a great future.

Many changes have taken place in China since this vast country was the subject for mission study eight years ago. Then—ten years after the establishment of the Republic—there were hopes that the new China would speedily develop out of the old, through the progressive and orderly adoption of Dr. Sun Yat Sen's principles and program. His program provided that military control should soon be replaced by a civil constitutional government and that education, social and economic improvements, religious freedom and the establishment of friendly international relations would promote peace and prosperity. There was a bright outlook for China.

Today the whole country is in turmoil—apparently worse than ever. Disputes with other nations, internal warfare, banditry, revolutionary movements, communistic propaganda, anti-foreign and anti-religious activity, floods and economic depression have all spread devastation and seem to threaten China's national existence. Any other nation could scarcely survive such a multitude of complex maladies as those from which China is suffering. But the interesting fact is that China does survive and is steadily making progress in education and unification. She seems destined to take her place among the great nations of the world but the fulfillment is delayed.

This great people, diverse yet one, is the fascinating subject for mission study during the coming months. We present in this number of the REVIEW many valuable articles by experts on various phases of the subject—political, economic, social, educational and religious. It is difficult to comprehend the complexity of the situation and the forces that are moulding the nation but these

articles will help toward such understanding.

Many difficulties stand in the way of China's progress. These include her continued controversy with foreign governments as to extra territorial rights; her dispute with Japan on Manchuria; her internal dissensions promoted by rival military leaders and communistic propagandists; her poverty and suffering from floods, famine and epidemics; the slow development of industries and trade because so much of her strength is required to fight for existence; educational and social problems involved in the change from ancient to modern methods; her youthful agitation against moral and religious restraint and the neglect of ideals that alone can develop character and power. Unfortunately the representatives of many so-called Christian nations are not making China's difficulties and misunderstanding of Christianity any less.

The anti-Christian agitation in China is of two kinds. Communist elements are following the lead of Russia and oppose all religion as being bourgeois and capitalistic, as endeavoring to keep the proletariat in submission through fear and superstition. The Communists promise freedom from every ill by the adoption of their program. Many Nationalists, on the other hand, are anti-Christian because they look upon Christianity as foreign and charge the so-called Christian nations with failure to show honesty and brotherly love in their dealings with China. Christianity is on trial among the Chinese, and many of its nominal representatives have been found wanting.

Those who know the facts recognize China's dire need for sympathetic understanding, for friendship, for patience, for help to overcome poverty, for sane education, for unity and peace, for a stable civil government, for leaders that are strong, intelligent, unselfish and non-militaristic, for a true vision of God as revealed in Jesus Christ, and for faithful acceptance of Him as the Way and Truth and Life. The way of escape from

China's difficulties is by the way of Christ and His Cross.

From many parts of China the word comes that, in spite of great difficulties, the opportunities for interpreting Christ to a hungry people are greater than ever before. While multitudes are so oppressed and distressed that they are ready to accept atheism, communism, banditry or any other program that promises relief, they are also ready to listen to the Christian message. The great advantage is that they can see the power of Christ manifested in the joyous and transformed lives of other Chinese. This is not seen as the result of communism or other religions. Among the forces at work in the building up of China are the increasing number of political leaders who have China's welfare at heart; the increase of literacy through the extension of education and the phonetic script; the distribution of the Bible and wholesome literature to promote Christian ideals; movements for health and social welfare to teach the people how to live; finally over a million Chinese Protestant Christians, and a hundred thousand Christian workers are lifting up Christ and His Way of Life to lead China in the way of victory.

LEADERSHIP IN ASIA—WHITHER?

Japan is seeking to be the political, economic and intellectual leader of Asia. In the past sixty years this little island empire has come out of obscurity into a place of great importance among nations. The development of a constitutional government, the addition of territory, the expansion of industry and trade, the promotion of education and social welfare, the granting of religious liberty and the advance of Christianity in Japan have all strengthened these virile, intelligent, efficient people and have made them recognized as a force in Asia and in the world. It is better to have Japan as a friend than as an enemy. Japan is a leader in Asia—but whither?

Today Japan is fighting not only for leadership but for her life. She is seeking expansion for her crowded population, and desires outlets for her products, but she is making enemies rather than friends. The other nations have condemned her militaristic actions in Manchuria and Shanghai, even more generally than they condemned her forcible absorption of Korea and the Koreans. Many leading Japanese now realize her blunder in regard to Shanghai, but she finds it difficult to acknowledge the error, to correct the mistake, and at the same time "save her face". The militaristic party is strong in Japan but is hard pressed. It requires most of the standing army to maintain control in Manchuria, while at home the country

is being disturbed by the Communists and by revolutionary movements among students. The Chinese boycott, the depreciation of the *yen* and the fall in foreign trade are increasing poverty and distress. In one district a million people were recently reported to be without food, living on roots and herbs. Doctors cannot collect their fees in famine districts and girls are leaving home to sell themselves to the nearest bidder. These influences are hindering Japan's constructive leadership.

On the other hand twenty Christian members in the Japanese parliament inspire hope that idealism will be advanced and that sane judgment will yet prevail. Popular secular education has brought an increase in literacy, but without a corresponding strengthening of character. Higher education is greatly inflated so that there is not sufficient work for the growing "white collar" class. As a result discontent has increased among students who demand reduced tuition and greater economic opportunity. The educational system needs to be reformed, with more emphasis on vocational training. Today Christian schools, without endowments, find it impossible to compete with government schools.

Unfortunately the spirit of revolt is manifesting itself in an anti-religious movement. This movement is largely due to materialism, faulty scientific and philosophical views, and to communism. Many Japanese still confuse religion with superstition and think that atheism means larger liberty of thought and action. The leaders of the anti-religious movement urge the youth to revolt against all temples and priests as a part of the "capitalistic systems". The fault is largely with religion as they have seen it in action.

On the other hand, the temperance and purity agitation is growing and the Kingdom of God Movement is making the religion of Christ felt in many cities and rural districts. The religion of Christ and His Cross and the evidence of sacrificial love on the part of Christians are recognized as the most powerful antidote to atheistic communism. Great responsibility rests on the professed followers of Christ.

While Japan stands for liberty in religion her policies are still confused. On the one hand school children (including Christians) are compelled to worship at Shinto shrines, although State Shinto includes rituals, prayers and other religious functions. On the other hand State recognized private Christian schools are prohibited from teaching religion or conducting worship. If Japan is to lead aright her people need true religion more than ever. The old religions are weakening and many call Shinto a non-religious cult. As the consciousness of responsibility to the old religions decrease

suicides, assassinations, political corruption, immorality and other evils are increasing. Many statesmen, even non-Christians, recognize the need for some religious instruction as a character forming influence.

The "Kingdom of God Movement" is seeking to develop Japan's religious sense and leadership. Some things have been accomplished but not all that has been hoped or claimed. It has helped to promote the religious, moral and educational program throughout Japan, but comparatively few districts have been evangelized and the churches have not been greatly strengthened. The three-year period of this Movement ends with 1932, but as Dr. Kagawa says, "The *real* Kingdom of God remains to be achieved. There are only 250,000 Japanese Christian believers compared with 64,000,000 non-Christians. In many of the 12,000 towns and cities of 5,000 or more inhabitants the Gospel has never yet been preached. Unless we put forth a thousand times as much effort as at present we cannot reach one-tenth of the farming villages. The fishing villages, with their seven million population, have hardly been touched, yet everywhere the people are ready to listen gladly to talks on religion. . . . The Kingdom of God Movement must live up to the standard of love and obligation to others or it can never succeed. . . . We must be more earnest in evangelizing unoccupied territory with the Gospel of Christ. Christians must be more loving among themselves and must show more love to those outside."

If Japan is to lead Asia forward and upward, she must promote peace by means of understanding and good will; she must advance the cause of justice, temperance, morality and true liberty in every department of life, and she must encourage moral and religious training that develops character and produces trained but unselfish leaders.

WHEN WILL INDIA BECOME CHRISTIAN?

India is probably the most complex country on earth, and one of the most interesting and important. It has always been a very perplexing and difficult mission field because of the large and scattered population (now over 352,000,000 people in more than 780,000 cities and villages), because of the large variety of languages and dialects, the influence of caste, the general illiteracy, the power of the Indian religious leaders, and the opposition of the entrenched ethnic religions. Wonderful progress has been made, however, in the past century in breaking down prejudice and in overcoming many of these difficulties. What

is the outlook for Christianity in India today? Will the land and people ever be predominantly Christian?

In this connection it is very interesting to study the numerical progress shown in the recent edition of "The Directory of Christian Missions in India, Burma and Ceylon".* These statistics do not, of course, reveal the remarkable and far-reaching moral and spiritual changes that have come to Indians, or their more tolerant attitude and increasing sympathy for Christian teachings. There is, no doubt, a very large number of secret followers of Christ and of others who are not yet willing to break with the past, or to become outcasts for Christ's sake, but who would do so if such a step did not mean ostracism and persecution.

This latest edition of the "Directory," which is the first published since 1929, is of unusual interest and value. It was prepared under the auspices of The National Christian Council and contains some new and instructive features.

A large, clear map, prepared for "The World Dominion Press," shows the location of all the 1,134 centers in India, Burma and Ceylon where foreign missionaries are at work. These centers are keyed so that the stations listed in the directory can be located. The volume also gives illuminating statistics of Protestant missions, a list of 281 societies, the names and addresses of five thousand foreign missionaries and many of the 1,266 leading Indian Christian leaders. The names, locations, and types of work of nearly 2,000 missionary institutions are given with facts as to their educational, medical, literary, industrial and philanthropic work.

Among the interesting information revealed in this study is the following:

1. There are over 740,800 towns and villages in India without any Christian missionary. As has often been pointed out, this means that if Christ Himself had begun to visit these villages when He was on earth and had visited one each day until the present time, He would still require over 100 years more to complete the round. Some of these villages and towns have less than 100 inhabitants, but in less than one per cent of the total number are there any Indian Christians living and witnessing to Christ. The task before the Christian Church is still tremendous. The Andaman Islands, Coorg, Nepal and Bhutan and a number of the independent states are wholly unoccupied and do not permit Christian missionaries to work within their borders.

2. In the past ten years thirty-four new societies have taken up work in India, and over 400 additional foreign missionaries have been enlisted. There are now 5,463 Protestant missionaries

* "Directory of Christian Missions in India, Burma and Ceylon." 1932-1933.

Published for The National Christian Council by The Christian Literature Society for India and Madras.

in India and 389 in Burma. In the past few years, however, there has been "a decrease of both men and women missionaries" and, what is more disturbing, "a steady decrease in the number of Indian evangelistic and educational men workers". Some increase is shown in the women Indian Christian teachers and Bible women employed.

3. The number of educational missionary institutions has increased only slightly in the past ten years but the amount expended on these institutions is much greater.

4. The Indian Christian community has increased by one-third in the last ten years—by a much larger percentage than is shown in the other Indian religions. These Christians live in about 8% of the villages in British India and in 4% of the villages in the native states. The largest number and proportion of the Christians live in Madras Presidency and in Travancore.

5. The total number of Protestant Christian communicants in India is given as 909,804 and the Protestant Christian population as 2,671,536, or about two-thirds of one per cent. There are also some 2,500,000 Roman Catholics and Syrian Christians. Nearly 350,000,000 people in India, or one-sixth of the earth's population, have still no outward association with Christ and no faith in His message of life. This means that while 35,000,000 have been added to the population of India and Burma in the past ten years only 1,500,000 have been added to the number of Christian believers. During the same time Hindus have increased by 22,000,000, Moslems by 9,000,000, Buddhists and Sikhs by over 1,000,000 each. The Jews, Jains and Zoroastrians (Parsees) have remained about stationary and followers of the Primitive Animist religions have decreased 2,000,000 (or 20%). While in the past half century the number of Indian Christians have increased over 240%, still the numerical increase of Christians has been so small compared with the increase of the whole non-Christian population that there seems no hope of winning India to Christ through such gradual additions to the Church. Faithful Christian witnessing and living in the power of the Holy Spirit must either bring about such a religious awakening and breaking down of religious and social barriers as will draw millions into the Christian faith, or we must look forward to this result through the coming of Christ Himself, according to His promise, to reveal Himself to men and to overcome the forces that now oppose Him. The Church and the missionary workers are still divided on the question as to which of these methods will bring victory to Christ but all His followers are united in the belief that He will prevail, so that to Him

"every knee shall bow and every tongue confess that Jesus Christ is Lord, to glory of God the Father".

TRENDS IN AUSTRALIA

Both religious and anti-religious developments are reported from Australia. Fruitful evangelistic campaigns have been conducted among students in Sydney and in several of the larger cities. The economic depression has turned the thoughts of many Godward and has increased interest in spiritual things. At the same time the propaganda for atheistic communism is also finding a fertile field among the unemployed. Some of the agitators advocate revolutionary methods to crush the capitalists. The communist leaders consider the economic position of Australia as hopeless. The "Unemployed Workers' Movement" has mobilized tens of thousands of workers. They "have in view a mass insurrection for the dole", according to Thomas Walsh in the *Australian Christian World* and are trying to gain leadership among all malcontents. They attack the Australian administration of New Guinea because of the policy of developing Papuan agriculture and industry. The campaign of hatred and falsehood, mixed with some truth, is a breeder of trouble.

"To stir up rage and horror against the so-called capitalist class, the tenth party congress states that the apostles of the White Australia Policy practiced mass poisoning of the Kanakas some twenty years ago, and that the Queensland newspapers of that day made no serious attempt to deny it.

"Many seemingly innocent ideas are expressed by people who are pawns in the hands of the communists; rationalists, feminists, birth-control advocates, pacifists, socializationists, credit reformists, all are using the communist formula and are worked into the general propaganda by the communist.

"One communist puts it: the basis of religion is the desire of the human mind to straighten out the perplexities of life. The communists have a cure for every human ill and an explanation for every mystery in the universe."

There is, however, a strong English and Scotch element in Australia that has shown sane and honest character. They are to be reckoned with in political, economic and religious matters.

A marked revival of church life is reported in many parts of Australia, with revived interest on the part of outsiders. Business men, including politicians, newspaper and professional men, are uniting in daily prayer for guidance in these difficult days.

Nation Building in China^{*}

By DR. T. Z. KOO, Peiping, China
Vice-Chairman of the World Student Christian Federation

WHEN one gazes at a painting one is really looking at three things. There is the general background; from this there stands out prominently one or two features which compose the foreground. Then the foreground and background are related in the perspective which gives to the painting its distinctive character.

If one can see the Chinese situation in the same way with its background, foreground and perspective, then one will not easily be confused.

What, then, is the background of the Chinese situation today? This is undoubtedly the everyday life of the Chinese people. One word will describe the character of this background, namely, the word *change*. It is in a state of flux. In China today we are seeing nothing less than the gigantic drama of a whole people, comprising one-fourth of the human race, changing from one mode of living to another. This change is brought about mainly by the intermingling of two dissimilar cultures. Nearly a century ago, our hoary, self-contained culture of the East came into contact with the young and vigorous culture of the West. Through this process of intermingling, several dynamic ideas from the West have been injected into the placid stream of Chinese life. These ideas, germinating and spreading in our midst, have gradually brought on the present upheaval which is steadily gaining in volume and intensity every day. Already the old order is crumbling in face of the onslaught of these ideas and a new social and political structure is rising in its place. We can here only mention a few of these ideas, without amplification. They are, first, the idea of democracy; second, the scientific mode of thought; third, the conception of modern industrialism; and lastly, the conception of the value of the individual. In these four ideas you have the pivotal points of impact in this intermingling of cultures.

There are four channels through which these ideas come into Chinese life—the diplomatic channel, the traders, the missionary movement

and Chinese students studying in the West. The contact through the first two channels is superficial and not always beneficial. It is the contact through the missionary and the Chinese student studying in the West that leaves the lasting imprint of the West upon the East. The United



T. Z. KOO—A CHRISTIAN NATION BUILDER IN CHINA

States sends a larger number of missionaries to China than any other country and she receives the largest number of Chinese students studying in Western countries. What a responsibility and what an opportunity!

Let us try to trace some of the more important changes in Chinese life which have come as a result of this impact of dynamic ideas of one culture upon another. We can see these changes fairly clearly in the contemporary political, intellectual, economic, social, moral and religious life of our people.

* The Editor of the REVIEW has asked me to write a general article on China as an introduction to the Special China number. The following paragraphs are written in the hope of furnishing the readers with a key to the understanding of China, which will enable them to see the main outlines of development and growth going on in this oriental land. T. Z. K.

In the political life of the Chinese, the change is from a political organization dominated by the will of one person, the Emperor, to one in which the will of the people will reign supreme. It is a change from autocracy to democracy. We definitely abandoned the monarchical form of government in 1911 and since then have been struggling painfully towards the goal of democracy. But, as yet, we are very far from realizing our goal. On this road of political progress we have traveled only the first mile. The family clan, which has been the unit of political thought in China for many centuries, is now being gradually replaced by the conception of the nation-state. In other words, we are gaining a new consciousness of nationhood. Our immediate task is to nurture, develop, and educate this consciousness until it has acquired sufficient depth, wisdom, and power to undertake the responsibilities involved in an intelligent government "of the people, by the people, and for the people."

In the intellectual life of the Chinese people, the change is from a thought life dominated by the authority of the past to one characterized by a scientific attitude of mind. The traditional thought life of China is conservative in spirit, speculative in outlook, ethical in content and literary in expression. Elegance of expression was formerly emphasized to the detriment of real knowledge of subject matter. The authority of the past was accepted without question. For instance, in the old schools of China, if you were to raise any question with your teacher about the validity of some statement contained in the classics, you would be likely to receive a rap on your head, rather than an explanation. An intellectual life lived under these conditions can only lead to stagnation.

Fortunately this traditional thought life was radically changed by the advent of the New Culture Movement in 1916. A group of Chinese scholars, among whom was Dr. Hu Suh, saw the need for an orientation in China's mental processes and habits. In less than a decade this new movement has completely revolutionized our way of thinking. Instead of the old conservative spirit, emphasis is now laid upon the importance of acquiring the "scientific mind," by which is meant that mental attitude which will not merely accept the traditional beliefs but will also experiment with the new; which will not deal only with beautiful phrases but will come to grips with reality.

Although this change is well on its way, it can not be said yet that this attitude of mind is thoroughly established in our intellectual life. The mind of the Chinese people today is like a bird which has suddenly gained its freedom after a

long period of confinement in a cage. It is confused and yet eager for new ideas. It will be many years before our people will be thoroughly at home with this new scientific attitude of mind.

The effect of the change in our intellectual outlook is already apparent in our educational system. In the old days, Chinese education was almost exclusively ethical. Its purpose was the training of man to live rightly with his fellow-men. Today, the purpose of education in China is almost entirely technical. It is training man how to earn a living.

In the economic life of the Chinese, we come to a change which is the most difficult for the people to face. The old economic order rested upon two foundations. One was the system of small home industries and the other agriculture under small ownership. Such an economic order becomes totally inadequate when thrown against the modern industrial system of the West. We are, therefore, obliged to abandon the old simple agricultural life and the small unit industries in order to develop a modern economic structure. This development is taking, at present, two directions. First, in the rise of industries organized on the principle of mass production; second, in the introduction of machinery to replace hand labor and in the gradual application of scientific knowledge and modern methods to help production.

But here again, while we have broken with the past, the new economic order is by no means firmly established. The cost of living has risen steadily while earning capacity has not risen proportionately. Therefore, great masses of our people are having great difficulty in making the proverbial two ends meet. When on top of this situation is piled the uncertainty and suffering caused by civil war, banditry and famines, then something of the peril lurking in this phase of our life becomes apparent.

In such an economic state any country is a fertile field for the propagation of the various theories of socialism. Literally millions of our people are living on the borderline of starvation, and any theory which promises them an equitable share of the nation's wealth will find eager followers.

In the social life of the Chinese fundamental changes are also taking place. The old social life is distinguished by two characteristics—the first is the patriarchal system of family organization and, second, the status of women. The patriarchal system develops the large clans which are so characteristic of Chinese social life. But now, especially among the younger generation, a revolt is on against this system. Youth is striking out for the Individual Home Movement. This means that when the children in a family marry, they will no longer live with their parents, but will

establish homes of their own. In time, this movement will break up the clan organization of the family and will change the whole complexion of family life.

The status of women in the old social system of China was definitely domestic. The Chinese men are supposed to be active outside of the home and women within the home. Each has a distinct sphere of responsibility. It is not uncommon in China for the men to make the money while the women manage the family finances. While their place in the home has given our women good training in management and poise, it has also deprived them of the chance to become independent and earn their own living.

Another feature in the status of women was the rigid barrier in social intercourse between men and women, especially of the younger generation. In the old marriages the bride and bridegroom would generally see each other for the first time after their marriage. In the ceremony called "Lifting the Veil" at the wedding, after the bride and bridegroom have taken their vows before Heaven and Earth, they are conducted to the bridal chamber, where the bridal veil is lifted and the groom takes his first look at his wife. It is a crucial moment, for the success or failure of the marriage is often determined by that first glimpse.

Now all this is being changed. The women are no longer confined to the domestic sphere, but are coming out into public life. In education, law, business, government and medicine, Chinese women are rapidly taking their places. The barrier between the sexes is also being broken down so that in many places young men and young women today meet freely in society. As an indication of this new status look at the membership of the Central Administrative Council of China, the highest body in our National Government. This Council is composed of fifteen members and the Chairman is, *ex officio*, President of the Republic. At one time, this Council had two women members. The women of China need no longer fight for the vote or for equality before the law. Politics, business and the professions are already open to them. The only limit to their use of these opportunities lies in the fact that we have not been able to provide enough facilities for the education of our women.

In the moral life of the Chinese, the changes are more difficult to trace. Three observations, however, can be made with fair accuracy. First, the old established standards of conduct are beginning to topple. Take, for instance, the virtue of loyalty. In the old days, this virtue reached its highest expression in the loyalty of the people to the person of the Emperor. Today the Emperor is no more and nothing in the new order has

yet risen to take his place. When you realize that our young men and young women are living in a moral and ethical world in which all the old landmarks are disappearing, you will begin to understand something of their bewilderment.

Second, the ethical emphasis in China today seems to be steadily shifting from the individual to the group. In the old days our ethical thinkers emphasized virtues belonging to an individual—such as loyalty, honesty, and uprightness. But



FLOOD SUFFERERS IN CHINA SEEKING RELIEF

the ethical writings of the present day hold up before the people virtues which pertain to group life, such as cooperation and team play. Here is one clear indication as to the direction in which the ethical life of the Chinese is trending.

Third, the consciousness of the value of the individual is steadily rising. In the old days, man's individuality was very much subordinated to the social organism. Today, more and more, the value of the individual person is receiving larger recognition. This is especially true of persons belonging to what modern social workers have termed "the under-privileged classes."

In these five great changes described above, you have the fundamental factors which underlie the march of events in China. No matter what political situation may obtain in the country, or which general is at the top, these changes go on, gradually working out a transformation of life in

China. To understand the situation in our country we must keep in mind these basic factors in the background of Chinese life today.

The Revolutionary Foreground

Now to pass on to a study of the foreground of the picture. The general nature of this foreground can be summed up in a few words. In China, at present, we are seeing a revolutionary movement gradually emerge from its military stage and trying to settle down as the ordered government of the country. This fact helps us to understand the immediate problems which confront us.

Four of these problems stand out sharply from the background of changing life in China. First, there is the urgent problem of the political reconstruction of China. We have now existed as a Republic since 1912. The first fifteen years of our history (1912 to 1927) might be described as the period devoted to the liquidation of the imperial legacy left upon our hands by the Manchu dynasty. When the Manchu Emperor abdicated in 1911 he left a vast system of government as well as a host of government officials who had grown rich and powerful under the monarchy. These officials of the old regime, anxious to maintain their position in the new Republic, formed themselves into cliques and fought against new leaders who came on to the scene through the revolution. Thus we find men like Yuan Shi Kai, Feng Kuo Chang, Tuan Chi Jui, Wu Pei Fu, and Chang Tso-lin, rising, one after the other and trying to maintain their authority. It took the first fifteen years to eliminate these men, and the last act in this process was the removal of the capital from Peking to Nanking. In China, Peking has always stood for the imperial order, while Nanking is regarded as the symbol of democracy.

These first fifteen years of the Republic meant little progress in political reconstruction. This period has been like a storm on the ocean; the wind whips up the waves and there is great commotion, but when the storm subsides the ocean goes back to its former level. The old leaders left by the imperial dynasty caused great commotion by their struggles against the new leaders ushered in by the Revolution and after they were eliminated the country (in 1926) was back almost where she was in 1912.

When we take up the next five years, from 1926 to 1931, we begin to see a definite step forward. In this period, there gradually emerged from the political chaos the promise of a new National government around which the people can rally. This was established in Nanking in 1928 by General Chiang Kai-shek and the subsequent

years from 1928 to 1931 were devoted to the task of strengthening this young government and in trying to extend its authority over the provinces of China. This was done by peaceful means wherever possible and by military force wherever it seemed necessary. Up to the time of the Japanese invasion of Manchuria (September, 1931), the national government had succeeded in extending its sway over 12 provinces directly, over seven less directly, while in the remaining five its control is still largely nominal. The Japanese invasion has interrupted this process of consolidation and has placed a great strain upon the new government. Thus far it has stood the strain fairly well but we are apprehensive lest the strain, prolonged indefinitely, may prove too heavy and cause an internal break-up. China would then be plunged again into chaos without a political rallying point.

Before the Japanese military invasion of Manchuria, the task of the political reconstruction of China was already moving on to its third stage. The first three years after the formation of the new national government were spent in an effort to establish itself. There was no time to raise any questions about the nature and constitution of such a government. But in the spring of 1931, when the immediate anxiety over the continued existence of the national government had disappeared, political leaders began to discuss the adoption of a constitution under which the government might function. With this discussion, there emerged two definite issues. The first was the question of centralization versus decentralization. Should China develop a strong central government with large powers over the provinces or should she choose the alternative of creating strong provincial governments, with only a relatively small central government with limited functions? President Chiang Kai-shek, with many younger leaders in the Kuomintang, favored the former while Hu Han Min, with the older party leaders, wanted the latter.

The second issue is the question of the civil as against the military government. Starting as a government established during a military campaign, military leaders naturally had a predominant voice in its policy and administration. But the more thoughtful leaders soon began to insist that this military element must be subordinated to the civil arm of the government. Hu Han Min was again the acknowledged leader of the civil party and when he and General Chiang could not agree, his supporters bolted from Nanking and established a rival government in Canton. These two points will undoubtedly form the center of political development in China for the next decade or so.

The Task of Education

In this work of political reconstruction we are confronted with a peculiar handicap, namely, the practice of one party domination, a legacy of Russian influence in China. With one political party we have no constitutional outlet for political differences. If I differ with the ruling party I must either shut up entirely or start a rebellion to maintain my point of view. This state of affairs has greatly added to civil strife. We are trying to eliminate this handicap and our effort has been successful to the extent that the party will now admit men into the government who are not its members. I believe in the near future the party will make it constitutional for people to organize a second political party. When this is done, one prolific source of civil war will have been removed.

The second immediate task in nation-building in China is the education of our people in the responsibilities of citizenship in a democracy. The Chinese have been familiar with an autocratic form of government for the past two thousand years. They cannot be transported overnight into another form of political life without going through a long process of training and preparation. This process can be seen at work in China today in the national system of schools and in people's organizations. One remarkable factor in the last twenty-five years of China's turbulent history is the steady growth in the educational system. But in spite of all our efforts we are still far behind the needs for our people. For instance, in the secondary school field, up to 1927, we have developed 1339 schools (exclusive of private schools) or only one school to every 300,000 inhabitants. Conscious of this inadequacy, the government about two years ago adopted an expansion program in the field of education, calling for the establishment of twelve secondary schools of the senior grade, 300 schools of the junior grade, three technical and ten agricultural schools in the first six year unit.

A second line of effort in the preparation of the people is in the work of a large number of people's organizations active in the fields of adult education, citizenship training, health promotion, rural economics, women's movements, and international education. This type of work is carried on through voluntary organizations, many of which are nation-wide in their scope. In these voluntary organizations you will find the real pulse of the national life of China.

The converging of these two lines of effort, one governmental and the other voluntary, will eventually prepare the people for the new order that is rapidly coming in our country. This part of

our work is the most fundamental thing we have to undertake for the next twenty or thirty years. That is why some of our finest men today refuse to go into politics but prefer to bury themselves in the task of doing the spade work. Unfortunately, this side of things is little known outside of China. Being an educational program, it has no murders or kidnappings connected with it, so that foreign correspondents rarely report anything in this field. But from our point of view, this work of preparing our people for democratic government is the most fundamental in the entire task of nation-building in China.

The third great piece of work is in the realm of material reconstruction. Western visitors to China are always struck by the comparative undeveloped physical conditions of our country. Roads and communications, manufactures, public improvements, electricity, water-power, mining and reforestation are waiting for development. A whole continent is waiting to be made over. When that program gets into full swing, it will involve the industries, the technical skill and the material and financial resources, not only of China but of the whole world.

The fourth piece of work is the task of readjusting international relationships with other nations. This work involves three aspects. There is first of all the general question of the "unequal treaties" which must be replaced by new ones based upon mutual respect and reciprocity. When the Chinese look upon these treaties, which have been saddled upon them in the past, they feel that they are onesided and, coming or going, China "gets it in the neck." Once you appreciate this point you will begin to understand the emotional intensity behind the demand for the revision of these treaties. I am glad to say that the principle of revision is now practically recognized by most nations.

The second aspect of China's international relations lies in specific problems, as with Russia and Japan in Manchuria and Mongolia. This is too large a subject to be included in the limits of this article. I will only say that in this whole question is involved the peace of the Far East and possibly that of the world.

A third aspect of China's international problem lies in the field of racial and national attitudes between the East and the West. An illustration may make my point clear. In my native city of Shanghai we have many hotels operated by Europeans. Once, when I had to go into one of them to meet an English lady by appointment, a hotel attendant rushed up from behind, caught hold of me by the scruff of my neck and wanted to throw me out. When I asked the reason for his extraordinary behavior, he said, "Don't you know as a

native you cannot enter by the main entrance, but must go to the side door reserved for servants and tradespeople?" Relationships like these are not covered by treaties. Even though every treaty with other nations is rewritten, yet if as individuals we continue treating each other in this way our international work is only half done. The revision of treaties is in the hands of governments, but the work of re-orienting the spirit between the East and West is in your hands and mine as individuals. By acquiring an attitude of mutual respect and understanding, we can do much to relieve the pain and cruelty which we needlessly inflict upon each other.

In these four problems of political reconstruction, educational preparation, material reconstruction and international readjustment, we have the immediate tasks to which the Chinese have set their hands.

Our Wilderness Wandering

It now only remains for me to link up in proper perspective the background and foreground of the Chinese picture I have painted. To help you to see this perspective may I recall the story of another people, the Israelites, who, after their bondage in Egypt, were led by Moses towards the "promised land." In China today you see almost an exact parallel to this story. Our Egypt is the old China and our promised land is the New China. As a people we have struck our tents and

have begun our march towards our Canaan. But between Egypt and Canaan there were forty long years of wandering in the wilderness. This is exactly where we are today in China. We have left our Egypt but we are not yet arrived at our Canaan. We are still wandering in the wilderness. This gives you the perspective of our present situation for, viewed in this light, the five fundamental changes in the background are seen to be but the highways in the wilderness over which we are marching towards our promised land; and the four great tasks in the foreground are the stages that we have reached on the way.

A people wandering in the wilderness is at the most vulnerable period in their life. They are at the mercy of those who want to take advantage of them; without the aid of God they are helpless before attack. But a people wandering in the wilderness is also passing through a period when they are most susceptible to sympathy and helpfulness from other peoples.

Many of our people today, especially men and women of my generation, realize that, like Moses, they will not themselves have the privilege of entering the promised land. That is a poignant thought to carry in one's life; but again, like Moses, some of us have been on the top of Mount Nebo and have caught a vision of the New China from afar. It is this vision, shining before our eyes and treasured in our hearts, which is sustaining us in our march through the wilderness.

Hope for China—Half the Yamen Converted

Letter from T. D. Payne, China Inland Mission, July 9, 1932
Lunchang, Western Yunnan, China

Apostolic Christianity has not died out in China. A village of Tibetan-Lisu Christians, out here in Western Yunnan, has turned as a unit to the Lord and has remained steadfast for more than a year. They have been fined, beaten, and thrown into prison because of their faith. First, four men were beaten fifty strokes each with a board and fined about four months' wages each because they started to erect a Christian meeting house. Then the school tax of the village was increased and other unusual burdens were laid upon them. Since they were not permitted to have a chapel they met in the open air, the women on one side of the road and the men on the other. The laird who rules them raided this meeting place one day as they were worshiping and tied up with ropes one of the brightest young men. He was dragged to the Yamen and beaten with boards, one board after another being broken on his body until four boards were destroyed. The fifth board left him unconscious, with his body badly injured, large patches of skin being completely gone. He is still in jail, bound with a chain to a post. The war-lord told him that if he will pay some money he can be released, but the prisoner declares as he is guilty of no wrong he will not pay anything. The laird has conscripted the young men among the believers until now his soldiers are all believers. I am told that they gather around the man chained to a post and hold divine services.

The sound of the boards coming down on poor Mr. "Fifth Month Happiness" converted half the Yamen, it seems. Last Saturday (July 2, 1932) when I visited the place to see if I could arrange for a settlement, half the Yamen came out to shake hands with me. (Handshakes are the sign of a Christian Believer in these parts.) The sergeant of the militia, who had not believed before, said to me in front of the laird: "Come to my home village and teach us, and we will all believe." The laird glared daggers at him, but the sergeant insists that he is going to live and die a Christian.

Come With Me to China

By the REV. O. E. GODDARD, Nashville, Tennessee
Board of Missions, Methodist Episcopal Church, South

IF you come to China now you will see "confusion worse confounded." Oriental situations are always more or less baffling to Occidentals, but the enigmatical situation in China today is a veritable Chinese puzzle. Superficial observers and globe-trotting newspaper reporters may offer their solutions of the Chinese problem but the veteran observer and careful student speaks with moderation and caution.

If you come with me to China now you will see an ancient nation suddenly projected into modern times. This country's former contemporaries have ceased to exist. China was a contemporary with ancient Assyria, Egypt, Greece, Rome and other famous civilizations of the past. Her civilization was equal to that of any of these nations though, owing to linguistic difficulties, it was not as well known.

The disintegrating forces of the centuries made away with all these ancient civilizations except that of China. This country somehow had power to resist the disintegrating forces, and lived on down through ancient and medieval ages into modern times. Today she is a mixture of anachronisms and modernisms.

If you will come with me to China and read her ancient classics you will find a literature clean and wholesome, expressed in beautiful rhythmic prose. If read in mixed classes it would not require as much expurgating and annotating as did the classics of the Greeks and Romans to make them proper for study by our youth. One Chinese poem, written long, long ago by a Chinese scholar, is a parallel of Gray's "Elegy in the Country Church Yard." Several thousand years ago a Chinese poet, walking among the grave mounds and coffins, wrote similar verses that may be translated:

Perhaps in this neglected spot is laid
A heart once pregnant with celestial fire;
Hands the rod of an empire might have swayed,
Or moved to ecstasy the living lyre.

Thomas Gray was sent to China by the British Government and is said to have acquired a reading knowledge of the Wenli. Who knows that he did not get at least a suggestion from that ancient poem?

If you come with me to China you will see a great people who were the first pacifists among the nations of the world. Many centuries ago their greatest sage taught that war was disreputable—that no decent person or nation should resort to war to settle national difficulties. During the passing centuries, while other nations were murdering each other for conquest or revenge, peaceful China was moving on the even tenor of her way without the shedding of blood in useless wars.

China has suffered dreadfully in her contacts and conflicts with modern nations which have large armies and navies. She has suffered humiliations which cannot be described—not even conceived or comprehended by any outsider. Her ancient ideals have been shattered, her colossal pride crushed by the bellicose nations that have dominated her. If China ever becomes militaristic or communistic—either will be unnatural to her. She is naturally peace-loving, home-loving, and individualistic. If she ever becomes a militaristic or a bolshevik nation it will be because an abnormal life has been forced upon her by external conditions.

If you will come with me to China you will see a people great and numerous, in the throes of a congeries of revolutions, simultaneous and consecutive. It is bad enough and complicated enough for a nation to have one revolution after another but to have a series of them simultaneously, acting, reacting and interacting on one another is something unprecedented in the history of nations. This is precisely what China has been having for the past few years. Political revolutions, educational revolutions, industrial revolutions, literary revolutions together with religious upheaval and revolts are what China has been struggling with for two or three decades. The average intelligent reader has no conception of the deep and genuine elements in Chinese character. They were among the greatest and best of the ancient nations.

It is well known that China, fearing invasions from her belligerent neighbors to the north, built the great wall to ward off attacks from the militant people. This effort was futile for these war-

riors came over the wall and conquered China, and for nearly four centuries China was ruled by the Manchus. She made strenuous efforts from time to time to extricate herself from the Manchu rule, but was not successful until the revolution of 1911 when Sun Yat Sen was elected first president of the new republic of China.

This young revolutionary leader was the first Chinese ruler the country had had for nearly four centuries. Yuan Shi Kai, his successor, was neither a democrat nor a Chinese. He was a Manchu and an imperialist, and put a military man at the head of each province. When Yuan was safely entrenched, he announced that China was no longer a republic but a monarchy and that he was the monarch. In four years (1916) Yuan died and China was split by internecine war.

More than a half dozen of the Provincial leaders, whom Yuan had appointed, started to march to Peking, each with his army, to become emperor. How a warfare of this sort could go on for ten years without any real central government is more than we Westerners can understand.

Next Chiang Kai-shek, sometimes called "the Moses of Modern China," organized his army and government in Canton. He made a reasonable and righteous platform and started his triumphal march northward. The story of his efforts to get recognition of his government in transit from the nations, how all except Russia told him they would discuss it with him when he reached Peking; how Russia recognized the moving government and ingratiated herself into it and came near capturing it—all this is known.

In the old regime of literary examinations for governmental jobs, the literary men wrote only in the Wenli, a language never spoken. Now all this is changing and modern subjects have been put into the curricula of the modern schools and colleges. The literary and educational revolution is now on in China. Never was there in all history a people in the agonies incident to such a plethora of simultaneous revolutions. Do not be alarmed, surprised or discouraged if China, in the white-hot incident to these revolutions and under such an emotional strain such as was never felt by any other people, should do something harsh or

foolish. She is entitled to patient consideration. Her provocations have been all but unbearable.

If you come with me to China, I will show you some missionary work of which you will be proud. Our Master had a threefold ministry in Palestine—preaching, teaching, healing. In China hospitals are supported by different denominations and several hundred thousand patients are treated annually. Here are done some of the "greater works than these" which our Lord promised. You will see also a large number of men and women from America and Europe engaged in Christian education. More than one hundred thousand young people in Christian schools are being prepared for Christian citizenship tomorrow. That is a sight worth seeing!

Hundreds of Christian Chinese men and women are in evangelistic work. Disappointed, broken-hearted China now hears the Good News of redemption more eagerly than ever before.

Christian missions have been one of the greatest factors in awakening China. They will be one of the mightiest in helping in the remaking of China. The highly cultured missionaries are religious leaders who are giving their lives for the betterment of China.

If you come with me to China now you cannot refrain from asking what the final outcome will be. It would be a bold man or a foolish man who would make any dogmatic prophecies. We may be sure of only one thing. In the end the Chinese will do the sane thing. A typical Chinese is one of the most patient, persistent and invincible characters on earth. His power of analysis and ability to see through the unanalyzable is amazing. Out of all this chaos some day will come order. China cannot be conquered. She is not a great military power and should never try to be such, but she has a strange power to take into her capacious maw her conquerors and to assimilate and absorb them. China will continue to remain on the scene.

If you go with me to China, and stay there for the next half century, you will be on that part of the globe where the most interesting events will take place.

Despite the obstacles confronting the onward sweep of Christianity, the future is full of promise. More people are inquiring about Jesus Christ today than at any other period in the world's history. There is a more profound searching after Christian principles than ever before. Today ten million pairs of eyes in Asia are looking to Christ for direction and leadership. These people may not have gone the whole way with their wills but they are discussing the implications of the Christian position. Years ago in Asia one could hear frequent hisses when the name of Christ was mentioned. That does not happen today. The conscience of Asia is shaking as never before, due chiefly to the influence of Christ. It is not to be inferred that the non-Christian movements have lost their force, but is Christ exerting a spiritual energy in the lives of millions of people in non-Christian lands that augurs well for the progress of the Kingdom of God upon earth.

JOHN R. MOTT.

Some Achievements of the Chinese

By PROF. KENNETH SCOTT LATOURETTE
New Haven

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CAN any achievement worthy of the name be expected of the Chinese? To those who know only the past few sorrowful years it may seem that the race is incompetent and that from them neither a stable government nor a high civilization can again be anticipated. Such an opinion, however, is based on very shortsighted and very imperfect knowledge. Judged by their past the Chinese are among the ablest of peoples. There is no proof that their genius has vanished and there is every reason to hope that, given time and the right kind of assistance from the West, including especially the contributions which the Christian Gospel can make, they will again produce a rich culture.

One of the most remarkable achievements of the Chinese has been in the realm of government. To those who know only present-day chaos this may seem a startling statement. Yet as recently as the eighteenth century, when our own United States was winning its independence, China was undoubtedly one of the best governed and very possibly the most prosperous of the lands of the earth. Moreover, it is no exaggeration to say that judged by the immense area it administered, the length of time it endured, and the number of people whom it controlled, the Chinese form of government, which disappeared with the advent of the Republic in 1911-1912, was one of the outstanding political achievements of human history.

About two thousand years ago the Chinese produced an imperial structure which, with modifications, lasted until 1912. At its head was an hereditary emperor, ruling through a bureaucracy which, in theory, was made up of the most intelligent and best educated men of his realm. They were recruited by means of keenly competitive civil service examinations which were based on a

China is not by any means indebted to Europe and America for all of her culture and her progress. In government, in literature, in ethics, in inventions and art, the Chinese have their own remarkable characteristic culture, different from the West, and from which we may learn much. Prof. Latourette clearly shows the peculiar genius of the Chinese, as revealed in their achievements.

common body of literature and philosophy. Through the education, which was the necessary preparation for the examinations, officialdom was indoctrinated with high ethical standards and with the principle that government should be by the moral example of the rulers rather than by force and should be for the welfare of the governed. Through this educational system, moreover, the nation was provided with common ideals. The unity which was induced was as much cultural as political. The area administered varied greatly in size. During more than half of the two millenniums it was at least as large as is all Western Europe and during some of the time it was much larger. There were many centuries when China was the most prosperous country on the globe.

It is well known that the Chinese invented paper and that our modern use of paper in the West was derived originally from them. It is also a familiar fact that the Chinese developed printing several centuries before it was known in the Occident. It is not always realized, however, that extraordinarily beautiful examples of the printer's art were appearing in China nearly a thousand years ago and that as recently as two hundred years ago probably more books were printed in China than in all the rest of the world. Nor is the high quality of much of the literature so reproduced usually appreciated in the West. In the best of its poetry and its prose, Chinese literature stands comparison, for beauty of style and felicity of diction, with the best that the human race has produced. China, too, possesses an enormous body of historical works. Some of these, like the famous series, usually called the dynastic histories, endeavor to cover practically the entire course of the country's development. Others treat only particular periods. There are hundreds of histories of

individual communities—gazetteers as they are sometimes denominated. No other people has preserved such full records of its past.

The Chinese have also been given to the compilation of what Westerners rather loosely call encyclopaedias. These are made up, not of articles written especially for them, but of excerpts from existing books. Some of the “encyclopaedias” seek to cover the entire range of knowledge and others only segments of it. Among them are works which comprise hundreds of volumes.

No people has honored scholarship and the scholar more than have the Chinese. In a certain sense the Chinese have been a people governed by philosophers. It is not surprising, then, that a considerable section of their literature has been made up of works on philosophy and that philosophy must be reckoned as one of their major achievements. The first great creative era of Chinese thought was in the six centuries immediately preceding the Christian era. The problem which then was the chief concern of most of China’s thinkers was the construction of an ideal human society and the salvation of the nation from the civil strife which was torturing the common people. One of the resulting philosophic schools, Taoism, advocated a minimum of government and of economic organization. It may be described roughly, but not altogether accurately, as a “back to nature” movement. Another, that of Mo Ti, based its theories on the conviction that God loves all men and that men, therefore, ought to love each other. Accordingly it condemned aggressive war and denounced what it considered to be socially wasteful expenditures, such as those for funerals. Still another, that of the Legalists, anticipated in some respects the theories of the state socialists of the modern West. Indeed, some of the suggestions of the members of this school might almost have been clipped from a newspaper of 1932. The school which finally, but in a modified form, became the basis on which the Chinese Empire was to be built for two thousand years was that of Confucius. This school advocated the regulation of society by the correct performance of the traditional ceremonies of religion, the state, and the family, and the maintenance of high ethical standards, and would have this done by bringing into the service of the state, as its administrators, the men of the realm who were the most learned and of the highest character.

In later centuries Buddhism was introduced and had a profound influence upon China in popular beliefs, in religious practices, in philosophy, and in art and literature. In time, however, the Chinese altered it very considerably, making it their own and rethinking it in terms of their cultural

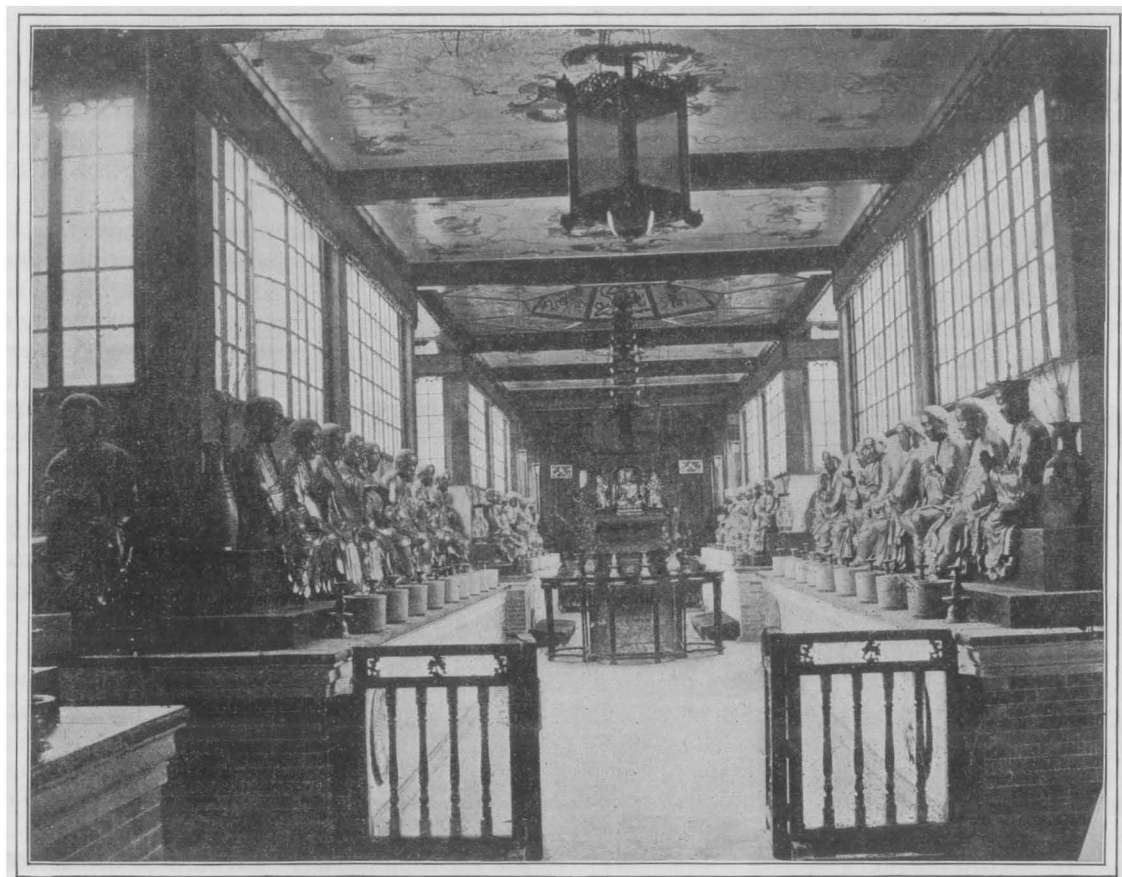
background. Moreover, while it is still a force to be reckoned with, for a thousand years or more Buddhism in China has been slowly declining.

The ethical standards advocated by Confucianism and Buddhism are, when judged by Christian criteria, admirable. In some respects they seem to the Christian to be inferior to those of the New Testament, but in many respects they are very similar.

In their economic life, also, the Chinese have been remarkably successful. They have had the advantage of living in a land in which there is much fertile soil and where the flora is as varied and rich as in any part of the earth. They have been blessed, on the whole, with a climate favorable to agriculture and they have made remarkably efficient use of the gifts of nature. In agriculture they have long used methods which are the admiration of modern experts from the West; in trade and industry they have managed to meet most of the basic needs of the largest fairly homogeneous group of mankind.

Connoisseurs of the West are increasingly appreciative of Chinese art. Chinese architecture, painting, and ceramics call forth their ungrudging admiration. Silk we owe to the Chinese, and porcelain. English gardens are said to be in their debt. Most of Japanese and Korean art, before the nineteenth century, was copied or adapted from Chinese models.

The question inevitably arises whether the Chinese have lost the ability which brought this great civilization into existence. Has creative vigor, for some mysterious reason, departed from them? If it has not, why the present chaos? These are queries to which for the moment only partial and tentative answers can be given. It is clear that the present disorder is due largely to the irruption of Western civilization into China. The culture of the Occident is in many respects so much the opposite of that of the Chinese, and is so aggressive, that China, after years of attempted resistance, has collapsed before it. Some of us are confident that the Chinese still possess not only vitality but ability. We base that conviction upon the qualities of scores of individuals whom it has been our privilege to know. We believe that eventually the nation will emerge from its present age of sorrow and will build a new culture. Some of us are profoundly committed to Christian missions in China because we believe that, if we are true to our Message, the days of China’s anguish will be shortened, that the new culture, if and when it appears, will be richer, and that in the meantime, as always, every individual Chinese who hears and accepts it will find the Gospel of Christ to be indeed the power of God unto salvation.



A BUDDHIST TEMPLE OF FIVE HUNDRED IMAGES, WORSHIPED IN CHINA

When China Worships Today

By PROF. J. L. STEWART, D. D., Saskatoon, Saskatchewan

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FEW words in great China's speech are more confusing in their connotation or have caused more decisive controversy among Western workers than the common one usually written in Western script as *pai*, and pronounced practically as our small monosyllable "by." It is the word which we most frequently translate as "worship."

The ideograph, or picture character for this word, represents two hands placed side by side. That suggests the old style of salutation, where two friends greeted, not by grasping hands as in

our occidental way, but each placing his own extended hands together, then slowly raising and lowering them, as they faced each other. The word seems to signify *salutation*. That is one of its common uses, for your friend at meeting assures you that he is coming to *pai* soon, meaning that he is about to call on you and present his compliments with a bow. If the day should chance to be a holiday, he proclaims at meeting that he is proceeding to *pai* you right there and, though the street may be full of people he performs the

ceremony by swinging his clasped hands before his smiling face. Such ceremonies are chiefly salutation.

In the old Imperial days, before the Republic, your guest on a feast day not alone saluted with his hands but wished to kneel, or *kow-tow* before you. People did the same when they "worshipped" their teacher, the official, the Emperor, Buddha, Laotze and idols, heaven and earth at a wedding, their ancestors at the grave and before the ancestral tablet in the guest room or ancestral hall. This seems to imply that at times the word includes the idea of prostration as well as salutation.

Does it also include the idea of *prayer*, the presenting of a plea before a higher power? If so, it would seem to take on a religious meaning. That has formed part of the "burning question" regarding ancestor worship which raged among Protestant missionaries during the latter part of last century. Even Sinologues could not agree and conventions, communities and churches were greatly disturbed by the controversy.

In the early days of the seventeen hundreds, the Roman Catholic workers in China were even more rent asunder by the question. The Jesuit order, which had gained great prestige in court circles at Peking, argued eagerly that "worship" of ancestors was simply a form of respect paid to the departed. Other orders of the church, however, such as the Franciscans and Dominicans, argued quite as earnestly that to *pai* an ancestor implied prayer for aid and other religious ideas that went much deeper than simple respect. The Holy See decided against the Jesuits and their more latitudinarian interpretation. It was a momentous decision, for the great Manchu Emperor of the day, Kang-hsi, hitherto favorable to Christianity, held with the Jesuits, and when he found his authority seemingly flouted replied by driving Christians from his domains in 1724.

Thus the interpretation of this seemingly simple Chinese word has had wide historical reactions. In our day Chinese Christian scholars have largely decided the issue. Though there are a few who consider that to *pai* an ancestor is only an act of reverence, yet the majority are agreed that in the minds of the multitude the ancestor is thought of as a spiritual force, able to make or mar the destiny of his descendants and so they pray before their tablet as to a god or gods. Christians consequently do not "worship" ancestors today.

Ancestors are but one of many objects of worship by the people of China. Who are the spirits or gods whom the people usually worship? What are the expectations of the worshipers? With what ceremonies and attitudes do they proceed?

Observe them in the process and then by reflection let us form our conclusions.

* * *

Here is a small way-side shrine, not much larger than an ordinary dog kennel. We pass scores upon the winding roads. Some have been almost destroyed by time and neglect. This one is in better condition. The roof is covered carefully with tiles like a miniature temple; the plastered sides are whole; a palisaded wooden grating in front protects the gods within; a bit of red bunting hung thereon shows that someone holds all in recent memory. Let us stoop down and look within. We see a couple of small, rather roughly made idols. One is evidently intended to represent an elderly Chinese gentleman, with long grey beard, flowing robes and the black half-brimmed hat of the scholar of long ago. Beside him is a female figure, presumably his spouse, also robed and coiffured in ancient style. Both, in so far as the unskilled workman could convey his meaning, appear aged, serious and benign.

As we wait a worshiper comes along the path and pauses before the shrine. From a small basket he produces a couple of candles and three sticks of incense. Bending over he inserts the latter before the gods and arranges the former one upon each side. Then, with a bit of rolled paper spill which has been smoldering since he left his home and which he now flicks into flame, he carefully lights all five. Some "cash" paper brought from the basket is also set ablaze and thrust through the grating.

The preliminaries thus completed, the man prepares himself for worship. His wide straw or bamboo hat is laid aside. His queue, if he still wears one, is carefully unrolled from the top of his head and straightened down his back. His wide sleeves which have been turned up while at work are turned down so as to cover his hands. Then, with eyes reverently fixed upon the images within, he raises and lowers both hands in respectful salutation, drops slowly upon his knees, bends repeatedly forward until he has thrice three times touched the earth with his forehead. He pauses a moment, rises not ungracefully, his eyes still upon his gods, makes a slow parting bow and prepares to move away. He has apparently uttered not a word.

Evidently our presence has in no way embarrassed him. As he picks up his basket preparatory to moving away, we venture to accost him with the usual polite preliminaries. He responds readily to our inquiries as to his "honorable name," "exalted age," etc., and inquires ours in return.

"Who are these?" we venture, indicating the images.

"Local-god saviors," he responds readily.

"What do they save? What do they do?"

"They govern the fields round about."

"And your fields are suffering?" we suggest, glancing that way.

"Somewhat," he answers. "Somewhat," and also looks about.

"But you did not tell the gods about it. You said nothing when you worshiped them just now."

He makes no answer, but looks more than a bit mystified.

A more intimate knowledge of the situation, gained from contacts with many such peasant folk, reveals that in the main worship of this type is a matter of custom. These local gods are believed in somehow to control the crops. It is well to worship them to gain their good will. The proper way, everyone knows, is with candles, incense sticks, and cash paper, salutations, prostrations and reverential deportment. This done they reward you with a good harvest. The ceremony itself is largely sufficient. It is not essential that you make oral petition, or even make sure that such thoughts are present in your heart. They understand. Why else would you be worshipping them?

Such is the type of worship at many a local shrine whether of tutelary deities, imaginary "generals" who guard the road, "swallowing spirits" who ward off demons, or cow kings" who look after the welfare of the cattle and other stock. There are no priests to officiate, no preaching, praise or open prayer, no coming for united ceremony, unless it may be to celebrate the god's day of birth. The worship is almost wholly individualistic, ceremonial, a matter of custom and tradition. Yet almost all of the countryside observe it at times. It is doubtless a primitive animism down to date.

* * *

More elaborate forms of worship are seen in the Taoist and Buddhist temples. Let us visit these. Here is one of the finest of the former sect. It runs with many a curve-cornered roof and main and side courts, most picturesquely up the side of the mountain. Taoism is a sect of Chinese origin. Within the walls are images of

many a Chinese historical or mythical character: Laotze himself, the "old son," with his unusually high, wrinkled forehead and hoary hair; the "Western Mother," who resides so royally in the far away Kwenlen ranges; the God of Wealth, the God of War, the Eight Genii, etc. This particular temple is dedicated to the "Two Nobles," one Lee-pin who two centuries before the Christian era commenced an irrigation system which has greatly enriched a province and his father who according to Chinese custom is to be equally honored for having borne so great a son.

Just across the gorge is a big Buddhist struc-



A CHINESE FAMILY WORSHIPPING BEFORE AN ANCESTRAL TABLET

ture. Though outwardly and inwardly much alike in architecture, they differ religiously in many ways. In this latter cult, originating in India, the images are naturally largely of that land. They include the Buddha, seated serenely upon his lotus throne. As he explains the law not to man alone, but to the whole universe, human and animal, demon and divine, his disciples listen attentively at his side; later mythical *Boddhisats*, that is "world saviors," such as the Goddess of Mercy, the God of Wealth, the "Laughing" Buddha were placed in the side courts.

Priests of the two sects are readily distinguished, the Taoist wearing the high knotted hair and the small surrounding skull cap of ancient scholars, while the Buddhist *bonze* is close cropped and has the nine signs burned deep upon his crown. The liturgy also differs, the Buddhists

being lavishly supplied with *sutras*, etc., from their land of origin, while the Taoist books are much more meager and of native source.

Though the differences are wide the similarities are also striking for the Taoist has borrowed widely from his ancient rival. This is especially true when it comes to worship. If the occasion is the birthday of some chief deity, the crowds gather indiscriminately in either type of temple. Then the rumble of drum, the shrill blast of horns and pipes, the wild vibrations of big gongs fill the air while from the wide platform opposite the main idols a great theatrical is presented to the gods in particular and to the people incidentally. Thus the gods are presumably highly honored and people and priests are temporarily pleased and doubtless are much prospered for their entertainment. How could the gods but hear, see and be benevolent!

On ordinary days the foot-weary worshiper winds his way up the long road to either centre, stops at each glaring guard and giant god to burn his incense and candles, then raises his hands in salutation. Arrived in the main hall, he usually finds a priest ready to sound a bell, or drum, or gong, to call the attention of the deity. Then the worshiper presents his offerings, burns his cash paper and prostrates himself nine times in petition. One rarely hears uttered prayer, but a glance at anxious faces tells frequently that reverence and hope lie deep within. Then the many side courts and their images must be visited and worshiped. Who knows which of the many hundreds of gods may be the one to really attend and have compassion.

* * *

A visit to a Confucian temple finds worship more rarely conducted. One can usually by a side gate gain entrance to its commodious grounds and wander about its courts almost any day and be absolutely alone. Possibly an old gate-keeper follows at a distance to note that no depredation is done. Here are no idols, only tablets in black and gold to recall the name and "spirit throne" of the great Sage and many of his eminent disciples. This silence is broken but once or twice a year and that deep in the night when a viceroy in olden days, or a governor today, with all attendant high estate and scholars of standing, comes to offer the great sacrifice.

There is much music upon ancient instruments, posturing and prostrations before the tablets and calls of procedure and precedence from a director of ceremonies, but the heart of the worship would appear to be a great feast in honor of the departed worthies. Bullocks, sheep, goats, hogs have been slain and their carcasses are to be seen resting upon big frames before the tablets. They

will be roasted later and the meat distributed among the eminent. What will it all mean to the participant? This chiefly, that he has again honored his country's "uncrowned king" by a great feast and ceremony, and that the Sage must assuredly send some favor his way. Would not even an ordinary host do so?

* * *

In Mohammedan mosques still other Chinese gather. These come in groups, and may be seen at regular intervals of a few hours, but more numerous toward evening. Each must first make himself (there are no women present) ceremonially clean by washing in an adjoining building. At the appointed time all enter the gratifyingly clean hall of worship, stand in rows along strips of straw matting and face toward Mecca. The local leader, the *A-hung*, takes his place in front and all follow him in responses when in prayer, in repetitions when voicing sacred texts, in kneelings and prostrations when showing submission. There are no images, no cash paper, candles or incense, but neither is there usually found praise or preaching. Each set hour finds its set routine or ritual.

* * *

There are many modes of worship in many places, yet China's most sacred spot would seem to be none of these. That is reserved for the family altar, or ancestral hall. There are found the tablets to departed parents and relatives, the ancestors of the clan. Many of these are also enshrined vividly in the memories of the living. They but a few years ago were men and women who held chief authority in the family, and are readily held as still possessing great power over their descendants, even though they are now invisible inhabitants of the land of darkness. Though dead they still are considered as needing many things to be supplied from this land of light. They need food, clothing, servants, shelter, money gifts of various sorts and especially obedience and honor.

Each soul has, at death, in some mysterious way become three. One has gone to its reward in the future world by way of the City God Temple. A second dwells in the body in the grave. The third now resides in the tablet in the guest-room or hall. Each must be worshiped appropriately. This is done not alone by ordinary candle and incense, but by elaborate ceremonies at death and regularly afterwards with bowls of food and drink, lavish wealth in gold and silver imitation *sycee*, also regular supplies of paper-made money, gowns and homes, horses and boats, and even today autos and the best of radio sets. The eldest male representative is usually delegated to such

duties, but at the graves and other important occasions all participate.

* * *

It is sometimes said that the Chinese as a race are not religious. It may be true that they are not emotionally and mystically so deeply as are certain others, but the above examples, and many more smaller sects that might be reviewed are assuredly ample proof that this factor of life is not omitted. The truth is they have many religions. In their long history they have been brought into contact with almost all of the world's great efforts in seeking the secrets of life. Almost all have made in some part their appeal and have still their followers. Indeed, it may be said in truth there is almost none of her great fourth of the human family that does not worship somehow, sometime. Even the occasional sceptic bends sufficiently to family and social pressure to follow the ceremonials of the ancestral cult and probably the Buddhist and Taoist ceremonies at funerals.

Yet though there is much worship in many forms, and though its long continuance and wide distribution show the same need in the hearts of Chinese as in those of other countries for help that is super-human, still there seems for the soul of the Christian much to be supplied. This begins with the very basis of religious life, an imperfect view of the source of all aid, an impure vision of that all-embracing Power who is Creator, Comforter, Guide and Goal, the God and Father of all mankind.

Lacking this basic experience one finds in their worship no great outbursts of spontaneous gratitude, no paeans of heart-felt and heart-filled praise, no swelling organs with choirs and psalms and hymns. Nor is there great public preaching. There have been schools where the tenets of Confucius have been most carefully taught, and

classes for sacred *sutras*, in temple and mosque, but nowhere now-a-days does one find the messenger burning with his message of the way of life, temporal and eternal. Prayer there is in abundance, as we have seen, but though at times it dwells doubtless sincerely in the hearts of worshippers, yet it is but rarely that it ever finds utterance and is too frequently an apparently perfunctory performance. Ceremonies also, though occasionally graceful, dignified and showing signs of a probable past purpose, seem often today to lack both significance and sincerity, mere forms which custom has continued and from which the soul has long since departed. The worshiper moves mechanically, the priests drone more than half drowsily, the visitors to the place saunter about and talk and barter and banter, as though a temple were not a "place of prayer" and worship but a public street or mart.

Here and there, over the great land, other groups are gathering in ever growing strength and depth of spiritual insight. They form the Christian Church. As such they have indeed a mighty mission, for to them is given, not alone to share a more valid vision of God and a more worthy way of living, as revealed in Christ, but through them is coming a new and vitalizing relationship in worship. For with Christians, worship is at its heart not alone praise and prayer and prophesying, essential though these may be, but is basically the bringing of the whole man into the very presence of his Maker, so that he may go forth into life, with heart and head and hands re-directed, rededicated, re-empowered to live the God-life among his fellows. Assuredly the Christ is China's need!

For "there is no other Name under heaven given among men, whereby we must be saved." All other ways and their worship are, at best, but sign-posts pointing to Him.

God Revealed in Human Flesh Today

"I have never seen Jesus, but I have seen Dr. Shepard," was the remark of a poor Armenian, who had seen the Christ-like service of that great medical missionary to the Near East.

This utterance expresses one great Christian truth: Christ continues to reveal God through the lives of his followers.

A missionary in China once told the story of Jesus for the first time to a group of people in an inland town. When he had finished someone said:

"Ah, yes, we knew Him; He used to live here."

Somewhat surprised, the missionary said, "No, He lived centuries ago in another land."

The man still insisted that he had seen Jesus, saying, "Not so, He lived in this village, and we knew Him." Whereupon the crowd conducted the missionary to the village cemetery and showed him the grave of a medical missionary who had lived, served, healed and died in that community.

Christ's spirit taketh breath again
Within the lives of holy men.

Each changing age beholds afresh
Its word of God in human flesh.

A Chinese View—The Christian Task

By PROFESSOR P. C. HSU, Peiping, China
Acting Dean, School of Religion, Yenching University

IN order successfully to present the Christian Gospel to China it is first of all necessary to define its relationship to China's spiritual heritage and her present day aspirations.

Confucianism, Taoism and Buddhism are the three religions that have dominated the intellectual and spiritual world of China. Confucianism is humanistic; Taoism is naturalistic and Mahayana Buddhism is atheistic. In none of these religions is there a distinct conception of God; nor is there a conscious sense of sin. The first question, therefore, for every Christian, whether missionary or Chinese, paid worker or layman, to ask is, "How can Christianity successfully create a feeling of reality concerning God and human sinfulness on the part of the Chinese whose spiritual heritage is almost devoid of such a consciousness?"

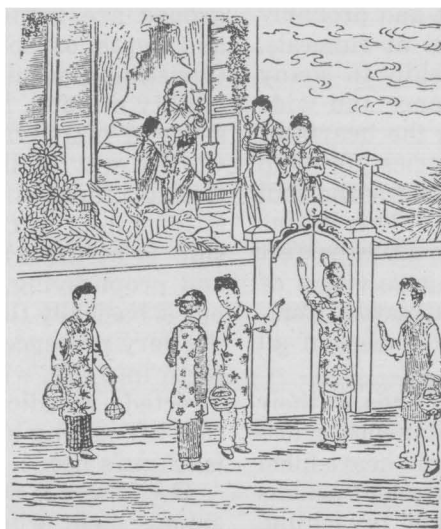
The Chinese viewpoint, as taught by these religions, though not theistic, is, however, not unspiritual. According to it there is a real community of spirit between man and the universe. The typical Chinese philosophy can best be characterized as "ethical realism." By this is meant that the universe and life are both real, that they are both good and that the sage is the one who embodies and exemplifies cosmic and ethical virtues. Though this cannot be said to be characteristic of Buddhism, yet to a considerable extent Buddhism was affected by this spirit of ethical realism. This view of the universe and life should at once serve as a challenge and an encouragement to Christianity: a challenge because it is not fully theistic—an encouragement because it is not materialistic and sordid. In other words, the question should be asked: "How can ethical and religious values be fully synthesized?"

One further factor to bear in mind is the spirit

of tolerance on the part of China's religionists. For centuries the three religions of China have been living at peace under the same roof and religious wars have never occurred throughout Chinese history. It is not rare for the members of the same family to espouse these religions at the same time. This spirit of tolerance, praiseworthy as it is, may, nevertheless, tend to lessen one's religious convictions and zeal. Can Christianity enable man to combine tolerance with conviction?

Nationalism and communism are the two political and economic forces contending for supremacy in China. The former is the direct result due to the impact of the West. Under the leadership of Dr. Sun Yat Sen, who started the Nationalist revolution forty years ago, China is gradually achieving a national consciousness. Old loyalties, based on the family and the person of the emperor, are giving way to new ones based on national solidarity. Because

of Christianity's association with Western nations it naturally does not escape the somewhat hostile attitude of the Nationalists. The cry against "toleration clauses," and the insistence upon government registration and control of Christian educational institutions now, and probably of churches and other Christian organizations in the future, are indicative of such attitudes. Though most Christians would probably sympathize with most Nationalistic aspirations, and would even be willing to support them, the question must be asked: "How can the Nationalistic movement be so guided that eventually it will contribute to the welfare of the whole world?" Between nationalism and imperialism there is only a thin partition, as history has clearly shown. How to avoid the pitfalls of narrow nationalism and how to lead it on to the road of broad and effective internationalism is a



CHINESE DRAWING OF THE WISE
AND FOOLISH VIRGINS

question that must concern every Christian statesman.

The communistic menace in China is certainly very real. In less than ten years the communistic movement has successfully entrenched itself in certain parts of central China. Its clear-cut program for social and economic revolution, and its somewhat over-simplified, apparently materialistic but really idealistic, social philosophy, make a strong appeal, especially to the student class. At the same time it does not hesitate to employ the methods of class hatred and warfare. Can the Christian movement in China help the Nationalists to carry out their program for bettering "people's livelihood" and avoid the unnecessary wastefulness and cruelty inherent in the communist program? In other words, the Christian Movement must face the question as to whether it is able to give adequate spiritual guidance and dynamic to the Chinese nation when it is facing problems determining its destiny.

The much talked about anti-Christian movement can be summed up in a few words. Roughly speaking, there are three distinct groups. We have already seen the reasons why some Nationalists are opposed to Christianity. The communists are anti-Christian, partly because, starting from their materialistic presuppositions, they are inevitably opposed to religion in all forms, and partly because they regard Christianity as a most potent foe to the proletariat. In addition, there is a third group, namely, the rationalists. They regard religion as something outgrown, and an impeding force to human progress. Members of this last group lay great emphasis upon modern science and democracy but they refuse to admit any connection between these on the one hand and Christianity on the other. So the question here is, "How can such a connection be actually demonstrated both in history and in the contemporary life of Christian nations and individuals?"

It is a familiar fact to students of Christian missions that Christianity entered China at four different periods: the Nestorians in the 7th century, the Franciscans in the 13th, the Jesuits toward the end of the 16th and the Protestants at the beginning of the 19th. Though the Nestorians and the Franciscans left few traces of their work, it is generally conceded that the Roman Catholics and especially the Protestants, have achieved remarkable results in the fields of evangelism, education, philanthropy and medicine. Many missionaries, both Roman Catholic and Protestant, exemplified a spirit of self-sacrifice and devotion, and in a real sense, may be regarded as pioneers of modern China. In spite of this, however, it must also be admitted that Christianity is still looked upon as a foreign religion by an average

Chinese. It has not been fully naturalized, as is clearly shown by the anti-Christian movement.

The awareness of this fact on the part of Chinese Christians, together with the policy of retrenchment on the part of foreign mission boards necessitated by post war economical and religious conditions in the West, has served as a stimulus giving rise to a new church consciousness. The last two decades have witnessed the rise of independent Chinese churches throughout the land, self-supporting, self-governing and self-propagating; the formation of the Continuation Committee, which is now the National Christian Council, and other co-relating agencies; the founding of the Chinese Home Missionary Society with stations in Yunnan, Heilunkiang and Mongolia; the emergence of the Church of Christ in China, which is a movement for organic unity claiming a membership of almost one third the total Protestant population; and the launching of the Five Year Movement which aims at the numerical increase of the number of Christians and the deepening of their spiritual life. There is thus a growing consciousness for an "indigenous church" which was defined by the China delegation to the Jerusalem Conference as "one that is more adapted to the religious needs of the Chinese people, more congenial to Chinese life and culture and more effective in arousing in the Chinese Christians a sense of responsibility."

The Chinese Christian leaders do not see any incompatibility between this rising church consciousness and the presence of foreign missionaries. They realize that the Christian task should more and more be conceived in terms of give and take, and that Christianity must remain international in character. What they do insist on is the qualities needed in the missionaries. Thus the China delegation to Jerusalem said in its report:

The missionaries should have Christian character and faith, a spirit of toleration of other religious faiths; international and inter-racial fellowship; a desire for Christian unity; a willingness to work under Chinese direction, if necessary, and a passion for personal friendship. The missionaries should have in addition to general education special education for specific work, previous experience; knowledge of the Chinese language; understanding of the purpose of the Christian movement in China and a knowledge of Chinese culture and of Chinese contemporary problems.

This growing church consciousness, however, is only a means to an end. The supreme task of the Christian movement is to radiate the life and spirit of Jesus Christ and to make it prevail in the life of man. For this reason nothing can be more important than for the participants in the Christian movement to acquire a first hand religious experience and appreciation of the life, the teachings and spirit of Jesus Christ, for without this

there can be no adequate and efficacious program for personal, religious and social reconstruction. We must let Jesus Christ make His own impression upon the lives of men and we are confident that such impression is now being made, even upon the non-Christians. Anyone who reads the following testimonies—the first by a non-Christian Nationalist and the last by one who is now a communist—cannot doubt the truth of this statement. Says the Nationalist, Tien Han:

“Whenever I feel weak and incapable of any artistic production, whenever I fall into quarrel with others, and whenever I lack inward peace and become sleepless, I usually surround myself with the poems and novels of Hugo, Tolstoy and Goethe, with the musical compositions of Beethoven and Wagner, with the sculptures of Rodin and with the paintings of Millet. But all these objects which surround me seem to launch a united attack upon me, and consequently they give me no peace. But curiously enough at such times, if I reflect on the ‘unspeakable’ attitude of Jesus, peace gradually dawns on me. I recall the Bible story of a sinful woman, who, upon learning that Jesus was sitting at the dinner table in a pharisee’s house, brought an alabaster cruse of ointment, and standing behind sat at his feet, and anointed them with the ointment. That woman, that Jesus, that

story, and that picture—what can be more artistic and more sacred? Because Jesus can move others so deeply, He is fit to be the great master of mankind.”

In his article entitled, “Christianity and the Chinese People,” Chen Tu-hsiu said in part: “I wish that the spirit of love and the self-sacrifice of Jesus could be injected into the blood of the Chinese race who are suffering from spiritual apathy and inaction.”

At the same time it is our duty as Christians to reflect in our lives and through our deeds the spiritual power and the glory of Jesus so as to make it available to other people. This necessarily implies truly Christian personal living, group action, and adequate ways and means for implanting Christian ideals and idealism in the life of man and in the social order.

Some of the problems we have raised may seem to be too difficult and even out of place, but it is the writer’s conviction that these problems must be courageously and persistently faced by all Christians. One great comforting thought is that we Christians have an unlimited and inexhaustible spiritual resource to draw upon, for the indwelling Spirit of God is unceasingly at work and is only waiting for our cooperation.

What Jesus Christ Does for Me*

He shows me the possibility and duty of a man as to character and service.

In the effort to attain this for myself, He does for me what I know I cannot do for myself, and what I have never found any friend, however dear, able to do for me.

He gives me a clearer moral vision and the courage to try to live by that vision.

He gives me the desire to work in the world as intensely as He worked.

He kindles me, when I grow sluggish or indifferent, to a positive and aggressive antagonism to evil within and without.

He gives me confidence in the truth and so helps me to rest, no matter what happens in the world, because I know that God and the truth must prevail.

He gives me grace and strength to try, at least, things that I know are impossible, and to attempt, first of all, the things that are hardest to be done.

He helps me to keep on when I have to, even though I know I cannot.

He helps me to keep the central things clear and not to be fogged and broken down by the accessories and secondary things.

He gives me a new and inward living principle.

He reveals my difference from the God I see in Him, as sin; and forgives it and deals with it and all that it involves by His Cross.

Lastly, I believe that He is Himself the principle of Life and that there is another personality that would not be there if it had not been for Him and if it were not for Him today.

ROBERT E. SPEER.

* From an address before an interdenominational gathering in Chicago.

New Horizons for Chinese Women

By KATHARINE R. GREEN, Amoy, China
Missionary of the Reformed Church in America

ACCORDING to tradition, a Chinese woman never escaped from her subjection to man. Before marriage, the girl must be obedient to her father, after marriage her husband ruled her; and, when she became a widow, she must be guided by her eldest son. As a matter of fact, even in the old days, a woman's position in the family improved the moment she became the mother of a son; and when she herself became a mother-in-law—if her own mother-in-law were dead—she assumed a position of authority in the family. Indeed, the mother of sons usually ruled the family with but little interference from her husband and less from her sons.

Still China has always been a land of paradoxes. The Empress Dowager was seated on the Dragon Throne; a thousand mothers-in-law in their own homes achieved positions of dignified authority, but at the same time thousands of girls were annually sold into domestic slavery. These unfortunates became servants or concubines and were literally without power over even their own bodies.

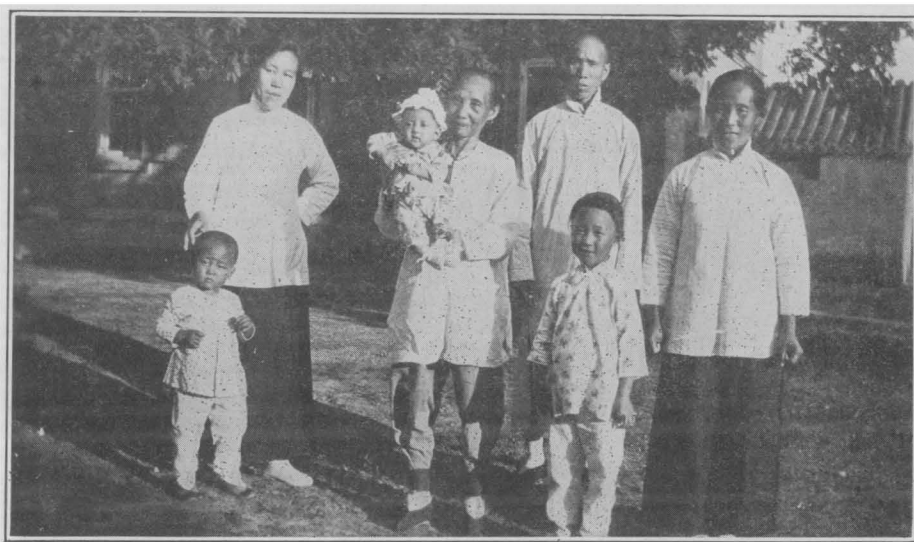
In "old" China, the position of the wife (there were no "old maids") was well recognized and dignified. She could not, with impunity, be grossly mistreated by either her husband or his family, for her father and brothers would not allow their clan to be so humiliated. Knowing this, a family would hesitate to give the daughter-in-law within its walls great cause for complaint.

Under the old regime the position of woman was by no means debased, but it was one of very limited scope. The individual was allowed little opportunity for self-expression and youth was repressed until the girls were often so timid that they were afraid to dream of anything different from the usual career of woman,

the household drudge, the mother of many children.

The Revolution of 1911 began a new era for the women of China. This was shown in the subsequent interest taken in the education of the girls. Before that time there were scarcely any schools for girls except those established by the missions. After the Revolution there sprang up many schools, both public and private, and to these schools flocked the girls. The number who could enter these schools was very small compared with those who were still outside, but the attitude of the people towards education for girls was changed. Today a girl who is deprived of an education feels herself abused or at least unfortunate.

Before the Great Revolution there were a number of Chinese women who had, because of their native ability, their winning personalities and the opportunities for development given them by the



THREE GENERATIONS IN A CHINESE CHRISTIAN FAMILY

mission schools, risen to positions of importance and great usefulness. Such a woman is Dr. Mary Stone. In the different great centers of China, not a few of these outstanding women are now well past middle life. They do not belong to the old regime, but are rather harbingers of the new day.

For the most part, these women received the best which the mission schools could offer, but, in those days, there were no high schools and colleges for women in China. In these women was lighted a flame of Christian idealism, and as they saw the great opportunities for serving their more ignorant sisters their light burned steadfastly with a warm ardor as they taught the young, tended the sick and preached in the homes the Word of Life. Without these truly great Christian women a new day for Chinese women could scarcely have dawned. The influence of their lives and labors is beyond estimate.

Today in China we see women occupying every sort of position of responsibility. They are excluded from no field of activity to which they may aspire.

They are teaching school—from kindergarten to college. They are holding executive posts as head-mistresses of large schools. They are leaders in Y. W. C. A. work, and in all of the activities which that implies. They have become nurses, with a national association whose aim is to elevate the profession by means of examinations and periodic conventions. They have become doctors and good doctors, too. They have become translators of foreign books into Chinese and have done original writing as well.

In the industrial life of the nation, also, women

Y. W. C. A. is attempting to help these working women of the more ignorant class and is offering them opportunities which they have never before had.

Chinese women have not only joined the ranks of the employed, but some have gone into business for themselves. The February number of *The Chinese Recorder* tells the fascinating story of how Miss Tang Ping-yu of Chang-sha became a business woman. Nine or ten years ago she was moved with pity for some destitute women who came to her for charity and determined to provide work for them by which they might earn their daily rice. Miss Tang has now more than 130 women working for her and has on sale various kinds of embroidery, woven cloth, dyed goods and rugs. She is a Christian and is extremely interested in providing for the social needs of her workers. She has regularly set aside a sum of money for the benefit of those who become sick and hopes soon to arrange for a suitable place to open a school for the children of the workers.

In the life of the Church, also, the Chinese women are beginning to be given posts of responsibility. Indeed, the Church of Christ in China has advanced further along this line than have many of the more conservative western churches. In a recent report of the Chinese Church of South Formosa, we learn that of their 282 elders ten are women and of their 417 deacons, seventy-five are women.

Of the great problems of readjustment which confront China, none is of more importance than the enlightenment of her women. No nation can rise above the level of its women. It is well, therefore, for the future of China, that some of her young daughters are fired with a great zeal to bring to the womanhood of China the best the world can offer. They feel the need of fitting themselves to become worthy of the tasks which await them on every hand. For this reason they have sought training in the best



GROUP OF STUDENTS, GINLING COLLEGE

are taking a great share. Multitudes in such a center as Shanghai have left their homes to become factory workers. But their right to a living wage, reasonable working hours and safety devices to protect their lives is worthy of more attention than it is getting at present. The

schools and colleges in the land.

Already the Chinese women are working shoulder to shoulder with the men for the suppression of vice and crime, for child welfare, for the relief of famine suffering, for patriotic propaganda, and for the betterment of social conditions.

Some Evidences of Life in China

The Church Yesterday, Today and Tomorrow

By the REV. A. R. KEPLER, D. D., Shanghai
Secretary of the General Assembly of the Church of Christ in China

THE yesterday of Protestant Christianity in China is not very long. The writer had personal acquaintance with one who had known the first Protestant Chinese Christian. The pioneer missionaries were giants in the Christian movement; but they had no experience to guide them in their task of propagating the Gospel and planting the Church. They could only toil and build by the trial and error system.

Each missionary society carried her own Christian flower to China in her own denominational flower pot with its bit of Western soil and planted that Christian flower in China, soil and pot and all. The result, after a hundred years of missionary labor, was something like 130 different unrelated Christian groups or denominations, to the bewilderment of both Chinese Christian and non-Christian alike. But what else could have been expected so long as they did not break that pot!

The Chinese convert became a Dutch Reformed Christian or a Scotch Presbyterian, or an American Baptist or an English Episcopalian, not out of any appreciation of the historic distinctions which created these denominations, but because that particular denomination happened to be operating in that particular area in which that particular individual lived.

There was a similar duplication of our Western denominational machinery in the building of the infant Church. No opportunity was afforded the emerging Church to express herself in organization more congenial to Chinese life and customs and conventions.

When the pioneer missionary began his labors, it was generally the poor and lowly with whom he was able to establish his first contacts. The first Christians in any community were usually the peasant, the petty shop keeper and the unskilled laborer. The missionary felt the need of a "native helper" to carry on locally while he himself journeyed to the next city or market town to light the torch there. But as the Christian

was economically so situated as not to be able to serve as an evangelistic helper without salary and as there was not yet a Christian group financially able to provide this salary, the Chinese evangelist was paid by a grant from the missionary society. Such were the beginnings of the subsidized churches which formed a large portion of the Chinese Church of yesterday.

The Church of yesterday was of necessity directed and controlled by the missionary. It could not well have been otherwise. Nevertheless, such leadership, too long continued, gave opportunity to ardent patriots to taunt the Chinese Christian with being "the running dog of foreigners" and



A CHINESE EVANGELIST, "LITTLE ANGEL," AND THE CHRISTIAN CONGREGATION HE HAS BUILT UP

to deride the Church as a foreign organization. The major portion of the missionary societies very early recognized the need of establishing schools and colleges, not only to educate the children of our Christians but to provide an adequate, educated Chinese leadership for the Church. Without such leadership we could little expect to realize an indigenous, self-governing, self-propagating, self-reliant Church.

Among non-Christian Chinese the home has been the center of religious life and nurture. In the early period of the Church it was very rare

to find a home in which both parents were Christians. Moreover they were usually illiterate. What more natural than that the responsibility for the religious nurture of their children should be transferred to the mission schools which nearly all the children of Christians attended.

Before we leave the Chinese Church of yesterday we are compelled to pay our tribute to the builders of that Church. Their exaltation of Christ as the matchless Lord and all sufficient Saviour; their belief in a wonder-working God through whose help the Christian can make the impossible become actual; their assertion of the reality of the spiritual and their emphasis on the mystical elements of our religion, created a Church that "met the tyrant's brandished steel" and proved a worthy member of that "fellowship Divine". The Church of today and tomorrow dare not and would not be less insistent upon the importance of these realities.

The Chinese Church of Today

In the Chinese Church of today we see a noteworthy achievement in church unity. Various factors have contributed toward this. The early missionaries felt their solitariness. This drove them to closer personal interdenominational fellowship than is usually found in the West. This revealed to them such a wealth of Christian faith and experience and practice that they had in common, as to render trivial and insignificant the traditions, beliefs and practices upon which they differed. The growing Chinese constituency, bewildered by the 130 denominational varieties and unappreciative of their historic value, were in no mood to perpetuate this multiplicity of sects. The enterprise of winning China for Christ is so colossal an undertaking that nothing short of a united Church is adequate for the task.

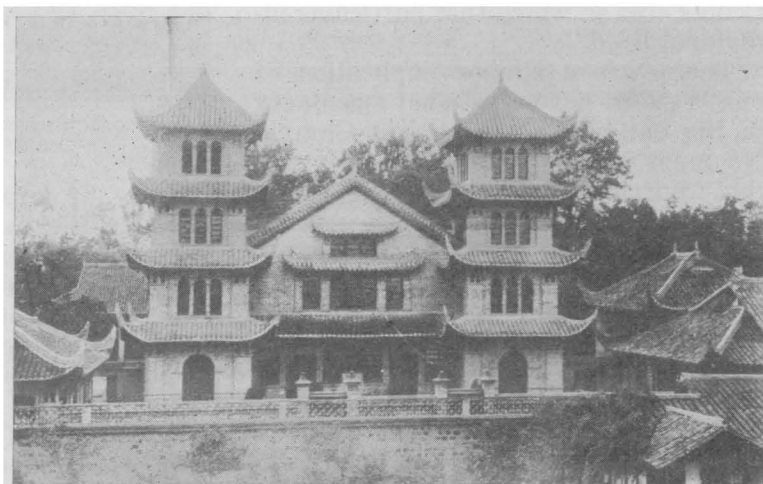
It is not surprising that out of such a situation should emerge an adventure in Church unity more daring than had yet been attempted among Protestant communions elsewhere.

In October, 1927, when the churches in the West were viewing with no little alarm the future of the Christian movement in China, there met in Shanghai delegates officially appointed by their churches from all parts of China, to organize after years of prayerful conference, a united Church. They refused, however, to include the word "united" in the name for they contended that its inclusion would imply that there had been a time when the Chinese Christians were not united. The name adopted is "The Church of Christ in China."

This Church, in these five years since its formation, has been adding to its number until now it includes the churches that are the fruitage of 14 missionary societies from three continents. Baptists, Congregationalists, Methodists, Presbyterians, Reformed, United Brethren, constitute this united Church—none of them leaving behind those distinctive possessions in faith and practice which had enriched their past, but all bringing their particular contribution to the enrichment of all.

The Church of Christ in China embraces in her General Assembly fourteen synods and seventy-four district associations. Her far-flung frontiers extend from the northernmost limits of Manchuria to sub-tropical Hainan and from Shanghai on the coast to the Tibetan foot-hills in western Szechuan. Of her 823 churches, 302 are wholly self-supporting. There are, in addition, over 1,300 organized church groups meeting regularly for worship, but not yet constituted as churches. The communicant membership is over 125,000 (almost one-third of all Chinese Protestant communicants), with a full-time evangelistic force of more than 450 ordained ministers and over 1,500 evangelists and Bible-women.

When Christ prayed that His disciples might "be one," as He and the Father are one, we believe He meant organic unity for His disciples. Apart from this justification for the united Church in China, the Church of Christ in China has discovered not a few valuable by-products. The union is assisting the Church in discovering an organization indigenous in character, suited to Chinese culture, customs and practices. It enables the Chinese Christians more freely to formulate Christian truth expressive of Chinese thought and life and to discover new truth to a greater degree than would be possible if the



COMMUNITY CHURCH CONDUCTED BY AMERICAN METHODISTS
IN CHENG TU, WEST CHINA

churches perpetuate Western organization, Western modes of thought and Western ways of expression.

Such a union enables the constituent groups to pool their spiritual and administrative experiences. The leadership must be pooled if the Church is to take over the functions hitherto exercised by missions. No single denominational group has adequate manpower and financial resources. Furthermore such a larger church union lifts workers out of a relatively narrow sectional and denominational setting and enables them to enjoy the benefits of a nation-wide affiliation; it will also help toward establishing political unity for the nation. It helps to reduce the number of administrative units in the Christian movement in China and thus greatly facilitates united planning and action, both within the Church in China and in cooperation with the older Churches of the West.

This union has created a situation where it is natural for leadership to pass to the shoulders of the Chinese where it should rest. This does not imply that missionaries no longer hold positions of responsibility within the Church. On the contrary, they are urged to be full members of this Chinese Church and every place of honor and responsibility is open to missionary and Chinese on an equal basis.

Self-support has also been promoted. The Kwangtung Synod has made a distinction between a self-supporting church and one that receives a subsidy. The latter is called a probationary church. The Kwangtung Synod has thirty-one self-supporting churches whose combined budget totals to over \$50,000 (native currency), a per capita contribution of \$7.40. In the Swatow area during the last two years the churches increased their contributions from \$36,764 to \$51,717 and 69% of the stipends in that synod come from Chinese sources. The South Fukien Synod, with 10,000 communicants, has the custom of observing the first Sunday in each year for a Thankoffering Sunday. Usually this amounts to more than \$17,000. If we compare the stipend of a pastor of this synod and that of a pastor of the average church in America, this sum would be the equivalent of \$50,000 U. S. currency.

The Chinese Church is alert to the changing conditions and the new demands that arise in a nation in revolution. If the Church of yesterday, of necessity, made the school instead of the home the place for the religious nurture of the children of our Christians, the government regulations



CHINESE CHILDREN—THE FUTURE CHRISTIAN LEADERS

prohibiting religious worship and instruction in primary schools, compel the Church to restore the task of Christian nurture to the home and to the church-school. The Chinese Church is at present, therefore, giving particular emphasis to the christianizing of the home, and still greater emphasis to the preparation of suitable teaching material and to the training of teachers for Christian religious instruction of adults, youth and children. Without this, it is a well-nigh vain hope to realize a Christian home. Moreover religious education, in the truest meaning of that term, is now being commonly accepted as the most fruitful and effective form of evangelism.

Not for fifteen years has the response to the Christian message in China been so encouraging as at present. To the mature and to youth alike there seems to have come the realization that neither nationalism nor science is sufficient to satisfy their individual, their social or national needs. More and more Chinese are trying Christ and are finding Him altogether satisfying.

Students are manifesting a new interest in organized Christianity. In recent years their attitude was expressed by the slogan "exalt Christ, down with the Church." The result was that after these students left their school or university, they had no fellowship in which to maintain or express their Christian faith and interest. In consequence they were often lost to both the Church and to Christ.

The Church of Christ in China has a secretary, Miss Chen Wen-hsien, to articulate this serious, flaming, consecrated youth with the life and work of the Church. Recently Miss Chen spent a week with the students of our middle schools in Swatow, and there met them in the quiet atmosphere of the small discussion group. Under her guid-

ance the students faced their own personal needs, the adequacy of Jesus Christ for their lives and the Church as the agency and fellowship through which to serve Christ and China. At the end of that week fifty-four young men and fifty young women requested to be admitted into the fellowship of our Church in Swatow.

The Church of Tomorrow

If the Chinese Church were a mechanism instead of a living organism, it would be comparatively simple to assume the role of a prophet and to delineate the Church of tomorrow. The task becomes the more difficult in view of the spirit of revolution which today is challenging and affecting every existing institution and every phase of Chinese life and activity.

It is both encouraging and sobering to realize that Christianity today is the favored religion in China. The restrictions which are being imposed upon Christianity are being imposed upon all re-

ligions in China. The question is not whether Christianity will win over Buddhism and Taoism and the other non-Christian faiths. The problem in the minds of not a few earnest, sincere and influential leaders in the task of national reconstruction is whether there will be any place at all for religion in a modern state such as young China is passionately engaged in building.

What a tragedy it would be for China and for the world if a new China should emerge, ignoring religion, spurning Christ! We can be definitely sure what Christ has in mind for the Chinese Church of tomorrow. We know the zeal and devotion of the Chinese leadership. The missionaries are undaunted, seeing with the eye of faith through the present mists a Christian China. The unknown equation is whether or not the older Churches in the West will get behind the younger Church so that, when this revolution will have spent its force and a modern state will have emerged, China will not be modernly pagan but a China in which we shall find Christ Lord of all.

Some Important Dates in Chinese History

From New Edition of "China, Yesterday and Today"

By PROF. E. T. WILLIAMS. Published by Thomas Y. Crowell, New York. 1932

B.C.

- 2356—Probable date of accession of Yao, the first ruler mentioned in the Book of History.
- 841—Chinese historical period commences.
- 551—Birth of Confucius. 479—Death of Confucius.
- 372—Birth of Mencius.
- 214—Great Wall begun; completed 204.

A.D.

- 65—Buddhism introduced. 618—Mohammedanism introduced.
- 635—First Christian missionaries (Nestorian) arrived at the capital.
- 1275—Marco Polo reached Peking.
- 1516—Portuguese first arrived in China. 1557—Portuguese settle at Macao.
- 1637—First British vessel arrives at Canton.
- 1644—Manchus capture Peking.
- 1784—First American vessel, "Empress of China," arrives at Canton, August 28.
- 1807—Robert Morrison, first Protestant missionary, reaches Canton.
- 1843—Shanghai opened, November 17. 1844—First American treaty with China.
- 1851—Taiping Rebellion began. 1864—General Gordon disbands forces.
- 1873—Diplomatic Corps received in audience. 1875—Kuanghsü proclaimed emperor, January 12.
- 1878—First Chinese envoy to the United States received, October 28.
- 1894—China and Japan declare war, August 1. 1895—Peace Treaty with Japan signed, April 17.
- A.D.
- 1898—Empress Dowager seizes government, imprisons emperor, September 22.
- 1899—Boxer Society organized. 1900—China declares war, June 20.
- 1900—Allied forces enter Peking, August 14. 1901—Peace signed at Peking, September 7.
- 1906—Imperial Edict in preparation for constitutional government, September 1.
- 1908—Death of the emperor, Kuanghsü; death of the Empress Dowager, Tzu-hsi.
- 1911—Outbreak of Revolution, October 10.
- 1912—Sun Yat-sen President of Southern Provinces. Yuan Shih-kai inaugurated Provisional President of China, March 10.
- 1922—Nine-Power Treaty relating to territorial integrity of China signed at Washington, February 6.
- 1925—Sun Yat-sen dies at Peking, March 12.
- 1925—Riot at Shanghai, May 30. Killing of Chinese by police leads to boycott of British trade.
- 1927—Nationalists take Nanking, March 24; attack foreign residents.
- 1931—People's Constitutional Convention assembles at Nanking, May 5. Provisional Constitution adopted, May 12.
- 1931—Japan seizes Shenyang (Mukden), Antung, Newchwang and other places, September 19.
- 1932—Japan bombards unfortified city of Shanghai, January 28.
- 1932—Ex-Emperor Pu-yi installed as head of an independent government of Manchuria, March 9.

Growth of the Church in China

By the REV. CHARLES L. BOYNTON, Shanghai
Secretary of the National Christian Council of China

DURING the past ten years China has undergone several major catastrophes. Added to its perennial economic pressure and the one thousand ills to which human flesh is heir, while in the midst of what Dr. C. Y. Cheng has called its five simultaneous revolutions—political, industrial, social, economic and religious—there have been the catastrophes of civil war, banditry, protracted drought in the Northwest, unprecedented floods in the Yangtze Valley, and invasion in Manchuria and at Shanghai. How has the Church of Christ fared in the midst of these?

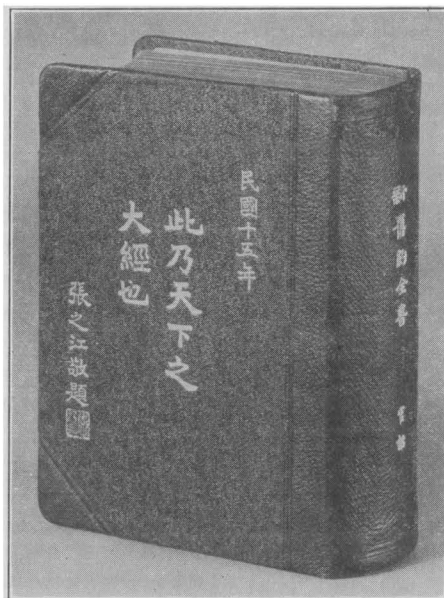
The Christian Westerner has been accustomed to view China from the missionary angle. The great conference of 1907, celebrating the completion of one hundred years of missionary effort, brought together one thousand missionaries from abroad but no Chinese Christian leaders. The seven conferences of 1913 under the chairmanship of Dr. John R. Mott, and taking their cue from the Edinburgh Conference, came to a climax in the National Conference in which over one-third of the delegates were Chinese. An organ for interdenominational and international Christian cooperation, the China Continuation Committee was formed, which rendered valuable service during the next nine years, meeting annually and training Christian leaders in cooperative thinking on a national scale.

Under the stimulus of the Interchurch World Movement, the systematic collection of annual statistics of Christian work reached its climax in the publication early in 1922 of the outstanding survey volume entitled, "The Christian Occupation of China." With this production the statistical impulse seems to have exhausted itself tem-

porarily so far as the national movement was concerned.

The movement for Christian cooperation has continued and the National Christian Conference of 1922 of one thousand representative delegates, with equal numbers of Chinese and Western leaders, brought forth the National Christian Council which has continued to function with increasing effectiveness during the past ten years. In 1927 the Council sought to resume its statistical department. Simultaneously with this endeavor, however, there came the major catastrophe of a new phase of the political revolution resulting in the Nanking incident of March 24 and the evacuation to the coast of over ninety per cent of the foreign Christian leaders of the Church for a considerable period. Figures for church work had ordinarily been collected by the missionaries from their Chinese colleagues. The Chinese are not statistically-minded in the Western sense and even such figures as could be gathered were depressing. Many in those days of persecu-

tion were not strong enough to resist the forces hostile to Christianity. Church authorities hardly dared to purge their church lists during the absence of their foreign colleagues and at the time when it was difficult to locate a large proportion of their members. The following year, after the majority of missionaries had returned to their posts, inquiries were circulated as to the present communicant church membership, but the results from the statistical point of view were most discouraging. During the period of stress church records were lost in hundreds of places and in others they had become so inaccurate that figures based upon them concealed rather than revealed



THIS IS, UNDER HEAVEN—THE GREATEST BOOK

The testimony of General Feng Yu-Hsiang, printed on the cover of a Chinese Bible.

the truth. Gradually the situation has been clearing and it is possible once again to give figures with reference to the status of church membership.

On January 1, 1930, after several months of preparation in local and national organizations, there was launched by the National Christian Council a Five-Year Movement whose motto was "Revive Thy Church O Lord, Beginning with Me," with two objectives: first, deepening the spiritual life of the Church; second, doubling its enrolled membership. This movement came as a challenge to the defeatist spirit which has seized the churches in many parts of China. In many parts it has come with a fresh challenge and appeal and there has been a renewed faith and increased activities with consequent strengthening of faith in increased numbers. The Church in China has never doubled its number in a decade. This requires not simply that every present member should "win one" but that the gaps caused by death, discipline and withdrawals shall be filled. Half of the period of this Five-Year Movement has elapsed and one cannot state with certainty the exact number of members of the churches as of January 1, 1930, which were to be doubled if these objectives were to be realized. The following are figures for Protestant Churches reported to successive missionary conferences in China:

Year	Societies Working	Total Missionaries	Number of Churches	Communicants
1876	27	473	312	13,035
1889	41	1,296	522	37,287
1906	82	3,833		178,251
1919*	130	6,636	6,391	345,853
1922†	138	7,663	5,424	402,539

Of the 138 societies in the 1922 figures only 95 reported church statistics of any kind, the others being Bible and literature societies (5), colleges and universities (9), women's cooperating societies (5), medical and philanthropic (5) and local associations. Of the 95 societies reporting 14 societies now cooperate in the Church of Christ in China, four in the Chung Hwa Sheng Kung Hwei (Anglican Communion), ten in the Sin I Hwei (Lutheran Church in China); the total of all societies reporting communicant members, representing at the present time (1932) 55 different churches. (It is therefore incorrect in calling attention to the state of disunion in the Church to utilize the total number of societies in the missionary directories as an evidence of this disunity as an actual majority of these are subsidiary co-operating organizations affiliated with one or more of the fifty-five churches above noted.)

* "The Christian Occupation of China" published in 1922 with figures for 1919.

† The "World Missionary Atlas," published in 1925, based on the annual reports for 1923 reflecting in turn field situations and conditions at the end of 1922.

In April of this year a study was made of the communicant membership in the churches related to the thirty missionary societies having the largest number of missionaries in China in 1931. These thirty societies had on their rolls last year 4,683 missionaries or 74 per cent of the total reported for the year (6,346), as compared with 5,957 for the same societies in 1923 as reported in the "World Missionary Atlas." In that Atlas the churches related to these societies reported 365,445 of the total of 402,539 communicant members or 90.8 per cent of the whole. These same churches at the end of 1930 reported 402,383, a net growth of almost exactly ten per cent in eight years.

A second attempt to ascertain the present numerical position of the churches is in the tabulation of the communicant membership of the twenty-two churches affiliated with the National Christian Council. (See accompanying table.) Owing to the fact that statistics for the largest of these, the Church of Christ in China, are not available before 1928 and that the printed reports of the societies whose churches entered into this union do not segregate those figures in earlier years by synods, except as given in "The Christian Occupation of China," comparisons for some years are not possible. These twenty-two churches in 1920 reported 243,479 communicant members and in 1930—306,534.

In estimating the total strength of the Protestant Churches in China one should add to this figure those groups which are not yet affiliated with the National Christian Council, of which the largest are the China Inland Mission Churches with 74,180 members at the end of 1930, the Lutheran Church in China with about 27,000 members, and the Seventh Day Adventists with 9,476 members. There are about 35 other church bodies.

These studies indicate that present communicant membership of the Protestant Churches in China is approximately 450,000, after making allowance for the heavy losses from 1925 onward due to anti-Christian movements, anti-foreign movements, famine, flood and discouragements.

There is a distinct forward movement now noticeable in most parts of China. The Church has proved its ability to withstand attacks of the severest kind, including the slaughter of its members by communists and bandits, the withdrawal for considerable periods of foreign leadership upon which it had come to depend, the diminishing subsidies for evangelistic and institutional work and the draft upon its leadership by the entry into political life of many of its ablest men, who thought that they saw in the new Na-

tionalist movements greater opportunities for service to their fellowmen.

The Church has passed through danger, disillusionment, depression, disaster and is emerging with new confidence and new hope for the task which is impossible with men and only possible with God—the evangelization of a country so vast that at the present time, with all the growth of Protestantism, it yet affords but one communicant member for each thousand of the population! When these meager numbers are borne in mind, the influence which the Church has had in changing the social, political and economic trends in China must be regarded as one of the outstanding miracles of modern missions. The Protestant constituency of approximately a million has had far more weight in these matters than the Roman Catholic membership which now claims over two million members. The future is filled with hope, with much hard work, the necessity for prayer and for the continued pressing in of a consecrated personnel from abroad prepared to share in this stupendous task.

COMMUNICANT MEMBERSHIP

Of Churches Affiliated with the National Christian Council
Compiled from Printed Reports and Correspondence
Charles L. Boynton, Statistical Secretary
April 30, 1932

	1920(A)	1922(B)	1928	1930
1 Church of Christ....	97,816	.....	120,175	105,755
2 Sheng Kung Hui (Anglican)	20,606	22,200	.....	32,281
3 Baptist—South (a) (S.B.C.)	11,315	.....	13,223	15,017
4 —North (A.B.F.M.S.)	10,066	10,244	11,266	10,539

THE AIM OF THE CHURCH OF CHRIST

The ultimate goal of the evangelistic work of the Church is many sided. It includes:

- (1) To increase the membership of the Church.
- (2) To secure the decision to attend the services of the church. Few people will unite with the church if they are not attendants.
- (3) Sharing in the work of the church at home and abroad, with time, thought and means.
- (4) The proper religious training of children by example and word.
- (5) Creating true interest in the well-being of neighbors and of the community.
- (6) But the essential goal is to lead men and women to decide to take Jesus Christ as Lord and to pledge allegiance to Him in this life and the life to come. The real goal is to bring men and women and children to feel at home in God's universe as Jesus did and to build one's life on the

5	—English (b)	2,886	3,296	3,243	3,485
6	—Brethren (C.B.M.)	392	535	.....	1,300
7	Cong.—Kung Li Hui.	8,838	11,600	18,098	14,096
8	Lutheran— Swedish M.S.	1,771	1,881	.....	1,728
9	Methodist— M.E.F.B. (c)	42,720	48,694	46,024	63,581
10	—M.E.S. ..	8,932	10,467	12,753	13,616
11	—U.M.C....	15,376	15,517	.....	16,545
12	—W.M.M.S.	6,403	6,781	8,007	7,742
13	Others—Ind. Sung... ..	.....	.....	.....	2,000
14	Ind. Shanghai .....	.....	.....	.....	.....
15	Ind. N. China....	.....	.....	.....	.....
16	Christian—U.C.M.S.	1,154	1,257	1,506	1,542
17	Basel	7,096	7,859	7,234	6,809
18	United— Canadian (d)....	2,449	2,808	.....	3,260
19	Cov.M.S.	1,976	1,976	1,770	1,770
20	Evangelical (e) ..	1,014	1,076	.....	(f) 1,451
21	Rhenish	1,896	1,867	.....	2,051
22	Meth. Prot.....	773	1,287	.....	1,966
Totals (f)		243,479	.....	.....	306,534

NOTES:—(A) 1920 figures are from "The Christian Occupation of China" page xci, except those for Church of Christ, which was not then in existence. The statistics of later constituents of this Church are added here for reference only.

(B) 1922 figures are from the "World Missionary Atlas" published in 1925. They are not in such form that Church of Christ and Southern Baptist figures can be segregated.

(a) Southern Baptist figures include only the Kwangtung-Kwangsi and East China areas which cooperate with the NCC.

(b) Baptist Missionary Society (English) figures for 1920 and 1922 are from the Annual Reports, as the Shansi-Shensi districts only are included throughout, the Shantung district being included with the Churches for 1929.

(c) The MEFB figures for 1930 are taken from the printed report received April 26, 1932, and are apparently not on same basis as preceding years. This affects the total figure given below.

(d) Only West China figures of the United Church of Canada are included. No printed report was issued for four years.

(e) The Evangelical figures in 1920 and 1922 include the former Evangelical Association and United Evangelical Churches now included in the Evangelical Church.

(f) Totals:—Owing to gaps, no totals are given except for 1920 and 1930. The latter total includes the figures of the Evangelical Churches for 1929.

assurance that God, the Father Almighty, holds this universe in His hands and that, "neither height nor depth, nor things past nor things to come, can separate us from the love of God in Christ Jesus our Lord." These are some of the elements of the goal toward which the pastor and his people are working. *To secure decisions for Christ is of the essence of discipleship.*

C. E. B.

The Sequence-Lessons in God's School

It has been said that world history can be told in a cycle of six words—Peace, Prosperity, Pride, War, Poverty, Peace.

Let us hope that the "poverty" from which the world is today suffering may be the harbinger of peace, and that in at least so much the history-cycle may run true to form.

—Wall Street Journal.

Why I Am a Missionary in China

By the REV. PERRY O. HANSON, Taian, Shantung
Missionary of the Methodist Episcopal Church, 1903.

NORTH CHINA calls, *'Fill up the gaps.'* This was one of the cablegrams read by Dr. John R. Mott at the Student Volunteer Convention in Toronto the first day of the year 1902. Boxers in China, not depression in America, was responsible for the "gaps" at that time.

My fiancée and I heard that message as a challenge. We knew something of comparative needs at home and abroad; we knew that at least five times ten million people on mission fields would receive the Gospel only through Methodist workers, while in America, the smaller field, was relatively well manned. Our knowledge of conditions abroad made the cable from North China a call loud and urgent. In 1903 followed our glad sailing to fill some gap in North China.

We were sent to the city of Taian in the Shantung Province, the place where the Boxers first trained before starting north. Their drill-ground was an enclosure, inside the wall of which were depicted in gaudily painted images seventy-two punishments of hell, a proper atmosphere to inspire a Boxer movement. More alluring to us was the fact that our home was at the foot of Tai Shan, the oldest sacred mountain in the world, to which pilgrims had come from all over China for five thousand years. The old home of Confucius was fifty miles distant and Mencius did his life work within the territory assigned to our Church. It was truly the Holy Land of China. We found that by rules of comity among the missions more people were our Methodist responsibility in Shantung than live in our state—Minnesota. Our force of workers consisted of one ordained Chinese, one missionary family and two single women. There were also some Chinese lay workers in active service. The total membership of the Church in our field was only two hundred out of a population of more than two million.

In those days, before Language Schools, it was necessary to start immediately teaching English in our school for boys. Although this seemed liable to interfere with language study yet it brought to me at once wonderful possibilities for producing needed workers through our Christian

schools. As the immensity of our task grew upon me, there was also the growing consciousness that the students in the school might become the evangelists, the educators, the physicians, needed in the evangelization of the millions in China's Holy Land.

Twenty-one years passed and our work became "of age." In 1924 our number of workers was sufficient (twenty-five ordained men) for us to organize our Shantung Annual Conference. There had been gratifying progress along all lines with good growth in membership, lay workers, increased number of organized churches and a better standing among the people in the regions occupied.

Now eight years more have passed and there is a better spirit on the part of the Christians as they are making the Church their own. We have little groups of believers dotted here and there all over our great field. There are scores of our former students actively engaged in Christian work in churches, schools and hospitals, or good laymen helping in volunteer service. Our great task is well begun but it is a great enterprise which will require many years for completion. It is my joyful privilege to be among friends helping, advising and giving necessary encouragement. Where in America can a man find such an immense opportunity? How could I be content to occupy any pulpit in any church in America after such experiences in building the Kingdom in this great field?

There is greater need in our field now than ever before. During recent years there has been a movement to destroy idols in Taoist and Buddhist temples. Today in our city, which has been for centuries a great pilgrim center, there is not an idol standing. There has never been any program of helpfulness under temple auspices but the people have had something visible in the objects of worship which might stimulate their religious instincts and act as a restraining influence. Now there is the opportunity to put Christ into empty and receptive hearts and perhaps enthrone Him in the empty temples.

Life Stories of Chinese Students

By MARY F. PARMENTER, Shanghai, China

Principal of the Bible Seminary for Women

THIS is a school of God's own planting and tender care. There are many Bible Schools in China, but this one is for young women who, having already received a secular education, can give all their time to the study of God's Holy Word and of methods for leading others to know Christ as the Saviour from sin and its power. They come because they have consecrated their lives to Christ for His service and so wish to "study to show" themselves "approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth." They soon find that the "Word of truth" has great power to change their own lives, that it is truly "quick and powerful and sharper than any two-edged sword," as it probes into their very hearts, discerning "the thoughts and intents." They also find that the Holy Spirit is here to convict of sin, to reveal Christ in His glory and beauty, to conform them to the image of His Son, and to fill them with power for service. We have no greater joy than to watch the transforming of these precious students.

Each year, at some time during the spring semester, our seniors have the opportunity at morning chapel of telling briefly of God's grace, of the way He led them to Himself, and to full surrender for His service. These varied stories all reveal the need of the human heart for God, and His patient love in seeking to find and satisfy those who hunger for the truth. Here are some of these testimonies as they were told:

Hunted by the Bandits

One morning a sweet girl, faithful in her work and esteemed by teachers and fellow-students, came forward with modest dignity to tell us her life story. She said: "The first seven years of

my life were happy because I was dearly loved by my parents! They yielded to my every wish and I was like a little queen in the home. The next seven years were years of sorrow and intense suffering. My little sister and brother died and soon after mother passed away. Father had been devoted to mother, but now I became the sole object of his love.

"His friends and relatives began to plan another marriage for him. One day he said to me:

"Daughter, would you like to have me get another mother for you, to make you pretty clothes and shoes?"

"I had been told by neighbors that if I ever had a step-mother she would not be kind to me—so I replied—'No, father, I don't want a new mother—I just want you.'

"Very well,' he said 'you shall never have one.'

"Someone gave him a Bible which he read a great deal. He would read it in the night when he could not sleep for sorrow. Sometimes I was awakened by his crying. About a year after mother's

death he became a Christian. After that he taught me to read. One day the pastor suggested that he send me away to school, but he said, 'I could never let her go—I could not live if she left me one day.' However, when I was twelve he permitted me to go for a few months. When I came home for the winter holidays, I found him looking very ill. He said that God had told him He was going to take him to Himself. Three days later he died, leaving me alone at thirteen years of age. Relatives offered me their home, but I refused to go. They tried to reason with me but I knew they would betroth me if I went with them, so I replied that I would look after myself.

"I soon walked out of my home, leaving all my belongings, walking seven miles to a mission



THE GIRL WHO SAT IN THE HEAVENLY WELL

station, weeping as I went. A missionary kindly took me into a school and entirely supported me. I then entered upon another seven years of keen suffering. I always stood at the head of my class and this won the approval of my teachers, thus subjecting me to the envy and hatred of the entire school. Consequently my life was made miserable.

"After graduating from Junior High I taught in a village school. The bandits came to this village looting and frightening the people. All who were able to get away fled for their lives. The parents came after my pupils, but two of the girls and I had nowhere to go. We escaped to the home of a Christian, hiding under the bed. There we heard the bandits asking the people where the young teacher was! We felt we could hide no longer, so disguising ourselves by wearing old clothes we went out directly past the bandits and tried to board a boat lying in the river. The two girls ran ahead, jumping into the boat, but I was seen by the boatman who refused to let me on. I was left alone in the midst of wicked bandits searching everywhere for me, but when I passed near them they did not see me. I wandered from place to place, but no one dared to keep a young girl for any length of time. Christmas was near and the weather was cold. I returned to my school in order to get my clothing but the bandits had stolen both clothing and bedding. I had nothing but the old clothes I had worn in running away. However, God wonderfully protected and cared for me.

"In time I reached a missionary friend and entered Senior High School. I studied a year when war arose. The missionaries had to flee and soldiers occupied all the mission houses. A Chinese pastor and wife took me in, but wicked officers began inquiring for me, so the pastor felt I would better leave. I had no place to go, so I stayed on committing myself wholly to the care of God. During those days I wept and prayed and read my Bible. I told God that if He wanted me to preach the Gospel to keep me safe. His sheltering wings overshadowed me. When the Bible School for Women was reopened, I went there to be trained for service. As I studied God's Word I became greatly burdened over my spiritual condition, but one night God wonderfully met my heart's need and gave me the assurance of salvation. After graduation I shall return to Honan to do evangelistic work."

How a Student Found God

"I was born in a small place about thirty miles from Shashi, Hupeh. My father was a devotee of Confucius, my mother a strong Buddhist and an ardent worshipper of the Goddess of Mercy.

We had never heard of the Christian religion. Mother loved to tell me stories of the Goddess of Mercy, third daughter of an Emperor, who left her home and earthly honors, lived in a temple and devoted her life to the worship of idols, until she was made a god. One day I told mother that I wanted to observe fast days like my grandmother, but mother said such was not for little girls like me. She said that the goddess loved good little girls and sometimes selected specially good ones to go to share her happiness. I began to long that this wonderful goddess would choose me, so night after night when the day's work was done I would sit out in the 'heavenly well' (a tiny courtyard), look up into the sky and ask the Goddess of Mercy to take me. My childish heart longed for this as I silently waited in the dark alone, watching the only little spot of the heavens that I could see. This continued for three or four years, but as no answer came I was discouraged and thought I must be a bad girl who was not loved nor desired by the great goddess. An awful feeling came over me—the Goddess of Mercy had failed me! In the evening father often told us historical stories of girls of renown who had achieved some wonderful thing. I would ask:

"'When did she live? Is she alive now?'"

"'No, no, my child, she lived several hundred years ago, or two or three thousand years ago.'"

"So my little brain began to ponder and wonder, and I asked: 'If people lived so long ago, where did they come from?' My parents came from my grandparents, and they in turn from their parents, and so on for generations back, but there must have been a beginning—the first ancestors—where did they come from? This great question I propounded to my father—only to have him say, 'You must not ask such questions—I do not know.' Well, if father did not know—surely nobody else did, so I dropped the matter, but did not forget it.

"When I was fourteen mother died leaving four children, one brother was eleven, my sister seven, and my little brother two. I had to be mother to them and the burden of the home fell on my young shoulders.

"A year later father was suddenly invited to go to the distant and great city of Ichang to teach in a mission school. This was truly God's loving thought for me. It never ceases to be a wonder that of all the teachers in that section my father who did not know any Christians should be chosen to teach in that school. I know it was God who planned it. We moved to Ichang, and I was at once placed in the school. I was a big girl, but had never learned to read, so had to go in classes with the little children. The second day

I was in school, at the morning chapel, a teacher brought out a large picture of a lovely garden, trees and flowers, also a man and a woman standing among the trees with no clothes on. I looked in great wonder and listened for the explanation. She told us that these were our first ancestors, and how God made them.

"I was happy, for here at last was the answer to my question. My heart was satisfied. A day or two later the principal led chapel and told us about Jesus. This increased my joy. I did not fully understand, but I loved him and thought He was another god, and even better than the Goddess of Mercy. I cried out, 'O Jesus, let me be your little sister.' I followed on to know Him better. One night I dreamed that I entered a great temple—there were many idols downstairs and upstairs. One was very fierce looking. He had a big knife in his hand, with which he threatened me. As he raised it I was terrified, and awoke, trembling with fear. The next morning I told father. He explained that this dream was an attack from the devil to keep me from following Christ.

"I was able to double up in my school work, in spite of the fact that I earned my way by doing needle work and also carried the burden of our home. However, so much responsibility proved too much for me. Therefore, as soon as I was able to teach my kind teacher arranged for me to go away to teach in a mission girls' school. During these years of hard work I had neglected my Bible and so was not well grounded in its truths, but I had a spiritual hunger and now be-

gan to read it diligently. Later I was sent as a delegate to the Kuling Conference where I received much light. There I saw three of the teachers of the Nanking Bible Teachers Training School and a great desire to attend that school filled my heart. After a few years the way opened for this desire to be fulfilled. I was satisfied—the class work, fellow students, teachers, all seemed ideal. When within three months of graduation there came the terrible and tragic breakup of March twenty-fourth, 1927, I saw my beloved teachers leave, I saw the buildings I so loved demolished or burned—the Bible School was gone—the Bible School was gone! It seemed that all was gone, but in that hour of need and darkness I found God. He was with me."

This last sentence makes clear to her teachers the reason for the growth and development that were so evident in this young woman as she returned in February, 1931, to the Bible Seminary for Women in Shanghai to complete her course of study. Today she is a fine, thoughtful Bible student, a mature and gifted young woman, who has gone to take up evangelistic work in needy Hunan.

These are life stories of only two of the twenty-two graduates of last year. This year our hearts are again awed, thrilled and filled with praise to our miracle working God as we listen with rapt attention to our sixteen seniors as they relate how God has led them out of darkness into His marvelous light, choosing them as witnesses, teaching, disciplining, and revealing to them Himself, the power of the Cross and His resurrection, and enduing them with power for service.

Dr. C. C. Wu's Testimony*

Reported by WILLIAM THOMSON HANZSCHE, D.D., Trenton, N. J.

From a Chinese viewpoint, the chief defects that might be pointed out in Christian work are, first, the reluctance to hand over to the Chinese themselves the work which was begun with the sole object of helping them. The second defect which has struck the Chinese, and which perhaps has not entered the mind of most Americans, is the natural difference between the standard of living of the average American missionary and the average Chinese in the small town. Go into the small towns and you will find that the most comfortable and best houses are in the mission compounds. The poor Chinese cannot help but contrast the mode of living of the American missionary with his own. The contrast is not favorable to the Chinese mind.

But we are free to acknowledge the great benefits of missionary work in China. Educationally the missionaries are the pioneers, and much of the modern national movement is due to the early pioneering work of the mission schools. Some of the best equipped schools in China today are the mission schools. The humanitarian work of the missionaries, and especially the work of the doctors and nurses in the mission hospitals who have braved danger and disease, is of great merit in China. Incidentally, it was the missionaries who introduced modern medicine into China.

My message to the Christian Church in America about its work in China is this:

Stress educational and medical work, and let evangelistic work go along with it. I realize that you are not in China simply for educational and medical purposes and that your evangelistic work is your primary object, but I think your best evangelistic work is the personal example, precept and influence of those who are giving themselves in humane service, such as the educational and medical fields.

When we speak about giving more leadership to the Chinese we are not thinking so much about mission property as about the directing of the work. Let Chinese genius create a Chinese Christian Church.

Every Chinese who can read the Bible and who knows geography is aware that Christianity is an Oriental religion. The acceptance of Christianity by Chiang Kai-shek cannot but have great effect.

* Dr. Chau-Chu Wu, the former Chinese ambassador at Washington, is a graduate of London University. He is not a Christian.

How Can Chinese Evangelize China?

By MARY CULLER WHITE, Shanghai
*Missionary of the Methodist Church South, and Member of
the Board of the Bible Seminary for Women*

I WILL speak of a single institution, using the Bible Seminary for Women in Shanghai as a kind of window from which to view what the Chinese are doing to evangelize their own people. For convenience I will divide the subject under several heads.

In the Giving of Money

Chinese Christians give generously when they know that their gifts are needed. Witness their gifts to the Chinese Home Missionary Society and the "Foreign" Missionary Society through which they are sending missionaries to the Dutch Indies. They have given nobly to the Bible Seminary for Women, for they have realized that it is a faith institution and dependent upon their gifts. Miss Dora Yu, an internationally known Chinese evangelist, in the last year of her life, gave the initial plant which had been her own Bible Study and Prayer Home from which she had reached out to touch the whole of China. When it became evident, early in 1931, that this plant would have to be enlarged, Chinese friends began to send money which in a few months amounted to several thousand dollars. Many gifts came from graduates, some from neighbors, and some from far away friends; but the most touching were those given by the students. One young woman, who had already given all her spending money, brought her dearest treasure, a pair of gold earrings given to her by her dying mother, and insisted that this be accepted as the proof of her love.

In the Dedication of Life

In the Chinese Church as a whole, we realize that there are comparatively few well educated young people who are coming forward to give their lives to proclaim the Gospel. But we rejoice that God is calling gifted young Chinese into His service and they are answering His call. Twenty years ago there was not a single Bible Training School in China where educated young women could go and prepare for Christian service. Now several such schools are filled with eager, joyous, devoted candidates for service. Some

were formerly nurses who were earning large salaries and some were principals of high schools. All have given up the desire for worldly advancement in order to study the Word of God and prepare for service. None count it a sacrifice because of what Christ has done for them.



RUINS OF BIBLE SEMINARY FOR WOMEN, SHANGHAI
One result of the recent Japanese bombardment of Kiang-wan last March.

In Work by Students

Christian students in many schools are engaged in some form of Christian or social service work, but the Bible Training School is unique in that the definite aim is the winning of others to a saving faith in Jesus Christ. All Shanghai is a kind of clinic where the students of the Bible Seminary for Women receive their practical training. The pastors of the churches have gladly cooperated, and the students have had appointments in twenty centers, including churches of several denominations, a large hospital for women, an orphanage, and ten homes. The students hold Bible classes, prayer meetings, evangelistic meetings for children, and special meetings in homes. A double benefit is received, the benefit to the worker and to those with whom she works.

In Intercession

The school has a prayer league which includes all the students and the alumnae who are kept in

touch with the prayer needs by correspondence. These graduates also send in prayer requests for the problems that they meet in their own work, and a mighty volume of prayer goes up until the obstacles even in some distant province are swept away. One of the greatest evidences of the love that is in the heart of the students came last winter when a poor demon possessed woman, the daughter of a school servant, was brought to the school for help. For days the students and Chinese teachers fasted and prayed for this poor creature, sometimes continuing all night in prayer, until at last the power of the Cross triumphed, and the woman was delivered.

Many requests for prayer have been sent in by churches or individuals, and the prayers of the students have been answered, so that this league has become a real factor in the work of many who are in no way connected with school.



GRADUATES OF BIBLE SEMINARY FOR WOMEN
Some of the students who are now evangelizing their own people.

In Putting Others to Work

The Bible Seminary has a correspondence course with an enrollment of 879. The students of this course represent nearly every province in China, and come from thirty-seven denominations. They represent fifty-three varieties of occupations. One shoemaker in North China received so much help from this course that he went out and secured thirty-four others who began to take it. Some of these were converted, others received a new experience and many undertook to win their neighbors and friends to Christ. If they know the Word of God, the Chinese will be impelled to evangelize others.

In Giving War-Time Witness

A Chinese pastor in the interior was arrested by communists and condemned to die. As he was about to be executed, one of his captors said sneeringly, "What can Jesus Christ do for you now?" "He can give me the grace to forgive you," said the pastor and sealed his testimony with his blood.

The Bible Seminary for Women had a beautiful plant at Kiang-wan in the suburbs of Shanghai which had just been given in answer to prayer. Then came the war, evacuation, the Japanese drive on Kiang-wan and the destruction of the plant. But the faith of the students did not waver and their testimony took on a deeper note. Now they had something to share with the thousands in Shanghai who were homeless and who, like themselves, suffered the loss of all things. One student said that she would not take a thousand dollars for what the experience had meant to her.

In Work for Non-Christian Students

The following testimony of a wealthy and highly cultured young woman, who finished her course at the Bible Seminary last year and went out as a volunteer worker, is given as it was written by her in English. She, of course, did not know that it would be published:

Last spring the Lord put the thought into the hearts of ten of the senior girls in the Bible Seminary for Women that because of the present situation there would be a new kind of work for us to do in different Christian schools in which the Bible could not be studied as a regular lesson. Somebody would be needed to take personal care of the spiritual lives of the young teachers and students. We prayed and talked it over, asking that the Lord would guide us to serve Him in this work. We left for different parts of the country, and promised to try our best to make friends with any young teachers or students with whom we might have contact in our own work.

Last October, through wonderful guidance, the Lord led me to be an independent worker of this kind and He strengthened me physically and spiritually. I went to Sungkiang to the S. W. School, to visit the members of the Student Volunteer Band. I had three meetings and also personal talks with some of the teachers and students. Once ten of them came in, six of whom had not faith in the Lord. After two hours of free talking, they said that they all believed. Next day twelve girls came in. Four or five of them did not believe there is a God. After a long time of praying and conversation they all wanted to take Jesus as their Saviour.

In November I had two weeks of Bible classes with about twenty teachers and students in T. H. School in Soochow, a remarkable private Senior High School. Six or seven members of the class had never read the Bible or heard much of the Gospel. We studied the Scriptures on redemption and at the end of the meeting almost the whole class took Jesus as their Saviour. One student was baptized last Christmas and one teacher on July the 17th. In December I went to the L. H. School in Soochow and stayed there for four weeks. We had prayer meetings every evening and one physical training teacher was converted. In February, while the fighting was raging in and around Shanghai, and the atmosphere everywhere was tense with excitement, I went to a six grade school in Wu-chen, a little town in Chekiang province, where we had four weeks of Bible classes for teachers and pupils. Some teachers had enrolled as enquirers a few weeks previously and all believed at last. The pupils, a little more than twenty in number, had heard much of the Word and eight of them were converted. All the teachers and students promised to read the Bible every day.

Chinese Christians Under Fire

By the REV. FRANK RAWLINSON, D. D., Shanghai
Editor of "The Chinese Recorder"

MANCHURIA was invaded to uphold treaty rights: Shanghai was bombarded to stop the boycott. Both, some say, are steps in the fulfillment of Japan's "destiny". Manchuria was invaded to make it safe for Japanese investments and trade. The bombardment of Shanghai aimed at setting up the friendliness essential to trade between Japan and China! Japan badly needs China's trade; but to attempt to win customers this way looks something like international racketeering! It is the expression of a political notion the world is trying to outmode. It is not the Christian way to settle disputes.

Christians are in and of this struggle. What has been the effect upon them and their work? What can they do to bring to the forefront the Christian way of establishing economic and political justice?

In Japan the military mind is in the saddle; in China it is feeling for the stirrups. Shall China prepare to defend herself with the same weapons Japan has used against her? In that issue is rooted one of the major problems confronting Christians in both China and Japan. Shall they acquiesce in the settlement of these mutual problems in this old way or shall they stand unitedly for a new and better way?

The Sino-Japanese "war" has not created any special anti-foreignism in China. The tidal wave of anti-Japanese feeling is the result of a subterranean nationalistic earthquake. But anti-foreignism, in a general sense, is not much in evidence in China at this time. At the moment in China anti-Christian agitation has died down. Chinese Christians seem generally to have acquiesced in China's change of policy in the recent difficulty from non-resistance to resistance. Their feelings followed the public trend. Thoughtful Christian leadership expressed itself in ideas like the following:

War, danger and persecution are testing times for Christians. How did the Chinese stand the test during the recent invasion of Manchuria and Shanghai by the Japanese? How should Chinese Christians take their stand in the national civil wars and in the case of conflicts with other nations? Dr. Rawlinson gives us interesting facts and Christian ideals.

"Is peace without justice too low an aim?"

"Despite our love of peace (we) can submit no longer to brute force and violent aggression."

"The non-cooperative movement gives us (Christians) our most effective instrument" in resisting such aggression.

Students in Christian schools generally supported the boycott and participated in student efforts to influence the government to declare war. As expressed, therefore, the Chinese Christian attitude did not conflict with the general Chinese attitude. Hence the situation provided no occasion for special anti-Christian sentiment.

Christian work and workers felt the effects of this invasion in various ways. In both Manchuria and Shanghai their lives were profoundly disturbed and their regular activities were

thrown out of gear. A few Christian institutions were destroyed. But even outside the "war zones" mental and spiritual agitation rose in flood tide.

In Manchuria two major effects of the "invasion" are apparent. Christian organizations came under Japanese police espionage. Chinese Christians there resent what has happened. In consequence the mutual relationship of the two groups is far from satisfactory.

Japanese Christians in Manchuria have endeavored to set up cooperative efforts with Chinese Christians. The All-Manchuria Japanese Christian Federation, said to represent twenty churches, church federations and Christian organizations in fourteen leading cities, sent an appeal to Japanese Christians in Japan urging them to "give relief to Chinese Christians in Manchuria." It was planned to distribute relief to Chinese churches "suffering from outrages at the hands of bandits and disbanded soldiers." The aim of this appeal was to "restore (the) mutual good understanding and goodwill which . . .

seem to be destroyed between these two peoples." Japanese Christians are not doing anything unique in thus mixing politics and philanthropy. "These Chinese Christians," the appeal said, "though in great distress, will feel happy when they become aware of the fact that they are now citizens of a new state." "Japanese Christians in Manchuria believe," it continued, "that these Chinese Christians may become the nucleus of the spiritual forces of the new state, now still in the making," and are, therefore, "anxious to work hand in hand with them."

Attempts to set up Sino-Japanese cooperative relief do not appear to have been very successful in attaining their primary objective. Japanese Christians secured a supply of food which turned out to be army biscuits taken from the Chinese army. In one city Japanese Christians called together a group of Chinese pastors and proposed to them the organization of a joint council for which the Japanese delegation offered a name chosen by itself. The pastors were also urged to accept 400 *yen* as contributions for their churches. This was declined, though the money was finally accepted for general relief work.

In Shanghai there is little general intercourse between Japanese and Chinese Christians. Even from the Community Church (foreign) the Japanese members who were formerly active in promoting international relationships have disappeared, at least temporarily. The disappearance of some Christian non-combatants in the early days of hostilities here with no subsequent clue as to what happened to them has chilled the Christian spirit. Pastor Tsiang (Presbyterian), wife, child and others, the eldest son and relatives of Mr. Chow, General Secretary of the China Christian Endeavor Union, and Mr. Tsao, Vice Principal of a Methodist middle school, are among the best-known cases.

It must not be inferred that all bonds between Chinese and Japanese Christians are broken. They are terribly strained. A Christian student union in Foochow, for instance, wrote to students in Tokyo, and received a reply signed by two hundred and twenty-seven of the latter. The Chinese students upheld the boycott and the Japanese students deplored the prevalent Chinese attitude towards their nationals. Nevertheless, both expressed faith in the Christian ideal of peace. Their communications were more sympathetic than recriminatory. When a delegation of Christians from Japan—four Japanese and five missionaries—visited Shanghai to see what had happened there, they were entertained by the local Y. M. C. A. They visited the battlefields together and prayed and suffered together. A few fearless

liberal Christians in Japan have spoken against the actions of their naval and military forces in China. The Christian Councils in both countries have publicly deplored the present situation. Missionaries in both countries have expressed their feelings. "There must be," says a joint statement from the Chinese Y. W. C. A. and Y. M. C. A., "many enlightened and right-minded people in Japan. A policy of force adopted by a minority cause the guiltless minority to suffer. . . . We should utterly refuse to harbor a spirit of enmity towards the whole Japanese people." These various statements, divergent at some points, indicate that the Christian conscience is alive in both countries. No common statement has yet appeared showing what these Christian forces might do together to set up better relationships in the future. That is one of the challenges of the present situation to Christians.

A Spiritual Emergency

This lack of common effort is overshadowed by a deep and widespread spiritual emergency. Christians in China (probably in Japan, also) find themselves straddling a dilemma. "In this hour of national crisis," says a joint statement issued by the student departments of the Y. W. C. A. and Y. M. C. A., "we cannot, on the one hand, advocate a policy of non-resistance which gives away our territory, and yet, on the other hand, in the spirit of Jesus Christ we cannot endorse the use of military force. This dilemma undermines any firm conviction." Such a wavering does not induce spiritual vitality. Chinese students are, in general, inclined to militarism. Christian students are more open-minded on the question though only a small minority take any firm stand against it. "In the opinion of most Christian students," says a Chinese Christian student leader, "a righteous war in defence of one's nation is neither a violation of the law of love nor a contradiction of the Christian spirit." Military training is required in most schools though it is not carried out everywhere with equal enthusiasm. National conscription is under consideration. The Chinese Church faces, therefore, a people turning their eyes towards modern militarism as essential to national defense.

What is the Chinese Church doing to forestall this turning of the Chinese mind to militarism as a national necessity? Generally speaking the Chinese Christian seems to be stuck at the bottom of the pit of one of those national crises with little in the way of guidance either as to getting out or staying out. The foundations of his spiritual life are heaving! Yet no national Christian gathering has put such a crisis on its program with a

view to showing how to avoid falling into such a pit.

Various statements have gone out from missionary and other groups which aim more at criticizing the way Japan has attempted to solve her problems than to furnish guidance for the Chinese Church. Coming after instead of before these tragic happenings, which have made the soul of the nation to shudder, they have little effect. The Chinese Christians face a tremendous struggle with no conviction as to what side they should take. "After all, can Christian principles work in such crises?" is an inevitable question. Not having built up any conviction of its own to meet such a situation the Chinese Church thus far finds itself dumb before this issue. Since Japan is imitating the methods used by the very nations which sent missionaries this tragedy confronts Christianity with an urgent challenge. The dynamic power of Christianity finds itself under the microscope of torturing realization. Can Christianity function as a way out of such crises or only in periods of peace?

What, then, may this Sino-Japanese tragedy teach Christians, both in and out of China? The Chinese Church cannot sidestep the real meaning of the life principle of Jesus. To meet the situation calls for Christian insight, foresight and skill. We need Christian foresight to get busy on these problems before they explode. We must build up a Christian conviction that will stand to its guns as readily as militarists stand to their's.

Generally speaking, the Chinese Church has been brought up on the basis of individual salvation. The condition of the Chinese Christian mind and heart just now shows that concentrated emphasis on this may leave them at the mercy of a crisis that undermines the fruits of individual salvation itself. In addition to knowledge as to how to save themselves Chinese Christians must have also much more guidance as to how to help save their people. The Chinese Church must know how to withstand such a strain upon its soul as that of the present hour.

More leadership is needed to furnish guidance and to build up a conviction that will enable Chinese Christians to solve their spiritual dilemma. No Chinese voice is lifted so definitely against militarism as is Kagawa's in Japan. It is easier for the citizen of the aggressor country to speak against military aggression than for one among those who are its victims. China's life is in jeopardy. To accept militarism as a national necessity will mean adding burdens she can ill afford to assume. Christian leadership is urgently needed to answer such questions as the following:

What shall we depend on to secure political justice?

Can Christianity show the way to discover justice without armed force?

What is the Christian value that should dominate such a competitive situation?

What can be done to redeem the Chinese people from the fear that leads to war?

How can the Christian forces in the struggle be a factor in setting up that neighborliness and understanding which are essential to the economic and spiritual enrichment of two peoples already geographically neighbors?

The Christian forces, as a rule, simply listen to the guns, relieve distress and protest. But these are not enough! Christians must mass their forces to uphold in advance the better way of settling these inevitable economic and political disputes.

To have Chinese and Japanese Christians agree on a program declaring their conviction and outlining their responsibility and activities as a united factor, would be one step towards finding answers to the above questions. Neither must dictate to the other. But to stand together for the Christian way of securing justice would stabilize their relationships, increase their influence and enrich their spirits. For Western Christians to sympathize with those who suffer from war is not enough. The Christian units in both countries are sufficiently strong to offer united guidance to their Christian and non-Christian fellow countrymen. Together the Christians in both countries can uphold the League of Nations as it tries to find a better way out of the struggle than the use of armed force. This would be more difficult for Japanese Christians than for those in China. Chinese Christians, on the other hand, might find it somewhat harder to oppose their own people's tendency to militarism. In both countries Christians should make it their business to see that education plays a larger part in promoting mutual understanding.

The spiritual struggle, inevitably arising in taking such a common stand, is needed by the Christians in both countries. It enhances the unity of their faith. It brings their common humanity to the front. It brings their souls to grips with one of those causes that stimulate and build up spiritual vitality. It develops them as a force to fight evil together. Militarism is their common foe. In the Shanghai "war" both China and Japan lost heavily. A boycott hurts them both. Christians should lead the way in cooperation rather than in permitting themselves to boost the militarists. This would make them a factor for peace instead of being, as they now are, uncertain and sometimes retarding influence in finding the only right way out.

Christians should be leaders in discovering the Christian way of determining justice.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

MODERN PLANS FOR AN ANCIENT COUNTRY

Since 1927 there has been a question in the minds of some as to whether the Chinese really wanted the help of the missionaries any more. After the China Baptist Council, which met in 1931, the Chinese said: "Our leadership is developing, but it is insufficient and will be for more than a generation. We appeal to the Christians in America and to the mission boards there for this help. We challenge the Christian youth of this generation to come over and help us. We need men and women of hardy but adaptable spirits who are willing to share sacrifices, hardships and dangers with us, and who in word and life can present a positive Christian message."

—DORA ZIMMERMAN, *Missionary*.

I. Peeping Into China*

1. Peeping into the China book, "Lady Fourth Daughter of China."
 - a. Author
 - b. Cover of book (see page opposite contents)
 - c. Legend on which book is based
 - d. Our attitude in this study
2. Peeping into China's religious past.
 - a. We need to know the past in order to appreciate the present
 - b. Ancient beliefs clouded by superstition (p. 15)
 - c. Belief in a Supreme Power (p. 16)
 - d. Confucianism (pp. 17-20)
 - e. Buddhism (pp. 20-27)
3. Peeping at China's Christians.
 - a. God makes company with us (pp. 27-32)
 - b. Christianity develops sense of duty towards society (pp. 32-37)
 - c. Jesus-people commune together (pp. 37, 38)

d. Christianity releases China's women (pp. 38-43)

e. Adventurous living (pp. 43-48)

4. Peeping into China today. Ten-minute map drill locating principal cities, such as Peiping (formerly Peking — pronounced by some "Peeping"), Shanghai, Hongkong, etc. Locate your denominational fields and any points spoken of in the text.

II. China's Cs

1. *Impersonation*: An elderly Chinese lady of the old school writes on the blackboard, "Cable of Courtesy." She starts with the quotation from Confucius at the head of the chapter and tells her American audience that as they sail the China Seas this year, it is very important for them to realize the importance of the "Cable of Courtesy" in the family, which in the past has bound the people together. (pp. 49-54)
2. *Impersonation*: A young Christian Chinese writes on the blackboard, "We must Calk to make C-worthy." She feels that the Chinese Ship of State will go down if it is not properly calked against some of the insidious threats against Chinese family ideals. (pp. 54-66)
3. *Impersonation*: One of our own missionaries in China tells of what Christianity is doing for those people who are called by many "Celestials." She writes on the board: "Christianity is giving the Celestials a really heavenly kingdom." (pp. 66-83)
4. *China Today*. Using auxiliary leaflets available from the various denominational headquarters, give the group a vivid account of what some Christian Chinese girls and women are doing. Mount small pictures and pass them around as the stories are told.*

Outlines on later chapters of the study book will appear in our next issue.

The Chinese Christian Student Bulletin, 347 Madison Ave., New York City, will be found very helpful in missionary organizations. Its price is \$1.00 per year.

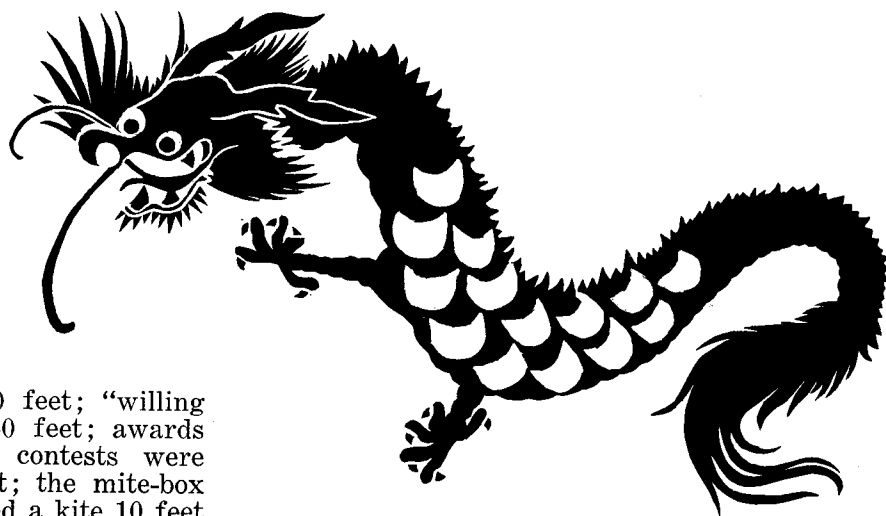
Another booklet of great value is "Call for Colleagues" (25 cents), published by Student Volunteer Movement, 254 Fourth Ave., New York City.

A POTPOURRI ON CHINA

At the Lakeside (Ohio) Methodist Foreign Mission Institute, twelve young women from the Cincinnati District held a unique methods contest, each submitting some plan of proven value. A prize was offered for the best suggestion as judged by certain women seated in different parts of the auditorium. The participants were seated in a semi-circle on the platform. Elizabeth, their leader, proposed that, for their forthcoming study of China, each girl should describe briefly some method that she deemed worthwhile and workable in the young woman's society, the award of the judges to be based on the merits of the plan and not the personality of its presentation.

Hazel eagerly arose and described *The Kite Contest*. This was to be between two groups, the Tribe of Red Vests and the Tribe of Yellow Vests, in China. Each girl was supplied with a large poster, at the bottom of which was placed her individual kite made in the shape of a pagoda, a cat, a fish, a gnome, a moon, a dragon or any other symbol of China. According to a scale of measurement on the poster, any given kite was advanced a certain number of feet nearer its goal as its owner performed the various duties listed for the contest. Present at a meeting counted for 50 feet; paying dues for 100 feet; a Christmas offering added 20 feet; a birthday offering another 20; membership dues paid

* Adapted from programs prepared for the Baptist Board of Education by Anna Canada Swain.



counted for 150 feet; "willing response" for 50 feet; awards in story-telling contests were rated at 50 feet; the mite-box offering advanced a kite 10 feet for each 25 cents.

The chorus of approval from the circle inspired Beatrice to rise and propose a rival plan in the way of a *Real Estate Contest*. This plan had proved very successful in her home group. A small village had been plotted out with main and side streets named after the missionaries whom the girls helped to support with their dues and birthday offerings. The main street was named Collingwood, after the group, other streets, courts and boulevards bearing either local or missionary names. Lots in one block were set aside for dues and in another block for thankofferings. When a member paid her dues, she was allowed her choice of a lot in the appropriate block, but if she signed a card for stewardship, her lot lay in a different section. An interesting feature was the cemetery plot, which contained lots for the disinterested members! The goal was to see what girl could earn the most real estate, and also to keep the cemetery empty.

Jane next told of *Publicity through Posters*—one for each meeting—illustrative of the program. For a "weiner roast," there was a picture of the girls seated around a camp fire in the midst of October scenery; the invitations were pictures of cats, in recognition of Hallowe'en. The making and the placing of these posters (two or three weeks before each

meeting) helped materially in keeping the members interested.

Florence added her suggestion for *Stewardship and Devotions*. Three tall candles represented Personality, Prayer and Possessions. At the first meeting in the autumn, the stewardship cards were signed for one or another of the ideals, or, if possible, for all three. A large poster was made with the candles drawn in red, green and purple respectively, and under each candle were the names of all girls who had signed for that goal. A stewardship secretary was appointed to have charge of this feature; testimonial meetings from time to time were suggested.

Make books of some sort, suggested Alma, and have the girls copy good missionary and devotional hymns, "pep songs," the individual society song, yells for rallies, the covenant and the ritual, so that all such material shall be easily available for each meeting.

Miriam proposed a *Chinese Roll Call*, the answers to be in terms of Chinese material. Names of Chinese villages would do for one meeting (there being an ample choice for even a large membership), names of Chinese feasts, mission schools, missionaries, flowers (other than the epidemdrum), incidents from the lives of missionaries, news items, etc., adding ample variety for a year's work.

Irene told of *International Plans*. A home-made book of twelve chapters—one for each missionary supported by the Cincinnati Branch—was to be synthetically produced under the title, "Girls Who Are Doing." At the head of each chapter would be a map of the district served by its missionary, with her central point distinguished by a distinctive color. Then would follow a picture of the missionary and cut-outs from magazines telling of her field and work. The search for materials, as well as the typing of the chapters, furnish employment for many interested members.

Instead of having a Mystery Mother Banquet, said Eleanor, we had a *party* for the entire missionary family. This included the Standard-Bearer girls and their Mystery Mothers, the King's Heralds and the Little Light Bearers. Our Standard Bearers are not allowed the privilege of a "mystery mother" until they have paid their dues, but the younger girls may draw the name of some King's Herald to act as a "mystery sister" provided the Herald has paid her dues. As each Standard Bearer wants a mystery mother and each Herald a mystery sister, the paying of dues is likely to go on right merrily. In a short program, the Light Bearers and Heralds sang songs and gave recitations, the Standard Bearers presenting a suit-

able playlet. Refreshments were served and the whole occasion seemed like a family party.

Frieda proposed stirring up rivalry by *Dividing the Membership into Teams*. One such might be named Hingwha, "the village transformed to flourishing," the group motto to be, "We transform our society to flourishing." Dong Huang village became one hundred per cent for Christ, so that group might appropriately be "The girls of our church one hundred per cent for Standard Bearers." The study textbooks for the year will furnish an ample supply of tribal names and the rivalry may be made intense, though always friendly if the mottoes are held in mind.

A *Baby Feast* was Helen's suggestion, this being a financial method. When a Chinese baby boy is a month old, friends and relatives are invited in for a feast. The mother dresses the child in an apron with a pocket in it, and each arriving guest is expected to deposit a bit of money in the pocket. In the proposed adaptation of this plan, invitations are issued to a considerable number of the church women, the form being that of a cut-out apron whose pocket contains the date and place of the feast. At the ensuing meeting, the baby is represented by a doll in Chinese dress and lying on a Chinese bed. As the guests are admitted to see this interesting baby, they place their money in the appropriate pocket. Refreshments may well be tea and rice cakes with red Chinese characters on them. Chop suey would furnish a heavier meal.

Eugenia finished the symposium with *A Chinese Method for Making Mission Study Interesting*. Cut a large, fierce dragon out of black, green or red paper and mount it on a white card. Then cut scales out of silver or gold crêpe paper and paste them on the dragon in the form of pockets. In these pockets place folded slips of paper containing information about China. These are to be drawn

out, one by one, and read as an attractive part of the program. The dragon will be more realistic if decorated with bright crayons or paint, with fire issuing from its mouth. Balance on the poster will be attained by adding Chinese characters.

Another plan is to use a *Chinese ginger jar*—which may be an ordinary cookie jar with appropriate decorations pasted on. The cookies are to be made out of brown wrapping paper with the suitable items or incidents pasted on. Each guest reaches in and helps herself to a cookie, then proceeds to share it with all the others.

The vivid dragon—whose reproduction is furnished in our illustration—helped to render this last the winning suggestion; but any possible chagrin on the part of the other contestants was wiped out by handing to each a mysterious, red-wrapped package containing some genuine oriental curio. The winner received her choice from among three beautiful articles brought from China.

THANKOFFERING PROGRAMS

A unique plan for gathering the November thankoffering was used in Grace Methodist Episcopal Church, Dayton, Ohio. It was called "The Book of Thankful Memories." Some weeks previous to the date of the climacteric meeting, two letters were sent to the entire membership, one from the pastor and the other from the woman's missionary organization, the envelopes containing cards for reply. Offerings from all were solicited as memory gifts in honor of people for whom the donors were especially thankful. The messages accompanying the gifts were to be written on the enclosed cards and later transferred to the Memory Book by a good penman. This book was a large one with blank pages, each of which had been divided by lines into four spaces about the size of post cards. One message was

inscribed in each space. Cards and gifts to the unprecedented amount of \$1,000 poured in from folk, some of whom were never known before to make a thankoffering—"I am grateful for my mother's influence on my life"; "Grateful for a faithful Sunday school teacher"; "Grateful for good friends and neighbors." So the inscriptions ran in memory of the dead and the living. This book was presented to the pastor at a Sunday morning service, beautiful with memorial music, flowers and other decorations, and an appropriate sermon by the pastor. The memorial volume is now kept in the church office.

Here are some simple programs easily arranged but suitable for the Thanksgiving month and its offering:

1. Hymns of thanksgiving.
2. Story of our first Thanksgiving Day.
3. Causes for Thanksgiving in the homeland this year.
4. From the fields across the seas.
5. Talk, "The Stewardship of Thankfulness"—translating our gratitude into living deeds.
6. Responsive reading of Psalm 136, leading up to the offering.

In a small missionary group of humble resources, there was first a hymn of praise, then each member was asked to give a Bible verse of praise or thanksgiving. The prayer was led by six members previously appointed, the leader having assigned six definite blessings for which thanks were to be offered. These were followed by sentences of thanksgiving from nearly all present. Then a large chart was displayed listing some of the outstanding things in the year's work which merited praise to God. Members previously appointed spoke one minute apiece on these topics. A number of short stories of thankofferings were told, the president explaining what the thankofferings of previous years had been used for and how much they had accomplished. The offerings were then collected while the group sang "Praise God from Whom All Blessings Flow."

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

YOU AND YOUR GOVERNMENT

A series of radio programs entitled "You and Your Government" are being presented by the Committee on Civic Education by Radio over a nation-wide network of the National Broadcasting Company every Tuesday evening from eight to eight-thirty o'clock. These broadcasts will continue weekly through the winter and spring months.

A pre-election series of nine broadcasts on the general theme of "Government in a Depression" will be followed immediately after election with another series of seven on "Constructive Economy in State and Local Government." There will be addresses, debates, interviews and round table discussions.

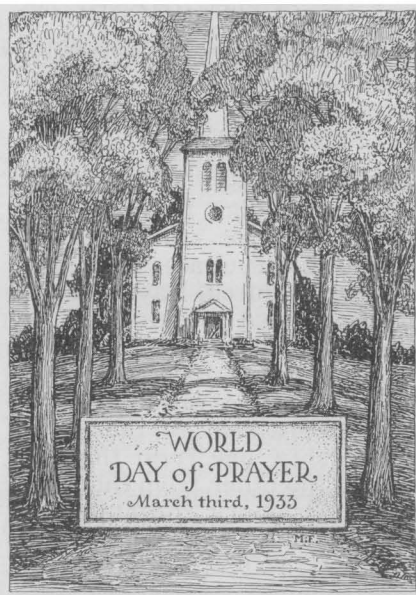
The Committee on Civic Education by Radio was formed last winter by the National Advisory Council on Radio in Education in cooperation with The American Political Science Association. It is composed of political scientists, economists, educators and public men. Its sole purpose is the presentation of non-partisan, impartial and authoritative information on government.

The University of Chicago Press publishes a Listener's Handbook for free distribution, containing outlines of the topics for each week, bibliography and other listening aids. The Press also publishes reprints of the individual addresses. The American Library Association has cooperated in the preparation of the bibliography and local librarians will gladly assist the reader in procuring books for supplementary reading.

"FOLLOW THOU ME"

It is an interesting coincidence that in 1932-33 when China and the American Indian are being studied by church groups a Chinese woman, Mrs. C. C. Chen, and an American Indian, Mrs. Ruth Muskrat Bronson, have prepared the program and Call to Prayer for the World Day of Prayer, March 3, 1933.

Mrs. Chen is chairman of the National Committee of the Y. W. C. A. of China and a member of the Executive Committee of the National Christian Coun-



cil of China. She attended the Jerusalem missionary conference and other conferences in England and the United States and thus made many friends around the world. Her husband is head of the Biological Department of Shanghai University and Mrs. Chen is active in religious work on the campus. She has one daughter and three sons.

"Follow Thou Me" is the theme upon which Mrs. Chen has based the program which is ready and may be secured together with the other World Day of Prayer supplies from denominational headquarters. The price is 2 cents; \$2.00 per 100.

Mrs. Bronson is of the Cherokee tribe. She took her first two years at Kansas University and was graduated from Mt. Holyoke College. In her first year out of college she taught in a government Indian school and at the end of the year received the award given by Ambassador Morgenthau for having made the best use of her college education. Mrs. Bronson is now doing work under the Government Indian Office, following up graduates of government schools and helping them to adjust their lives to their home communities. She has been married for three years. Mrs. Chen and Mrs. Bronson met in China in 1922 during the World Student Christian Federation meeting at which Mrs. Bronson represented American Indian students.

The Call, which is free, invites all people to unite in a fellowship of prayer on the World Day of Prayer and says to them, "Follow Thou Me in Prayer, in Service, in Steadfastness, in Sacrifice." There will be no special Call to Young People, Mrs. Bronson's Call being suitable for young people's groups as well as others.

This year there will be a World Day of Prayer program for children. Further details about it will be announced later.

A new poster (11x17 inches) has been prepared, quite different from any previous poster

announcing the World Day of Prayer. A church of colonial design set back among tall trees with open door invites participation in the World Day of Prayer. Space is left at the bottom for insertion of time and place of local meeting. The price is different too—5 cents instead of 10 cents as it has been in past years.

All groups preparing for the World Day of Prayer are urged to order supplies early.

YOUR SOCIETY AND WORLD PEACE

Five programs on international relations suitable for missionary societies and other groups of church women have been prepared by the Joint Committee on International Relations of the Council of Women for Home Missions, Federation of Woman's Boards of Foreign Missions and National Council of Federated Church Women.

Disarmament, the World Court, Militarism in Education, the League of Nations and the Cause and Cure of War are the subjects covered.

Packets containing excellent material published by various organizations working for world peace have been assembled for those using these programs and may be borrowed for postage or bought for one dollar from either of the organizations mentioned.

AN AMERICAN INDIAN HANDBOOK

A Handbook for Missionary Workers Among the American Indians has been prepared by Mr. G. E. E. Lindquist, Missionary-at-Large of the Society for Propagating the Gospel Among the Indians and Others in North America and a member of the Board of Indian Commissioners.

This handbook meets an expressed need on the part of missionaries and other Christian leaders among the Indians for a manual giving concisely and accurately such information as In-

dian backgrounds, racial characteristics and their significance, government relationship to the Indian, characterization and geographical distribution of tribal groups, qualifications of the missionary, and organizations at work. The book contains an up-to-date bibliography.

The price is fifty cents and the handbook may be secured from either the Home Missions Council or the Council of Women for Home Missions.

THE STORY OF MY EARLY LIFE*

By CLEON SEABOLT

I was born in a small box house on a farm near Verona, Oklahoma, November 4, 1910. My parents were poor and both of them were full-blood Cherokee Indians. I was only one month old when my father died. One year later my mother married a white man who never treated me as a step-son.

All during my childhood, until I was about twelve years of age, I never received much schooling because I had to work on our farm. I started to school at the age of seven, and I started to attend a small district school, one-half mile from home, all the time when I did not have to work. When I reached the age of twelve my parents moved to town and I attended a public school two and one-half years. It was here that I received my first experience in public speaking.

I attended high school one-half year and at the end of the first semester I became very ill. The physician told me the best thing for me to do was to quit school, so I went back to the farm with my parents. There I soon regained my health and only stayed at home one year. At the age of sixteen I ran away from home telling my mother that I was

going to Haskell Institute. How I was going to get there was the next question because I did not have enough money to take me half way to Haskell. But I thought of the old saying, "Where there is a will there is a way," so I went on my way.

The next day I went to Stilwell, Oklahoma, a small town where we had formerly lived, and there I got an application blank and sent it to the Superintendent of Haskell. From there I went to my brother's home in Pawhuska, Oklahoma, and stayed until I received a letter from the Superintendent of Haskell, stating that I could come any time before September 1. The next morning, August 10, 1926, my brother started with me in a car for Lawrence, Kansas, where Haskell Institute is located.

This being the first time that I was ever away from home alone, it seemed as though I could not bear the thought of trying to stay at school even after I had finally reached it. But I had been wanting to attend school at Haskell for the preceding five years, so I made up my mind to stay and so I did. Another reason why I stayed was because I had run away from home to get an education so I could go out into this great world and face it as some of the upper class are doing today.

I have been at Haskell three years. During my vacation I work anywhere until about two weeks before it is time for school to begin, then I go home and visit my mother. I always bring some one back with me, because I want to help my people all I can. This is my fourth and last year at Haskell. I expect to go on until I have a college education. Then I will try to make the best out of it.

The Heavenward side of every cloud
Is bright with silver lining,
I therefore turn my clouds about,
And always wear them inside out,
To show the glory shining.

* "The Story of My Early Life," written by a student in Haskell Institute, United States Indian School, Lawrence, Kansas, was secured through the Rev. A. A. Van Sickle, who is the interdenominational Religious Work Director there.

Our World-wide Outlook

A Missionary Newspaper of Current Events

CHINA

Conversions in Shantung

The Presbyterian Mission in North China, reports a great revival in Shantung. The Rev. Harris G. Hilscher, Tengchow, tells the following incident as an example of what is happening:

"A young man confessed his sins publicly and at home so that his mother thought he was crazy. At an all-night prayer meeting he confessed one sin after another, in a straightforward manner and found peace."

Li Kai Cheng, a "twice-born man" whose joy impresses everyone who meets him, while in the military hospital at Tsingtau first heard the Gospel from a missionary. He learned to read the Bible and hymnal, and as a result his life was transformed. Many people of his village have been impressed with the change in Mr. Li and through him have become interested in the Gospel.

The father of a student at Yih Wen Commercial College, a Presbyterian institution at Chefoo, threatened to stop sending funds for his son's education if the lad became a Christian. However, friends arranged to pay his fees so that he could remain. The young man prayed earnestly that his father's heart might not be hardened, and later his father not only sent the necessary funds, but gave consent for his son to join the church.

Sufferers from Bandits

Miss Helen Barchet, whose father was superintendent of the Ningpo American Baptist Hospital, was seriously wounded by bandits who attempted to kidnap her early in August. Miss Barchet formerly was a

nurse at the Rockefeller Hospital in Peiping.

The Rev. D. D. N. Tornvall, a worker of the Scandinavian Alliance Mission, has been reported killed by Chinese irregular soldiers at Sian, capital of the Province of Shensi. Mr. Tornvall disappeared some weeks ago while making a 300-mile automobile trip from Pingliang, in the Province of Kansu, where he was stationed, to Sian in the company of Robert Ekvall of the Christian and Missionary Alliance (American).

The University of Shanghai

This University, which was formerly the Baptist College of Shanghai, is "wholly Christian in its central purpose," says President Herman C. E. Liu. "All of its activities are directed with this in view."

The University includes many departments—a college, Theological Seminary, School of Commerce, and Middle School. It also conducts a social center in Hangkow and a Nursing School for Children of workers, with a clinic and a visiting nurse.

During the recent Japanese invasion of Shanghai, the Japanese military headquarters adjoined the campus and it seemed wise to close the college and to remove the classes to the Shanghai Y. M. C. A. and the Downtown School of Commerce. The regular budget was suspended and the work was conducted on the most economic basis. In spite of the severe financial depression \$51,000 was raised from the Chinese for the School of Commerce where 250 students have enrolled in evening classes. None of the college buildings were injured during the "invasion."

Students Direct Conference

Since 1927 a new Christian movement has sprung up among the students of the mission schools in and about Foochow which has now developed into the North Fukien Christian Student Union. About 200 students met last summer at Fukien Christian University for the first student controlled conference. The feeling of isolation which Christian students had has given way to friendship, fellowship, and group consciousness. Formerly students were interested almost exclusively in educational, social and national problems, but now they are discussing the value of religion, the contribution of Christianity, the place of the Church in society, and the service which students can render through it.

—*Congregationalist*.

Practical Training for Rural Pastors

Under the leadership of Dr. Stanley, the Cheeloo School of Theology, formerly affiliated with Shantung Christian University in Tsinan, has worked out a field laboratory for rural community reconstruction. A village, accessible to the school, is chosen for practical demonstrations in better farming, community recreation, home nursing, and practical evangelism. These activities combine for two purposes, first to demonstrate methods by which the Christian forces can lead in reconstructing a rural community, and the other to furnish a laboratory that will assist in the training of rural preachers. This particular school has a reputation for sending out men willing and competent to serve rural areas but they are handicapped in their work unless

they acquire knowledge of community methods of reconstruction. The training of pastors who can lead understandingly in building the Christian Church into the life of the village people, is almost an indispensable requisite for a Christian advance among the great masses of China.

KENYON L. BUTTERFIELD.

Notable Changes

The *International Review of Missions*, in giving a survey of mission progress during the past ten years, says of China:

Nothing better illustrates the tenacious quality of the Chinese character than the ability not only to carry on, but widely to develop constructive activities in the midst of conditions which might with justice be regarded as wholly crippling. Railway construction is proceeding steadily, aided by part of the interest on investment of the balance of the British Boxer Indemnity Fund, granted for that purpose in 1930; aviation has developed to a surprising degree; industrial ventures are multiplying. City after city is being entirely rebuilt, with modern systems of lighting and sanitation; motor roads are replacing the old country tracks, and there is a determination to be behind the West in nothing. Every Chinese child is to have four years' free education, to be followed by suitable vocational instruction.

Since 1930 men and women have had equal political rights, which presuppose a new social order. Marriage is no longer the only avenue for women.

Unafraid of Death

The leader of a local political party in Chefoo said in a meeting that all Christians should be put to death as enemies of the state, yet three weeks later 36 Chinese united with the Church at Chefoo. One student at the mission school in that city who had become a Christian wrote to tell his father about his new joy. The father was so impressed that he and his family began to go to church, to study the Bible and are now preparing to confess Christ.

—*Presbyterian Banner*.

Medicine Opens Doors

Dr. E. M. Dodd, Secretary of the Medical Department in

the Presbyterian Foreign Board, in emphasizing the value of medical work, tells of a striking incident in Ichowfu. The mother of a patient was at the hospital with her daughter for a couple of weeks, and heard the evangelistic teaching in the wards. When she left she carried away two or three deep and fundamental, but rudimentary, impressions. She learned that there was a Heavenly Father to whom she could pray, and she learned that one should preach this word. She went from village to village, teaching this, constantly and assiduously. She was a self-supporting worker, as she worked to earn money and then went on again. For fifteen years, alone and untutored, she carried on in this way in an untouched part of Shantung. Then one day her first contact came when she happened into a village where the mission had a chapel. Immediately she got into touch with the Chinese evangelist and began on a regular course of instruction for fuller knowledge.

Such results of medical missions as the kindling of individual ideals, the actual changing of lives, the starting of Christian groups and churches by ex-patients, the friendly attitude of whole communities, the imitation by national non-Christian agencies and the undeniable stimulus to government and private efforts, multiply through the years.

—*Women and Missions*.

Chen Teh—School of Opportunity

Chen Teh Girls' School of the Reformed Church in the U. S. was started before 1911 and its future was a matter of great concern to missionaries compelled to leave because of political disturbances. In 1927, the school was obliged to close its doors, but after a period of communistic violence opened again. There are now seventy girls in attendance, and in its faculty are the evidences of its

source of growth: a kindergarten teacher who was taken as an abandoned baby and grew up in the school; a zealous, young Christian widow matron whose father was cook at Chen Teh in its early years; a teacher of Chinese who stayed with the school through the season of its unpopularity; a Christian primary teacher who grew up in the school and went away for two years' normal training; and finally, the teacher who went to Changsha to complete her high school work.

—*Outlook of Missions*.

A Veteran's Adventure

Charles A. Leonard, veteran Baptist missionary in North Manchuria, describes his experiences while on a Gospel mission along the eastern line of the Chinese Eastern Railway.

"Bandits may attack a village at any time, loot it, carry away for ransom those who have money and then burn those stores which they were not able to loot; or they may attack a bus along the highway, shooting it up in real wild west fashion, robbing the occupants, as well as holding some for ransom. These bandits are usually without mercy and are especially glad to get hold of a foreigner, or any other person whom they think may be redeemed with a large sum. If we waited, however, until there were no such dangers in this part of the country we would not get much mission work done, and it is just because such conditions prevail that we are needed so greatly. These conditions have been made much worse as a result of the recent invasion of Manchuria by a foreign power. Until now it was safe to travel along the regular lines of travel. Although there are bandits in many of the outlying districts, conditions have been gradually improving the past several years. The Chinese remind us of this in discussing the present political situation, and would have it known to the world that they prefer Chinese

bandits to the rule of an alien power."

—*China Weekly Review*.

JAPAN-CHOSEN

Depression and Reform

The Yoshiwara, Tokyo's notorious vice district, is reported to be on the verge of bankruptcy. The system was established over 300 years ago and became the model of similar institutions throughout Japan. Present day ideals have been making heavy inroads upon the business and Christians have always opposed the nefarious system. As a result of this increasing agitation two of Japan's 47 prefectures have abolished the licensed quarters and nine have passed legislation calculated to bring the system to an end. The development of cheaper and more modern forms of amusement, such as moving pictures, dance halls and cafes have also helped to cause bankruptcy of the Yoshiwara, but while licensed vice is on the wane, private prostitution and promiscuous sex indulgence has been increasing.

The temperance movement has also shown encouraging progress, partly due to the economic depression and in part to moral education. Under pressure of the depression certain villages and townships have taken action binding themselves to a five-year prohibition enforcement in hopes of securing the advantages that have come to a number of other villages which have long enforced prohibition. In the Imperial Diet also a five-year prohibition bill has been proposed as a measure of economic retrenchment for the nation, under the slogan "Abstinence until debts are paid." Economists and reformers appear in some of the most unexpected quarters and a "prohibition dormitory" is being built for students in Tokyo.

On the other hand present financial conditions are causing suicides, riots and the sale of girls into sexual slavery. In the meantime most of the depressed masses have never

heard of Christ and His Way of Life.

Missionaries Still Needed

The pastor of one of the largest Christian churches in Japan believes that missionaries are still needed in that country for the following three reasons:

1. Because Christian foreigners should be in every country to constructively criticize the native church.

2. Because Japan is far from christianized. The number of Protestant Christians in Japan today is estimated at about 250,000. But Christian pastors feel that only about ten per cent, or slightly more, of this number are active Christians.

3. Because Japanese Christians are too content with their own condition, and are not sufficiently interested in getting the Gospel to the masses.

—*The Presbyterian Survey*.

Planting Seed

The Prefecture of Tokushima has one hundred and forty towns and villages. Several years ago a list of these was secured and systematic effort has been made to reach them all by visiting schools and holding open air services. A file index has been prepared of more than two thousand names of those who have manifested sufficient interest to write, following these meetings. A number have indicated they are praying daily in Jesus' Name. As they are scattered over 1,600 square miles it has been impossible to organize them into groups, preparatory to church membership. But many will go away to school and become identified with city churches.

Rev. A. P. Hassell, missionary in this Prefecture for the Southern Presbyterian Church, writes that in October, 1928, he received a card from a boy who had attended one of his open air meetings. The card read: "Every morning when I go to eat breakfast, before I take the chopsticks in my hand,

I pray from the bottom of my heart, and say, 'Jesus Christ, please save me.' And then before I go to sleep I say the same thing." In response he was sent a copy of *The Traveler's Guide from Death to Life*. Nothing further was heard from him for over three years. Recently came a letter from him saying that he was now a high school student and was still believing in Jesus and praying daily. He enclosed money for a Testament, and, a few days later wrote for another and said that he was trying to lead three other boys, whose names he gave.

—*Presbyterian Survey*.

Mother's Day in Japan

"As a woman rears up posterity not to her own parents, but to her father-in-law and mother-in-law, she must value the latter even more than the former, and tend them with filial piety." So wrote Ekken Kaibara, Confucian philosopher in "The Great Learning for Women," the classic which defined the place of women under the Confucian system. Woman's value, in Japan of the nineteenth century and before, consisted in her ability to bear children, and especially sons, to carry on the husband's family name. The second, among the seven reasons for divorce which Kaibara sets down, is: "A woman shall be divorced if she fail to bear children, the reason for this rule being that women are sought in marriage for the purpose of giving men posterity."

Such was the position of woman in Japan of the last century, and Buddhism, as if to re-enforce its more recent ally from China to Japan, adds: "Woman is a creature with the look of an angel on its countenance, but with a diabolical spirit in its inmost heart." Dr. Inazo Nitobe has recently written of the place of woman in "the scheme of national ethics" as follows:

They are not expected to live a life of their own for the sake of life, but always to be subjected to the will of

their husbands or children. No unmarried or childless woman exists in the scheme of "national ethics," or, if one exists, she is to be treated by society as an odd bird—much as a pagan saint would be ostracized in a "Christian" community.

In view of these entrenched ideas, it is interesting to note the growing observance of Mother's Day in Japan. This has been celebrated by Christian groups for nineteen years. Now three organizations are promoting the observance for its spiritual value and to give evidence of love and honor to mothers. Thousands of people gather to celebrate this day publicly with music, addresses and pageants.

Christian Literature's Influence

The Christian Literature Society for Japan, carried on by a staff of both Japanese and foreigners, and other Christian publishing agencies encourages Japanese Christian authorship, undertakes the expense of important translations, brings out books which are not commercially remunerative because they are used in a comparatively narrow circle, and produces good supplies of miscellaneous Christian books for old and young, to build up Christian converts, to make Christ known, and to give healthy, interesting reading to the public in general. The Japanese are gifted with the power of quick response, and many letters come in to indicate that this work is bearing fruit.

Internal Dissension in Japan

A struggle for supremacy is being waged between the militarists, capitalists, internationalists, fascists, and communists, and combinations of these factors. Public opinion has been "educated" to demand recognition of the new Manchurian state, of Manchukuo as a self-determined state.

A correspondent writes that Japan regards the problem not only as one of independence for Manchuria but as Asia's opportunity for emancipation from foreign domination. Beneath what appears to be imperialism

in Japan, some observers see the sinister omens of race conflict. The government is ever mindful of the danger from Communist agitation on the one hand and the growing anti-militaristic sentiment on the other.

Lepers at Soonchun

Soonchun Leper Colony, containing between 700 and 800 patients, is owned and supported by the Mission to Lepers, and directed by the Southern Presbyterian Mission. Most of its 300 acres of land is farmed by the lepers. The 55 buildings were all erected by lepers with stone which they cut. The Mission provides rice, millet beans, and salt. All vegetables must be provided by each cottage. On the first of each month a survey is made and each cottage that has a neat yard, garden, etc., is given a small amount of money for meat or fish. Once a year small prizes are given to the five best kept cottages. Kerosene for lighting and one suit of clothes each year is provided. Medical treatment is of course given every inmate.

Two Anniversaries

Two important anniversaries occurred in Korea last year. Syen Chun Station completed its 30th year with appropriate ceremonies; and Chairyung Station celebrated its 25th anniversary. When it was organized there were only five churches in the territory; now there are 85; then there were no ordained Korean pastors in the region, now there are 40; then there were only 2,000 communicants, now there are over 9,000. A remarkable movement which may affect greatly the future of missionary work is the migration of multitudes of Koreans into Manchuria, called one of the greatest race migrations in history.

ISLANDS OF THE PACIFIC

Missionary Ship for Melanesia

The Southern Cross VI, built at Cowes, England, at a cost of \$125,000, and destined for

missionary work in the Melanesian Islands, was recently launched on the Thames and was commissioned for work under the Church of England Mission.

For seventy-three years, mission ship after mission ship has cruised through the South Pacific Ocean, for nearly 2,000 miles among forty islands. The natives there are of a primitive type. Their religion is mainly spirit worship, with magic and witchcraft. The white staff of the mission, some fifty in all, are scattered over all Melanesia, doing pastoral, educational, medical, and industrial work.

A Unique Student Church

Central Student Church, located in the heart of the educational district of Manila, Philippine Islands, is unique in the Pacific in that its membership is composed wholly of advanced students in college, normal school and high school, and of many of their teachers and professors. They are potential future leaders in the economic, professional and religious life of the Philippines. The leaders in all walks of life are young men and young women.

The new building for Central Student Church, costing \$75,000 is now ready for dedication. A friend from California gave \$25,000 and other American friends contributed generously; the Manila student congregation, out of meager funds, contributed their part.

On Sunday afternoons groups of the young members travel by bus to preaching and teaching appointments in towns and villages scattered many miles around Manila. In this way they have an unusual training for Christian service.

Financial Crisis in Tahiti

This is a French colony with 6,585 inhabitants, the majority of whom were converted to Christianity by the French Protestant missionaries. Under the influence of the financial crisis, a movement has origi-

nated among these people to abandon the modern manner of living and to do without all luxuries, to give up foreign trading and to return to the manner of living of their forefathers.

—*The Presbyterian.*

News from Australia

Australia has been obliged to make drastic reductions in missionary expenditure. The number of European missionaries has declined from 99 to 89 since 1921, but the membership of the Native Church (apart from Tonga, Samoa, and the Solomons—now belonging to New Zealand) has increased as follows: 1921, 40,105; 1931, 47,474; while the attendants at public worship have risen from 142,660 in 1921, to 160,941 in 1931. Much has been done also in building up a native church, and in developing responsibility, especially in Fiji. There is an apparent revival of interest in missionary work, especially among the young people.—*The Australian Missionary Review.*

NORTH AMERICA

Laymen's Foreign Mission Inquiry

The Laymen's Foreign Missions Inquiry, which has been carried out by fifteen commissioners who have been studying foreign missions in the Far East since last fall, will soon make their report public. The commissioners met in Maine for two weeks during August to put their report in shape to turn over to the evaluating body which represents seven denominations; the Protestant Episcopal Church, the Presbyterian Church of the U. S. A., the Reformed Church of America, the United Presbyterian, the Methodist Episcopal, and the Northern Baptist and the Congregational Church.

Progress in Negro Education

Major Moton of Tuskegee says that remarkable progress is being made not only by the Negroes themselves but in the

attitude of whites towards them. The Episcopal Church in Virginia recently voted by a majority of more than six to one to give Negro clergymen votes in their council. Of 453 churches there, 45 are Negro.

Fisk University graduated 82 students last June. Bishop Francis J. McConnell was the commencement orator. A new building for the department of chemistry has been added. More than a million dollars in assets has been acquired under the presidency of Thomas Elsa Jones and is now standardized by the Southern Association of Colleges.

The tendency in the south is to increase facilities for the education of Negro youth, especially in the field of secondary education. The 5,000 Rosenwald schools are pouring a greatly enlarged stream of colored youth into high schools. There is also an increasing number of interracial meetings, especially among students and youth in the churches, and there is reported a growing feeling among Negro leaders that the future of their race will be worked out in the south rather than in the north.

Presbyterian Statistics

The membership of the Presbyterian Church in the United States of America is larger than ever before in the 143 years' history of the denomination. The total communicant membership is 2,009,875, and the net gain in membership in the year was 10,744 according to the annual statistical report for the year ending March 31 last.

The membership in the Sunday schools also is the largest in the history of the denomination, with a total enrollment of pupils and teachers of 1,624,402, a net increase over the previous year of 3,906 pupils and teachers.

There were more members added to the churches on confession of faith. The number last year was 101,062, while that for the previous year was 97,825. The total of those sus-

pended "for disciplinary reasons" stood at 80,172.

The number of ordained Presbyterian ministers is 9,939, a decrease of seventy-five from the preceding year, due to the effort to merge weak churches.

Due to the depression, giving to church causes has been reduced. The total contributions in the fiscal year were \$50,172,304, showing a decrease of \$7,999,077.

Methodist Finances

The Board of Home Missions of the Methodist Episcopal Church reports a serious decline in receipts for the eight months ending June 30th. The board's share of World Service receipts for eight months was \$687,991, a decrease of \$285,120 as compared with last year. Should this rate of decline continue until October 31 the receipts will be \$1,139,000, or show a decrease of about \$472,000 as compared with last year. This in addition to a decrease of \$456,000 last year.

Six thousand, one hundred and sixty-seven Methodist churches, giving over six millions for pastoral support, gave last year only \$227,000 for World Service. Whereas ten years ago for every dollar given for ministerial support throughout the entire connection 49 cents had been given to World Service, last year this ratio had declined to 20 cents. Ten years ago for every dollar expended on current expense (not including building or repairs), \$1.03 was given to World Service. Last year the proportion was 29 cents to the dollar. In 1921 the entire Church raised \$73,000,000 for all purposes, of which amount one dollar in five went to World Service, whereas in 1931 out of \$93,000,000 raised for all purposes only one dollar in twelve found its way into World Service coffers.

Disciples Meet Shortage

The general fund receipts of the United Christian Missionary Society for last year were only 83.62 per cent of the re-

ceipts for the previous year. It has therefore been found necessary to cut \$308,149 from the new budget. Office staff salaries have been reduced; foreign missionaries are to give a month and a half service without pay, and reductions have also been made in personnel; in home missions, staffs are being reduced; part of the staff of the Religious Education Department is transferred to the Christian Board of Education, St. Louis, thus making large economies. The field budgets for foreign missions are to be cut 15 per cent beginning January 1, 1933.

Our Crime Problem

Judge Marcus Kavanaugh of Chicago, after 33 years' experience on the bench, states that no less than 350,000 persons in this country live partially or wholly by crime. Last year criminals, by illegal means, obtained more than enough money to pay for building the Panama Canal. In his book "Twenty Thousand Years in Sing Sing," meaning that 2,500 prisoners with an average sentence of eight years serve 20,000 years, Warden Lawes gives carefully prepared statistics and percentages to prove the blessing of early training. The book says: "The records of Sing Sing show that ninety-seven per cent of our prisoners were never associated with any boys' club, or any other of the juvenile associations where boys learn how to spend their leisure in wholesome recreation. Seventy-five per cent of our prisoners are not skilled or learned in mechanics or trades. Ninety-nine per cent were not actively interested in church organizations."

—*Watchman-Examiner.*

City and Country Churches

Roger W. Babson, after careful study, reports that the larger the community, the smaller the percentage of church attendance. He says:

"In incorporated areas and villages under 2,500 population,

the churches showed an average attendance of seventy-one per cent. This dropped to sixty-six per cent in villages of 3,500 to 5,000 population. Towns of 5,000 to 10,000 showed an attendance average of only forty-six per cent. In the cities of 10,000 to 50,000, the attendance was forty-two per cent. Cities of more than 50,000 population could show an average attendance of only thirty per cent."

Another Friendship Project

The children of the United States and the children of other countries have been brought into friendly relations through the friendship school bags sent to Mexican children, the doll messengers of friendship sent to Japan and the friendship treasure chests to the Philippine Islands. The senders and recipients of these tokens feel more kindly toward each other because of these experiences.

The fourth annual friendship project from American children will be sent to the children of China in the shape of a friendship folio, containing messages to the children, pictures from magazines, snapshots of the senders and other matter of interest.

The Department of Education of the Republic of China has expressed an enthusiastic willingness to co-operate in making the plan a success. The American committee supervising the project includes Protestants, Catholics, and Jews.

Serving His Race

Berea College, Kentucky, has conferred the degree of Doctor of Literature upon Wallace A. Battle. In conferring this degree, President Hutchins said: "Wallace Aaron Battle, alumnus of Berea, friend and disciple of the Founders; educator and advocate of the Colored race; leader of his people from servitude to the service which is perfect freedom."

Upon his graduation thirty-five years ago, Wallace Battle determined to devote his life to educating his people. After

teaching a few years he founded a school under his own supervision in northern Mississippi, which in time became one of the best known in the South.

Having served for twenty-five years as president of this institution, he was called, in October, 1927, to be field secretary of the American Church Institute for Negroes. Dr. Battle was the first Negro to serve as field secretary of the Institute or of the National Council. Through his gift of winning friends, his ability as a speaker, and his persistent energy, he has won the confidence of those with whom he has come in contact, and has secured large sums for the support of the work.

—*Spirit of Missions.*

Chinese Girls in America

Three problems have confronted Miss Donaldina Cameron and her staff at the Presbyterian Mission Home in San Francisco. The three groups are Chinese girls who have been brought into this country illegally and must be deported—Chinese girls who have been trained at the Presbyterian Mission at Oakland and who desire preparation for Christian service in China, and homeless or abandoned Chinese babies. The Board of National Missions has set aside a special fund to provide shelter and training for the Chinese girls who have been placed in the mission home by the Government awaiting deportation, and who have no one to whom to turn in China when they reach there; and also to make available the necessary Christian training in China for girls who wish to enter Christian service there.

—*Women and Missions.*

LATIN AMERICA

Progress in Puerto Rico

The Protestant Church of Puerto Rico is taking on the momentum of a great evangelical movement. The young leaders are ready for it and the evangelical church is giving it

a place in the lives of the poor. The country is rising up to take the leadership of the church. A recent conference was held from which a trained, eager group of young leaders went back into thirty churches and in communities where there are no churches, to be a spiritual inspiration and to establish a new leadership in the religious life of many.

In the non-sectarian, Protestant atmosphere native to new Puerto Rico the young people of the Presbyterian Church have a wholesome kind of denominational loyalty. When the island was divided between seven mission groups the Presbyterian Church was given the western end with Mayaguez as the largest center of population. Such a division of labor has not only made for effectiveness in group programs but has bred this generous co-operative spirit throughout the whole island.

WM. C. COVERT.

After Thirty Years

One small Puerto Rican boy was in the first group converted by the first Presbyterian missionary to the island more than 30 years ago. At the Denver General Assembly, this year, that small boy sat as a commissioner. He is the Rev. Olivo Robles, pastor of Monteflores Church at Santurce. His church received 181 members on confession of faith last year and has produced three candidates for the ministry and one nurse; it holds its Sunday school sessions in three sections because the building cannot accommodate all the children.

—*Presbyterian Banner*.

Hindrance Helps Cuba

Last year the University of Cuba was closed by the Government after a political strike among the students, and has not been reopened. Examinations sent out by the Government for all high school pupils stopped at the same time. Mission schools took prompt advantage of the restrictions to enlarge their opportunities. The government examinations have

always been a matter of rote—the student had to memorize his work and answer in the exact phraseology of the book, and any answer in his own words, however intelligent he might be on the subject, counted against him rather than for him. Now, with no examinations to face, the curricula of the mission schools has been released for up to date subjects, and a modern scholastic technique not before possible. Students are taking eager advantage. Night classes have been opened in many places for the teaching of geography, English, arithmetic, composition and simple mechanics, and the regular classes of our mission schools are able to include political economy, mechanics, home-making, commercial subjects and religious education.

—*Women and Missions*.

South America in Transition

Dr. George P. Howard, in his recent visits to Peru, Bolivia, Uruguay and the Argentine, finds evidence that a need for Christ is being felt. In all his addresses he presented Christ as the only power able to save from chaos, and intense interest was evinced, particularly in student centers. Roman Catholic priests thanked him warmly for his message.

More than a million dollars are being expended at present in South America on evangelical schools, conducted under North American Christian auspices, the largest expenditure being for Santiago College, a girls' school organized by the Methodist Board fifty years ago. In Peru, old San Marcos University is being reorganized, with an evangelical teacher on the faculty in addition to the Roman Catholic teacher. A Y. M. C. A. director has been invited to reorganize the physical training.

—*Presbyterian Banner*.

Cooperative Campaign

A few years ago Dr. S. G. Inman said it would take a millennium to evangelize Latin

America unless the task was speeded up. The Latin American Evangelization Campaign was undertaken to reach the unevangelized millions by a forward movement of aggressive evangelism carried out in co-operation with missionaries of all denominations working on the field. The success that has crowned the work since its inception has been phenomenal. Campaigns have been carried out in fourteen countries of Latin America. The time occupied in each country was from three to six months. The founder and director of the campaign is Mr. Harry B. Strachan. Great mass meetings have been held in important centers, and municipal authorities have vied with each other in placing halls at the preacher's disposal. Newspapers were used to extend the message, with excellent results.

—*The King's Business*.

Refugees Reach Paraguay

The first transport of Menonite refugees from Harbin, Manchuria, forced to leave Russia, have arrived safely in Paraguay. They number 373 persons, 78 families. The refugees will be moved inland, by train and wagons, to their ultimate destination in the Chaco. The American Section of the Central Bureau for Relief has aided in this program of rehabilitation. This group came by way of France, whose authorities facilitated their progress in every way, commenting on their amazing good health and hopefulness after the hardships endured.

Lutheran refugees, numbering 404, have also left Harbin by way of Shanghai and Marseilles and are bound for Brazil.

EUROPE

100 Years of Medical Missions

A century has passed since the British Medical Association was founded. To celebrate this centenary an exhibition of surgical appliances, drugs and other medical supplies was opened in Kensington, near

London, on July 26, and Lord Dawson, President of the Association, in a remarkable address in Queen's Hall sketched the history of medical science during the century. In 1832 there was an epidemic of cholera from which 50,000 persons died. When Sir Charles Hastings founded the Association, there was much darkness in the minds of men upon the nature of such diseases. Pasteur, Lister, Manson, Bruce, Ross, and other heroes have brought new light, but many tasks still remain for the healers of mankind. Among many arresting thoughts Lord Dawson told of the potential energy which becomes kinetic in the face of the foe. The great founders of modern medical science were men of a deep and abiding faith in God.

Pasteur, Lister, and Manson were men of humble piety and devout Christians.

Evangelical Church of Spain

For the first time since the adoption of its constitution the Evangelical Church of Spain held its convention, called Asamblea. It was held in Barcelona, June 28-30. The number of pastors and delegates that met was considerably enlarged, principally because this was the first convention since Spain herself enjoys the full liberty of faiths.

The *Espana Evangelica* has been obliged to suspend publication because of the critical financial situation.

New Interest in Italy

People in Italy have more desire for religious books than in the past, first of all for the Bible. The reason is seen in a periodical, the *Corriere Emiliano*: "Both spirit and soul today need more than ever that special blessing that overflows from the reading of the Bible, and everybody has friends or acquaintances ready to declare the great benefits they have received from the Book of God."

Popular demand for the Bible has required additional print-

ings by Roman Catholic societies in six different cities—Brescia, Alba, Torino, Milano, Roma and Gravina di Puglia. An aged teacher in the south, in writing for a Bible, said: "I am 78 years old and never have seen the Bible in all my life. I would be eternally grateful to anybody who gave me a chance to behold it before my eyes are closed to the light of this world." A workman in Caserta wrote: "When I am reading that Book I feel as if it had been written especially for me."

—*Record of Christian Work.*

The Bible in Greece

In 1930, an incident happened in Greece which has subsequently opened doors hitherto closed. When the new constitution was drawn, there was an omission of the clause guaranteeing liberty for colportage work, or indeed for even reading the Scriptures. A new chief of police in excessive zeal for enforcing the law forbade an agent of Scotland's Bible Society to sell Scriptures, but upon the case being referred to the public prosecutor, that official pointed out that the circulation of the Scriptures in modern Greek was not opposed to the Constitution; that such circulation has been carried on since at least 1890; that the Law of 1924 decrees that partial exemption from taxes shall be allowed for Bibles published by the British Bible Societies; that the Presidential Decree of 1924 expressly stated that the Municipal Duty has been decreased for Bibles published by the British Bible Societies; that these books are calculated to serve a useful purpose; and that if the circulation were impeded, it would probably cause serious diplomatic question. This emphatic declaration has released the colporteurs from constant interference by officious priests. Furthermore, the Chief Commander of the Army permits colporteurs not only to sell Bibles at the barracks, but to

speak to the soldiers about the value of the Bible. Authorities realize that the only way to offset bolshevism is to spread the Gospel.

—*The Christian Irishman.*

Service by Candle Light

Another step is planned against Russian Christians which will make it more difficult than ever to continue the assembling of themselves together. This is to cut off churches and prayer houses from the use of public lighting currents. "They waste the precious power so needed in industry," say the Soviets. Worshipers now assemble by candle light which can be quickly extinguished.

Lenin's widow makes this observation: "the masses are drawn to evangelical religion because of an irresistible longing for fellowship, knowledge and organization. In contrast the tempo of our development is exceedingly slow. Bolshevism has not succeeded in quenching the moral thirst of the masses. Among the evangelical sects one finds cleanliness in the highest degree, absence of alcoholism, singing."

—*Sunday School Times.*

Rumania's Spiritual Movement

An English missionary connected with the Anglican Jewish Mission in Bucharest, a few years ago exchanged language lessons with a young priest from an orthodox seminary. By this contact, the young man accepted evangelical Christianity. He became assistant to one Popescu by name, who in turn was led to a real interest in evangelical methods. He began to preach in his church, which aroused the envy of other priests. Then he preached on justification by faith and was tried for heresy and removed. He held services for three or four years in the hall of the Anglican Jewish Mission until the prefect of the city sent policemen to stop the meeting. Popescu then began to write sermons and addresses, which

were sold on the streets. Eventually his followers erected a building of their own, whereupon a law was invoked to prevent singing or praying. When the present King returned to Rumania, the prefect who had instigated the opposition was dismissed and expelled because of his political activity. The evangelicals are now able to have both song and prayer in their services. But the Orthodox Church, alarmed at Popescu's influence, which has extended throughout the length and breadth of the land, now insist that their own priests shall preach. "Wherever there are evangelicals," testified a priest recently in a newspaper article, "there is less stealing, drunkenness, and immorality." The very opposition which they suffered served to call sympathetic attention to them and to strengthen their characters.

—*Alliance Weekly*.

AFRICA

Moslem Convert's Conference

A conference of men converts from Islam was held last spring at Zeitoun, near Cairo. About twenty attended the full three days; others came in for a day. Almost the whole of Egypt was represented. There were three converted sheikhs from Azhar University; the son of a rich mayor was present, also a boot maker and several students. The oldest in attendance was baptized 54 years ago. Each could tell a story of suffering for his faith, one had even lost an eye. His story went back to the time of his own conversion and baptism, when during the trouble that arose on account of his becoming a Christian, soldiers had to intervene to protect him, but not before he received a blow which resulted in the loss of his eye.

Moslem Missionary Converted

Dr. Samuel M. Zwemer gives the following interesting news from South Africa: "Quite recently has occurred the conversion of a Moslem missionary in Johannesburg. He is a Turk

(married to an Arab wife) now over 50 years of age. Since his 17th year he has been engaged in a bitter war against the Saviour. He has been dogging the steps of the missionaries in this great continent, but of late years he has found a fine hunting-ground in Johannesburg, where he has done valiant work for the Moslems. He is very intelligent and highly educated. He speaks I do not know how many languages. His command of English is excellent. A few months since he got hold of a native who was outwardly converted to Christianity and persuaded him to become a Mohammedan. The lad took his Bible to his new teacher and was going to tear it up, when, moved by a strong impulse, his teacher said, 'No, give it to me.' He thought it would be well for him to have it to help him in some of his controversies. He locked it up carefully, and one day later on went to consult it about the birth of our Lord. God almost immediately gripped him and he went on with the secret reading of that Word behind carefully locked doors, for fear of his wife getting to know what he was about. One day when he went out hurriedly he forgot to lock up the Bible, and his wife, who wanted to discover what he was doing in secret, now found the Bible, and she began also secretly to read it. He did not know anything about this, nor did he know what his wife was doing. When later on he felt he could no longer keep silent he told her of his new found faith, and asked her if she would now want to desert him. To his joy his wife confessed herself also a believer, and said she would go anywhere with him. This man has been baptized and has taken the name of John Hope."

Medical Work in Cameroun

Sleeping sickness and leprosy are being subdued by medical missionaries in Africa, according to a report received from Mrs. W. D. Newhouse, editor of *The Drum Call*, of the West

Africa Mission of the Presbyterian Church in the U. S. A.

Mrs. Newhouse states that the general situation concerning sleeping sickness in the Abong Mbang district has improved noticeably, the government doctors having proved by tests that the percentage of the population having sleeping sickness virus in their blood has been reduced to 2.6 per cent, and that the percentage of new cases has been reduced to 1.35 per cent. While the disease is not yet stamped out, it is no longer epidemic as it was a few years ago. The vigorous measures of government and missionaries have saved villages and tribes from practical extermination.

The ideal of the medical work of the mission is to give medical treatment to all comers free of charge, but lack of funds has made this impossible. As far as the Mission is able, it gives medicines and operates free of charge for many of the patients are so poor that their only possessions are the bark cloth which they wear. The mission is treating many babies and children who are suffering from the serious diseases of the tropics.

First Fruits Among Foulacoundas

The Foulacoundas of French West Africa are predominately fetich worshippers. Some have turned to Islam, and the country is overrun with fanatical Foulah Mohammedans from French Guinea. The Rev. J. S. Johanson of Senegal writes in the *Alliance Weekly* that after fifteen months of Gospel work the first pagans are confessing their need of Christ. A three-day tour was conducted, with a tent and canvas spread on the ground as protection against scorpions. After the message, when all who would were asked to remain and pray, none went away. Men, women and young boys asked God to forgive them, to keep them from sin and help them follow the Jesus way.

Work Among Wild Tribes

The Walesi people are about one stage higher than the pigmy in mentality, but as low morally; they live in small leaf houses or huts, crowded together for safety. Mr. P. Moules, of the Heart of Africa Mission, tells of a month's trek among these and similar tribes.

On one occasion I had been in a village only a few minutes when a man came along with his two wives. I commenced talking to him about Jesus, and found that he was a "Bili" man and dabbled in witchcraft. I felt here was a challenge from the devil, and strove with all my might to get him to decide for Christ. He had a great fear that "Bili" would kill him if he believed, but at last he said, "God is greater than Bili and surely He will guard me; I will follow Jesus. I will give up sin and witchcraft and become a Christian." We prayed, and he went on his way; his two wives also confessed Christ.

Jungle Theology

No African denies the existence of God. They have many names for Him, each denoting some characteristic of God, for names in Africa always denote character, so that when an African tells his name, he feels he is giving himself away, and this he does not wish to do, except to a friend. When a boy hears some new word, such as "soap," he thinks that would be a wonderful name. He uses it for a few months, saying, "My name is Soapy." Or one will hear, "I am Knifey," or "I am Forkey." One of the favorite names is "Spooney." The real name is only discovered as you come to know the man, and he opens his heart to you. So it is in these tribes when they speak of God. They say "the Father of creation—the One who creates and the One who recreates." The thought is, after we have spoiled the job, He is perfectly able to recreate us.

The African is also very spiritual. The unseen world has a distinct reality, and they readily become spiritists. It is quite common to hear some one say, "O spirit of my mother, think of me. Try to get before God and tell Him all about the

boy you left down here on earth. Speak to Him on my behalf, and ask that He give me success. I am going out to shoot elephants. Put in a good word for me." This offers the missionary an opportunity to teach him that Christ is mediator between God and man.

—*The King's Business.*

WESTERN ASIA

An All Jewish City

Tel Aviv, Palestine, enjoys the distinction of being the only all-Jewish city in the world. It is practically 100 per cent Jewish, for out of a population of 45,000, only 240 residents are not Jews. Only Hebrew is spoken. Dr. Milton J. Rosen, Harvard professor, essayed a conversation with a small boy on the streets of Tel Aviv. To his surprise, the lad refused to speak English, and kept repeating "Rak Ivrit" (only Hebrew). Dr. Rosen asked him why he spoke only Hebrew. With a saucy look and the confident expectation that his answer would be annihilating, the boy asked in the Hebrew tongue, "Isn't it the language that God speaks?"

Jewish ceremonies and holidays hold sway as nowhere else. With the approach of twilight on Friday the *Shofar* is blown, and stores, factories, even bus lines cease. There are both public and private schools for general instruction, arts, music and trades. Herzliah School has 800 students, and its graduates are admitted to colleges in Europe and America.

Merger Approved

The Syria Mission of the Presbyterian Church in the U. S. A. has approved the proposed merger of the School of Religion in Athens with their own School for Religious Workers in Beirut. The School in Athens has a very inspiring history of ten years at that location, and before its establishment there its predecessors in Turkey had prepared many ministers for evangelical work in Turkey and the Balkans.

Naturally it is a matter of deep regret to its friends and supporters that it must lose its separate identity, but there are compensations in the hope for a large sphere of service for the joint enterprise in Beirut. The Presbyterian Mission rejoices in this opportunity for cooperative work with the original founder of our work in Syria, the American Board, and also because of the fact that the new School will be a laboratory of racial understanding.

—*Syria News Quarterly.*

Persia Goes Modern

Persia grows more modern every day. All over Teheran, the capital, are piles of sand, bricks, bags of cement, scaffolding and steel frames of buildings in course of construction. Where the old buildings have been torn down spring up modern structures in concrete and steel. Everywhere frenzied building is going on, and all the Persian cities are increasing in size, not in width, but in height. Persia is said to have more speed maniacs than any other country, and since camel caravans travel the same roads as autos, the highways are strewn with wrecked cars and bodies of camels. Every day, also, Persia increases her number of airplanes, imported from Germany. New ports are being constructed and oil production from the Bahrein Islands increases continually. Also, the building of railways goes on steadily. One new section of the Trans-Persian Railroad, recently opened, cost 600 human lives, because the work involved exceptional peril. For the line that ties Teheran up with the coast, 200 tunnels must be dug.

—*Literary Digest.*

No Missionary Allowed

While there are 9,000,000 Moslems in Afghanistan, not a single representative of the Church is there, though for years missionaries have looked forward to obtaining permission to enter that country. The bars have recently been let down, however, to the extent

that Afghanistan is now permitting anyone to enter the country, provided he does not stay longer than two months, though to date no missionary has ever remained in Afghanistan for a period that long. In 1924 a small group remained for three weeks, though they were not permitted to preach the Gospel while there.

—*Presbyterian Advance.*

INDIA AND BURMA

Reach India Through Children

Professor B. C. Mukerji, on the eve of sailing recently from America for India, said that India crowds a population three times that of the United States into one-half the area. To understand the condition of these 350,000,000 of people one must realize, he said, that only 30,000,000 can claim any degree of culture. The remainder are in a primitive state of ignorance and superstition. "The shortest way to the redemption of a backward people," he declared, "is through their children. The most expeditious method of reaching the children is known as Daily Vacation Bible School work. In India this is called the student vacation ministry. The young college men and women of India to the number of nearly 1,000 are conducting during six weeks of their holiday approximately 600 of these religious schools reaching the children of the depressed classes in large numbers." For two years Mr. Mukerji has been released by Serampore College to give himself to this work.

The Outcaste Movement

The Wesleyan Mission in Hyderabad, where the first fourteen caste converts were baptized a few years ago, reports: "In spite of the bitterest persecution there is no sign of the movement abating. . . We rejoice to record 7,234 caste baptisms since the first fourteen were baptized. . . 1,400 in the past year. . . The bitter

enmity of many of the village headmen and wealthy landowners has been a terrible test for many of the new converts. . . . The incidents we listened to, the advance in spiritual growth that we recorded, the disappearing of weakness and the putting on of strength, together with the report of baptisms, caste 1,400, out-caste 5,924, Gond 305 and Lambadi 30, proved that so far from calling a halt, the movement is pressing on triumphantly. The changed lives of outcaste converts has brought home to caste Hindus the bankruptcy of their religion, with the result that the Christian Church now includes representatives of the Brahman, Goldsmith, Farmer, Fisherman, Weaver, Shepherd, Tailor, Carpenter, Blacksmith, Potter, Washerman, Stonemason and many other castes.

New Term of Reproach

A straw that shows which way the wind is blowing is the fact that at Alexandra High School, Amritsar, the term "non-Christian" is now considered a reproach, and has been removed from the school's prospectus. The principal says that not infrequently smaller non-Christian pupils are taunted by Christian pupils, because they worship "black, black idols."

—*C. M. S. Outlook.*

Maharaja Touches a Plow

When the Maharaja of the Rewa State recently touched a plow with his own hands, it was considered news, and was given space in the dailies. Time was when crops remained unsown because there were no low caste men to do the plowing, most of them having gone to Calcutta to work in mills. The Maharaja feels that the Brahmans and landlords can no longer maintain this attitude towards plowing and thus it was that His Highness condescended to touch a plow, although he did not attempt to turn a furrow. It would afford

the Chamars too much hilarity to see a dignitary attempt to manage a team of obstreperous oxen, or keep the plow where it belonged. However, there is real significance in the Maharaja's action and when he said that if there was any sin attached to plowing with one's own hands, he took it upon himself in the interest of the state.

—*Indian Witness.*

"Eight-Point Outline"

Rev. N. F. Silsbee of Bangalore City was asked to cooperate with Indian Christians in an evangelistic campaign, and to reach as many Moslems as possible. For five days the work concentrated in the sections where Mohammedans live. The "Eight-Point Outline" was used, designed to bring out the following points in every place visited: (1) Christ was promised in the writings of the Prophets. (2) In the fullness of time, and according to promise, He came, born of a virgin, of the seed of Abraham and David. (3) He taught the people with authority as a Teacher sent from God. (4) He performed miracles as proofs of His Messiahship and as illustrations of spiritual truth. (5) He died on the cross for the sin of the world. (6) He rose again the third day and appeared to witness. (7) He ascended into heaven, and is now alive there, our Priest King. (8) He will return again to earth at the end of the present age of grace. Only (5) and (6) are denied by Mohammedans.

—*Darkness and Light.*

Vocational Work in Anklesvar

The Church of the Brethren (Elgin, Illinois) is giving Christian training for rural teachers in their Anklesvar School in Bombay Presidency. They have added to Christian instruction courses in rural hygiene, teacher training, nature study, vocational agriculture, carpentry and blacksmithing. Special emphasis has been

placed on oral teaching by the story method and on projects and the working out of practical problems. Rev. I. W. Moomaw is the missionary in charge of the work and P. G. Bhagat is the headmaster. Students have learned practical lessons by operating a small store, by working a school garden, by building a model house, caring for cattle, raising poultry, and by dealing with home and village problems. Night schools are conducted for those who must work during the day. The cotton crop of the school has yielded 370 bbs. per acre and 869 bbs. of corn per acre—already one-third more than the community average. A school cooperative bank has proved a valuable training to boys who have never saved—and possibly never handled money before they came to the school. Sixty-five graduates in the past seven years have gone out to teach in mission schools.

In Assam

The attendance at the annual Association among the Ao Naga tribes numbered 3,216 in spite of the prolonged monsoon. Many delegates traveled four days on foot to attend for it is the high tide social event and religious experience of the year. The entertaining village is near the well-traveled government path and this path was one long procession of people walking in single file, with baskets on their backs. They were eagerly hurrying along, anxious to meet their friends, get settled in their temporary abodes, and see the titanic meeting house. According to the new census report the Ao Nagas number about 34,000, and approximately one-fourth of this number belong to the Christian group. There are fifty-six Ao Naga villages with a Baptist Church in each, and ninety per cent of these churches are self-supporting. Christian schools now total fifty, with 1,259 pupils enrolled. There have been 467 accessions to the church through baptism this past year.

Burma's Need

Rev. M. C. Parish, Baptist missionary in Pegu, Burma, declares that hundreds of villages in Burma have never even heard a Christian evangelist. He also says that there are more than 9,000,000 Burman Buddhists in that country, according to the last census, and that there are but 5,889 Burman Christians. The Pegu district alone is reported to have 1,100 villages, many of them without the knowledge of the Gospel.

A Home Mission Society in Moulmein, which last year cut its budget, has decided to restore its larger budget. The number of baptisms increased from 268 to 427.

—*Watchman-Examiner.*

GENERAL

Sunday School Gains

While churches are confronting a loss, or doubtful gain in membership, substantial growth is reported in world-wide Sunday School numbers. Report forms were sent to 132 countries, and a summary of returns from 113 countries shows a gain throughout the world of 2,294,366 during the last quadrennium. It is interesting to note that by far the largest gains in percentage were in Central America (47.1%) and in South America (33.3%). Europe was the only section that showed a decrease (8.7%), while North America, where the numerical gain exceeded that throughout the world by over a half a million, had a percentage increase of 14.3. The summary is as follows:

Grand Division	No. of S. S.	Total Enrolment	Increase During Quadrennium
Africa	15,824	905,742	116,084
Asia	32,760	1,733,045	57,039
Europe	78,384	8,503,595	814,155*
North America	185,383	22,825,052	2,864,423
Central America	452	30,797	9,867
South America	4,019	227,789	56,934
West Indies	2,083	201,842	13,148
Oceania and Australasia	11,969	881,456	1,026
Grand Totals 1932	330,874	35,309,318	2,294,366

* Decrease.

Vacation and the Bible

Three thousand vacation church schools were carried on last summer in Presbyterian churches, an increase of 350 over any previous summer, and it represented an enrolment of 212,000 children. Kansas City, Kansas, reported 15,000 children in 87 vacation church schools, nearly 100 per cent of the public school enrolment. In the mission fields abroad, word comes that more than 100,000 children were enrolled in vacation schools under the care of the mission stations. Korea heads the list, with 15,000 enrolled pupils. More than 7,000 Presbyterian young people gathered in summer conferences lasting from seven to twelve days under 700 competent leaders, including experienced pastors and teachers. Such a conference is being planned for Puerto Rico in 1933, and one has been held in Cuba.

—*Presbyterian Banner.*

Foreign Missions in Esperanto

In view of the fact that socialists of all descriptions and communists have put Esperanto to use in international communications it must be considered an important novelty to use this medium for reaching friends of missions the world over in the same way. Personally we have always welcomed the fact that men and women interested in missions in all countries are widely conversant with English and have been of the opinion that this was a sort of international language for all who have anything to say on missionary subjects. However, there are people everywhere who perhaps are more interested in other fields than missions who might be acquainted with the work of missions if information on the subject appeared in the medium to which they are accustomed.

An interesting contribution of that nature has just appeared under the title "La Internacia Misia Konsilantaro, its Aim and its Task."

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

China—Yesterday and Today. By E. T. Williams, Map and Illustrations. Fifth Edition. 8 vo. 743 pp. \$4.00. Crowell. New York. 1932.

This story of China and the Chinese has proved its value by the fact that there has been a call for five editions. The latest revision brings the situation down to the present year by the insertion of sixteen pages on "China's struggle for Democracy." There is also a new map on which is found some of the new names for Chinese cities. The map is clear and shows the provinces, the new state of Manchukuo and the principal cities, rivers and railroads, but fails to locate many important centers of population.

An immense amount of reliable information is contained in these 743 pages. The author is professor of Oriental Languages and Literature in the University of California and was formerly American Chargé d'Affairs at Peking. He lived in China before the Manchu Dynasty was overthrown in 1911 and has watched the great changes going on in the Republic. His first chapter furnishes an excellent picture of China as a country and this is followed by chapters on the history of the Chinese, the family and social life, industries, guilds, festivals, Confucius and his teachings, Buddhism and Taoism, art and literature, foreign influence and trade, reforms and revolutions. The appendix gives statistics and other detailed facts of interest.

For general information this is probably the best of recent compendiums on China. Its weakest point is the small amount of information given as to the progress and influence of

Christian missions. Three pages and a few statistics contain all he has to say about this subject. His attitude is friendly but his information seems to be very limited. "Christianity" is not even included in the subjects indexed and the bibliography of some 275 volumes includes only about a dozen volumes on missionary work, though these pioneers have probably done more than any other agency to open up China to peaceful penetration and for the education of the Chinese in the highest ideals of culture, religion, world friendship, and service to humanity.

The Young Revolutionist. By Pearl S. Buck. 12 mo. 182 pp. Cloth, \$1.50; paper, \$.75. Friendship Press. New York. 1932.

The same knowledge of China and the Chinese and the same artistic ability and literary skill are shown in this short novel as are revealed in the author's previous success, "The Good Earth." Here, however, Mrs. Buck is more restrained and refined in the handling of Chinese crudities. "The Young Revolutionist" is a Chinese lad, dedicated to the Buddhist priesthood, who flees and enters the revolutionary army. He is ignorant of life and is filled with communistic and atheistic ideas by his captain. This produces hatred of all foreigners and all religion—until he experiences Christian kindness at the hands of a missionary doctor. His eyes are partially opened to the terrible realities of warfare and the falseness of revolutionary propaganda. Escaping from the army, he returns home with questions as to patriotism and religion and "foreign devils" which are not

answered, but the book closes with an expression of a wish to serve his country under the leadership of Jesus.

Living Issues in China. By Henry T. Hodgkin. 215 pp. \$1.00. Friendship Press. New York.

Dr. Hodgkin probably knows China as well as any living man. He was a missionary of the Society of Friends in China from 1905 to 1910, when he returned to England to become secretary of the Friends Foreign Missionary Association, a post which he held for ten years. In 1920, he returned to China and traveled extensively throughout that great country, lecturing to students and other groups. When the National Christian Council of China was formed in 1922, he became one of its secretaries, and for seven years he was an active factor in the development of the co-operative work of the many churches and missions comprising the Council. This book is small in size but large in importance. The author discusses a wide range of subjects relating to present day China, and does so with a clarity of understanding and a felicity of expression that makes the book intensely interesting and highly instructive. A. J. BROWN.

The Japan Christian Year Book. Edited by W. C. Lamott, 12 mo. 406 pp. Yen 2.50 or \$1.50. Kyo Bun Kwan. Tokyo. 1932.

This annual was formerly published under the title, "The Christian Movement in Japan and Formosa." The new editor, who has done his work remarkably well, is the Rev. Willis C. Lamott, for twelve years a Presbyterian missionary in Tokyo and also now a teacher in the Meiji Gakuin (a union

college). There are seven Japanese and fifteen foreign contributors to the volume.

The widened scope of this new year book is shown by the reports on Cooperative Christian Institutions. It is a rich mine of information on the political, social and economic situation. Dr. Kagawa writes ten pages on religious movements showing the progress of the Kingdom of God. Other departments relate to Christian education, social welfare work, directories and statistics. Those who read the valuable papers will gain a wonderful insight into conditions in Japan. The chief omission seems to be in the exclusion of reference (except in the directories) of such important independent work as that of the Omi Mission, the Japan Evangelistic Band and the Oriental Missionary Society. We miss an index such as has been in former editions. The statistics show a total foreign mission staff (in 60 societies) of 1,176 and a total native staff of 5,779. The Japanese Christian communicants number 175,364 and 43,643 baptized non-communicants. About one-third of the unordained mission workers are reported as *not* professing Christians.

The volume can be obtained from mission headquarters in Japan, Korea, China, England and America.

Brothers of Lotus Buds. By Godfrey Webb-Peploe. Illus. 12 mo. 2s. 6d. S.P.C.K. London. 1932.

The Dohnavur Fellowship, established by Amy Carmichael, in South India, is engaged in a beautiful and inspiring work. It is for the rescue of boys and girls by giving them Christian environment and instruction and by witnessing to the love and life and power of Christ in the surrounding villages. One of the workers, the grandson of Prebendary H. W. Webb-Peploe of London, tells these true stories of experiences with the children. They are characteristic and life-like pictures of the Indian boys at school, at play, at worship. They have

been rescued from temples where they were being trained as actors or musicians and where they were surrounded by soul-destroying influences. At Dohnavur they lead a natural, happy life, go to school and are taught to love and trust and obey God as revealed in Jesus Christ. They are prepared for useful Christian service to their fellowmen. These are fragmentary stories that give us glimpses of what boys are like, how they are trained and what are the results.

Christianity and the New World. By F. R. Barry. 317 pp. \$3. Harper and Brothers. New York. 1932.

Readers who keep abreast of current theological literature have noted with keen interest the successive volumes in *The Library of Constructive Theology* whose editors "are convinced that the Christian Church is confronted with a great though silent crisis and also with an unparalleled opportunity," and whose announced purpose is "to produce volumes which might find a useful place on the shelves of the clergyman, and no less on those of the intelligent layman." The present volume is another in this series and has been written by an eminent scholar of the Church of England and Oxford University. He discusses the Problem of Modernity, Religion and Life, the New Testament Contribution, the Ethic of Jesus, Humanism and the Gospel, Doing the Will of God, The Redemption of Values, The Family, Citizenship, Spending and Getting, and The Life of the World to Come. He believes that "incomparably the most imperious challenge which today confronts Christianity is the moral chaos of our generation," and that the Church should "take a survey of the various new factors, psychological, economic, sociological, and offer creative moral leadership at once more progressive and more stable than non-Christian thinking can promise." A book that traverses a wide field which

bristles with questions on which equally devout men differ, naturally includes opinions that will not be acceptable to some readers; but no one will question the ability, scholarship and sincerity with which the author advocates "the vision of God as revealed in Christ" as the supreme need of the world.

A. J. B.

The Advance Guard—200 Years of Moravian Missions. 95 pp. \$1. Moravian Book Room. London. 1932.

No other Christian communion has a better missionary record than the Moravians. From the days of Ziegenbalg down to the present, that comparatively small body of Christians has been animated by missionary zeal and has sent an astonishing proportion of its workers and money into missionary work in many lands. This little book tells the story. It is based on a German work by Bishop Baudert and is here translated for English reading. It is an inspiring record of missionary devotion and success.

A. J. B.

The Development of the Missionary and Philanthropic Interest Among the Mennonites of North America. By Edmund George Kaufman, with introduction by Archibald Gillies Baker. 416 pp. Mennonite Book Concern. Berne, Indiana. 1932.

Mennonites have not figured largely in missionary literature. They have a history of over 400 years and they have been in America for nearly 250 years, but their interest in missions is a rather recent development as compared with that of other Christian bodies. It is only fifty years since the first missionary was sent forth by the Mennonites of America. Why so late a development of this interest in a group with such a long history? How, at last, did this interest begin? The author, formerly a Mennonite missionary in China, answers these questions and presents much interesting information regarding the Mennonites in general. There are 142,000 in Europe and 144,965 in North America, most of whom are "prosperous farmers,

neither wealthy nor poor." The Mennonites in North America are conducting missionary work among the American Indians and in Africa, China, India, the Near East, Mongolia and Argentina. They have sent out, since 1880, 404 missionaries, and in 1927, the last year for which figures are given, they gave for home and foreign missions and relief work \$666,784, an average of \$7.08 per member as compared with the average of \$4.17 for eleven other denominations. This is a highly creditable showing. A. J. B.

The Red Man's Trail. By William B. Morrison. 12 mo. 132 pp. Fifty cents. Presbyterian Committee of Publication. Richmond, Va. 1932.

Here is the story of Southern Presbyterian work for the Indians of the United States. Dr. Morrison has been familiar with Indian life and work in Oklahoma where he has been president of the college at Durant and late professor of history in the State Teachers College. He describes briefly the Indians as he has known them, and in outline records the thrilling annals of missionary work in the early days, the present missions of his church and the outlook for tomorrow. Dr. Morrison asks for sympathy, fair dealing and adequate opportunity for the Indians. He calls for more white missionaries and a loving, clear presentation of the Gospel of Christ.

Saint Ignatius. By Christopher Hollis. 287 pp. \$2.50. Harper & Brothers. New York. 1931.

The publishers' jacket gives as the sub-title, "Founder of the Jesuits," and as such Ignatius is generally known. But a better interpretation of the book is the title the author loves to use—Ignatius, the Lover of God. As one reads, the organizer and master of this great society recedes into the background and one sees instead, Ignatius the Saint. And this seems to be the aim of the author. He disclaims approaching his task as a historian, his purpose being to make a

psychological study. He again and again asks the question: Why did Ignatius do thus and so?—seeking to make his deeds and words ring true to the skeptical mind of the 20th century reading public.

Mr. Hollis says that he is a loyal Catholic, but does not hesitate to speak in a half-humorous way about the "deficiencies" he finds in the subject of his biography. In touching upon the so-called miracles of Ignatius of Loyola he gently takes refuge behind the impregnable Catholic belief in his sainthood, in which all things are possible. But his writing is not polemic and there is little of the controversy between Catholic and Protestant.

From the first chapter on "The Importance of Being Holy" to the 17th and last one "The Meaning of Ignatius," we have a book which having begun one is sure to finish; and having finished will put it aside with the thought that here is one who lived consciously in the presence of God, and with the further questions—to whom in this age can we compare him and why does not our generation produce more men like him?

JAMES CANTINE.

Religious Education in the Rural Church. By Henry W. McLaughlin. 800. 219 pp. \$1.50. Revell. New York. 1932.

Many of our finest religious leaders and best citizens have come from rural districts where life was hard and privileges were few. Today economic and social conditions have changed. Modern inventions, opportunities, and temptations which were formerly peculiar to cities have involved the country. At the same time the drift has been away from the farm and rural districts have been impoverished. The city-ward drift has resulted in problems that have brought economic and social disaster. The movement back to the farm should be encouraged by making life in rural districts more attractive and fruitful. One way is by providing for better education, character building

activities and opportunities for worthwhile service.

In this volume Dr. McLaughlin of Richmond, Virginia, presents a careful study of the field and its needs and opportunities followed by practical suggestions for a rural church curriculum in religious education. The book is interesting and stimulating. Dr. McLaughlin is familiar with modern methods of education, but he believes in spiritual methods for spiritual results. The purpose is to give students a knowledge of God and personal devotion to Jesus Christ, to produce Christ-like character to show the true results of Christian life and to lead into unselfish, effective service. Every rural pastor and Christian educationalist will find this study rich in suggestion.

The Mother. By Yusuke Tsurumi. By Rae D. Henkle. 287 pp. \$2.50. New York. 1932.

Many Americans have read about the political, military and commercial activities of Modern Japan, but comparatively few have read about the psychology and family life of the Japanese. This volume deals with the latter. The author has ideal qualifications for the interpretation of his people. He was educated at the Imperial University in Tokyo, has held high positions in the government, represented it at various international conferences, written twenty-three books, and lectured at several American universities and Williamstown Institute of Politics. A quarter of a million copies of the present book were sold in Japan within a year of its publication, and it has been dramatized on the stage and shown in moving pictures. It is an intensely interesting story of a widowed and penniless mother, struggling to rear and educate her children and to maintain the ancestral traditions and ideals of Japanese family life. The author himself has translated it into English, and Professor Charles A. Beard has written a highly commendatory Introduction. A. J. BROWN.

The Horror of It. Frederick A. Barber. \$1.50. Published by Brewer, Warren & Putnam.

What lies between the departure of armed forces swinging to the front to the accompaniment of waving flags and martial music, and the return of the remnant of those same forces from the field of conflict after the armistice is signed, is vividly portrayed in this volume of poems and "camera records of war's gruesome glories." They are assembled by Frederick A. Barber of the Historical Foundation. We are told that the War Department objected to the publication of these pictures of war as it really is—and imagination revolts against visualizing the battlefield. Here are the terrible facts as caught by the photographer. They are true. One cannot escape the implication. No one who sees this book can be absolved from blame if, by voice and vote, he fails to register protest in the name of humanity against such cruel and wanton sacrifice of human life. The book is an unanswerable argument against the waste of war and is a plea for the promotion of international goodwill which will insist upon peaceful means for the settlement of differences between nations.

MRS. ORRIN R. JUDD.

The Causes of War. By Sir Arthur Salter and others. 235 pp. 7s.6d. Macmillan. London. 1932.

This is a valuable contribution to the literature of international peace and goodwill. It is a symposium by such eminent thinkers as Sir Arthur Salter, Sir J. Arthur Thomas, S. G. Johnston, Alfred Zimmern, C. E. Andrews, Frederick J. Libby, Henry A. Atkinson, Wickham Steel, A. Yusuf Ali, Jacob Kiner, Andre Siegfried, Moritz Bonn and W. J. Hinton. Such names are impressive evidence that no one who desires the abolition of war can afford to miss this volume. It was written under the auspices of a Commission of the proposed World Conference for Interna-

tional Peace through Religion, with an introduction by the Secretary of the Commission, Ruth Cranston. The volume is well indexed and it presents a large amount of reliable information regarding the economic industrial, racial, religious, scientific and political causes of war.

A. J. BROWN.

The New Man. By Capt. Reginald Wallis. 95 pp. 1s. Pickering & Inglis. London. 1932.

Captain Wallis resigned his commission in the English army to become General Secretary of the Dublin Y. M. C. A. In his work he says he has "frequently felt the need of a little book to place in the hands of young fellows who are led to decision for Christ, and who honestly desire to cultivate those virtues which conduce to true Christian manhood,"—a full-rounded, trusty guide-book for the young convert.

JAMES CANTINE.

The Steep Ascent. China Inland Mission Report for 1931.

Here is a remarkable record of a great work. The China Inland Mission, during the past sixty-six years, has been through many trials and difficulties but has gone on with banners flying and many evidences of the same power that made fruitful the work of the early apostles. This past year's reports show many difficulties encountered, physical and spiritual; a real period of testing and danger but the "Lord working with them, with signs following." Missionaries report on Civil War, the Moslem outbreak, Flood and Famine, Communist menace and human and devilish opposition, but there is always a note of faith and victory. In spite of every difficulty, the work was maintained. Nearly 5,000 Chinese were baptized, new stations were opened, Christians were revived, the church strengthened and reinforcements sent out. The total amount received for the work was £217,354 or over \$1,000,000 gold at the normal rate of exchange.

The total number of missionaries on December 31, 1930, was 937, located in 297 stations. The communicants number 74,180 and there are over three thousand Chinese workers, only one-fourth of whom are supported by foreign funds.

Knowing the Bible. By Raymond C. Knox. 278 pp. \$1.75. Macmillan. New York. 1931.

The aim of this book is to promote understanding of the Bible from the modern point of view. The author accepts the advanced critical positions and the full bibliography includes scarcely one work by a conservative writer. The book is well arranged and has four maps and a chronological table, but why do some modern writers fight shy of the usual Christian vocabulary? For example on page 229 the author gives the subject of the great resurrection chapter in Corinthians as "the immortality of the spirit." This it is not. The immortality of the soul is taught by Plato but the resurrection of the body is the teaching of the Apostle Paul and the hope of the Christian believer.

S. M. Z.

Seventy Other Best Bible Stories by George Goodman. Cloth, 278 pages including Index. 3s. 4d. Pickering & Inglis. London. 1932.

Much that passes today by the name of "religious education" is singularly barren of true Biblical material. As in his "Seventy Best Bible Stories," so in this volume Mr. Goodman selects narrative portions of Scripture, and then analyses and comments upon them in an illuminating manner. He begins with a text, then gives the story in a few salient strokes, in each case with the Bible reference. Finally he points out its typical teaching, its New Testament usage, and, in some cases, related outlines.

Mr. Goodman is in thorough command of his material; his comments are penetrating, his outlines usable, and his presentation simple and direct. The range of the stories is

wide. Moreover, he has a gift for the effective phrase, as is evident from some of his titles. The point of view is soundly evangelical and the author sets forth the Messianic implications.

Missionaries who seek aid in the presentation of Scripture to their classes and congregations will find here much of value for this purpose, as will Sunday-School teachers and pastors.

F. E. GAEBELEIN.

World Clock. By Thomas T. Smith. 25 cents each. \$15 per hundred. 3746 So. Washington St., Marion, Indiana, 1931.

The colored map dial on a cardboard chart may be turned to indicate the time in various parts of the world, to correspond with the time at other points. This enables the user to know what missionaries may be doing and to time their prayer for those in other fields. For example—What time is it in Chicago when missionaries in Hankow, China, are holding their morning or evening services? The world clock is a useful prayer calendar to hang on the wall. It is similar to the world-wide prayer time chart published by *THE REVIEW* in January, 1927. The map clock is fairly accurate but omits most of the southern hemisphere and contains the names of only twenty-two places.

Good Books on China

In addition to Prof. Williams' new edition of "China—Yesterday and Today" (reviewed elsewhere) the following books are recommended for the use of mission study classes and for general reading.

Advanced Reading

Short History of Chinese Civilization. R. Wilhelm. Viking Press. 1929.

The Spirit of the Chinese Revolution. A. N. Holcombe. Knopf. 1930.

Problems of the Pacific. Institute of Pacific Relations. University of Chicago Press. 1931.

China Year Book. Edited by G. W. Woodhead. University of Chicago Press. 1932.

China Christian Year Book. Frank Rawlinson. Shanghai. 1931.

Twenty Years of the Chinese Republic. H. A. Van Dorn. Knopf. 1932.

Life of Sun Yat-sen. H. B. Restarick. Yale University Press. 1932.

China Through Chinese Eyes. T. Z. Koo and Others. London. 1926.

Living Issues in China. Henry T. Hodgkin. Friendship Press. New York. 1932.

China's Challenge to Christianity. Lucius C. Porter. Friendship Press. 1924.

China—A Nation in Revolution. Paul Monroe. Macmillan. 1928.

The Challenge of the East. Sherwood Eddy. Farrar & Rhinehart. 1931.

Chinese Revolution from the Inside. R. Y. Lo. Abingdon Press. 1931.

The Chinese at Home. Ball. New York. 1912.

Religion of the Chinese. J. J. M. De Groot. Macmillan. 1910.

Chinese Literature. Giles. New York. 1901.

Mission Work

The Jesus I Know. Edited by T. Z. Koo. Y. M. C. A. Shanghai. 1931.

China Her Own Interpreter. By Chinese Christians. M. E. M. 1927.

As It Looks to Young China. William Hung. Friendship Press. 1932.

Chinese Twice Born. Charles E. Scott. Revell. 1929.

History of Christian Missions in China. Kenneth S. Latourette. Macmillan. 1929.

Biographies

Hudson Taylor. Mrs. Howard Taylor. China Inland Mission. Philadelphia.

Guinness of Honan. Mrs. Howard Taylor. China Inland Mission. Philadelphia.

Pastor Hsi. Mrs. Howard Taylor. China Inland Mission. Philadelphia.

Young J. Allen. Warren A. Candler. Cokesbury Press. 1931.

Popular Books

The Blue Tiger. Caldwell. Abingdon Press. 1925.

Foreign Magic. Jean Cochran. Revell. 1919.

Book on Chinese Youth. Hung. Friendship Press. 1932.

China's Real Revolution. Hutchinson. Friendship Press. 1932.

The Young Revolutionist. Pearl S. Buck. Friendship Press. 1932.

Torchbearers in China. Basil Matthews and Arthur E. Southon. Friendship Press. 1932.

A Tamarisk Garden. Herbert Hudson Taylor. China Inland Mission. 1930.

Portrait of a Chinese Lady. Hosie. Morrow. 1930.

Within Four Seas. Paul Richard Abbott. Steckert. 1931.

Yellow Rivers. Earl Herbert Cressy. Harpers. 1932.

Children

Lin Foo and Lin Ching. Phyllis Ayres Sowers. Crowell. 1932.

The Honorable Crimson Tree. Anita B. Ferris. Friendship Press. 1932.

Ah Fu: A Chinese River Boy. Mildred E. Nevill and Mabel Garrett Wagner. Friendship Press. 1932.

Barak—Diary of a Donkey. F. H. Easton. China Inland Mission. Philadelphia.

New Books

Asiatic Mythology—The Gods and Beliefs of the Nations of the Orient. 15 Colored plates and 354 other illustrations. By J. Hackin and Others. 460 pp. \$10. Crowell. New York. 1932.

A Buddhist Bible. Dwight Goddard. 316 pp. Published by the author. Thetford, Vt.

The Christian Faith. Joseph Stump. 455 pp. \$4. Macmillan.

Gospel Dawn in Africa. H. Beiderbecke. 194 pp. \$1.25. Lutheran Book Concern. Columbus.

Grace and Power. W. H. Griffith Thomas. 192 pp. 2s. 6d. Pickering & Inglis. London.

How and When. Edited by W. Hoste and R. M'Elheran. 190 pp. 1s. Pickering & Inglis. London.

A Jolly Journal. Isabell Crawford. 158 pp. \$1.50. Revell. New York.

Looking Beyond. Wm. Evans. 60 pp. 40 cents. B.I.C.A. Chicago.

The New Crisis in the Far East. Stanley High. 128 pp. \$1. Revell. New York.

Obtaining Promises. Annual Report—China Inland Mission. 61 pp. London.

Pioneers of the Kingdom. Part I. Phyllis L. Garlick. 122 pp. 2s. Highway Press. London.

Pepi and the Golden Hawk. Vera C. Himes. 64 pp. \$1.50. Crowell. New York.

Seeking the Saviour. W. P. Mackay. 123 pp. 1s. Pickering & Inglis. London.

What I Owe to Christ. C. F. Andrews. 281 pp. \$1.50. Abingdon Press. New York.

Lin Foo and Lin Ching. Illus. Phyllis Ayres Sowers. 128 pp. \$1.50. Crowell.

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Obituary Notes

(Concluded from 2nd Cover)

of Dr. Elias Riggs of Constantinople, she and her husband served for 46 years as missionaries of the American Board in Sivas, Marsovan and Smyrna. Two years after Dr. Riggs' death (in 1913) Mrs. Riggs returned to America. She gave six children to the missionary service, Mary Riggs, formerly in Turkey; Dr. Charles T. Riggs of Constantinople, Henry Riggs, the late Theodore Riggs of Turkey, Dr. Ernest W. Riggs, now the Secretary of the American Board and Susan (Mrs. Getchell) of Thessalonica. This is one of the great missionary families of the Christian Church.

* * *

Dr. John Gaskin Dunlop, a Presbyterian missionary in Japan, died August 15 in Kanazawa. He had been ill some time. Dr. Dunlop had gone to Japan in 1886 as a teacher in a government school, and from 1890 to 1897 he was a missionary under the Canada Methodist mission. He was appointed by the Presbyterian Board in 1898 and was stationed at Kanazawa, Tokyo, Fukui and Tsu. During the World War he spent two years with the Chinese labor corps in France. Born at Kingston, Ont., in 1867, Dr. Dunlop was graduated from Queens University and attended Yale, Chicago and Queens Universities. In addition to his widow Emma Eliza Ely Dunlop, Dr. Dunlop leaves three sons and two daughters.

* * *

Mrs. Joseph Hardy Neeshima, widow of the famous founder of Doshisha University died in Kyoto on June 14th, at the age of eighty-eight. Mrs. Neeshima was herself a celebrated character both before and after her marriage. Her baptism was the first instance of Protestant baptism in the city of Kyoto. She was a fellow-worker with her husband in personal work among students. She has stood as a pillar of faith and a connecting link with the earliest Protestant work in Japan.

* * *

The Rev. William Young Fullerton, D.D., a leader in the English Baptist Church for more than half a century, died in London on August 17th at the age of 75. Dr. Fullerton was born in Belfast, Ireland, and came into prominence through his early association with the Rev. Charles H. Spurgeon, whose biographer he was.

Dr. Fullerton was president of the Baptist Union of Great Britain and Ireland in 1917-18 and from 1912 to 1927 was Home Secretary of the Baptist Missionary Society.

He was the author of a number of theological and devotional publications and he gave to his autobiography the title "At the Sixtieth Milestone."

The Rev. Dr. Arthur Henderson Smith, for fifty-four years a Missionary of the American Board in China, died in Claremont, California, on August 31st at the age of 87.

Dr. Smith was born in Vernon, Conn., in 1845, and went to China in 1872, returning in 1926. He was present at the siege of Peking during the Boxer Uprising in 1900 and came to the United States to plead the Chinese cause before President Roosevelt.

He was the author of "Chinese Characteristics," "Village Life in China," and "China in Convulsion," a chronicle of the anti-foreign outbreak.

Early in 1906 he conceived the idea that the United States should remit to China part of the \$25,000,000 indemnity, the money to be used to send Chinese students to American universities. John Hay, then Secretary of State, joined his approval and the President, in his Congressional Message of Dec. 3, 1907, advocated Dr. Smith's proposed use of the indemnity surplus above the \$13,000,000 in claims for damages. It has been said that the return of this money has done more than any other act of the American Government to increase Chinese friendship for the United States.

* * *

Miss Lulu Patton, a Presbyterian Missionary in South China since 1908, died in Shanghai on August 3. She was in recent years principal of the normal school of the American Northern Presbyterian Missionary Society at Canton and was the sister of Dr. Charles E. Patton, secretary of the Presbyterian Mission Council in China.

* * *

The Rev. Justin Edwards Abbott, retired Congregational missionary who spent thirty years in India died in Summit, New Jersey, on June 19th, after a long illness.

Dr. Abbott was 79 years of age. He was a graduate of Dartmouth College and the Union Theological Seminary. In 1881 he went to the Marathi Mission in India, where his father, the late Amos Abbott, had long been a missionary. His work was largely evangelistic and literary. Since 1911 Dr. Abbott had lived in Summit, translating the poet saints of India. As a director of the American Mission to Lepers he visited South America in 1924 and several times visited Europe in the interest of lepers. He was instrumental in establishing a Christian Leper Colony at Valbonne, France.

* * *

The Rev. William H. Teeter, Ph. D., missionary in the Philippines (1904-12) and Chile (1912-17) died in Baltimore, Md., June 16, aged sixty-one. After returning to the United States he was connected with the Centenary Commission of the Methodist Episcopal Church and later with the Extension Department of Columbia University.

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