

# THE MISSIONARY REVIEW the WORLD

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## SPECIAL JAPAN NUMBER

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## Dates to Remember

- September 30-October 3**—Ninth Biennial Convention of The Women's Missionary Society of the United Lutheran Church. Dayton, Ohio.
- September 30-October 7**—Religious Education Week.
- October 2-3**—One Hundred and Fiftieth Anniversary of the founding of New Brunswick Theological Seminary, New Brunswick, N. J.
- October 4-13**—General Conference Evangelical Church. Akron, O.
- October 6**—Sunday School Teachers Recognition Day.
- October 10-14**—Sesquicentennial of the Methodist Episcopal Church. Baltimore, Md.
- October 10-20**—General Convention of the Protestant Episcopal Church. Atlantic City, N. J.
- October 16**—Institute on the Church and Social Relations of the Connecticut Council of Churches and Religious Education, Hartford Seminary Foundation, Hartford, Conn.
- October 16-21**—International Convention, Disciples of Christ. Des Moines, Iowa.
- October 17**—United Lutheran Church in America Convention. Savannah, Ga.
- October 17**—Seventy-fifth Anniversary of Hartford Seminary Foundation, Hartford, Conn.
- October 25-27**—National Council of Young Men's Christian Associations, Statler Hotel, Cleveland, Ohio.
- November 5**—Annual Spiritual Advance Conference, Philadelphia Federation of Churches.
- November 18**—Men and Missions Sunday.
- December 4-7**—Federal Council of the Churches of Christ in America, Biennial Meeting. Dayton, O.

## Obituary Notes

**Dr. R. B. Teusler**, founder and director of St. Luke's International Hospital in Tokyo, died on August 10th of heart disease. Dr. Teusler was born in Rome, Georgia, 58 years ago. After receiving his medical degree from the Medical College of Virginia in 1894, he practiced in America and was a professor in a medical college until he went to Tokyo in 1900 as missionary of the Protestant Episcopal Church. He founded a small clinic which in 30 years has grown to be a five million dollar hospital. This was opened on June 5, 1933, in the presence of the brother of the Japanese Emperor and other officials. It has beds for 500 patients and a College for Nursing, accommodating 200 students. It is operated under the auspices of the American Protestant Episcopal Church but is directed by an interdenominational committee.

**Dr. Robert Laws**, the famous Scotch missionary to Livingstonia, died in London on August 6th. He was in his 84th year. In 1875 the *Ilala*, a little steamer brought from the mouth of the Zambezi, entered Lake Nyasa; of the eight persons on the boat Laws was one; in Nyasaland he made his home and laid the foundations of a great church and mission. In common with all Scottish ministers, he had a thorough preparation, being not only a theological graduate but also a Doctor of Medicine. As a missionary he was a practical preacher and administrator. Like Stewart of Lovedale, he laid great stress upon industrial training. When the jubilee of the Livingstonia mission was celebrated, Laws was still at his post. He had lived to see the one convert of 1881 become 10,000. He was moderator of the United Free Church in 1908. In 1923 for his public services in Africa he was made C.M.G. In 1927 he left Nyasaland for Edinburgh, where to the last his days were spent in the service of Africa.

**James H. Ingram, M.D.**, an honorably retired missionary of the American Board, formerly connected with the hospital of the North China Union Medical College, was killed by bandits on June 15th, while at his summer bungalow near Peiping. Dr. Ingram was graduated from the University of Pennsylvania's Medical Department, and sailed for China in 1887. He was first located at Tung-hsien and did pioneer medical work. In 1919 he was active in relief work in Siberia and took under his care a transport with fifteen hundred sick Szechs. He was an authority on the derivation of Chinese words, was co-author with Geo. D. Wilder, of the "Analysis of Chinese Characters," and translated a number of medical books into Chinese. He was one of the survivors of the Siege of Peking in 1900 and was loved and honored by the Chinese and by his fellow-missionaries.

**Dr. William C. Terril**, who died May 4th in Portuguese East Africa, will be remembered for his pioneer work in cleansing the lepers. It was at Inhambane Camp, founded by Dr. Terril, that the first help was given to African lepers.

**Rev. Penn E. Moore**, Baptist missionary in Assam for 30 years, died at Pinehurst, Florida, May 3, in his 79th year. He had only two furloughs in these 30 years. After his retirement he collected and sent large sums for the support of the work in Assam.

**Miss Frances E. Crooks**, appointed to Burma by the Baptist Woman's Foreign Mission Society in 1906, died suddenly of a heart attack July 1st, at Bassein, Burma.

**Mrs. H. E. Goodman**, long president of the Woman's American Baptist Foreign Mission Society, died in Chicago, July 31. While president of

her Society Mrs. Goodman made two trips around the world, a journey through Africa, and attended the Jerusalem Conference.

**Susan Reed Howland**, 57 years a missionary of the American Board in Ceylon, passed away July 25th, in Claremont, California. She was born in Ceylon in 1849, and was graduated from Mount Holyoke College in 1872. She served for 52 years as principal of the Udivil Girls' School, Jaffna, Ceylon, and then for five years as missionary evangelist in connection with Udivil Hospital. More than a thousand girls passed through the Udivil school during Miss Howland's administration.

**The Rev. Elliott Speer**, Head Master of the Mount Hermon School for Young Men, was murdered on September 14th by some unknown person and without any conceivable reason. Mr. Speer was in his study at Mount Hermon, Massachusetts, when a shot was fired through the window, striking him in the chest and causing his death. Mr. Speer was born in Englewood, N. J., in 1898, the son of Dr. and Mrs. Robert E. Speer. The school was prospering under the leadership of this beloved and honored young principal. He is survived by a wife and three young children.

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## Editorial Chat

Here is our special number on Japan. When you read it will you also recommend it to mission study classes and others interested in Japan and its progress?

A few articles, planned for this number, are necessarily held over until November. Among them is one by Dr. Albertus Pieters on "Present-Day Shinto"—a most interesting and valuable contribution; another is on "The History of Omi-Mission"—a very unique self-supporting work. A third is the fascinating story of "The Gospel in the Japanese Press"—the story of newspaper evangelism; and there are others you will not wish to miss.

\* \* \*

What will you do to help extend the usefulness of THE REVIEW? Some friends are giving subscriptions, loaning copies, recommending it to others, using it in churches and societies. Will you help? Here are what some readers have to say:

"May I tell you how very much I like the REVIEW and appreciate having it come to the house every month. I admire it and enjoy reading it for its lack of controversy, its attention to things specifically Christian and religious, and its simple, clear evangelical tone. I am not exaggerating in the least when I say that I get more out of it than all of the other religious, or so-called religious, periodicals I read. After some of the others have left me tired and weary, I can pick up THE REVIEW with delight to restore a pleasant taste. I am recommending it to all my friends who have not yet known the pleasure of reading it."

REV. W. SHERMAN SKINNER, *Bethlehem, Pa.*

\* \* \*

"I have long admired THE MISSIONARY REVIEW OF THE WORLD and in my promotion work for the Presbyterian

Church (U. S. A.) as a furloughed missionary from Teheran, Persia, I have repeatedly urged people, especially ministers, to subscribe and read THE REVIEW."

REV. IVAN O. WILSON, *Dayton, Ohio.*

\* \* \*

"The June number on the Orientals was perfectly great and I shall be glad to have the October issue."

MISS ALMA J. NOBLE, *Executive Secretary, The World Wide Guild.*

\* \* \*

"THE REVIEW is so admirable in every respect I do not see how anyone can resist it. And how it is needed in these troublous times!"

MRS. ORRIN R. JUDD, *Brooklyn, N. Y.*

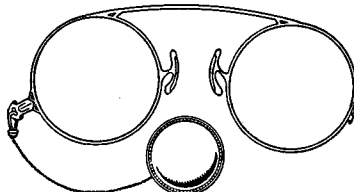
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\* \* \*

A correction should be made in the personal item regarding Bishop John McKim, D.D., which appeared in our September issue. Bishop McKim was bishop of North Japan and has offered his resignation, which has not yet been acted upon.

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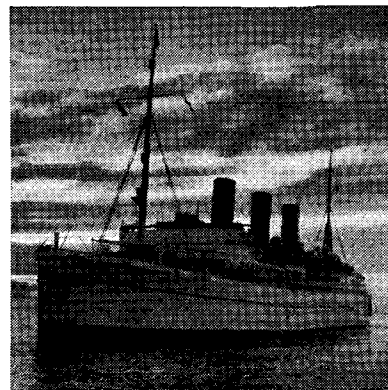
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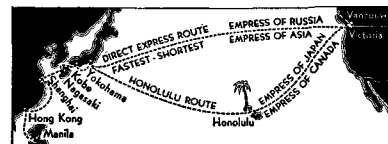
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A RELIGIOUS PROCESSION AT THE AOI FESTIVAL IN THE IMPERIAL PALACE GROUNDS, TOKYO



A CHRISTIAN CAMP FOR JAPANESE BOYS—WHERE BODY AND SOUL ARE STRENGTHENED

## TWO VIEWS OF RELIGION IN JAPAN TODAY



# THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVII

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NUMBER TEN

## Topics of the Times

### THE IMPORTANCE OF JAPAN

Few Americans clearly understand the Japanese. Many distrust them, some fear them, others admire them, but few understand them. And yet it is increasingly important that we know their place in the life of the world, that we know something of their history and their characteristics, that we understand them and cultivate friendly relations with them.

The coming year is set aside by the Interdenominational Mission Study Committee for a general study of Japan and the Japanese. It is ten years since this has been the foreign mission study topic and great changes have taken place since then. It is eighty years since Commodore Perry effected a treaty with Japan, opening the country to foreign commerce and residence. The large number of valuable books, pamphlets and articles being published offer a golden opportunity for the study of this land and people of the Rising Sun. Here are some reasons for making the most of this opportunity.

1. The country of Japan is one of the most interesting and picturesque in the world. It is an island empire, like Great Britain, and has a geographical relation to Asia, similar to that of Great Britain to Europe. While the whole territory of Japan proper comprises only about 150,000 square miles or one-twentieth that of the United States (not including Alaska), the population numbers over 60,000,000 or 400 per square mile—ten times the density of population in the United States. And yet 80 per cent of the land in Japan is not fit for farming. Of necessity the Japanese must be an industrial, an industrious and a colonizing or expanding and emigrating people.

2. The Japanese themselves are intensely interesting and virile. That they are different from Americans and British, in their psychology, their manners and customs and religion makes them still

more interesting. None can deny that they are well educated, intelligent, ambitious, energetic and influential. They are intensely artistic and yet they are practical. They are philosophical and scientific and have a keen sense of humor. Their history, customs and religion are worthy of careful study.

3. The history of Japan is unique and fascinating. Japanese claim to be descended from "the Gods" and their present dynasty goes back 600 years. Eighty years ago they were isolated and exclusive; the masses were ignorant and superstitious. The government and civilization were primitive and she exerted no influence outside of her own small islands. Today Japan is the most literate country in the world. In eighty years she has made progress in government and commerce, in education and industries, in science and social reform such as required three hundred years for the nations of Europe. She has become the greatest force in Asia and her influence extends to all lands. Japan is America's neighbor across the Pacific—for good or ill—and we cannot ignore her if we would. There is no people with greater loyalty to recognized government and ideals and none more ready for self-sacrifice for honor or loyalty.

4. Japan's religions are important and interesting. Here is a people that profess three religions at once—Shinto, Buddhism and Confucianism. All are worthy of study for they have truth and beauty. In Japan Buddhism has assumed its purest, most philosophical form. And yet these religions or philosophies have no clear revelation of the Eternal God, no adequate moral law, no Gospel of forgiveness of sin or sure promise of immortality.

5. The progress of Christianity in Japan has been remarkable. In spite of fierce opposition in the early days, the number of disciples has grown

until there are some 260,000 evangelical Christians. Many of these are leaders in governmental positions, in education, in business, and in social reform as well as in moral and religious advancement. Most of the churches are self-supporting and Christianity is now considered as an indigenous religion.

6. Japan has a future. She is "leading the Orient—but whither?" Already she has extended her mantle of authority over Korea, Formosa, the Caroline Islands and Manchuria. Everywhere she goes Japan takes modern education, equipment, industrialism and commerce. Japan is now a militaristic nation, depending on a strong army and navy to protect her citizens and commerce and to carry out her program. But the Japanese people are a peace-loving race ready to be friendly with other nations. It is worth while to cultivate their friendship and to promote understanding and co-operation.

7. Finally and firstly, the Japanese are potential Christians. They have souls made for immortality; they are men and women for whom Christ died and to them He calls His disciples to declare His Gospel of Love and Life. Unregenerated the Japanese may become the greatest menace to the world's peace; regenerated they may become the most loyal disciples and the greatest missionaries of Christ that the world has known. They may become human mediators between the East and the West, between God and men.

It is worth while to study Japan and the Japanese. It is more worth while to win them to Christ and His service.

### SECRETS OF SUCCESS IN KOREA

One of the outstanding examples of effective missionary work is that carried on for the past half-century in Korea. Both American Presbyterians and American Methodists have been in that field for fifty years and have had remarkable spiritual results. The Presbyterian Church has recently celebrated the beginning of Protestant missions in Korea by special anniversary meetings. The early history of the work in the "Hermit Nation" was reviewed, the remarkable progress was noted, the ideals and forces were revalued, and plans for the future were proposed. The keynote of the celebration was "What God Hath Wrought." Besides the Korean Christians and the missionaries, there were visitors from America, Japan, Manchuria, China, Siam and India. The historic spots, made memorable in the history of Christianity in Korea, were visited and the early persecutions, sacrifices and triumphs were recalled. These sites included those of the first chapel, the original mission hospital, the first Christian book shop, the homes of the

pioneer missionaries and the spot where the first Bible classes were held. From these small seedlings there have grown today many great churches, schools, hospitals, Bible Institutes, a Christian Literature Society representing an extensive work, and many thousands of Christian homes, as well as Bible Society work and the Y. M. C. A. and Y. W. C. A. activities.

In our next number of *THE REVIEW* we expect to publish a full account of this celebration, written by one of the special representatives from America, Dr. Francis Shunk Downs, of Berkeley, California.

The "Findings" of this Golden Jubilee Anniversary reveal the aims and principles that have characterized this Presbyterian Mission; they show the solid foundations on which the work has been built and some of the secrets of success. These findings are, in brief, as follows:

1. **The Place of the Christian Scriptures.** We record the conviction that the unique and dominant place given to instruction in the Scriptures has been the outstanding factor through these 50 years in the evangelization of Korea. Our commission being to proclaim the supernatural revelation of God's plan of salvation from sin, redemption through grace, the mission believes that the Bible should have the preeminent place in all our work.

2. **Biblical Instruction.** The very large development of the system of Bible classes and conferences and the short term Bible institutes in every station have been a prime factor in the conservation of the Church and in its extension.

3. **Self-support.** It has been accepted that the establishment of the Church as the God-given instrument for the proclamation of the Gospel is the responsibility of the mission, but that the financial support of the Church is the responsibility of the Church itself. Self-support is a basic factor in the establishment and proper development of the Church and its institutions.

4. **Standards of Christian Living.** We believe that Scriptural standards of Christian living should be asserted and maintained and that those coming short of standards should be dealt with sympathetically but without lowering the standards.

5. **Every Missionary an Evangelist.** We believe that every missionary should have a distinct evangelistic assignment of work.

6. **Missionary Spirit in Korean Church.** We believe that the missionary spirit in the Korean Church should be stimulated and that the whole influence of the members of the mission should be exerted in maintaining foreign missionary activity.

7. **Mission Educational Work.** We believe in the principle of "The Gospel for the people and education for the Christians," as a guiding principle helping to determine the purpose and purview of mission educational work, which is to be Christian education for the Church, not secular education for the public.

8. **Mission Medical Work.** We reassert our conviction that medical work should be continued and should be of a high professional order. We record the conviction that all of our hospitals should continue to make provision for bringing the Gospel message to all patients, and also for encouraging the whole medical and nursing staff to do personal work in presenting the Gospel, they having unusual opportunities to make a plea for acceptance of Christ.

9. **Christian Literature.** The mission regards the production of a well-written, strongly evangelical, up-to-date, Christian literature as of primary importance in the present stage of development of the Christian movement in Korea.

10. **Social Service.** The mission, realizing the seriousness of the many and far reaching social problems we are facing throughout the land, suggests that the members in each station seek to acquaint themselves with these problems and endeavor to awaken the Korean Church to a sense of its responsibility for more active effort to remedy these conditions.

11. **Christian Religious Education.** We recognize the importance of religious education, the content of which should be distinctly Christian. In the inception and development of the Christian life we would emphasize the responsibility of the Christian family.

12. **Women's Work.** Deploing the inferior position accorded Oriental women, we believe in distinctly women's work for women in order that they may receive adequate instruction and opportunities for leadership.

13. **Comity.** We believe that our efforts in comity have resulted in the elimination of strife, competition and waste. We reaffirm our belief in the great advantage to the work of the division of territory between the denominations.

14. **Devolution of Mission Institutions.** Rejoicing in the independent self-government of the Korean Church and its response to the principle of self support, we recognize that more and more the government, control and support of the mission institutions should become the responsibility of the Church, and we record our readiness to transfer these institutions to Korean control just as rapidly as proves to be possible and wise.

## THE NEED FOR SPIRITUAL EMPHASIS

As long as the road is clear and smooth a driver is inclined to speed and to congratulate himself on his ability to control his machine. When the road is dark or rough, or when danger is threatening, a wise man drives carefully. At any time he will do well to make sure that his gas, his oil, his battery, his brakes are all right while he looks out for others as well as himself, and obeys the rules of the road.

In missionary work, as in personal life, when the outlook is encouraging, when income is steady and sufficient, when health is good and the whole organization is running smoothly then those at the wheel are tempted to be over-confident, believing that their aim is true, and their methods are beyond criticism, and that the results will be satisfactory. But danger may lie just ahead and a breakdown may be imminent. The Psalmist confesses: "In my prosperity I said: 'I shall never be moved.'" But he was wrong.

In days when incomes were increasing, new workers were being sent out, and mission work was advancing, then, too, many Mission Boards yielded to the temptation to be over confident. Activity was mistakenly thought to be a sign of vitality, confidence was considered an indication of wisdom and strength, bigness was confused with success. Expenditures were inclined to be

lavish; institutions were large and growing, and were looked upon as evidences of real power or of spiritual fruitage; approval of men was mistaken for the approval of God. There was need to stop and think; to examine the guide book, the sign posts and the road; to check up on the machinery and on our relation to the Source of Power. The recent and present dangers that threaten the work have caused caution; a slackening of pace has been accompanied by more prayer and a closer study of the essentials of safety and progress.

Some missionaries, executives and supporters of the work of Christ have always emphasized the prime importance of prayer, of dependence on God, of acceptance and study of the Bible as the Word of God, of faith in Christ and His atonement for sin as the Gospel message, and of sacrificial Christ-like life and service. Other workers at home and abroad have allowed secondary aims and activities to obscure the primary. The period of "depression," with all its hardships has thus led to a reemphasis of spiritual aims and realities—these include personal evangelism, Bible study, prayer, loyalty to Christ, spiritual unity and Christlike living. Mission Board executives are today emphasizing this need; so are the missionaries, and many well informed supporters of the work. We are beginning to realize more than ever that what we need most is new spiritual life, before we can have spiritual power and growth.

With this conviction in mind—more or less clearly—a National Committee for Religious and Welfare Recovery has recently been formed which it is hoped will reach out and enlist members in every section of America. The committee proposes to launch a campaign which has for its primary objective a mobilization of the religious and welfare forces. Every religiously inclined person is urged to attend a religious service on October 7th, which is designated as Loyalty Sunday. Its slogan is "Turning to God."

Walter W. Head is chairman of the committee of more than 200 nationally-known leaders of religious, educational and character-building organizations. On the list are 31 pastors, priests and rabbis, 20 college presidents, educators and editors, 79 national officers of church benevolent boards, and 45 prominent laymen of the Catholic, Protestant and Jewish faiths. The program for strengthening and undergirding the moral and spiritual forces of the nation include "Fellowship Monday," when all pastors, priests and rabbis, church and welfare leaders in each city and community, will be expected to meet and discuss how this objective may be attained. In "Mobilization Week," (October 1-6) every welfare organization will be asked to support the campaign for 100 per cent

church attendance on October 7. From December 9 to 16, International Golden Rule Week will have as its goal the practical application of the Golden Rule by every church member and citizen, sacrificing some of the customary luxuries to give help to the needy at home and in other lands.

Our conviction is that this program is too general and too shallow to be effective. Wholesale "cures" and half way measures are disappointing and inadequate. Repentance for sin, a real turning toward God by faith in Christ, and spiritual new birth are essential for individuals and for organizations, if there is to be an abiding change in the present conditions—individual, ecclesiastical, national and world-wide. We need to learn by practical experience the meaning of obedience to the two Great Commandments: "Thou shalt love the Lord thy God with all thy heart. . . .; and thy neighbor as thyself." These understood and put into practice will make a new world. But this is impossible without new life from Christ and an experience of constant guidance and power from the Spirit of God. Therefore spiritual emphasis is needed, and spiritual regeneration if we are to have success in the work of God.

### THE BAPTISTS IN BERLIN

The Fifth Baptist World Congress was held in Berlin, Germany, August 4 to 10, and was a notable occasion. The attendance was larger than the gathering in Stockholm, in 1923, the gathering was eminently successful in spite of the fact that many thought the disturbed conditions in Germany made such a congress there inadvisable.

The impression was profound. German newspapers published many articles on Baptists but did not discuss the present issues. Such newspapers as the *Tageblatt*, the *Deutsche Allgemeine Zeitung*, *Der Tag*, and others had much to say of Baptists whose distinctive message was not ignored. They were not wholly inarticulate in respect to the resolutions passed and it was more a matter for surprise that so much was freely printed rather than that so much was suppressed. The radio was open on two occasions, one for a nation-wide broadcast which included addresses by Dr. Truett and Dr. Clifton Gray, Dr. J. H. Rushbrooke, a Chinese Baptist, an East Indian, and a South American.

There was no governmental interference with the program which had been drawn up nearly three years ago before the National Socialists came into power, nor was there any suggestion of modification though it was obvious that on such subjects as Nationalism or Racism, or the relations of Church and State, an international Baptists Assembly would express opinions which had

political implications. The views expressed were courageous and definite but the requirements of courtesy were observed in all discussions.

The Congress furnished an opportunity for promoting better understanding. German Baptists have been wounded by the tone of certain comments upon them by their brethren abroad. A resolution of the Executive Committee was adopted as follows:

The members of the Executive Committee rejoiced to hear that, in the present conditions of Germany, German Baptists have not compromised on essential Baptist principles, but have steadfastly maintained their witness to the spiritual freedom of the Church of Christ and the duty and privilege of the Church to serve all men of whatever race or nationality for whom Christ died.

Reichsbischof Mueller invited a number of the delegates to meet him in order that he might make the following statement (summarized): "There is no question of a compulsory incorporation of the Baptist churches in the Reichskirche."

German Baptists are a comparatively small and poor people, but they showed evidences of true hospitality and Christian strength.

Resolutions adopted at the Congress included those on The German Baptist Movement, Religious Repression in Russia and The Russian Famine; also resolutions on Peace, and on Charles Haddon Spurgeon, whose birth occurs this year. A resolution on Racism emphasized the fact that despite all differences of race, there is in Christ an all-embracing unity, so that in Him it can be claimed with deepest truth there is "neither Greek nor Jew, circumcision nor uncircumcision barbarian scythian, bond nor free, but Christ is all and in all." Another resolution was adopted on The Church and State, expressing the conviction that "any interference with the freedom of the Church is an intrusion between God and His people and that to limit the liberty of the Church is to hinder the working out of God's purpose of redemption for mankind through his people.

Dr. George Truett, of Dallas, Texas, was elected president of the Baptist World Alliance, the vice-presidents of which include, Dr. A. W. Beaven, of Rochester, and Dr. Simoleit, of Germany; the Rev. B. A. Nag, of India; the Rev. Manoel Avelino, of Brazil; Mr. J. A. Packer, editor of the *Australian Baptist*; Principal Nordstrom, of Stockholm and Dr. L. K. Williams, representing the Negro race. The ex-president of the Alliance, Dr. John MacNeill, was also retained as an officer of the Alliance; Dr. J. H. Rushbrooke continues as secretary, and Dr. Clifton Gray as honorary associate secretary. The next Congress is to be held in Atlanta, Georgia.

# Japan, a Problem—or a Challenge?

By the REV. CHARLES WHEELER IGLEHART, D.D.

Tokyo

*Missionary of the Methodist Episcopal Church*

OF ALL the problems in our modern troubled world Japan stands in the forefront, at once the most civilized and the most provocative, the most perplexing nation in the East.

She is a problem to the countries of Asia. China seems to confront her at every point where a dawning national life desires expression. Russia has once faced her in battle and appears to be preparing for another encounter. Korea has gone under her yoke. As for the other countries of the Orient, they all look to her with a disillusioned fear. Thirty years ago not a liberal leader from Manila to Cairo but turned to Japan as the coming champion of a new Asia to save the tinted peoples from the oncoming dominance of the Western "powers." Today they fear as they see her join the West;—a power herself—adopting its grim philosophy of arms and of national expansion in what they deem the great apostasy of the East.

Japan is a problem to the West, as well. Reluctantly accepted as our peer in many fields, she is yet an enigma. Her reactions are different; her thinking seems remote from ours. Her economic competition is touching every exporting and importing nation on earth; her shipping, her manufactures, her international banking—all have their repercussions throughout the world.

The American people, too, view Japan as very much of a problem. She is our nearest neighbor to the west, but we do not desire her as a neighbor. She is most close to us in her organization of society, her development of material civilization, and in her view of life, yet of all the peoples of the East we like her the least. Racially she chafes us; economically she both serves us and irritates us with her cheap goods. Politically she puzzles us; and she is looked upon by many as the "enemy" of our pyramiding naval defense.

But if Japan is a problem to the rest of the world, how much more of a problem must life be as it presents itself to Japan herself! The visitor to that island empire finds himself fascinated by the life everywhere about him. The East is there, but it is interpenetrated by the West as well. Life is modern, to be sure, but it is mediæval, and it is ancient also. In the intriguing medley of a Tokyo street all the cultures of the earth seem to

have their place, while the history of twenty centuries is telescoped before our eyes. The buildings, the means of communication, the dress of the people, the art, the music, the literature, the medical science, the standards of ethics, the religious symbols—everything is in the melting pot, and the product is both East and West, and not quite either the one or the other.

While this is of engaging interest to the tourist, to Japan it is nothing less than a spiritual crisis involving life and death. Many times in the past she has had to assimilate one after another of the cultural streams that have come eastward across the world until they stopped at her shores. Her history has been a long succession of periods of receptivity to new ideas and then of incubation until she has made them her own. The last of these periods, during which she achieved national unity from a clannish feudalism, was abruptly brought to an end by the sharp prows of Commodore Perry's fleet—our act of coercion which resulted in all the dizzy changes of life and thought that make life the problem it is for Japan today.

She thought to save her life by taking on the protective defenses of the West; to learn the secret of power by science, education, and constitutional government; and to keep all her own best culture while adding what she might choose from the spiritual wealth of the world. But who among the sons of men has wisdom sufficient for such a task, and where in human history has any nation changed the course of fifteen hundred years' growth within the span of a single lifetime? What has happened is that with the confusion of the new and old, the East and West, all standards are in danger of being lost, and the splendid Japanese character, noblest of all the gifts of the past to her, has disintegrated.

The demands of an industrial life are exacting, —and Japan with her population half the number of ours crowded into her chain of rocky islands the size of California cannot escape the fate of a city, manufacturing civilization in the years ahead. But the resources for this, the iron, coal and oil are not to be had at home. Thus there has grown up the Manchurian myth, of a life or death dependence upon the undeveloped physical wealth



of the mainland next door. And for this Japan, who in all the two thousand years of her history never once fought a war against her neighbor China, has now in the last four decades three times taken up arms. Today in her policies she is daring the condemnation of the world, but she sees no alternative if she is to live.

Furthermore, her problems are not all at home. She was invited into an open world by us eighty years ago. Today the world is closing. Trade barriers, immigration laws, price wars, and political alignments in the West are a chilling negation to the expansive mood which we then asked her to share. Her head is swimming and fear clutches at her heart.

To the Christian every problem is a challenge, and Japan is a conspicuous example. Just because she so completely and extremely typifies the problems of modern life she offers us a challenging



ST. LUKE'S INTERNATIONAL MEDICAL CENTER, TOKYO

This work was begun in 1900 by Dr. Rudolf B. Teusler, a Missionary of the American Protestant Episcopal Church. He began in a one-room shack and in two years built a small hospital. Last year the large Medical Center was opened.

summons to solve them. By this we mean, the challenge to look within our own hearts, and to set our own house in order that we may be an example to her. For if we think we are spectators in this Far-eastern struggle we are making the terrible mistake, caused only by ethical blindness. The pattern of American life is more creative of standards in Japan than all the sermons preached by missionaries.

The noblest Japanese spirits are grieving over their people's worship of false gods. These are not the harmless, picturesque Shinto deities of mountain and glen and sky, but a modern trinity of gods of death—Moloch, the lust of the flesh; Mammon, the lust of the world; and Mars, the lust of power—have pushed the other objects of worship aside. Is every altar to this composite Anti-Christ torn down from our own hearts or from our own society today? A general repudia-

tion of this idol worship in America is Japan's first challenge to us.

Not only are we a pattern for Japan, but we share in the causes of her troubles and her sins. We need not dwell on the effect of our discriminatory tariffs. Quite legal they are, but by them millions of Japanese silk-raisers and laborers are thrown into a state of confusion and economic despair; as a result social disorders arise with which their government is powerless to deal.

By our immigration exclusion policy we rebuffed an unoffending friend and flung her back, stinging under legislation that was viewed as an insult, to a more determined accomplishment of "destiny" on the mainland of Asia. Our naval expansion—nearly one billion dollars having been voted this year—has left the entire world breathless with amazement, and has driven Japan to a frenzy of fear, in which state of mind she is ready to go into bankruptcy through over-taxation rather than leave herself the possible victim of our power. Our Atlantic and Pacific fleets have remained in the waters of the Pacific for three long, provocative years, with no apparent cause, except Japan. Can anyone doubt our share in the causes for Japan's militarism?

And Japan, whatever may be her sins in Asia, has yet to make her first move of disloyalty or unfriendliness to her neighbor-nation across the Pacific. The second challenge, then is that of Christian good sportsmanship. Let us lay aside our unworthy suspicions, and our haughty pride, and ourselves exhibit that trust of others coupled with inner integrity which we are asking of Japan. Here is a task at home worthy of the mettle of every true follower of Christ.

A further challenge is for us to cease thinking of Japan in impersonal national and political terms, and hold out to them arms of human friendliness as individuals. If we would do that our harsh judgments and our fears would disappear, for we would find them as lovably human as any people on earth. Missionaries in Japan rate high in life insurance actuaries, and very few have died a violent death. In fact they are usually treated as guests and kinsfolk from the day they arrive until they lay down their work, many of them to spend their last days in simple homes built from the slender funds of loving Japanese friends as a testimony of loyal gratitude.

Touching stories of kindness from neighbors, and even from strangers could be multiplied from the experience of almost any American Christian worker in Japan. We are convinced that this same almost romantic outburst of loyalty would be the reward of all American people if they were to make an investment of initial friendliness to the Japanese nation. If we won their hearts we

might save them from the madness of their present course.

And when we come to the Christian scene the whole situation is challenging. Christ is walking in Japanese society today just as surely as He is on the Indian road, or treading the highways of our commonwealth, and He is torn asunder when our hearts are turned away from His brothers of the East. There is scarcely an area of life or thought in Japan where His words and deeds are not making their creative imprint on character. No one can count the unknown Japanese disciples who love Him in the quiet, or perhaps in the timidity of their inner hearts, and who yearn for that evidence of loving fellowship from the West that would confirm their hopes that He is indeed the divine centre of a brotherhood that shall take in the whole world.

Of all the challenging voices from Japan, the Macedonian plea from the Japanese Church rings loudest in our ears. We pause to let pass before our memory the panorama of Japanese Christians whom we have known all these years and have admired for the purity of their lives and the richness of their faith. They flood upon us—sweet-faced little children, manly young lads, gentle maidens, young mothers, strong men on the farm and in the office and in the school, and many ripened saints who came into the faith before we did, and whom we shall never overtake in our soul's pilgrimage toward the City of God.

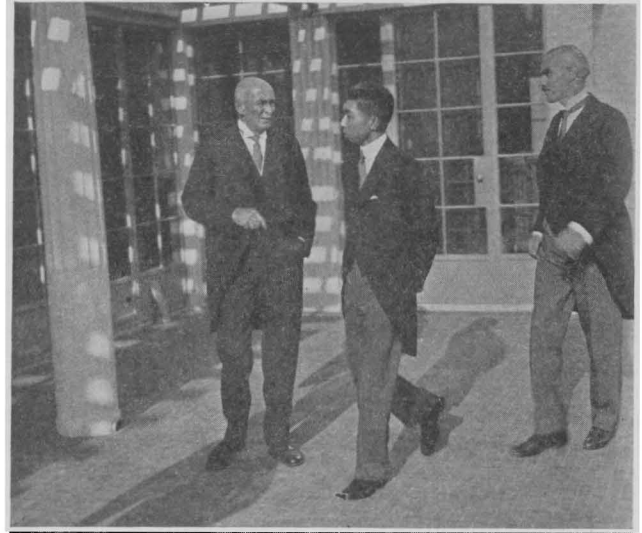
Think of the challenging gravity of their task. Insignificant in numbers—they enroll but a half of one per cent of the total population—they know themselves to be the leaven of Japanese society, the "city set upon a hill." They must maintain their own experience of Christian redemption against a pagan environment. And how deeply they meditate, how fervently they pray, how joyously they sing and how bravely they serve in their Church life!

Beyond this these Japanese Christians feel a sense of mission to save their people. Particularly does the Kingdom of God Movement undertake this colossal task. As the churches of the Protestant bodies swing into line under the challenging motto: "Thy kingdom come! In my heart; in my world!" the pulses of Christians in America who number half our total population and have not yet struggled our way up to that banner—must beat more quickly. Such daring calls us too to become heroes for Him. Kagawa, the God-appointed leader of the Movement says: "I call myself God's gambler, for I have staked my all on Him; and I can not lose."

In rural communities, and also in city factory life, the Japanese church is moving on to the conquest of poverty, degradation and sin by loving service and by the testimony of faith in the Christ.

Can we leave these Japanese Christians unaided by our comradeship in service and prayer?

In 1923, when Japan was broken by earthquake, we cast across the Pacific a bridge of silver gifts. It has never been forgotten, and today challenges



The late Dr. R. B. Teusler, head of St. Luke's Hospital, Tokyo, showing H. R. H. Prince Takamatsu of Japan, and the American Ambassador, the new Medical Center Equipment.

us to a greater feat. It is nothing less than the flinging of a golden span of personal love and sympathy and sacrifice across the yawning gulf of suspicion, fear and selfishness that divides us. Across such a bridge alone can our Lord move to win the world.

## THIS IS THE CHALLENGE OF JAPAN.

### The Burden of Japan

#### A Prayer

By TOYOHICO KAGAWA

Take Thou the burden, Lord;  
I am exhausted with this heavy load.  
My tired hands tremble,  
And I stumble, stumble,  
Along the way.  
Oh, lead with Thine unfailing arm  
Again today.

Unless Thou hold me, Lord,  
The road I journey on is all too hard;  
Through trust in Thee alone  
Can I go on.

Not for self thus do I groan;  
My country is the load I bear.  
Lord, hear my prayer.  
May Thy strong hand  
Strike off the chains of my loved land.  
God, draw her close to Thee!

—Translated by Lois Erickson.

### INTERESTING FACTS ABOUT JAPAN\*

**AREA**—Japan proper 152,357; total area (including Chosen, Taiwan, etc.) 265,129 miles (about size of California and Washington).

47 prefectures with 104 cities, 1,700 towns and 10,109 villages. 5 large islands—Hondo, Kiushiu, Shikoku, Hakkaido, Taiwan (Formosa).

**POPULATION**—83,456,929 (including 19,500 in Chosen and 3,993,408 in Taiwan, of whom 70% live in rural districts. 22 cities with over 100,000 inhabitants each.

The Japanese population is about one-half that of the United States.

#### RELIGIONS:

*Shinto*—Native religion, with Emperor Worship. 13 sects with 49,567 principal shrines, 62,883 minor shrines and 14,804 priests. This religion combines nature worship, with ancestor and hero worship.

*Buddhism*—Entered 550 A. D. 12 sects and 56 sub-sects; adherents, 49,500,000; 71,329 temples and 35,048 minor shrines; 54,650 priests and priestesses.

*Confucian* ethics are accepted by most of the educated higher classes.

*Christianity*—with 1,522 churches and 2,895 licensed Japanese preachers of Protestant, Roman and Greek Catholic Churches. Protestant Christianity enrolls about 230,000 members in some 3,000 Churches.

**CHRISTIAN MISSIONS**—First Catholic mission, 1549, by Frances Xavier.

First Protestant Mission, 1859.

First Japanese Protestant Church, Yokohama, 1872.

First Greek Orthodox work begun 1861.

Protestant communicants in Japan proper; 185,387.

64% of the missionaries labor among 82% of the population, while 93.6% of the foreign workers are stationed among 18% of the population—those living in cities.

**PROTESTANT PROGRESS** (In Japan—not including Korea, Formosa and the Mandated Islands):

Missionary societies, 60.

Missionaries, 1,130 (ordained men, 276; single women, 465).

Japanese force, 4,807 (ordained pastors and evangelists, 1,495).

Stations, 108; outstations, 764; organized churches, 2,205.

Communicants, 185,387; added in year, 15,510; total constituency (including Roman and Greek Catholics), 350,000.

Contributed by Japanese Christians (in 1932), Yen 2,364,148.

Sunday school enrolment, 225,303.

Christian school enrolment, 42,800.

Roman Catholics, 79,983.

Greek Orthodox Church, 38,104 adherents.

#### GENERAL INFORMATION:

Mythical period, "Age of the Gods."

Empire founded 660 B. C. (Time of Manasseh, King of Judah).

Legendary Period, 660 B. C. to 480 A. D.

Portuguese discovered Japan 1542 A. D. Xavier came in 1549.

Persecution of Christians began in 1617.

Japan opened to foreigners by Commodore Perry, 1853-1854.

Constitutional government instituted Feb. 11, 1889.

Edicts against Christianity promulgated, 1682; renewed in 1868; repealed, 1873

*Currency*—The Yen (100 sen) is normally worth about 50 cents.

\* Compiled mainly from the "Statesman's Year Book" and the "Christian Movement in Japan."—EDITOR.

# Japanese Views of Missions

*Achievements, Failures, and Present Opportunities of Missionaries as Seen by Japanese Christians*

A Symposium Arranged By REV. E. C. HENNIGAR,  
Tokyo, Japan

## Some Remarkable Achievements

By REV. S. IMAI

*Pastor Central Tabernacle (Methodist), Tokyo*

THE Japanese history, after the Restoration of Meiji, can be divided generally into three parts:

First: Meiji era .....1868-1912

Second: Taisho era ....1912-1926

Third: Showa era .....1926-

The chief characteristic of the first period was an uncritical attitude in imitating Western civilization. This expressed itself in economy as capitalism; in politics as democracy; and in religion as Christianity. Under such conditions, the thing which represented and promulgated the Western civilization most effectively in this country was none other than Christianity. The Meiji era is very significant as a rebirth of Japanese civilization. The leadership which came under the influence of missionaries, in that period, was a strong one. For this Japan can never be too thankful.

In the second period—The Taisho era—we find that, after the outcome of the World War, Japan began to take a more critical and sceptical attitude towards European civilization in general. Consequently, average minds in this country lost their uncritical attitude which they had maintained all through the first period towards the work of missionaries. This may be one of the chief reasons why the work of missionaries showed an appearance of decadence in comparison with that of the preceding period.

The third period—that is, the Showa era—is a self-conscious period. This is a time when we feel as though we have learned what we can from the West, and Japan of the past finds its positive self-assertion. Naturally, in all phases of our lives, the racial mind is in ascendancy.

It can be seen that one of the most general dangers, in such a time, is a tendency towards racial egoism as well as racial exclusiveness. The international expression of Christianity is world co-

operation. It does not necessarily come into conflict with racialism. But racialism is often apt to degenerate into isolated nationalism and also aggressive imperialism. It can only be saved by ethical ideas.

Protestantism has been in Japan for little more than 70 years. When we think of the time element, we should not mention failures—the achievements are really the wonders. It is remarkable to see that so many of the present leaders in Japan have received some sort of moral influence from missionaries in their lives. But, what will be the possible failure? For this, we might say that missionaries inevitably brought the nationalized Christianity with them from the countries whence they came. Many Japanese did not feel at home with it. This can be seen not only in Christianity but also in political and social institutions as well. Dress specially made for an adult does not fit children, and the dress made for Western people was too big for Japanese, in the beginning.

Missionaries are, of course, missionaries of Christian churches. But, at the same time, they naturally represent the countries where they come from. Consequently, the vicissitudes of the civilization in their home lands can not but influence their actions. Therefore, whether the missionaries can contribute to the future problems in Japanese lives depends greatly on the condition of their own countries—how strongly the Christian spirit is influencing the political and economic life of the country.

If each country in Europe and America were Christianized to its heart, the effect of missionaries from those countries would be multiplied.

Japanese consciousness, or, shall I say “Japanese spirit,” at present, shows rather a militaristic appearance. But 58 per cent of the people in Japan are farmers, and the farmers want peace more than anything else. The philosophy of Japanese farmers is a philosophy of peace, and their religion is that of peace.

The thoughts and practices of Ninomiya Sontoku, who is still the idol of worship of Japanese farmers, are one hundred per cent pacifism. It is a mistaken assumption to regard the Japanese

mind as essentially militaristic. Militarism is one of the evils which they have learned from the West. The true Japanese mind which is essentially peace-loving, longs for cooperation with the messengers of peace in Western countries. We need a missionary—a true prophet who would criticize Japanese militarism without fear and who would, at the same time, open his own eyes to the egoism as well as to the militarism rampant in all countries in the world in the present age. Japan needs the real cooperation of the West!

One very effective method has been that of English teaching. Many young men and women of this country have come in contact with the personalities of missionaries through their English studies and have had their eyes opened to Christianity. But, all through the three periods, the most effective element of the missionary work has been the personalities of the missionaries themselves. In other words, the thing which Japan wants most at the present time is the personality which is itself burning with the real spirit of Christ.

## Success and Mistakes

By REV. WATARU SABA

*Pastor of Omori Presbyterian Church, Tokyo, and former Moderator of the General Assembly*

THE success of Christian missions in Japan is due to the fact of the superior personality of the early missionaries and their ability to make a great contribution to the culture of the then only half-open Japanese Empire.

Among the mistakes or weaknesses of missions we have to note that although the culture of this country has advanced until it stands on a par with the culture of other countries, and has thrown up some great personalities, the quality of the missionaries who come to these shores seems to be, if we may say so, rather deteriorating than otherwise. In view of this, it is only to be expected that the range of the activities of the missionaries, handicapped as they are by language and customs, will naturally shrink. Missionaries also find great difficulty in this day in attempting to do a really strong piece of work, standing as they do between the Mission Boards of the sending countries on the one hand and the Mission Boards of Japan on the other.

One feels acutely, therefore, that the missions—since by their aid the Japanese Church is approaching the place where it can stand alone—should with a great decision attempt a reorganization. Throwing aside a system of cooperation that is cooperative in name only, not standing apart from or ignoring the Japan Church, they should

form a Board which would unite the Mission Boards of the sending churches and the Japanese Mission Board. Going one step further, let the missionaries work under the Japanese Church, leaving the control of both personnel and finances entirely with the Japanese. In a word, the missions should cease doing something from the outside and should cooperate from within.

## The Future Policy

By REV. YUGORO CHIBA, D.D.

*President of the Baptist College, Yokohama, and Chairman of the National Christian Council of Japan*

IT IS only seventy years since the Christian churches beyond the seas opened mission work in Japan. The great influence that Christianity has achieved in our country is a real source of wonder today, an influence not at all measured by the number of churches or number of church members. Christianity has driven its roots down deep into the thought and life of the people. Not only has it had a great influence of the general culture of Japan but it has touched and stimulated Buddhism, Shintoism and the other religions of the country.

To take one illustration near at hand, it is said that no less than fifty members of the Imperial Diet are either now active church members or have been connected with the church in the past. Fifty out of over four hundred is no small proportion. Also in the business world, the educational world, in science and art not a few leaders are Christians. We still remember that four or five years ago three of the five Imperial Universities had Christian presidents. Judging from this, if within the next few years the overseas churches were to withdraw their missions from Japan, while there would be some delay in the work and even retreat on some fronts, there would be absolutely no danger of Christianity dying out in our country. Christianity has driven its roots deep into the national soil and has become a national possession.

The primary reason for such a phenomenal advance in so short a time lies, of course in the nature of Christianity itself. It must also be recognized that the early missionaries were very wise in their policy. They did not limit their activities to merely preaching the Gospel in person. They set up a strong program for the education of a Japanese ministry. They selected the most promising men for study abroad and then used them widely in the work of evangelism. Certain bodies where the early missionaries limited their activities to direct evangelistic work and put Christian education definitely in second place show little progress.



As to the wisest policy for the future—in the evangelistic work the missions should gradually decrease the subsidies given to the Japanese churches. This will be in the interest of self-support and self-propagation. In the educational field, unless we are willing to abandon the high standards set up for Christian education, one of two things will be needed, either the overseas churches must continue their support for a period of time or else a way must be found to make the schools independent by securing an adequate endowment. At present our Christian schools are forced into a weak position by stress of economic circumstances. They are compelled, in order to secure income from fees, to take in too large a number of students (one school of middle grade takes over 1,000 students, over 60 in each class), and secondly, because they cannot give adequate salaries to teachers they are letting down their standards. In this way the schools are becoming commercialized and are departing from the high standards of Christian education. We hope that the overseas churches, who have given so self-sacrificingly of men, money and prayer for the evangelization of Japan, will carefully study how they may best crown their great contribution to our country.

## The Past, Present and Future

By RT. REV. P. V. MATSUI

*Protestant Episcopal Bishop of Tokyo*

THE missionary enterprise in Japan has proved to be a great success. Since the coming of the first missionaries, nearly fourscore years ago, nearly three thousand churches have been established, most of them now self-supporting. There are 1,608 ordained ministers and 901 lay workers, while there are about 200,000 Protestant Christians. Yearly gifts to church work from native sources have amounted to Y 2,810,000. A large part of these achievements are due to missionary efforts of Christians in America and England. Their services in establishing self-supporting, self-controlling and self-expansive indigenous churches have been invaluable. They have prepared the ground for the future evangelization of the whole country. Moreover there are a number of native Christian leaders whose learning, knowledge and personality far exceed that shown by men and women in other communities, and because this is so remarkably the case Christianity in this country is honored and looked up to by the Government and the public as a trust-worthy religion.

It should also be noted that Christian influence upon the thought and ideals of the nation has been remarkably great. Education, for instance, espe-

cially of girls, and social philanthropic work, which is said to have been enormously developed in recent years in Japan, have practically all been started by Christians. The idea of brotherhood, the recognition of the proper place of women and children in the social order, the idea of monogamy and the number of international peace movements, all of which are advocated by the majority of Japanese today, are also of Christian origin.

2. Splendid as missionaries' achievements are, there are yet some mistakes in their work. Japan is one of oldest countries in the world. It has a history of three thousand years and its own civilization at its back. Without studying these things and knowing the fundamental thoughts and ideals of the people it is imprudent to preach; that is like sowing seed without adequate knowledge of the nature of the soil. Most of the missionaries I have known have made this mistake. This seems to be one of the reasons why Christianity has not penetrated the heart of Japan, and why there are many backsliders among converts.

A feeling of superiority on the part of missionaries as to race, wealth and civilization is another hindrance in approaching certain classes of Japanese. The material help which is so generously given by them and welcomed by some people is often the cause of dislike and opposition to others.

3. Japan still needs missionaries, whatever may be the impression otherwise. The nature of their work has changed with the growth of the Japanese Church, but it does not follow that the need for them has diminished.

Let me mention some of the spheres of work in which missionaries are still needed. They are needed, both men and women, for work among students. Hostels for students in the universities of the great cities are greatly needed and Christian hostels are the best. Then they are needed as school teachers, teaching English, for which there are opportunities open in all parts of Japan. An earnest Christian teacher is a great power. Also a limited number of specially prepared men are needed for the theological colleges. Christian missionary doctors are needed for the work of hospitals and dispensaries which should be opened in many parts of Japan outside the great cities. Women missionaries are still very greatly needed. In connection with the churches, especially the newer ones, there is a great sphere for district evangelistic work by women only. The opportunities for personal work and teaching are in most cases more than one missionary can fill. The high educational standard now open to the girls and young women creates a wonderful sphere and opportunity for Christian evangelistic work among them.

There is always work in connection with the churches in both town and country, to which all

missionaries can lend a hand. The ordained missionaries can act as ministers-in-charge in the younger and less developed churches, which as yet cannot support a Japanese pastor. They can direct much of the church work and evangelistic efforts, and be real missionaries in the district.

Every part of the field in the whole country needs men and women of deep spiritual experience and broad outlook, who are ready to come in the spirit of Him Who "came not to be ministered to but to minister." Men and women are needed who will reveal Jesus Christ.

## Some Missionary Readjustments Needed

By REV. AKIRA EBISAWA, Congregational Pastor

*General Secretary of the National Christian Council of Japan*

**N**O ONE can doubt the achievements of the missionaries in bringing about the Christian influence upon the national life in Japan.

But it seems there are prevailing some doubts in regard to the future function of missions. We know that the time has already come for us to stop and think because the rapidly changing social situation and the growth of our national life make it imperative to re-examine our plan and program in the light of the new situation. Broadly speaking, there are two fundamental motives which necessitate and invite readjustments in the methods and policies of the missionary enterprise; i.e., the new discovery of the indigenous genius and the appreciation of the psychological differences between different cultures. We believe that the missionaries will have a wonderful opportunity for the next fifty years provided the new adjustment is consummated intelligently before it is too late.

It goes without saying that Japanese Christian churches would not be in existence at all unless the missions have been working in this country giving so many men and women and so much funds during the last seventy-five years. We admire and appreciate the wonderful work of the missionaries, judging from the results achieved by their productive and creative work.

1. It is generally recognized that they have helped to enrich the national culture with invaluable contributions through scientific, philosophical, ethical and religious thinking, all based on Christian civilization.

2. They have had wide influence in raising the living standards of the nation and in purifying the social customs, through their daily life which set the standard for Christian life even among those who are not professed Christians.

3. They have been wonderfully successful, more than in any other thing, in producing the prominent leaders by their professional contact, leaders not only in Christian circles but also in the wider sphere in every branch of social activity. We often try to imagine what a different world this would have been if the missionaries had not followed up the conquering military powers and the commercial forces of exploitation!

It is rather an easy matter to point out mistakes and even to criticize the work of others done in the midst of many hardships and dearly bought at great cost. We do not want what we say here to be taken as cold criticism. We all learn by mistakes and nothing under the sun is perfect. There has been some mistakes made by missionaries which it would have been far better if they could have been avoided.

Let us frankly call attention to some hindrances standing in the way of success. We shall summarize them in the following items:

- (a) Theological controversies and intolerance among workers.
- (b) Personal and denominational pride and isolation to the ignoring of the importance of united efforts.
- (c) Racial prejudice affecting the minds and customs of some workers, which deprive them of real personal respect.
- (e) Too much evaluation of work in terms of numerical and material standards on the part of the Mission Boards in the mistaken limitation of capitalistic investment.
- (d) Too much secularization of the Christian activities, alienating them from the real Christian way.
- (f) Absorption in trifling things and the lack of wide vision and far reaching insight.
- (g) Such a lack of appreciation and knowledge of the cultural heritage, social customs and psychological differences as to pass a superficial judgment on all things expressed in the vernacular.
- (h) Lack of real Christian internationalism.
- (i) Un-Christian behavior of the so-called Christian nations and some merchants in their dealings with international, political, economic and military policies, thus repudiating the ideals of Christianity.

Of all the various cultural movements—political, industrial, social, educational and communicational—now pervading the world, the Christian missionary enterprise stands as a prominent light-house, commanding the whole world with its glorious light. No other movement can compete with this enterprise in its extent as well as in its intent. The methods and policies might be modified but its value must not be minimized. The time for the

denominational missions attending to their own work with the duplication of the similar kinds of staffs and facilities may have passed, awaiting for a speedy readjustment.

There is a wonderful opportunity before the missions for more concentrated, coordinated plans and a more unified program, all in cooperation with the indigenous churches. The Japanese churches must strive for their own maintenance and expansion until the Kingdom is firmly established; and while they may go that way for next hundred years, the missions should have their large part in working along the lines on which hitherto they have been successful.

(a) Cooperation with interdenominational agencies. They should have tremendous future if they cooperate with the indigenous international agencies like the National Christian Council, Young Men's and Young Women's Christian As-

sociations, the Woman's Christian Temperance Union and the Sunday School Association.

(b) Cooperation in the rural work. There lies a large field as yet almost untouched by the Christian forces. General economic depression makes it doubly necessary to reach the farmers in their urgent need for spiritual guidance. The work has been initiated by the Council and the missions; but it will need the mobilization of all the Christian resources in order to fully meet the responsibility.

(c) Cooperation on a big scale with church work for residential sections. The missions can render a great contribution under their united capacity in opening a well equipped institutional church work to exert a strong influence over the multitudes morally, socially and religiously, on so large a scale as to appeal to the imagination of the citizens.

## Are More Missionaries Needed in Japan?\*

By DR. WM. MERRELL VORIES, Omi-Hachiman, Japan

**I**N THE old and generally accepted sense,—that a missionary is a foreigner temporarily sent to supervise a movement from abroad; possessing authority because of his position (not to say race), regardless of his abilities being superior or inferior to his native associates; living a life aloof from the community; using his mother tongue chiefly; always looking forward to eventual return to his land of birth; and in general remaining a "foreign" element in the work,—the leaders among Japanese Christians consider additional missionaries not only undesirable, but even detrimental to the establishment of a Christian Church in Japan.

We agree with them in this, and we would go farther and believe that it might have been better for the Cause of Christ in Japan if that type of missionary had never come.

It is hard for some American or the British supporters of traditional missions to conceive of the actual conditions in the "mission fields" today. Too many of them see no difference between illiterate savages and cultured peoples of Asia when it comes to attempting evangelistic work. As a matter of fact the culture developed in ancient China, and that spread over a large part of eastern Asia, was, and in some respects still is, far in advance of that developed in the West.

It is presumptuous for persons of inferior abilities

ties to usurp special authority and assume the rôle of teachers, merely because of their race, or religion, or possession of funds. Mission Boards should not send out men and women to the cultured nations on the same basis as to backward peoples.

Not all missionaries of the past have been of the objectionable type. Far from it. Many, in spite of the possibility of exercising authority and of living luxuriously, have from their own innate sense of propriety and their Christlikeness of character refused to be bishops or bosses or to in any way exalt themselves above the Cause. But this was often due to their personal virtues rather than to any virtue in the system.

It is a different proposition to have a fellow-worker from a foreign land, who brings to the Christian movement some positive contribution of ability, training, experience, devotion, or personal worth—and brings it without self-seeking or sectarian motive; who comes to a work ready to give his life to it—expecting to become a part of the community; asking no special privilege or consideration for himself; demanding no provision for his own comfort or security which is not available for the rest of the staff; ready to adapt himself to local conditions.

This kind of missionary is welcome anywhere. There will always be a place for such—so long as Christianity is true to its essential supernaturalism.

\* Condensed from *The Omi Mustard-Seed*.

# Influence of Christianity in Japan

By the REV. S. H. WAINWRIGHT, D.D., Tokyo  
*Manager of the Christian Literature Society*

WE GRATEFULLY recognize the hand of God in the modern life of Japan. The Christian religion, in the course of half a century, has become one of the recognized religions of Japan. It was prohibited and condemned by public notices when the first missionaries arrived in 1859. Now Christianity is recognized by the Government, by the traditional religions and by the people. The property for churches and schools, for mission residences and hospitals and for other Christian uses is legally held and incorporated under Japanese law. The Christians, along with Buddhists and Shintoists, have their share of chaplaincies for prisons and other State institutions. The Home Department of the Government has called together for conference on a number of occasions the representatives of the three religions — Buddhism, Christianity and Shintoism. Fifty years ago the three religions would have been Buddhism, Confucianism and Shintoism, but since then Christianity has replaced Confucianism as a positive religion.

In visible results of Christianity statistics have a place. When I went to Japan, there were 23,000 Protestant Christians. There are now 232,000, not to mention the Roman and Greek Catholics. Since I arrived in Japan the Protestant communion has gained by a tenfold increase while the population has doubled. It might seem discouraging to be able to report only 232,000 Protestant Christians while the population has increased by millions, but the rate of increase is much greater with the church than with the nation. The population increases about one and one quarter per cent per annum, while the Protestant church membership increases about five per cent per annum. A mass movement may occur at some future time when great numbers will be admitted into the church.

Great changes have taken place in the national Japanese customs under Christian influence. Sunday has been made a legal holiday. Christmas is observed as a festival of giving by thousands in the great cities. There was a time when Christmas decorations were sold only by the Christian Literature Society but now the smallest neighborhood shops in the big cities put them on sale. The Christmas story has a fascinating appeal in the Orient.

Polygamy in the form in which it existed in Japan, is dying out. The newer day has an illustrious precedent in the Imperial Court life. The Shintoists have adopted the Christian custom of performing the marriage rite in the presence of the deity. The Woman's Christian Temperance Union began a work which is now taken over almost wholly by the national organization which calls itself The Customs Reform Society. This Society does not limit itself to temperance reform, but conducts powerful campaigns for the abolition of other national evils and is one of the liveliest organizations in the nation. The same may be said of the National Temperance League, perhaps the most powerful and effective temperance organization in the world.

Along with the reform of customs, Christian influence should be credited with the inauguration of social service and philanthropy, neither of which had any place worthy of mention before Japan was opened to modern Christian missions. The Salvation Army, conducted for the most part from England, has done noteworthy work in the field of social service and receives an annual grant from the Imperial Household. Dr. Kagawa, by his life in the slums, has interpreted Christ's mind towards unfortunate members of society. He and other Christian leaders have been in close touch with the labor population and have done something to impart to the labor movement an appreciable Christian influence.

All sorts of Christian charities have sprung up and, unlike the wooden thousand hands of the Goddess of Mercy (Kwannon), bring relief and blessing to the leper, the Eta class, the unemployed and other needy members of society. St. Luke's International Medical Center in Tokyo is an outstanding enterprise of the Christian movement.

Philanthropy is an increasing expression of the mind of Christ though practiced by many who are not identified with the Christian movement. The most outstanding recent instance is the thirty million yen foundation established by the Mitsui family. Benevolence in the Confucian sense is essentially a paternal virtue, and is exercised toward inferiors in the social organism. It does not feel compassion upon the multitudes, nor does

it make the weak a burden of the strong as a broad principle running through all society.

Christian influence has contributed much to the State, including converts in Cæsar's household. The wives of five of the Ministers of the present (Saito) Cabinet, including the wife of the Premier, and some of the Cabinet Ministers themselves were trained in mission schools. Parliament, since its organization in 1889, has not been without Christian leaders and Christian judges have been members of the Supreme Court. A wide knowledge of the Scriptures in Japan is shown by quotations from public speakers and writers. Japan's great Finance Minister, Junnosuke Inouye, in a speech at the Peer's Club just before his assassination, made use of Scripture when he said, "And whether one member suffers, all the members suffer with it." He referred to the world depression and the new dependence of the nations, each upon the others. Not only the Scriptures but Christian history is widely known among the Japanese. Augustine and Calvin, Luther and Wesley, are familiar names and something is understood about their place in history.

Striking a little deeper, one will find, in the less obvious realities, the deep impression Christ has made upon the thought life of Japan. The dictionaries and encyclopedias reveal this transforming influence. An intelligent Japanese man will refer to "personality" as if the term had been used traditionally by the Japanese, while as a matter of fact its vogue is of very recent origin. One cannot acquire in the shops pure specimens of Japanese ceramic ware if of recent manufacture. All the current styles betray the touch of the West upon the artist's designs. So it is with current ideas. Nothing is purely Oriental. A distinguished Shinto teacher in the Tokyo Imperial University expounds Shintoism as if the *Kojiki* were a Hegelian masterpiece!

As regards the deeper influence of Christianity upon modern Japan, the substance of the present situation was recently expressed by the former Minister of Foreign Affairs Baron Shidehara, who said that as Buddhism formed the spirit of the Heian period, so Christianity was the moving spirit of the recent period in Japanese history. Christianity possesses a great advantage over the traditional religions which are bound up with a passing order of society. The new Japan has created forms of national life according to Western molds by means of which Christianity finds it easy to give expression to its message. In the past the Christian religion has been a determining factor in the formation of those molds so freely adopted by Japan as a nation. To try to bring Christianity and the traditional religions together in any syncretistic enterprise would be a hopeless undertaking. Christianity has a deep affinity with

the new Japan and is the answer to its deepest need. All that Buddhism has been able to do in adjusting itself to the new order of things is to struggle against its own decadence and to copy the methods of the Christian propaganda in its own present-day activities.

Mission institutions, which now occupy an established place, are organs of the new Christian spirit. Christian Educational Work, the Christian Literature Society, and St. Luke's Medical Center, have a national prestige, a wide patronage and a fruitfulness which no one would deny. Their position is secure and they are the instruments by which the new Japan is being formed. These outstanding institutions are deeply permeated by the Christian spirit and if they should suffer decline through lack of funds the loss to Japan would be irreparable.

The Christian Church is becoming increasingly independent. It is far advanced in self-support and possesses the spirit of initiative and apostolic zeal for the spread of the Gospel. It possesses a spiritual quality as is revealed by early morning prayer meetings and other gatherings for the cultivation of the spiritual life. The Japanese Church cannot yet carry the load of institutional Christianity, created by the foreign missions. Out of its own resources, it cannot meet the requirements of the vast field of rural evangelism; nor can it afford at present to be cut off from the body of Christ in other lands.

In contrast to other Asiatic fields Christian success in Japan has been with the middle and intellectual classes. The creation of the new Japan is to be credited very largely to middle class intellectual population from which its leaders have come, in politics, in business and in education, as well as in the Christian movement. It is no accidental circumstance that Christianity has displaced Confucianism for the Christian triumph has been largely with the Confucian population. The Confucian background is more like that of the Old Testament than any other in the non-Christian world. Hence the response to Christianity has its source in a traditional background.

The national system of education had its origin with the Confucian population in Japan, though projected on a nation-wide and popular scale with open doors to all classes. Christianity has been preeminently successful in winning converts from among the student classes. Indeed Christianity in Japan is highly educational though not without the fervor of evangelism. The new slogan of the Church is significant, sounding as it does the call to *rural evangelism*. At present the cities are the centers of Christian activity and Tokyo, the capital, is probably more Christian than was the city of Rome in the third century after Christ.

The depth of Christian influence consists of



progress through more stages, owing to close contact with higher education than any other mission field, the higher education not only in Japan but in Western countries, resulting in a maturity of mind scarcely reached elsewhere on the mission fields. The work has passed through a greater number of stages, both in thought and practical methods, than elsewhere owing partly to the quickened movement of general progress in modern Japan. The Japanese Christian mind in a true sense is one with the Christian mind in the West and quickly reflects changes in Western thought and movement.

The Buddhist religion controls the masses of population and it is into this field that Christianity now proposes to enter. The fervent evangelism permeating Christianity from the beginning in 1859 is in part owing to the influence of American missions but also in part is accounted for by Japanese reaction, expressing a deeper religious consciousness than that of the Confucian mind. This may have its source in part at least in Buddhist mysticism. It is an interesting fact that the Japanese Christian ministry exhibits far

greater depths in prayer than in preaching. In the prayer life of Japanese believers Christianity has reached its highest level. One often hears an extraordinary prayer by a pastor, full of spiritual depth and fervor, followed by a very dull sermon. The vocabulary of prayer, molded largely by the Scriptures, and especially by the Psalms, is bound to be different from that of preaching in which the language of the people is used with its traditional coloring, in the use of which the Buddhists are more effective than Christian preachers. The younger generation readily understands Christian preaching and its phraseology becomes familiar to them in the schools of Japan where English is the major study. The Christian movement has, however, among its preachers a few whose word is with power.

Christian influence has produced a greater opportunity in Japan and in other Asiatic countries as well, than it has as yet fulfilled. The youth trained in the schools are more open minded and are in a better position to understand Christian preaching than the first generation to which the appeal was made.

### Your Church — A Clock or Dynamo?

Some churches impress me as being first-class clock-towers. They have a certain amount of good machinery and some power to give a useful message. You can depend on them to tell the time and the seasons. They tell the time for Sunday services, the hour for the Women's meeting and the Men's Club. The seasons are indicated: Easter, Christmas and even the Saints' Days. They have a minister (servant) to wind them and see that they keep going and tell out the correct time.

We would lose something if the minister stopped working or if the clock or the church were removed. We need them to help us lead well regulated lives. But the clock-tower church exists largely for itself; its wheels go round and round, year in and year out, but they never move from their place to help others. Their range of usefulness is small. Stationary churches, with pastors satisfied with the duties of winding and oiling the works, seem never to get anywhere. They may be orthodox but they have very little power and a narrow field of service.

I grow impatient with this type of church and am in search of one that is a dynamo—charged with power to do things. A dynamo does not exist for itself but in order to make machinery accomplish some task worth while. Placed in a powerhouse it sends forth heat, light, and power through wires for long distances in every direction. It is a missionary force.

We may live in a town far away from the powerhouse so that we do not see it or hear it, yet we are ever conscious that it is there, working night and day to help by giving light, heat and power for all kinds of service. It may be stationary but the power that is stored up is constantly released for the benefit of the thousands all around. Its motto is "Not for self but for others."

Other dynamos are placed in ships, electric locomotives or automobiles. They are constantly on the move, conveying passengers and goods, hauling loads, distributing the necessities of life to other places, near and far. Their usefulness may react to the uttermost part of the earth. They are missionary dynamos.

The clock in the church-tower is useful but if we must choose between the clock and the dynamo, who would hesitate for a moment? Why be satisfied with clock-tower churches? Shall we not pray that the Spirit of God may make dynamos of our churches so that their spiritual power to help, to enlighten, to comfort, to save and to invigorate may be felt far and wide among all classes of people, not only at home but in other lands where there is need.

—Adapted from W. E. Gordon, in the "*Sahayah-Patrikai*" (India).

# Some Japanese Christian Leaders

By the REV. H. W. MYERS, D.D., Kobe  
*Missionary of the Presbyterian Church, U. S.*

## Won by a Christian Woman

**H**IROSHI HATANAKA was born in Okayama in 1885. He was sent to the primary school and went as far as the third year in the city high school, when the death of his mother wrought a crisis in the boy's life. His mother, though not baptized, had been a Christian believer, while his father was definitely hostile to Christianity. After Mrs. Hatanaka's death, Miss M. E. Wainwright led the boy into the Christian life, and later took him to live as a son in her home. He went to Kyoto and finished his high school course in the Doshisha College.

From Kyoto Hiroshi went to America to study in Oberlin College and Seminary. While studying at Oberlin, Mr. Hatanaka helped to pay his way by acting as janitor and office clerk. In the summers he worked on farms, on the railroad, in the kitchen of a hotel and at anything he could find, and in this way earned money for his education and gained a wide knowledge of men. Later he worked for two years as Secretary in the Boys' Department of the Y. M. C. A. in the mill district of Pittsburgh where he had a good deal of experience with the rough neck element. When one youngster had to be dragged home by main force, his parents upheld the young Japanese Secretary who won the friendship of the family.

Returning to Japan in 1914, at the age of twenty-nine, Mr. Hatanaka served for a year and a half in the Osaka Y. M. C. A., spent a year in the army, and seven years as pastor of a Kyoto church. In 1923 he became President of Kobe College, but resigned this position after two years to become pastor of the Osaka Congregational Church, one of the greatest of all Protestant churches in Japan. He was thus the successor to the great Mr. Miyagawa, who had been pastor of this church for forty-three years.

A thorough scholar and an eloquent speaker, with brilliant mind and a lovable personality, Mr. Hatanaka combined social, intellectual and spiritual gifts. He is one of the most influential citizens of the great city of Osaka with its three million inhabitants.

It was the love and the prayers of Miss Wainwright that first won him to Christ and then won him to the Christian ministry.

## The Salvation Army Leader

**I**F A great orator is one who can grip and hold an audience, win them to his beliefs and influence their lives, then few men have a better claim to this distinction than Col. Gumpei Yamamuro of the Salvation Army in Japan. He was the eighth child of a mountain farmer and was adopted by a relative who was better able to provide for him. When his new father refused to send him to Tokyo to school, the boy ran away



COL. GUMPEI YAMAMURO

with the intention of working his way through the higher schools.

Gumpei was converted to Christ in an out-door meeting when sixteen years old and immediately became an ardent Christian worker. He would sing over and over again the only hymns he knew: "Stand up, stand up for Jesus," and "Bringing in the sheaves," and sing wherever he could get anyone to listen to him. With little outside help he

worked his way through a Christian college—on several occasions nearly dying of starvation—but in this student period he won for Christ a number of young Japanese who later became eminent Christian workers.

Shortly after the opening of Salvation Army work in Japan young Yamamuro met some of the Army workers and read the books they gave him. He was deeply impressed with their spirit and methods, and asked to be allowed to join them. In the course of time was made an officer, was given charge of the training of new recruits, and was later made editor of the Japanese *War Cry*. This marked a new era in his life.

In his earlier work, Yamamuro distributed tracts among friends who complained that they could not understand them. So he went to work to prepare tracts and books that people could understand, and has written many that are intelligible, interesting and impressive. For many years he was the most prolific Christian writer in Japan. The most famous of his numerous books is "The Common People's Gospel," of which many hundred thousand copies have been sold since it was first published in 1900. Some years ago in a Korean city I met a godly Japanese judge, converted through reading this book before he had ever met a Christian minister or entered a church.

As a preacher Col. Yamamuro has mastered the art of bringing from his treasures things new and old. Bits of poetry, apt proverbs, quotations from Chinese classics, burning statistics, humorous experiences, joyous conversions all help to carry the Gospel message home to his hearers.

Perhaps Col. Yamamuro's most spectacular work has been on behalf of the girls virtually enslaved in the licensed quarters. The system today is bad enough, and its supporters are fighting a losing battle; but up to the year 1900 it was especially iniquitous. Recruiting agents would scour the country to find attractive daughters in homes of the poor; they would promise pretty clothes, good wages and easy work as waitresses, and lend the parents a few hundred yen, to be repaid from the wages of the daughter. Charges for medical service and new clothes and interest kept the debt up to its original figure, so that the girl was kept as a virtual slave as long as she was profitable. Sometimes in desperation these girls would run away; but the law was on the side of the keepers, and the police would aid in returning them to their "duty." In those days almost any morning paper would have an account of an exciting chase of the police in capturing some escaped girl. More, perhaps, than any other man, Col. Yamamuro worked and fought till he won for these wretched girls the legal right to leave their prisons, debt or no debt.

He is a man of prayer, an eminent soul-winner,

a preacher of righteousness, a social reformer and a friend of the poor. Many will rise up to call Col. Yamamuro blessed.

## Mr. Kameshichi Nishiyama

MANY poor country boys leave the farm and move to town to go into business and make a fortune. Till he was thirty-five years of age, there was little to distinguish Kameshichi Nishiyama from thousands of other middle-class business men in Japan. Shrewd, industrious, sober, economical, and keen on making and saving money, he was just another ordinary, good business man, with neither time nor inclination for religion, and a special dislike for Christianity.

An annoying attack of rheumatism that would not yield to ordinary treatment was the means



KAMESHICHI NISHIYAMA

used to bring him to Christ. The Japanese all know that for rheumatism or a crick in the back there is nothing quite equal to a good massage. One of the commonest sights in the country is to see a dutiful small boy pounding vigorously on the aching shoulders of his old grandmother. The best masseur in Kochi was a man named Okamura,

a devout Christian, called the happiest man in Kochi, whose bright smile and bicycle are as well known as his skill in rubbing out aches and pains. When Mr. Okamura was called in, he began by explaining that it was a part of his treatment to talk of Christ while he worked. At first Mr. Nishiyama would have none of it, but when rheumatism became worse, he decided to take the treatment—Christianity and all. For days Mr. Okamura literally rubbed and pounded and talked until he had led his patient to a living experience of salvation in Christ.

This was about fifteen years ago, and from that time Mr. Nishiyama has been a power for righteousness in the city and in his church. He is a wholesale rice dealer, with oil, sugar, fertilizer and automomiles as side lines, with an annual business running into the millions. His eighty employees work six days in the week and are paid for seven days on condition that they attend church Sunday morning and evening. As a result all of his men are Christians, and the business has been greatly prospered. A large, beautiful room in his building is set aside as the chapel, and every morning the entire staff gathers for a half hour of worship beginning at five o'clock in summer and at six in winter. One of the employees is given the oversight of the religious needs of the men.

Mr. Nishiyama's partner, Mr. Yokota, started life as an errand boy whose entire capital amounted to two sen. He became a Christian through Mr. Nishiyama's influence, and is now a wealthy man, whose entire family are devout Christians.

Mr. Nishiyama is an elder and treasurer in the great Kochi church. He is a systematic tither, and a generous free-will giver as special needs arise. He is universally loved and trusted, and is one of the best business men as well as one of the best Christians in all Japan.

When the Wright brothers were making their historic flights at Kitty Hawk they were pestered by newspaper men eager to get a good story. One of the brothers put them off with the remark that among all the birds the parrots were the best talkers but the poorest flyers. Mr. Nishiyama is the most modest and retiring of men, and would sooner fly than tell the story of his life for publication.

## A Christian College Graduate

**G**INJIRO KATSUDA was born in 1873 in Matsuyama, in the Island of Shikoku. He recalls with amusement how he hated to study, and was scolded and punished by his teachers for his laziness. One of the punishments

meted out to him was to stand for an hour with a cup brimful of water in one hand and a stick of lighted incense in the other, till both arms fairly ached. No Japanese teacher is ever allowed to slap a pupil or inflict corporal punishment, hence they devise various ingenious substitutes. Late he became an honored and enthusiastic alumnus of his Christian alma mater, Aoyama Gakuin of Tokyo.

On completing his college course he secured a position in Osaka at a salary of ten yen a month



GINJIRO KATSUDA

till the company went bankrupt, when he went to Kobe and found a similar position. After two years he went into the shipping business, where he soon found himself on the crest of the wave of prosperity. He made a large fortune which he spent with generous abandon; among his gifts is the beautiful "Katsuda Hall" and the principal's residence at Aoyama Gakuin.

Mr. Katsuda served many years in the Kobe City Assembly, in the House of Commons and in the House of Peers, and last year, at the urgent insistence of the Kobe Assembly became Mayor of the city. Unpretentious, friendly and genial, Mr. Katsuda makes friends and holds them, and is esteemed as a public servant who can be trusted. Such men though they are not baptized are the best justification of the Christian college in mission lands.



## Christian Women Leaders\*

By ELIZABETH H. KILBURN, Sendai

**A**BOUT one-half of the population of Japan are women, so bringing in a new order in Japan is certainly a woman's problem too. The following women are recognized as taking a very important part in the Christian Movement in Japan.

### Furuta Sensei—A Religious Leader

Miss Furuta, is an example of how one woman encourages devotion to God through Christ in all whom she meets. It would be interesting to know how many young people and women this one earnest Christian has so far led to Christ during her ministry.

One winter's night, when the home in which she was rooming was totally destroyed by fire, the home of Mr. and Mrs. Alexander, Miss Furuta escaped, Mrs. Alexander did not. As she was escaping, she heard a voice saying to her distinctly, "Your work in the future must be evangelistic." From that time there has been no uncertainty as to her call. She has filled various positions since then but always with the evangelistic purpose.

Miss Furuta is at present national secretary of the Woman's Board of the Japan Methodist Church, and also conference evangelist. She is also superintendent of women evangelists of the Tokyo and Kevanto districts of the church, and gives counsel and strength to these younger evangelists. She is also superintendent of the association of Tokyo Christian women and is superintendent of the evangelistic department of the Japanese W. C. T. U. (both interdenominational groups).

Last winter a very unique opportunity to do newspaper evangelism opened up to Miss Furuta. The women's section of a popular morning newspaper introduced her through their columns as an experienced religious leader, inviting the readers to correspond with her if they had any problems or burdens on their hearts. The many answers that came in response to this showed that there were many people in Japan who had a longing to know Christ, the One who can solve problems and remove burdens.

### Nobu Jo, Representing Service

Here is a woman whom one can never forget. The graceful lines of the kimono cannot hide her strong, almost masculine figure but she has a most gentle mother-heart. Her strength can always be relied upon by a poor, weak, fugitive prostitute, and her good judgment is recognized by the Kobe police for they bring many of their girl and wom-

en city problems to her. Over seven thousand would-be suicides have come to her after reading her sign boards:

WAIT A MINUTE. GOD IS LOVE

IF YOU MUST TAKE YOUR LIFE

COME AND TALK IT OVER FIRST

WITH NOBU JO (giving the address)

These signs have made her famous throughout the length and breadth of Japan, for the response to them has been unbelievable. Not only those who had decided to end all through suicide, but others who were unhappy and did not know where to turn, having seen the signs, came for help. "Wives cast out by concubines, girls running away from brothels to which they had been sold, children kidnapped by shows, women beaten by drunken husbands wives displaced by the jealous mother-in-law, girls hiding from the police, the wives and children of murderers, pickpockets and thieves"—scores come for help and comfort, and find Christ.

Nobu Jo has established a home where the girls and women can be provided for and protected. There are some eighty living with her all the time. Within the last few years her work has received public and government recognition, and now welfare organizations other than Christian are using these sign boards to prevent suicides.

In Japan there are certain popular suicide spots, such as a sharp turn in a railroad track or certain volcanoes. Hundreds of girls and boys throw themselves, often several in a day, in Mount Mihara. Within the last two years there has been a great increase of suicides in Japan, especially of young men. Many suicides occur out of protest against their country's marriage customs or their government's recent activities in world affairs. The police have tried to stop the tide but they seem to be powerless. One woman cannot do it all. We need many more women like "Noble Jo."

### Mrs. Kubushiro, a Purity Worker

She tells her own story:

"My father was a Christian minister and so was my husband. In 1906, at the time of the San Francisco earthquake and fire, refugees came to Oakland where I was living, and among them came Chinese who were accused of setting up gambling dens and Japanese, accused of starting brothels. I was asked to interpret for Dr. Charles Brown and the chief of police who were to investigate the matter, and I saw for the first time Japanese girls who were in that kind of business. What an impression it made on my mind! The newspapers and magazines were using this to stir up anti-Japanese sentiment. 'Why? Why?' I asked. 'Japanese women and girls are generally to be trusted. When millions are living most

\* From the *Woman's Missionary Friend*.



worthy lives, why do they urge Japanese exclusion because of the few?" Then the answer gradually came to my puzzled mind. Prostitution, in Japan, is treated as a matter of course. The moral standard is unequal. 'Chastity' is a word only for women and all laws are made by men. So they legalize and make profit from this vice. We must cut at the very root of the evil—legalized prostitution. For over ten years this question burned within me and hardened in my soul like gunpowder, till it exploded. Then suddenly a call came to work for the National Woman's Christian Temperance Union in Japan as its general secretary and I accepted."

This brave, determined woman is not working alone. There is a strong force of Christian women who come from all the different churches, and they are working together with the Purity Association (a men's group) for the abolition of licensed prostitution and also against the licensed sale of liquor. Already seven prefectures have entirely abolished the prostitution system and eight more have passed resolutions to do so. There are forty-eight prefectures in Japan so there is still much to do.

"The central government is also moving and the home department is making up its mind to abolish it. But the abolition of licensed vice is not the abolition of vice itself. We must work even harder if that should ever be accomplished. We must look after the army and navy, the young people in rural districts, students, boys and girls. We must study the question on a national scale in special reference to its rescue work problem and sex education. Young people must be protected, they must be given healthy amusements, marriages must be arranged early. Sex morality must be firmly established and deeply grounded into the national life, just as filial piety and loyalty to country have been established."

#### **Mrs. Maruoka and Christian Economics**

The business of getting a living is a very important part of human life. It seems strange that Christianity has neglected, to the extent that it has, this very important human interest. Many Christians have accumulated great wealth through manipulation of stocks, etc., while their brothers have received very little for the long days of toil with their hands. Christians have started many great social reforms; why have they not faced this question fearlessly? Competition has been the keynote of all business in the so-called Christian world for centuries. Kagawa declares, however, that as Christians we cannot recognize the necessity for cut-throat competition but that "co-operation" should be the guiding principle of all Christian economics. Women are the buyers in Japan as well as in the West, so without enlisting

their support cooperatives would be a failure. Realizing this, the Federation of Cooperatives has put in a very able woman, a Christian, Mrs. Maruoka, as head of the women's department. Her husband worked in the Ohara Social Problems Research Bureau. She says:

"I studied cooperatives, and as a housewife realized keenly that we women, the buyers, must have consumer cooperatives. I have been traveling about the whole country, for the women's side of the development of the cooperatives has become very vigorous. Rural cooperatives have grown greatly lately, and the rural women need practical domestic science. Their understanding and co-operation must be won; they must be called out and organized."

There is no necessity for the periodical depressions as the capitalistic world knows them. It is because our economic life is unchristian that we have these periods of suffering and also the ridiculously unequal distribution of wealth. Christian women must take their responsibility in this important part in bringing in the Kingdom.

#### **Mrs. Kora—a Peace Leader**

Mrs. Kora lost her position as teacher in the Tokyo Women's University (non-Christian) because of her peace activities. She told me something that made me hang my head with shame, for had not we Westerners almost two thousand years of Jesus' teaching as a background for our actions? "I entered Columbia University just at the time when America was entering the World War. I must have been very innocent before I went to America, for I thought all Christians were pacifists and that all thought war was wrong. The first Sunday I went to a large New York church and heard a very famous Christian preacher. To my amazement he urged his audience to go to war, 'For this is a war to end war,' he declared. I was disillusioned. I felt crushed. A light had gone out of my heart. If at that time I had not come in contact with a small group of Christians who were not afraid to be called cowards because they were pacifists, I should have lost my faith forever.

"I am facing the same thing now, only in some ways it is so different. There are so few of us here, and our whole background has been so different. Our government is different, too. During the World War, if an American could prove that he was a conscientious objector, he was excused from active service. But in Japan no one is excused. If we could feel that by sacrificing our lives we might help the cause, it would be an incentive to resist. But we should be given no public trial at all, in such a case—just be quietly put out of the way. . . . However, we must be true to our Leader, the Prince of Peace!"

# Effects of Overlapping in Japan

By WM. MERRELL VORIES, LL.D.

Omi-Hachiman, Japan

*Founder of the Omi Mission, 1905*

THE only force that will bring the world to Christ is "faith working in love." The first and most fatal indictment of sectarian overlapping in the mission field is that it repudiates this force and exhibits, on the contrary, rivalry working in competition. In short it is a misrepresentation of Christ.

The second indictment is that overlapping in evangelical missions is not fair to the supporters of missions. There may be certain givers who understand that their contributions are designated for denominational aggrandisement, but the rank and file of conscientious and constant givers—many of whom make real sacrifices to give—nearly always make their offerings to give the Gospel message to people who otherwise would have no means of hearing it. To spend such gifts to maintain duplicate efforts in communities already being evangelized by some other Christian agency is to come close to being guilty of misappropriation of trust funds.

Most Christian people deplore overlapping and many believe that the practice has long been abandoned. Unfortunately it still exists in many parts of the field. Japan is no exception, though the majority of cases are doubtless left-overs from the former days of noncooperation. It seems almost impossible to persuade the promoters of any once established work to withdraw from a field, no matter how flagrant the overlapping. This shows a spirit unworthy of the representatives of Jesus Christ. Some denominational leaders still hold to definite policies of sectarian expansion regardless of overlapping, and without much apparent concern for the neglected districts.

Not long ago an official of one of the largest missions said to me:

"We are planning to enter your province" (at the time our mission was the only one here).

I replied that since there were more than a thousand towns and villages in this district still unmanned by Christian workers they would be a welcome reinforcement, and I offered to help them discover the most needy and strategic location.

"Oh, no," he explained, "We expect to go into your capital city."

"But," I asked, "do you know anything about the situation there? Have you made a study of

our province, so as to work there intelligently? Do you realize that the capital is a small city and the only place in the province in which overlapping already exists? It has unfortunately half a dozen struggling sectarian groups, none of them able to be self-supporting."

"But our mission policy," calmly replied this determined gentleman, "is to place a —— church in every provincial capital."

Within the past three years the same mission has started one of its churches in another small city of Japan already having three other Protestant bodies.

Some years ago a survey of the situation in Japan was made by a committee appointed by the Federation of Christian Missions. If the question had not been a vital one, the report of that committee would have been really funny. The committee men belonged to the missions who were guilty. They solemnly reported that after examining all the circumstances they considered no cases of overlapping then existed; but—and here came the amusing naivety—they added that were any new churches to be started in any of the cities already having from one to five or six denominations, it would constitute overlapping! Thus if A had six competing sects at work and B had only two, the addition of one society in B would constitute overlapping, whereas A with six would be guiltless!

A definite standard should be agreed upon as to what constitutes overlapping and how to avoid it if the will to cooperate is present.

Even in the largest cities more than one denomination generally confuses the situation if they do not cooperate.

If the local people, in any city, of their own choice desire an additional denominational church they can have it by paying for it—in complete self-support. But it should not be supported by mission funds.

The neglected rural field in Japan continues to wait for men and means, while churches in cities work in rival duplication.

An honest elimination of overlapping in mission work would not only release men and means for neglected areas, but would stimulate more support for the entire Cause of Christ.

# The Unfinished Task in Japan

By the REV. GORDON K. CHAPMAN, Kobe

*Professor in the Central Theological Seminary*

**"IS OUR distinctive missionary task in Japan completed?"**

This question is often asked these days and a variety of answers have been given. Obviously, the answer will depend largely upon one's view with regard to the aim of missions. Most societies have found their chief inspiration in the Great Commission of Christ to His disciples. Has the Gospel been adequately proclaimed to the Japanese? One of the larger missionary societies states that its controlling aim "is to make the Lord Jesus Christ known to all men as their Divine Saviour, and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting and self-governing....." Has this aim been fulfilled in Japan? If not, there is still the unfinished task.

Measured by any standard, it must be admitted that the progress of Christianity in Japan has been slow. This does not mean that the influence of the Christian religion upon the life of Japan has not been great. This has been over and above the influence attributed to that common world culture which, though perhaps Christian in its origin, is not now necessarily a product of Christian missions.

The Christian movement in Japan is vastly larger than the actual church membership. Many prominent people, while not listed on the roll of any church, either claim to be Christians or accept the Christian ideals. "A Study of Japanese Attitudes Toward Christianity," published by the Institute of Pacific Relations, reports that Christian influence was recognized as very strong in the movements for temperance and against licensed prostitution; in social welfare and relief work; in the peace movement; in child welfare work; in the development of health agencies and sanitation; and for woman suffrage, for the education of women and for greater freedom in social fellowship between the sexes.

Dr. Toyohiko Kagawa asserts that Christianity has produced seven great social changes in Japan:

(1) Transformed home life. Concubinage is dying out and prostitution is gradually being abolished. The divorce rate is decreasing and women and children are being respected.

- (2) Increased respect for labor.
- (3) Growth in democracy.
- (4) Development of parliamentarianism.
- (5) Growing respect for human life and personality.
- (6) Consideration for the former outcaste classes.
- (7) Widespread philanthropy, so that even the Buddhists are imitating Christian social enterprises.

Dr. Kagawa also stated that "Christianity has laid the foundations of personal purity and monogamy; has cultivated the spirit of service, the spirit of love and universal peace; and has given basis to the labor movement." Missionaries were the forerunners in social reform, and many of the conspicuous leaders in the matter of social leadership and thought guidance have been Christians.

The influence of Christianity upon social policy in Japan has been very great indeed. Although Christians only represent four-tenths of one per cent of the population, a list of influential men in Japan shows 5% professing Christians. The labor movement was born in a Christian church and Christian leaders are still conspicuous in the unions and federations of laborers and farmers. While the influence upon industry has not been great there are conspicuous examples of executives who are seeking to humanize the industry over which they have control. There are some 246 Christian social service institutions in Japan. A number of Christians are employed in the Government social service system which embraces over eight thousand institutions with a wide range of activities, including social settlements, clinics, lodging houses, pawn shops, semi-public housing experiments for the poor, institutions for the rehabilitation of the crippled and the handicapped, public restaurants, markets, employment exchanges, etc.

The original movement for the improvement of agriculture was Christian in its initiation and some of the outstanding men today in agricultural economics are earnest believers in Christ. The Government maintains an elaborate system of agricultural extension which has done much to solve the problems of production and marketing. Over eight million farmers are enrolled in the various societies and with over eleven thousand advisers and technicians are employed so that all of the rural sections of Japan are benefited. Christian leaders have been instrumental in the organizing

of the "Peasant Gospel Schools," ninety-four of which were held last year in thirty-four prefectures. These are modeled after the Folk Schools of Denmark and are intended to select and train promising young men from the villages in a new program of rural development which includes, economic, social and religious features. The co-operative movement, which now includes over 14,000 organizations has received much of its inspiration from Dr. Kagawa and other Christian leaders.

Without doubt, it is in the field of education that the Christian enterprise has had its greatest formative influence. Mission schools were the pioneers in popular education and thus enabled Christianity to find a place of respect in the eyes of the nation, and did much to off-set the earlier prejudice against this religion. It has been said that "Christian schools pioneered in the essential basis of culture and set high standards which have had great influence in shaping the educational system of Japan. . . . ." Mission schools were also the pioneers in education for women and thereby were partially instrumental in securing for womankind that full recognition to which she is entitled. When one thinks of the magnificent system of Government education with its 47,408 schools of all types, with over 260,000 employed teachers, it is possible to realize partially the significance of this contribution. Illiteracy has practically been banished so that the Japanese people have become a nation of omnivorous readers. Of the 145 Christian secondary and collegiate institutions in Japan, half are located in two great metropolitan areas. In addition there are 468 Christian kindergartens scattered throughout most of the prefectures. Of the educational institutions in Japan conducted by the various religious sects, fully half are under Christian auspices. While these institutions were originally evangelistic, it must be admitted that this purpose has now become but subsidiary, so that most of the students refrain from becoming professing Christians. One Christian leader asserts that "the students are only being inoculated with a mild form of Christianity which makes them immune to the real thing." With the Government so fully meeting the educational needs of the Japanese, it becomes a grave question as to whether the time has not come to withdraw from the general field of education, continuing to maintain only a few Christian schools that can make real contributions. Could not more effective service be done by concentrating on the evangelization of the students in the Government schools, as well as seeking to win their teachers to Christ? There are great possibilities in this field of effort as is shown by the fact that in one Imperial University thirty or forty of the teachers are professing

Christians, while in one metropolitan area, at least half of the students expressed a religious preference in favor of Christianity.

While Christian influence is strong in Japan, yet if one surveys the situation either as a whole or in detail, it becomes evident that most of the efforts lack the spiritual vitality which would make them effective. This is not hard to understand when we realize that the vast majority of the people are still believers in the old religions which have held their allegiance for generations. If the Apostle Paul were to visit Japan today, he would undoubtedly still be stirred to see the masses of the people given over to idolatrous practices. The Japanese are essentially pantheistic, and thus the various works of nature—mountains, rivers, rocks, animals, trees—are constituted objects of worship; even the fox comes in for a large share of propitiation. Like the Athenians of old, the people are so religious that they try to give all gods the worship which they believe to be their due. There is constant danger that even Christian workers will succumb to that temptation which presented itself to Paul when he visited Athens. Well kept temples and shrines abound everywhere and are eagerly patronized by the masses; even the intelligentsia are faithful in the performance of the various ceremonies connected with the respect and worship shown to ancestors and national heroes.

Japanese Buddhism claims over forty million adherents, with 71,310 temples, 6,982 preaching places, and over 150,000 professional religious workers. Under the influence of Christianity, modern Buddhism is undergoing a revival and is now imitating Christian social service. Sunday schools, the Salvation Army, and even uses Christian methods and language in its new propaganda. No less formidable is modern Shinto, which must be distinguished between State Shinto and Sectarian Shinto. While State Shinto is said to have its roots in the original religion of Japan, in modern times it has become more theistic and is now chiefly associated with ancestor worship and patriotic idealism. It has thus become the religion of patriotism which heads up in the lofty sentiment of the people toward the Ruling House, which is regarded as divine. By placing this type of Shinto under the ægis of the State and by financing and controlling its activities, the State is taking part in a religious movement. However, for convenience sake, it is declared to be "not a religion" or "something above religion," and pilgrimages to the shrines are fostered in the interests of patriotism. The Government recognizes 111,339 shrines with 15,199 priests in charge. While it is true that certain modern thought movements are tending to undermine the belief in the supernatural and cause particularly the

student class to forsake all religion, yet it is also true that new religions are spreading rapidly among the common people. These sects claim to have 14,269 places of worship, 101,597 teachers and over eighteen million followers. This is part of the religious situation in Japan where the Layman's Commission stated that there is no longer need of Christian missionaries to do evangelistic work.

The Japanese Christian Church is not yet strong enough to evangelize its own land. Including Catholics, there are probably not more than 280,000 Christians in Japan, two-thirds of whom are Protestants. To every thousand persons there are only about four believers, half of whom are said to be "non-resident members." Eight prefectures have less than one Christian in a thousand of the population; twenty-one prefectures have less than two per thousand; seven have less than three; four prefectures less than four; three have less than five and three less than six believers per thousand. Over eleven thousand towns and villages of less than 10,000 population are reported to be without Christian churches, and of the towns and villages of ten to twenty thousand population there are still 323 which have no Christian churches. Christian efforts have tended to concentrate work in the cities and larger towns in order to develop self-supporting churches. While fewer rural churches have reached full self-support, it is claimed that 70-75% of the believers and workers have originated in the country districts. Of one denominational group of 1,314 churches reported by the National Christian Council, 801 are urban while 513 are rural. Thirty-two per cent of the churches of

Japan are now fully self-supporting, 25% are helped by the national home mission boards, while only 43% are aided by foreign missionary societies. In numbers and in financial strength the Japanese Church is still relatively weak but in ethical, literary, political and industrial life and in social reform movements, its influence is very much greater than might be expected.

An analysis of the membership of the Christian Church reveals that it is in the main made up from the middle class; the majority of the members are students, clerks, business men, officials belonging to the various professions. Only 16% of the members are from the industrial class of farmers and laborers. The huge farming population of over 27 million, the laboring population of over five million, and the fishermen, numbering a million and a half, constitute the major unreached classes of Japan. Their evangelization constitutes the unfinished missionary task. There are desirable modifications in the programs of the churches which will enable them better to reach these classes, and at the same time to hold such groups as the students and other young people for whom a suitable youth program is desperately needed.

While it is rather difficult to determine how fully the missionary force, both Japanese and foreign, is adapted to carrying out aggressively the penetration of the unreached areas of Japan with the Gospel, there are certain factors which are evident. For one thing, during the last ten years, the missionary force has been decreasing. But the reduction has had little effect upon the work of the various educational and social institutions, for their staffs remain about the same. The tend-



JAPANESE STUDENTS IN TRAINING FOR EVANGELISTIC WORK. THEOLOGICAL SEMINARY, KOBE

Dr. H. W. Myers is in center of first row; Mr. Chapman is at extreme left, second row.

ency has been rather in the direction of eliminating qualified ordained workers who were chiefly engaged in direct preaching of the Gospel. Through retirement, one large mission had a net loss of thirty workers in ten years. Practically none of these workers were replaced, although the educational institutions of that mission maintain a full staff of foreign teachers. Comparatively few missionaries are able to give their full time to pioneer evangelistic work. The Japanese workers are mainly occupied with the work of existing churches and institutions and it is the exceptional man who is engaged in distinctively rural evangelistic work. Of some 1,013 missionaries, residing in 113 different places, only 86 are classified as rural workers. While the number of Christians is increasing, when it comes to the occupation of new territory, and the founding of churches in hitherto unreached places, the enterprise is certainly in a state of arrested development.

Many circumstances favor the spread of Christianity. Socially the Japanese are a homogeneous people, and there is an absence of strict caste divisions. They are a highly literate people with a voluminous press and literature. Japan is a land of order and safety which makes for stability of life. Religious liberty has been granted and the Government is exceedingly tolerant toward Christianity. Transportation and communication facilities are highly developed so that all parts of the country are easily accessible. But what is lacking are properly qualified workers, who, relying upon the equipment of God's Holy Spirit,

will make it their aim to press forward to occupy all the villages and towns of Japan for Christ. The call of the hour is for evangelism, and the peril is that the Church may substitute something else in its place. As one of the Japanese Christian leaders has said: "It would have been better if the emphasis of Christianity on the social gospel could have been delayed until Japan was a little further along in her church development, until we had become more thoroughly trained on the side of personal religion. . . . There is a great danger that the churches of Japan may attempt to build a house without a foundation."

Another Japanese leader put it: "No amount of social regeneration and improvement can save Japan. What is needed is a spiritual reformation which only Christ can give." As Dr. John R. Mott once said: "We are producing Christian institutions faster than we are producing Christian experience and faith; the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enough of us to meet the unprecedented expansion of opportunity and responsibility of our generation."

A group of Japanese leaders connected with the National Christian Council has stated that it is their conviction that the Christian forces of the indigenous churches are today insufficient to undertake the task of evangelization and Christianization of the whole nation with its vast unoccupied areas. They continue to call upon the churches in western lands to send evangelistic missionaries to fellowship with them in this task; the unfinished missionary task in Japan.

### A VERY UNIQUE CHRISTIAN SCHOOL

Under the influence of the late Pastor Uemura, Mrs. Moto Hani decided that a school with Christian principles would best promote her ideals. With a handful of young girls she started such an institution, and within twelve years Jiyu Gakuin, or "Garden School of Freedom" has become a model school for experiments in new educational ideals. Girls come there from all over Japan, but Mrs. Hani limits each class to forty. Her school is unique in Japan and, in some ways, in the world.

The 1933 commencement presented a record in graphic form of their daily school life—health statistics, school management, time and labor-saving devices, cooperative system and rural settlement work of the alumnae, dresses both foreign and Japanese, experiments in applied art, mural painting, book illustrations, musical compositions and self-government evident everywhere. The school has had no cook, no janitor, no office-worker from the beginning—all the work is done by the girls.

Mrs. Hani started a magazine, devoted to information for wives and mothers, called *The Housekeeper's Friend*, which later became *The Woman's Friend* and is today the most educational and uplifting periodical for women, with probably the third largest circulation among women's monthlies in Japan. It covers the whole field of everyday home life.—*Japan Christian Quarterly*.



# Christian and Non-Christian Forces in Japan

DISTRIBUTION OF CHRISTIAN FORCES IN THE PREFECTURES OF JAPAN (Protestant work only)							BUDDHIST TEMPLES, SHINTO SHRINES; GOVERN- MENT AND CHRISTIAN EDUCATIONAL AND WELFARE WORK							
Prefectures	Population (1933)	Number of Christians	Per Cent of Population	Number of Churches	Japanese Pastors	Missionary Workers	Buddhist Temples	Priests	Shinto Shrines	Priests	Government Schools	Government Social In- stitutions	Christian Schools	Christian So- cial Work
Hokkaido .....	2,997,900	8,905	.29	102	67	22	1,071	972	483	254	2,136	325	16	4
Tohoku:														
Aomori .....	919,500	1,471	.16	25	17	7	309	271	808	169	962	78	10	1
Iwate .....	1,020,000	1,108	.11	22	16	6	583	460	991	263	1,018	112	7	2
Miyagi .....	1,201,200	5,390	.45	57	48	64	915	680	1,304	285	831	108	18	6
Akita .....	1,015,100	649	.06	20	18	5	677	549	1,307	317	885	120	5	4
Yamagata .....	1,111,200	1,187	.09	36	24	3	1,546	1,217	2,278	513	881	80	1	1
Fukushima .....	1,549,900	2,254	.14	55	38	6	1,613	921	4,138	455	1,415	198	9	1
Kanto:														
Ibaraki .....	1,533,300	1,683	.11	42	33	9	1,337	865	2,742	380	1,195	89	8	.....
Tochigi .....	1,172,100	989	.09	43	20	4	974	696	3,312	269	832	82	4	.....
Gumma .....	1,225,200	2,707	.22	30	32	6	1,217	827	1,276	200	695	112	10	4
Saitama .....	1,427,600	1,110	.07	42	29	1	2,244	1,449	2,312	372	943	265	10	.....
Chiba .....	1,512,100	1,663	.1	48	29	8	3,262	1,827	4,741	306	999	85	8	12
Tokyo .....	5,954,900	27,005	.45	312	250	303	2,543	2,046	1,847	423	1,737	1,250	122	107
Kanagawa .....	1,739,600	6,900	.4	69	54	47	1,563	1,308	1,254	215	706	439	23	15
Hokuriku:														
Niigata .....	1,982,700	1,480	.07	29	15	7	2,993	2,383	5,391	596	1,700	172	6	.....
Toyama .....	796,500	453	.06	15	11	4	1,469	1,223	2,663	160	684	126	10	.....
Ishikawa .....	760,400	1,037	.13	14	10	11	1,230	1,033	1,912	208	743	126	9	3
Fukui .....	630,100	766	.12	23	14	7	1,656	1,360	1,682	179	633	191	7	.....
Tozan:														
Yamanashi .....	649,000	2,233	.34	36	17	6	1,659	1,047	1,603	175	581	60	3	.....
Nagano .....	1,769,100	2,985	.17	71	41	27	1,537	1,232	3,349	343	1,215	227	18	1
Gifu .....	1,205,500	594	.05	21	16	10	2,192	1,860	4,714	286	1,146	136	6	2
Tokai:														
Shizuoka .....	1,872,700	3,223	.17	87	57	16	2,820	1,966	3,291	459	1,193	211	20	5
Aichi .....	2,714,100	4,014	.14	70	51	34	3,631	3,295	3,517	472	1,278	350	21	2
Mie .....	1,186,800	2,381	.2	21	17	8	2,250	1,876	721	538	935	162	4	.....
Kinki:														
Shiga .....	708,900	1,105	.15	27	18	8	3,188	2,457	1,917	319	590	96	14	4
Kyoto .....	1,639,500	8,274	.5	73	53	41	3,070	2,451	2,708	386	872	331	37	12
Osaka .....	3,824,300	13,210	.35	126	101	42	2,789	2,232	662	393	1,011	518	43	20
Hyogo .....	2,759,700	9,367	.33	119	94	190	3,055	2,468	4,810	443	1,401	383	44	16
Nara .....	603,600	649	.11	15	9	17	1,764	1,181	1,519	312	688	102	4	.....
Wakayama .....	856,300	1,624	.18	25	14	9	1,778	999	474	233	828	67	6	.....
Chugoku:														
Tottori .....	499,300	628	.12	15	10	3	423	385	850	222	502	51	5	2
Shimane .....	749,600	384	.06	18	12	1	1,317	1,077	1,371	506	570	74	1	.....
Okayama .....	1,310,900	3,602	.27	50	28	6	1,499	1,064	5,012	492	1,149	173	8	1
Hiroshima .....	1,736,200	2,142	.12	55	41	26	1,412	1,201	5,308	428	1,471	191	15	3
Yamaguchi .....	1,160,000	2,084	.17	30	24	12	1,271	1,157	862	335	901	162	7	.....
Shikoku:														
Tokushima .....	732,400	1,080	.14	17	12	7	595	472	2,714	219	679	72	2	1
Kagawa .....	752,100	833	.11	18	13	10	619	542	2,498	186	500	40	2	1
Ehime .....	1,169,200	3,492	.29	53	34	7	1,089	855	1,333	419	962	174	10	.....
Kochi .....	736,300	2,886	.39	14	9	6	252	186	4,658	301	738	111	4	4
Kyushu:														
Fukuoka .....	2,660,500	5,799	.22	92	70	28	1,659	1,428	5,002	468	1,166	258	17	1
Saga .....	695,500	405	.06	11	8	4	999	795	1,852	177	426	68	2	.....
Nagasaki .....	1,274,400	1,653	.13	27	20	17	466	402	1,420	246	839	146	8	3
Kumamoto .....	1,388,300	2,407	.17	27	21	10	1,056	795	4,289	288	1,141	86	14	7
Oita .....	963,300	1,228	.13	25	22	8	1,304	1,030	2,121	324	874	72	4	.....
Miyazaki .....	801,500	1,386	.17	24	15	3	207	190	743	271	505	74	3	1
Kagoshima .....	1,696,700	1,163	.07	25	17	4	178	154	1,571	387	1,009	51	2	.....
Okinawa .....	589,300	1,241	.21	17	11	.....	29	20	9	7	278	38	1	.....
							6,982*	.....	14,269†	101,597‡	.....	.....	.....	.....
	67,238,600	196,965§	.29	2,036	2,518¶	1,013	78,292	54,904	125,608	116,796	47,408	8,442	613	246

\* Other Buddhist preaching places. † Churches of various Shinto Sects. ‡ Workers of various Shinto Sects. ¶ Plus other evangelists.  
§ Plus others, locality not designated. || Plus others, locality uncertain.

Data regarding the number of Christians, churches, Japanese workers are from the Yearbook of the National Christian Council for 1934; data regarding missionaries from the Japan Christian Yearbook, 1933; data regarding population from the Imperial Census Report, 1933.

Data regarding Buddhism and Shinto, social and educational institutions, are from the Imperial Census Report for 1933; data regarding Christian institutions are from the N. O. C. Yearbook for 1934 and the Japan Christian Yearbook for 1933.

N.B.—Educational Institutions include all from Kindergarten through the University.

# The Youth of Japan—Whither?

By REV. WILLIS CHURCH LAMOTT, Tokyo

*Author of "Suzuki Looks at Japan"*

AS IN few other countries the youth of Japan are continually, and defiantly, in the public eye. As this is being written a group of young men are being tried for a series of assassinations. Brooding over the wrongs of the depressed farming classes and the futility of Government efforts to offer relief, they accepted a "mandate from heaven" to purify the state. News just released tells of a similar plot discovered and foiled by the police last December. Imagination calls up the stories of other youths who, discouraged and baffled by the decadence of the times, have assumed the rôles of patriotic assassins.

Another group of young men—scions of noble families and students or graduates of the Peers' College—are being punished for their connection with communism. Distressed by the stagnation of political life and the slowness of social reform, they espoused the cause of a proscribed movement which aims not only to overthrow the peerage system of which they are a part, but also to overturn the very foundations of the Japanese Empire. During the past three years, tens of thousands of persons, all young, most of them students of exceptional or superior ability, have been detained by the police because of their connection with the communist movement.

Six young people today threw themselves into the crater of Mount Mihara on the island of Oshima in Sagami Bay. Two of them were students, afraid to face their families after their failure to pass the entrance examinations of a certain higher school; two were a youth and his sweetheart, whose marriage had been forbidden by their families; one a discharged clerk in a hardware store; one a boy of fourteen, who did not want to be a burden to his family. All were under twenty-five. The number of suicides last year exceeded twenty-five hundred.

From outside my window come the lilting measures of a pseudo-folk dance, the third of a series of such that have swept the country this past year. A great crowd has gathered to view the movements of a company of young men and women (mostly of the lower classes) dressed in traditional costumes, who are dancing to the music of a gramophone set up in a highly-decorated shrine-like booth. Around and around they go, perform-

ing the steps and motions of the traditional dances of the countryside, but singing modern words, such as,

Are those swallows flying in the sky? *Ton to se no se!*  
They are airplanes, patriotic airplanes, don't forget them!

And the crowd joins in the clapping of hands and the singing of the "*ton to se no se*" (tra-la-la). The whole country seems swept by the contagion of this union of traditional music and ultra-nationalistic words. Yet not entirely; on the other side of the street the modern boys and girls pass by disdainfully on their way to the cinema, the dance hall, or the latest third-rate musical show that has been expelled from America to corrupt the morals of Japanese youth.

The Youth of Japan—whither? Viewed from the outside, Japanese young men and women are bent on going nowhere, or rather are bent on breaking forth in defiant and often tragic protest against a social system in which they have not yet found their place. These outward manifestations, including as they do only the more extreme cases, are symptomatic of the inner conflict which is going on in the minds of all Japanese youth.

Born near the beginning of the great European war modern Japanese young men and women have witnessed the success of the great effort of national reconstruction begun by their grandparents; they have passed through two periods of feverish industrial activity and material prosperity; they have been educated at a time when the influx of Western ideas, theories and social customs has almost inundated traditional Japanese culture. Japanese education, geared to produce men skilled in the science and art of the West, rests upon the naive assumption that these could be retained and the explosive ideas and theories of the West sloughed off, that the external aspects of Western life could be acquired and the old moral underpinning of Emperor Worship, filial loyalty and the feudal virtues left intact. This has not proved to be the case. Under the bombardment of new ideas—individualism, democracy, the class struggle, self-expression—and the attractive presentative of Western manners and customs through the media of magazine, news-

paper, cinema, and music, the old moral controls and sanctions of Japanese youth have begun to give way. All too late the Government a few years ago began the impossible task of "controlling" thought and morals.

The fact remains that the great mass of Western ideas, manners, abilities, and methods which Japan has acquired cannot be moved by the traditional motive power. The patient oxen—whose shoulders have carried the burdens of Japan for centuries—strain as much as they can, will not be able to budge the magnificent bulk of Japan's crack express train—the Swallow. No more can the great mass of Western civilization which Japan has adopted be moved by the simple morals of a feudal age and sustained by the rationalization of myths which place Japan at the center of the universe and endow the Emperor with the aura of divinity.

Youth, conscious of the tension, responds in various ways. A lad, in true moving picture fashion, finds a sweetheart. Their families refuse to consent to marriage. Then begins an illicit relation which all too often ends in double suicide—the easiest way out when the self and the family come into conflict. Another lad seeks to learn more about the social movements of the world. He is told that he can study so far and no farther—and at the end he either closes his eyes to facts, or becomes a cog in the underground machinery of communist intrigue. Another accepts as gospel truth the nationalistic theology taught by his primary school teacher—and following it logically through to its conclusion is driven later to assassination or to suicide as a protest against the "treason" of internationally-minded statesmen. Others escape from the tension by joining the cult of pleasure and slavishly aping the manners and customs of the West as depicted in motion picture magazines and heard in the talkies; still others seek refuge in the *ton to se no se* of traditionalism.

Such examples account for only a few, but indicate the state of mind of the many. They are lost in confusion. For Japanese youth is idealistic—incurably idealistic. He is seeking something to live for—something to die for. He is seeking in his own way to serve his country as did the leaders of the Restoration. The great national efforts of the past half-century produced great men, great personalities, men worthy of being compared with the outstanding leaders of any race. Now that Japan has become great, youth asks, "Where does true greatness lie for me? What ideal shall I live for as my father and grandfather lived and labored for the ideal of a unified nation modernized in organization and meeting on an equality the nations of the West?"

Is there nothing in the inherited moral ideals of

the race that will supply this impetus to youth? "Bushido, our inherited moral code," answers an intelligent young Japanese physician, "brought us this far, but it can carry us no farther." He voices the convictions of thousands of Japanese youth. A new ideal is needed. An all-encompassing devotion that will take up the traditional moral ideals, relate them to life as it is now lived in a real world, transform them by bringing them into clear comparison with other ideals which have been proved by experience to be valid.

Intelligent Japanese youth realizes that the ultra-nationalistic program will result only in cutting off his own country from the life of the world; that communism is too great a menace to the culture and genius of the Japanese people; that even democracy, which thrilled his father, must wait until the *demos*, the great mass of Japanese common people, attain greater self-consciousness and develop a real desire for self-expression in government. He realizes also that there stretches out before him a time in which Japan must find its soul again, must achieve an idealism adequate to sustain and support the weight of its material accomplishments, must sift the true from the false in the hastily adapted civilization of the West, and blending the best from the Occident with the best of the traditional culture, form a civilization that will be truly Japanese.

Youth in few countries has been faced with so challenging a task. The intelligent young man or woman realizes that to face it adequately some new idealism must come into Japanese life. Consciously or unconsciously he realizes that he must find a religious philosophy of life. A few—a very few—young people today are turning to the old religions. The makers of New Japan, flushed with the utilitarianism of their day, despised Buddhism as a superstition, and their children and grandchildren find in it little more. "What are the permanent values of Buddhism that you can retain to help you in finding your philosophy of life?" The teacher puts the question to a group of college students. They flounder. Buddhism teaches kindness to animals. It has a deep philosophy. It is comforting to the ignorant and the old. The teacher does his best to open the way for a fair treatment of this noble but superseded expression of man's faith. Some one laughs—"Why, *sensei*, you know more about Buddhism than we do!" Such scenes are often repeated when Christian missionaries and ministers deal with modern Japanese youth.

For, to Japanese youth of today, religion means Christianity. When religion is mentioned, Christianity is forthwith called to mind. This is one reason why men like Toyohiko Kagawa never fail to have a hearing, even though the growth of the

Church is not so rapid as might be desired. This is one reason why, outside organized Christianity, there exists in Japan today an unnumbered multitude whose thoughts have been influenced and whose ideals have been molded by Christian principles.

In a peculiar way the men who compose the present super-party government of Japan are



SPEAKING TO TWELVE HUNDRED GIRLS IN A COTTON MILL, WHERE CHRISTIAN WORK IS CARRIED ON EFFECTIVELY

products of early Christian activity in this country, for many of them in their youth came in touch with the great Christian leaders of the past, and are connected, directly or indirectly, with present-day Japanese Christianity. Youth is not slow in drawing its conclusions. The idealistic youth of Japan are turned toward Christianity.

In the Christian schools of Japan thirty-seven thousand boys and girls, young men and young women are enrolled, receiving an education based on Christian principles, in the midst of a Christian environment; in the government schools are other thousands of students from Christian homes, from Christian churches, Bible classes, and study groups, "graduates" of kindergartens and Sunday schools; out in the world are thousands more of their elder brothers and sisters at work building Christian homes, conducting business on Christian principles, standing for social ideals, working in the church. To this great number, and to others in the churches, in the Christian associations, in Christian groups connected with factories and shops, Christ has brought the reviving idealism which is necessary if Japanese youth is to find itself in the modern world. There are problems, of course. Not all who profess to follow Christ will cast their lot with the church; not all will openly confess the One whom they claim as Master in their hearts; not all are willing to face the acid test of carrying their Christianity into actual life. But taking all this into consideration, the Christian Gospel is the only answer today for the unsatisfied yearning in the heart of Japan's youth.

Japan today is a land of defiant youth. But the communist youth, the reactionary youth, the decadent youth, the hopeless youth—these do not tell the whole story. Japan is the land of idealistic youth, and the idealistic youth of Japan face toward Christ

## THE NEED FOR CHRIST IN JAPAN

BY TOYOHICO KAGAWA

The so-called Christian nations are but fifty per cent Christian. So when Christianity came to the Orient we had two kinds of people: some were angel missionaries, who belonged to Heaven, and some were pirates who belonged to the Roman Cæsars. It was because the white races set the example, that Japan became a student in the school of the pirates.

The Orient is having a terrible time because Japan is not Christian. Our nation has committed a terrible mistake toward China and inflicted many wrongs upon her. Christians of Japan have issued strong protests against the actions of their government. I wrote in my own magazine twice about peace between China and Japan, and have been warned that if I wrote again I should be punished severely by imprisonment. Such opposition has been devoid of result, however, because our militant pacifists are so few in number.

Our Gospel today must be made effective to move society. Just as the missionaries ask repentance of individuals, we must demand repentance of the nations. We must repent and accept the principles of Jesus Christ. Mere preaching will not get us anywhere by itself; we must put ideals into action. Like electricity, the cooperative movement is a discovery, but even this movement must be based on Christian character. And the basis of Christian character is Redeeming Love. Apart from that there is no permanent peace.

The one assurance of peace is the triumph of the Gospel of Jesus Christ, both in individual lives and in organized society. It is imperative that more efforts be put forth to make Japan thoroughly Christian.

# Facing a Crisis in Japan

*Why the Kingdom of God Movement Was Started*

By TOYOHICO KAGAWA, Tokyo

THERE are three reasons why we had to start the so-called Kingdom of God Movement in Japan. First, we had terrible Communism. Nowhere in the world is there so much Communism, outside of Russia, as in Japan. Thousands of books on Communism are published every year.

Second, we were facing a crisis in the Christian Church, because some missionary forces were withdrawing rapidly.

Third, our church membership was decreasing. To counteract these three conditions we started the Kingdom of God Movement. When we take the offensive, we can win the victory.

The Kingdom of God Movement had to deal with three aspects of the situation: 1. Against Communism it had to lay emphasis on the love of Christ; showing that the love of Christ is not only preaching, but that one must realize the love of Christ in our individual lives—our social lives, our ethical lives and our political lives. We needed to make an immediate start in the practical evidence of Christian love in action. But the churches were not prepared to do this.

We have 2,205 Protestant churches, of which nearly eight hundred are self-supporting Japanese churches. Of the three leading denominations, the Presbyterians are the biggest, the Anglicans are second, the Methodists third. These are self-supporting indigenous churches, and eighty per cent of the Christians of Japan belong to these three bodies. There are also 439 independent churches of the Oriental Missionary Societies.

Missionaries are usually pioneers. When a church becomes independent they give it to the home church and they go to the front and do more pioneer work. Since the Communists were drawing away the young men from the churches, and missionaries were withdrawing from the older fields, and communicants were decreasing, it was a most critical period.

About ten years ago we organized a society called the Friends of Jesus, as a service band to help any church. Since I happened to be baptized in a Presbyterian church, I do not want to change but in America when asked what church I belong to, I say: "To the New Testament church."

The Christians realized that we must be revived in Japan, and so started prayer meetings.

We prayed for a million souls to be won to Christ so that we might have indigenous Christianity when the missionary forces withdraw. With only two hundred thousand Protestants we could not be able to maintain an indigenous Christian church.

After the Jerusalem Conference we started a Central Committee of the Kingdom of God Movement, and a hundred local federations of churches each elected district committees. A Central Committee was formed and decided to divide the Movement into three parts: (1) Evangelism, (2) Education, (3) The Cooperative Movement. They agreed to begin with the evangelistic movement, for which purpose we started mass meetings, preparation of literature and conferences. I went around speaking at mass meetings for about three years. My friends found that I had probably preached to altogether more than a million people and decision cards, recording a desire to be Christians, were signed by about 65,000. Many could not be followed up but there were some nineteen thousand additions to the churches per year. If we could have done more follow-up work, the results would have been larger.

For literature we published the Kingdom of God Movement News, at one time thirty thousand a week at one sen per copy. We did not lose any money and the united paper was agreed upon by all the Protestant churches. We also planned to sell the New Testament at ten sen (five cents) a copy, and one of my books "New Life Through God," for the same price. We also printed more than three million leaflets which Christian merchants were willing to distribute free.

We did not pay the evangelistic speakers but provided only traveling expense and incidentals. During the world boom when I went around lecturing, I had found it advisable to charge 50 sen admission to lectures on Christianity, and during the economic depression we charged ten sen in the city and five sen in the rural districts. If we do not charge people they are apt to think the meetings are not worth while; so we charge enough to pay the rent of the auditoriums used. The churches were not big enough to hold the crowds, and many non-Christian people feel more at home in theatres. When we pray, they kneel

down, and when we pass decision cards, many sign them.

We prayed especially that we might reach the country people. After seventy years of Christianity in Japan, the members of the churches are mostly middle class in the large cities. There are very few in the smaller towns and almost none in the villages. It is very necessary to have Christian leaders in the rural districts.

### Educating Rural Leaders

It is also necessary to have educated rural leaders. For this reason we started an educational movement to train Christian lay leaders. There are two thousand Christian preachers in Japan, and about two thousand Christian teachers in mission schools. How can we reach sixty-four million people with only two thousand preachers, when one million people are born every year! We need more workers and especially since the missionaries are withdrawing from Japan. The more the missionary forces withdraw, the more we need lay leaders. So we started Gospel schools. Most of the graduates of the theological seminaries in Japan forget to be practical. It is necessary to have Gospel schools to show the way to practice the message of Christ in daily life. We have started revival schools of two kinds, for the farmers, and for the city dwellers. These schools teach four main subjects: New Testament, the history of Christian brotherhoods, biblical agriculture (for farmers), and the cooperative movement.

We teach the New Testament thoroughly, sometimes spending 72 hours in teaching three chapters. We do not teach the history of doctrines, nor the history of schisms and persecutions in the Church. We teach how the grace of God manifested itself in the brotherhood movements of the Christian Church.

In Genesis we find that God gave permission to Adam and Eve to eat the fruits in the Garden. If we want real cultivation of the soil today so as to eat the fruits of toil, it is necessary to use the mountain sides everywhere, and plant trees on the mountain slopes. If we analyze the *pili* nut we find there is more nourishment in it than in rice. But people think *pili* nuts are only for cake. We are tempted to eat too much polished rice, therefore we get *beri beri*. What we need is to eat more fruits. Civilization requires the use of the surface of the earth in more civilized ways. We learn much about farming in the Bible. In Proverbs there are many stories about farming—with honey, bees, weaving, etc. In Isaiah there is the restoration of desert land, and in the New Testament Jesus tells us many things about how to plant seeds, how to sell land, about growth, about seed-selection, etc. In Romans we learn

grafting will make trees good fruit-bearers. The last book in the New Testament—Revelation—describes a river on both sides of which are trees, bearing fruit each month. So in the New Jerusalem, the trees of life are regained for Paradise which was lost.

In Central Africa six million people live on bananas—in the morning bananas, at noon, bananas, at supper, bananas! If you analyze the nutrition in one banana it is almost the same as a meal of rice. In Japan if we eat polished rice we get *beri beri*; if we eat bananas we do not get *beri beri*. Therefore when you must live very cheaply eat bananas! Then there will be no need to ask the ravens of Elijah to feed you. Instead of the ravens of Elijah dropping bread from heaven, you can eat bananas. In tropical regions there is no fear of starvation, but in most parts of the world, especially in Japan, you will find life very difficult unless you learn to utilize the mountains and poor soil. We need to use the milk of goats, chickens, fruit, honey, bananas, cushi nuts, and *pili* nuts, as well as rice. That is the way for lay leaders to manage.

We teach Biblical agriculture in a hundred Farmers' Gospel Schools. We have also started Laborers' Gospel Schools in the cities. In Tokyo, the churches of all denominations sent delegates and we had a conference. The reason why we are very poor in the country rural districts of Japan is that we do not trust each other. In the cities we have many people coordinating in factories, with machines, in the use of capital, and in the division of labor; but in the country there are no factories, no machines, no capital and only *nipa* houses! So the country people are very poor.

The farmers are poor because they are by themselves, each one isolated. If they coordinate, like the fingers on my hand, they can drive autos and have machines and do everything. That is the meaning of the Cooperative Movement. Without Christian brotherhood in rural life, there is no profit.

There are seven kinds of cooperatives: Producers, Utility, Marketing. Producers must sell as a body, for when they compete, the middle man seizes the profit. We need Consumers Cooperatives and Credit Cooperatives because money is required when someone in the family is sick, and for other emergencies. There is need of the Credit Cooperative, instead of borrowing from a bank at a high interest. Through Mutual Aid Cooperatives we can have physicians and hospital service by paying one yen each month. In Nakano three thousand have joined the Mutual Aid Cooperative, and have one big hospital under the leadership of Christian brothers. We need Insurance Cooperatives so that the money in the rural districts may remain in them. If there is a panic or



depression, we need Harvest Insurance, Health Insurance, Sick Insurance, Stock (cattle) Insurance. The seven kinds of cooperatives are based on Christian economic morality. But so far our church leaders could not adopt the Cooperative Movement, so I started Medical Cooperatives. But it is impossible to have successful cooperatives without Christian leadership.

Officially the Kingdom of God Movement will end this year, but though the churches stop the movement officially, we shall carry along this movement till we die. We must practice the love of Christ on earth, then there will be hope for all nations. Practice the life of Christ and the teaching of Christ in your heart and in your body.

There are six petitions in the Lord's Prayer. Prayer is like the occasion when the proprietor

wishes the carpenter to build a building and the carpenter in his turn prays, send us timber, nails, iron frames, cement. But if the carpenter should begin to pray to the proprietor for cigarettes and whiskey, that is not true prayer, that is self-desire. We confuse self-desire with God's purpose. When our desire can be harmonized with God's purpose, that becomes true prayer. Therefore we must pray for personal piety, for full devotion to God, for absolute service to God, and for the realization of God's purpose on earth. Without prayer we amount to nothing. Without united prayer there is no success for the Kingdom of God Movement. For this reason we ask people to prepare for six months before hand by prayer. When that has been done, there is some success. When they do not pray, we fail.

# Results of the Kingdom of God Movement

By the REV. WILLIAM AXLING, D.D., Tokyo

*Author of "Life of Kagawa"; Director of the  
Tokyo Misaki Tabernacle*

THIS organized Christian crusade is drawing to its close. Toyohiko Kagawa, its inspired dreamer and spearhead, launched the movement in January, 1930, to run for a three-year period. At the close of that period an All-Japan Christian Conference was held for the purpose of evaluating the work of the movement and to devise methods for conserving its results.

It was unanimously voted that the most effective kind of follow-up work would be a two-years' extension of the movement itself and in January, 1933, this crusade entered its second period, with the main objective of bringing the work to a full, rounded close.

It is now possible to evaluate some of its results. Like every spiritual movement there are imponderables which lie beyond the range of any human yard-stick. These are built into changed hearts, redirected lives, revitalized personalities, new life goals, homes redeemed, and communities lifted to higher moral and spiritual levels.

The goal of one million Christians, which Kagawa feels that the Church in Japan must have before it can become a molding, directing force in the total life of the nation, has not been realized. He had no expectation that it could be realized within so short a period. This is his goal for an on-going Kingdom of God Movement which shall know no time limit.

More than one million people attended the evangelistic meetings held under the auspices of the

movement. Approximately 750,000 of these were non-Christians. Of that number over 30,000 publicly enrolled themselves as inquirers seeking further instruction and guidance in the Christian way. It is difficult to know just how many of these have definitely allied themselves with the Church. It is significant however that since this movement was inaugurated the annual baptisms throughout the Empire have increased eighty to ninety per cent.

Not only has the movement been a great evangelizing force, through the messengers it has sent up and down the land during this period, but also through the printed page it has carried the message where its messengers could not go.

Six million, five hundred thousand copies of the Kingdom of God weekly paper have been published and sent into every part of Japan. Many, if not most of these copies, have been read by a number of readers. Some 50,000 copies of the special "Kingdom of God Movement" issue of the New Testament have been sold. Hundreds of thousands of copies of other special Christian publications have also been sold and distributed.

## Opening Up New Areas

One of the most significant accomplishments of the movement has been the blazing of pioneer paths into large sections of the hitherto untouched rural field. In recent years the industrialization of Japan has been carried forward fast and

furiously. This has caused whole blocks of the population to trek from the farms to her fast expanding cities.

Forty-four per cent of the population is however still rural. The Kingdom of God Movement from the beginning set up as one of its goals the driving of a wide entering wedge into this long neglected area. Under Kagawa's leadership it adopted the strategy of trying to capture the nation's 11,000 rural villages by evangelizing and training potential village lay leaders. One hundred short-term "Peasant Gospel Schools" have been held in 25 different prefectures, either under the direct auspices of the movement or with its assistance. Each of these schools has gathered some twenty or twenty-five young men and women from as many villages and has given them a week or ten days of intensive training for Christian leadership in their respective villages.

Over 2,000 rural young people have been enrolled in these schools. Most of these have gone back to their villages and started something — a Sunday School, a Bible Class, a Reading Circle, a Recreational Center, a Better-Farming Lecture Course—anything to give Christ a chance in their village.

The *industrial centers* with their mushroom growth are also largely unreached territory. Here 10,000,000 people live and labor. The movement has endeavored to adapt the technique of these Gospel Schools to the needs of these industrial areas. This effort however is still in the experimental stage.

The movement has conducted two Conferences on Industrial Evangelism. One of these conferences was held in Tokyo and the other in Osaka. Representatives of 115 factories and 72 interested Christian workers attended these two gatherings. These conferences with factory owners and managers considered not only the question of evangelizing the industrial areas but also the all-important problem of Christianizing the industrial order, especially as related to the relations between the employer and employee.

During the last year and a half the movement has also made a special effort to reach the *student centers*. Speakers specially qualified to speak to students and to counsel them regarding life problems have been sent to 122 educational institutions and 60,000 students attended the meetings addressed by these speakers.

No one can review the past five years in the life of the Japanese nation and fail to be impressed with the evident fact that in the mind of God this movement was meant to meet an emergency not only in the national life but also in the history of the Christian movement in this land. These years

have been characterized by tendencies and events which have rocked the nation's very foundations. Many of these have been unfriendly to the things for which Christians stand. Moreover such anti-Christian tides as Communism, Fascism, and anti-religious propaganda have swept across the nation.

During this period of unprecedented strain and stress the Kingdom of God Movement not only kept the Church steady but also kept her persistently pressing forward toward fixed goals. This kept her morale on a high level and enabled her to ward off attacks from many quarters.

Moreover, this period was characterized by the withdrawal of many missionaries and wholesale reductions in grants of aid from abroad. Without the stimulus of this movement the Church would have found it most difficult to have held her own. It helped her to face the storm unmoved and unafraid and to hold her line intact.

### A New Conception of the Task

The Kingdom of God Movement has brought to many Japanese Christian leaders a new conception of their mission. The need of winning the individual for Christ has lost none of its emphasis or urgency. Early and late the movement has pled with individual men and women to get right with God.

Many Christian leaders have however, through Kagawa and this movement, discovered a larger Christ than they had formerly experienced. They have found a Christ big enough to save not only individuals but also the group, the community with all its varied problems and relationships, a chaotic unjust social order, and a world that has lost its way. With a new sense of mission and an enlarged vision they are praying: "Thy Kingdom come, Thy will be done, as in Heaven so on Earth."

The movement has also demonstrated that the Christian forces in the Empire can be mobilized and move out as a unit toward a common goal. Out of the experience of the past five years there has been created among Christians of every name a new sense of solidarity and a new readiness to cooperate. A divisive denominationalism is by no means dead but the yearning on the part of many to destroy the barriers that separate has deepened and is becoming more and more insistent.

The Kingdom of God Movement has not realized all the goals which it set up but under God it has tided the Japanese Church in triumph over one of the most critical periods in her history and opened a new era for the Christian advance in this Empire.

# The Value of Christian Education

By the REV. L. J. SHAFER, Litt.D., Yokohama, Japan  
*Principal of Ferris Seminary, Reformed Church in America*

MR. HOMMA, one of Japan's great Christians, whose personal advice is constantly sought by the highest officials in Japan's government today, remarked recently to a friend that if there were no Christian schools in Japan the country would go to pieces. Mr. Homma is not a product of these schools and holds no brief for them; he is an impartial observer of what the schools are actually accomplishing.

Dr. Kagawa, a graduate of the Meiji Gakuin in Tokyo, remarked once to the writer, after one of his campaigns covering many parts of the country, that the Christian community is strongest in the centers where there are Christian schools. A case in point is a church in Hirosaki which has sent out more than 120 young people into full time Christian service, as preachers, women evangelists and other workers. Most of these were students in the two Christian schools of that city.

Japan has a marvelous educational system with a very high percentage of literacy — one of the highest in the world. If the aim of Christian schools is to give education to those who would not otherwise be educated there is little need for them in Japan. There is an efficient shrine bureau in Japan, countless well-organized temples, and well-managed organizations for inculcating certain life ideals among young people. Why maintain Christian churches in the midst of this highly organized religious and moral activity on the part of this ancient and highly civilized people?

The reason for establishing Christian churches and continuing to maintain our schools is the same. There is no reason for either activity if we do not believe that men and women everywhere

need Christ. The ordinary school in Japan is purely secular and the atmosphere is very often anti-religious and anti-Christian. Mission schools carry on education in an atmosphere that is Christian and here men and women are being led to Christ.

In order to hold religious exercises on school

property and teach the Bible in the curriculum our schools have been compelled to accept a different type of registration from that of the public school where religious exercises are forbidden by law. Some few mission schools have preferred to give up direct religious teaching in the regular curriculum but most have accepted the special type of recognition. This is a disadvantage for our schools have been classed with those of inferior scholastic requirements. For about ten years Japanese Christian educators have been agitating for a change in the law to permit the teaching of religion in private schools so that this disability may be removed. Last year the National Christian Educational Association decided to discontinue this agitation on the ground that it was a real asset for our schools to be regarded as "different" because of our Christian teaching. This marks a very significant change. A regulation which was



MISS KANAMORI  
A Christian graduate.

once viewed as a disability is now regarded as a valuable means of calling attention to the distinctive character of Christian schools. This new attitude is so significant that it might be said to mark the birth of Christian education as a distinctive type of education in Japan. Christian schools are needed because they are Christian and for this reason it is necessary to maintain them if Christianity is to have a permanent foothold in Japanese society.

Christian schools are being more and more valued among the Japanese for what they are—with Christianity at the center of their educational theory and practice. Christian educators are getting a new perspective which makes it possible for them to welcome a rating that calls attention to their Christian character. It is a curious irony that just when Christian education is coming to its own on the field, certain sections of the supporting constituency in America (see *Rethinking Missions*, pp. 151-2) should be suggesting progressive withdrawal from our schools.

Has the time arrived when these schools can be put on a self-supporting basis? The financial straits in which the Boards now find themselves are actually operating to accelerate the movement for self-support. A recent study of the situation shows that out of 31 girls' schools, 20 are either without mission grants or are definitely planning to become self-supporting within the next ten-year period. Out of 11 boys' schools all but four are well on the way to independence. The plans for self-support include increased income from fees through enlarged enrolment and the securing of endowments. Thirteen schools are now engaged in raising permanent endowment funds. Aoyama Gakuin, for example, has a campaign to secure Yen 300,000 of which Yen 190,000 is in hand at the end of the first year of the campaign.

These facts seem to be encouraging. If our aim is to establish indigenous Christian institutions ought we not to rejoice at this growth in self-support? Two or three things, however, need to be taken into consideration. The Commission on Christian Education pointed out the undoubted need for strengthening the existing schools both on their scholastic and on their Christian side. This present movement for increased enrolment in order to secure larger income is not likely to improve the quality of the work. Furthermore, to push the schools to self-support now will mean the shifting of the burden for the support of our Christian schools from the sending Churches *not to the new Churches on the fields* but to quite independent foundations drawing much of their support from non-Christian groups. The history of church schools in the United States tells us enough to make us think twice before forcing these schools to secure support from other than Christian sources. Prof. Latourette, of Yale, in discussing the Christian College in America, says: "A third cause of secularization is in the sources of the institution's financial support. . . . Support is sought from (those who) . . . care little or nothing for the religious side of the college's life. . . . In the long run those who pay the piper call the tune." Christian schools have a mission to perform in Japan so long as there is behind

them the drive of a Christian constituency demanding a greater efficiency and a truer Christian impact. In this movement for self-support this factor should be given careful consideration.

### What Results Are We Getting?

In the first place, much is being done to break down opposition to Christianity. At the recent opening exercises of Ferris Seminary the mother of a fourth year high school girl came with tears in her eyes and said: "Three years ago I put my daughter in your school. My husband and my father were both strongly opposed to my doing it because they were not in sympathy with Christianity. Now I have just entered my second daughter in the first year class. My father is still unconvinced but my husband says, 'The only place for our daughter is Ferris.'" "

Much is being done in character building. As Dr. Schneder writes, "We hear often that our graduates are 'different' from those of other schools. They have higher ideals, better defined principles and are favorable to all that is good." One of Dr. Schneder's students in the Tohoku Gakuin writes just before graduation, "What did you learn during your college years?" I'll answer at once, "The Spirit of Christ I caught." When Government commercial schools were having difficulty in getting positions for graduates, schools such as the Meiji Gakuin had little difficulty in getting commercial positions because their graduates could be counted upon for business integrity.

But we cannot be content with this leavening influence alone. Are young men and women in our schools giving their lives to Christ? Does our school worship, our Bible teaching, our personal interviews, our Christian atmosphere commend Christ to these young people? We asked a number of educators to take the graduates of their schools for a ten-year period, beginning twenty years ago, and tell us how many were today actively identified with the Church. If any who long to bring men and women to Christ are skeptical about the value of Christian education they should see the letters received from teachers and leaders in our schools who have this burden upon their hearts. Of 298 graduates of a girls' school between the years 1914 and 1921, 13 are engaged in some form of Christian work and 121 are in active connection with the Church; another school with 424 graduates reports 167 active Christians today, 15 of whom are teaching, six the wives of ministers and one a Secretary in the Labor Department at Geneva; out of 137 college graduates of this school 111 are Christians. A boys' school with 700 students has 20 groups in special enquirers' classes, each group under the leadership of a Christian teacher with two or three of the

older Christian boys to assist. This school sends two or three graduates a year into the ministry. Another boys' school which is not yet twenty years old has nine graduates in the active ministry with three others now in the Seminary. One missionary writes, "I went over the names of our grad-



AT THE MABIE SCHOOL (KANTO GAKUIN)  
SETTLEMENT, YOKOHAMA

Here are workers and families, with Prof. K. Tomoi. Students who help in the work are at the back, center and extreme left.

uates for the twenty-four years up to 1914 and found 30 names of women whom I know who have served faithfully and effectively as wives and often as 'better halves' of pastors or evangelists."

What sort of Christians are these? Do they dare to stand for their convictions? The only member of the Japanese lower house who voted against the recent large budget for military expenditure is a graduate of Tohoku Gakuin.

Are they leading others to Christ? Miss Nishio, of Wilmina, is using her talent as an evangelist. She has recently spoken in every large town in Wakayama Prefecture at the special request of the Governor and by his arrangement.

Mr. Ishikawa, a graduate of Tohoku Gakuin, has organized a "Christian Club" consisting of about fifty employees of the Mitsui Trust Company where he has a leading position.

A graduate of Koran has brought into the faith first her sister and brother-in-law, then her mother, then her grandmother; then her children and her sister's children were baptized, and finally her husband.

A graduate of Toyo Eiwa has brought up four sons in the love and fear of God; one is the superintendent of the Sunday school and another, a high officer in the Navy, the teacher of a Bible class and a strong advocate of peace.

Many graduates are engaged in some form of Christian service. One man has been principal of a public deaf and dumb school for ten years. He has gathered about him four other graduates of his own school and they have established a deaf and dumb church just outside the school compound. Miss Hasegawa, of Kobe College, while

teaching English in a school in Kobe, is working as a volunteer probation officer. At times she has had as many as seven waifs in her charge. A few of our schools are carrying on settlement work to train students for this and other forms of social betterment work. Mrs. Yamamoto, of Baiko Jo Gakuin, is making her influence felt throughout the City of Osaka, an example of what so many are doing through the Christian homes which they have created. In her home are held special men's discussion groups, young women's classes and church meetings, and her home is known as a center of Christian influence throughout western Japan.

We are sometimes upbraided for having to take second-rate pupils in our schools. Miss Kanamori, of Kwassui, at twelve years of age, took her first train journey to take the entrance examination to the Girls' Normal School in Nagasaki. She failed and for a month refused to go out of the house feeling that she had brought disgrace to her family. Then she heard of Kwassui through her older brother who was a student in Steele Academy. She became a Christian and has clung to her Christian purpose in spite of all opposition. When her brother-in-law became head of the household she steadily refused to serve *sake* to him or to his guests and he came finally to respect her decision. She is now head of the large Household Science Department of the Tokyo Y. W. C. A. influencing hundreds of girls for Christ. Had she succeeded in passing the gov-



FERRIS SEMINARY STUDENTS IN YOKOHAMA

These girls were recently baptized as Christians. Five or six in the graduating class who were baptized had left school before the photograph was taken.

ernment examinations she would undoubtedly have been a teacher in a government primary school without the knowledge of Christ.

There are hundreds of other witnesses to the real worth of the Christian school in Japan.



# Present-Day Religion in Japan

By the REV. A. K. REISCHAUER, D.D., Tokyo, Japan

*Executive Secretary of the Woman's Christian College, and  
Lecturer in the Japan Theological Seminary*

JAPAN is a land of religion in a rather unusual way. We are so accustomed to picture present-day Japan in terms of modern industry and as a powerful military state that we are likely to forget that Japan is at the same time the repository of Asia's religions and cultures.

It is in Japan that Buddhism, originally a religion of India, had its finest development and is today in its most vigorous state. Confucianism, China's age-long ethico-political philosophy and now thrown into the discard by China's modern leaders, is still held in high regard by enlightened modern Japanese. Shinto, Japan's native religion, though primitive and crude when judged by its early literary deposits and though frequently overshadowed by the more advanced religions and ethical systems imported from the neighboring continent, nevertheless has persisted down through the centuries and today shows a vitality in certain of its sects which is amazing. This land, that has been so hospitable to the religions and cultures of southern and eastern Asia, has been equally open-minded to the culture of the religion coming from the western world in more recent years. It is true that Christianity was persecuted when first introduced in the sixteenth century and rigorously suppressed for about 250 years but this was due far more to fear of political complications than to any real opposition to Christianity as such. At any rate, in present-day Japan Christianity is being widely recognized as one of the "Three Religions" indigenous to Japan. Until recently the traditional "Three Religions" meant Shinto, Buddhism and Confucianism. Today Christianity takes the place of Confucianism, this latter never having been really an independent religion in Japan but rather a system of ethics incorporated with Buddhism and Shinto, and as such it still remains.

In short, then, Japan has been for centuries a repository of the religious and cultural inheritance of many peoples; and not only a repository but on the whole her people have made this inheritance their own and to this day regard this inheritance with real respect. In many parts of Asia the shrines and temples of religion are falling into ruin, but not so in Japan. Here they seem to be in good repair and old ones are being con-

stantly replaced by new ones, often by structures of a new type better adapted to the needs of the rising generation.

To be sure, religion in Japan has had its evil days. In fact, it is a doctrine of Japanese Buddhism that there are periods when the "Law is Destroyed" and men fall away. It would be easy to illustrate the truth of this from Japanese religious history. One might characterize the Meiji Era (1868-1912) and several centuries preceding this era as a time when real religion was none too vital to men. Undoubtedly from the standpoint of the conservative Buddhist and Shintoist the whole trend of modern Japanese life seems to be away from religion. The major interest of men, especially of the progressive elements, seems to have centered on education, scientific knowledge, industrial transformation, the modernization of Japan's army and navy, and, in short, the transformation of a mediæval, feudal people into a strong modern nation able to hold its own in the family of nations which Japan after centuries of seclusion was practically forced to join. Modern Japan has been so terribly busy with getting on in the world that there has been little time for the quiet and leisurely things of religion as the Orient has been accustomed to think of religion. Men have been tremendously concerned with the enrichment of life along such lines as modern science and industry makes possible. This enrichment was conceived of largely in terms of the national life and not merely in terms of individual gain, and to that extent there was in it all a certain idealism. In fact, this enthusiasm for making Japan over into a strong, modern state was the real driving power of life and constituted a sort of religion, namely, the Religion of Patriotism, in devotion to which many a Japanese leader showed a spirit of unselfish service that would be worthy of the devotee of true religion.

In a sense this religion of patriotism is still the chief driving force in the life of many, if not most Japanese. Even when religion in its true sense is the major interest, the religion of patriotism is always a close second in the heart of every Japanese. But after making due allowance for this ever-present element and after recognizing the



fact that just now there is a peculiarly strong spirit of nationalism abroad which threatens to warp every other spiritual interest—as is the case also in many other lands today—we nevertheless maintain that there is in present-day Japan a real interest in a religion which is more than mere patriotism. It is rather a growing recognition of the fact that the very foundations of a nation's strength and greatness rest upon certain qualities of personal life which ultimately spring from religion, and also that there are deep needs of the individual human being which can never be fully met simply by his being a citizen of a great and victorious state but only by his becoming a citizen of an eternal kingdom, the Kingdom of the Spirit.

### A New Attitude Toward Religion

This recognition of the place of real religion and the whole range of values for which religion should stand, including also the welfare of the state as one of these values, is manifesting itself in present-day Japan in several ways.

There is first of all a change of attitude towards religion on the part of statesmen and leaders of thought. During the Meiji Era ending in 1912, religion was looked upon as an out-moded thing—something which may give consolation to old people who have retired from life but hardly a real force in the life of men and women who were doing the work of the world and who were trying to make their nation strong. That Japan was achieving this goal of national power seemed to be indicated by her triumph over Russia, supposedly a representative of the western world. But hardly had the flush of victory passed when Japan awoke to the fact that in spite of this outward strength there was inner weakness and rottenness as revealed in the corrupt practices of men in high places. The great ideal of the Meiji Era, universal education and enlightenment, was seen to be a one-sided ideal and failed in producing men and women of real character. This awakening to the need of moral qualities expressed itself strikingly in the very name chosen for the new era beginning in 1912, namely, *Taisho*, Great Righteousness. The World War made a mockery of this ideal but Japan was hardly to blame for this.

More significant than this name of an era was the growing respect for religion shown by the leaders of thought. This manifested itself, on the one hand, in the renewed study of Japan's ancient culture and religion and in the numerous publications which made the values of Japan's spiritual inheritance known to the present generation. It showed itself, on the other hand, in the numerous translations of books dealing with the culture and religion of the West. The classics of Christianity were made available to the average man in Japan.

In short, Japan which during the Meiji Era had reached out eagerly for the things in western civilization that pertain to material prosperity and military strength, has during these later years been seeking also for the secrets of a true culture of the spirit. What a tragedy it is that during this same period the so-called Christian nations of the West to whom Japan turned with such an open mind, have themselves been so chaotic in the things of the spirit and have so largely spurned their own spiritual inheritance! It sometimes seems as if there were in present-day Japan a truer reverence for and appreciation of the great cultural and religious inheritance of the western world than there is in these lands themselves. We say this in spite of the fact that there is just at present a reactionary mood in certain quarters in Japan tending to exalt things distinctively Japanese and having at its objective an exclusive nationalism.

A second way in which the recognition of religion is manifesting itself in present-day Japan is the actual rejuvenation and transformation of the non-Christian religions, Buddhism and Shinto. Both these religions show more vitality than they did either during the Meiji Era or during the two or three centuries preceding that era.

### New Activity in Buddhism

In Buddhism this is manifesting itself in a rather wide range of activities some of which are definitely inspired by the influence of Christianity. There is an enormous literature being produced not only along the lines of antiquarian interest, such as the numerous publications issuing from the universities, but also numerous books and magazines calculated to reach the average man on the street. Buddhism today has its Sunday Schools, Young People's Societies, Ladies' Aid Societies and the whole range of activities characteristic of modern Christianity. The Y. M. C. A. has its counterpart in the Y. M. B. A. Some of the new temples being built look far more like Christian churches than the traditional Buddhist temples, and even temples which stick to the beautiful Buddhist architecture of the past in their outward appearance adapt their interiors to the needs of a generation educated along modern lines. A striking example of this is a monstrous temple in Tokyo where the architect reached back to the most ancient Buddhist architecture of India for his style in outward appearance but where the interior satisfies the latest demands of the present semi-westernized generation. This modern structure in steel and concrete, blending the old and the new, is but symbolic of what progressive Japanese Buddhists are attempting in the realm of spiritual values. A leading exponent of Buddhism wrote recently that "Japan stresses the practical phase

of Buddhism and attaches importance to the actual life of faith. Buddha's teaching is regarded in terms of human life and is not identified with either the doctrines expounded by Gautama or their meanings." By this he probably meant to say that present-day Japanese Buddhism, though calling itself Buddhism and in general being true to the spirit of traditional Buddhism, nevertheless gets the real content of its message for men today not from the teachings of the founder but from other sources, probably from present-day life. In fact, it seems quite plain that at least the progressive elements among Japanese Buddhists draw their inspiration and the content of their message far more from our modern world culture than from the teachings of traditional Buddhism. And as this world culture is in a large measure a product of modern science and Christianity, it is not strange that many an enlightened Japanese Buddhist is far nearer in his general outlook on life to the average modern Christian of the West than he is to his own Buddhist brother who still thinks in terms of the old.

### The Growth of Sectarian Shinto

What is going on in Shinto circles is in a way even more striking. There is first of all the phenomenal growth of so-called Sectarian Shinto. There are today thirteen Shinto sects, most of them of comparatively recent origin and several of them counting their adherents by millions; Taisha and Tenrikyo each having upward of four million. What is significant about the growth of these sects is that they stand more definitely for the religious needs of the individual than does the so-called State Shinto which, according to official interpretation, is not supposed to be a religion at all but only a Cult of Patriotism to which every citizen of Japan should be loyal be he Shintoist, Buddhist or Christian. The heart of this cult is loyalty to the throne and the state; and a visit to one of these state shrines, according to the official interpretation, need not be regarded as religious worship but simply as showing loyalty to the throne and reverence to the heroes of the nation—something like that which goes on in the heart of a loyal American when he bows to the flag or takes off his hat at the Lincoln Memorial. Unfortunately Shinto religious tradition is so bound up with the doctrine of sovereignty and the Emperor's divine descent, and these shrines of the state cult of Patriotism have for so many centuries been the very leading shrines of Shinto as a religion that the present official interpretation is not understood by the people. And furthermore, the ceremonies conducted officially at these state shrines of patriotism have definitely religious elements in them. Thus both earnest Buddhists and Christians find

themselves in difficulty when they are required to take part in the ceremonies conducted at these shrines.

Our purpose here is, however, not to discuss this question of "Emperor worship" but rather the religious vitality in Sectarian Shinto. These sects naturally make the doctrine of loyalty to the throne an integral part of their teachings and they find no difficulty in worshipping at the state shrines since they have always worshipped at these shrines long before the present official distinctions were made. But the interest of Sectarian Shinto goes beyond this and centers more frequently upon the problems and needs of man as an individual human being who seeks help from God, or rather the gods.

To the western student of religion perhaps the most interesting of these thirteen Shinto sects is Tenrikyo, the Heavenly-Reason-Teaching. It is often compared with Christian Science and has indeed much in common with it, for it is a religion which puts stress on Faith Healing. Faith Healing in Tenrikyo is, however, not so much a matter of a change of mental attitude in the individual suffering from a malady as a faith in the miraculous. The individual does not so much heal himself by right thoughts as call upon the deity to work a miracle of healing on his behalf. Also where Christian Science draws its adherents largely from the privileged class, Tenrikyo has its following among the underprivileged, especially among the peasants. The striking thing about this sect is the large number of religious workers who usually without remuneration are working for the propagation of their faith. They hunt out especially the sick and afflicted, and even though they may fail in working the desired miracle of healing their unselfish service and sympathy wins many a new adherent. It may puzzle the student of religion to explain why it is that in modern Japan where medical science has made such strides in recent years a religion that places its chief emphasis on Faith Healing should win its adherents by the millions. The explanation is probably that the suffering individual realizes through his physical suffering that there is also a sickness of the spirit which even modern medical science cannot cure and which finds more help from the sympathy of a friend or from faith in a power other than man that can heal all man's infirmities.

One of the striking things about Tenrikyo and several others of these modern Shinto sects is their changing conception of "that power other than man." As is well known, Shinto has always been grossly polytheistic. The conception of the divine has been rather crude and still is in the minds of the masses, both among the Shintoists and the Buddhists. The writings of the founder of Tenrikyo also exhibit exceedingly unworthy

conceptions; in fact, in so far as they have any clear meaning they represent a hodgepodge of popular Shinto and Buddhist beliefs which could make little appeal to the intelligent mind. But the very obscurity of meaning in these writings lends itself to "Re-interpretation" and this reinterpretation is going on today in the most astonishing way. Thus in a volume by a recent apologist of Tenrikyo we read that while this religion affiliates itself with traditional Shinto it constitutes in reality "a religion quite new and independent, without savouring in any way of Shintoist creed." We are also told that though in its creed it does not reject belief in the myriads of gods of old Shinto it reduces their number to ten original gods; and then the apologist explains that these ten gods are but "ten attributes" of the divine. All through the volume the writer speaks of "Kami" God, rather than of the various gods. And more significant is the fact that the content of the word God is taken far more from the Christian conception of God than from the old Shinto conception.

### The Widening Influence of Christianity

A third major index of present-day interest in religion is in the steady growth of Christianity and its influence far beyond the circles of professing Christians. What we have just said above about the transformation that is taking place in the non-Christian religions of Japan is itself eloquent testimony to the tremendous influence of Christianity on modern Japanese life. This is openly acknowledged by leaders in these religions and is self-evident to anyone who, with an open mind, looks at what is taking place.

Organized Christianity in Japan is still rather weak when measured in terms of numbers, constituting less than one-half of one per cent of the population. However this small Christian church is now truly indigenous to Japan. It stands on its own feet in a way that can hardly be said of the young church in any other land outside of Europe and America. The leadership of the church is intelligent, truly pious and thoroughly Christian. In actual Christian quality the church in Japan compares favorably with the church in any land. Then beyond the organized church is a large circle of so-called "non-church" Christians. Many of these are of the finest Christian type. And beyond these "non-church" Christians is a much larger circle of people who do not call themselves Christians but who are nevertheless truly religious and religious in the Christian way rather than otherwise. Their whole outlook on life is in many ways that of the average Christian, and if they would call themselves by any name they would rather call themselves Christians than either Shintoists

or Buddhists. It is naturally from this large circle that Christianity wins most of its adherents since many of them are already adherents in spirit if not in name.

From what we have said thus far about the renewed interest in religion manifesting itself in present-day Japan the reader might get too sanguine a picture. The situation is on the whole rather encouraging, especially to any one who knows what was the attitude towards religion in Japan some twenty to twenty-five years ago. But in spite of this more favorable atmosphere today religion still has an uphill fight. Japan is in the stream of modern life. There is here, as there is in America and Europe, a preoccupation with so many things in life that religion often does not get a real hearing. There is also that ignorance about what religion might mean to an intelligent modern man, the assumption being that religion must necessarily mean what it meant to one in childhood and what one naturally outgrows. Then in Japan there is the additional difficulty that even though there are progressive elements in the old religions the vast majority of the adherents of these religions are the more or less backward elements of the population, thus confirming the thought that religion is necessarily identified with something which the enlightened man outgrows. On the other hand, religion in Japan has an advantage because of its connection with the old which it has not in the western world; for Japan, in spite of her open-mindedness for the new, still shows a remarkable reverence for the experience of the past, including man's religious experience.

If, then, Christianity can, on the one hand, give a message of life that has met the needs of men in the past and yet, on the other hand, formulate this message in a way that will be really intelligible to modern men it will get an increasing hearing and following in present-day Japan. Critics of Japanese Christianity point out its preoccupation with doctrine and its failure to apply Christian principles to the actual problems of life. It is true that there is perhaps too much interest in mere doctrine but it should be remembered that in a land where there is such a mingling of things new and old and where Christians come into close contact with adherents of other religions it is important that men know clearly what are the great essentials of the Christian Faith. A religion of mere activity might only add to the confusion of thought which is already too characteristic of the modern world. The religion Japan needs is the religion the world needs, a vital faith in the Living God known supremely through Jesus Christ, and a faith that expresses itself in service to one's fellow man in the spirit and manifesting the love of Christ.

# Twenty-Five Books on Japan

Recommended by REV. WILLIS G. HOEKJE, D.D., Tokyo, Japan

*Missionary of the Reformed Church in America*

Not since 1923-24, the year of the great earthquake, has the foreign mission study of the American churches concentrated on Japan. The accompanying list of books, chiefly of later date, is intended to serve study groups and their leaders, and to contribute to deeper understanding of the Japan of today, her development and her needs.

## A. THE STUDY BOOKS.

### *For Adults:*

1. Suzuki Looks at Japan. By Willis Lamott. Friendship Press, New York. 1934.
2. Christ and Japan. By Toyohiko Kagawa. Friendship Press, New York. 1934.
3. Japanese Women Speak. By Miss Michi Kawai and Mrs. Ochimi Kubushiro. Central Committee on the United Study of Foreign Missions. Cambridge, Mass. 1934.

The first four study books listed are alike in their effort to present the point of view of Japanese Christians rather than that of onlookers or outsiders. They may with profit be compared with the still noteworthy study books of 1923: Fisher's "Creative Forces in Japan"; Axling's "Japan on the Upward Trail"; and Miss De Forest's "Women and the Leaven in Japan."

SUZUKI LOOKS AT JAPAN is a thoroughgoing discussion of the outstanding aspects of the Christian movement in Japan, set against the related backgrounds. The writer employs the method of trying to state his conclusions very much as would a typical, thoughtful head of a Christian family in Japan.

CHRIST AND JAPAN, by the most widely known Japanese Christian, discusses the crucial facts and the unsolved problems which reveal his people's supreme need of Christ.

Two outstanding Christian women of Japan collaborate in JAPANESE WOMEN SPEAK, to present a survey of the activities and aims of Christian women in Japan; and in doing so they introduce us to many of their notable colleagues.

### *For Young People:*

4. Typhoon Days in Japan. By Robert S. Spencer. Friendship Press, New York. 1934.
5. World Tides in the Far East. By Basil Mathews. Friendship Press, New York. 1934.

A missionary of the second generation, writing TYPHOON DAYS IN JAPAN, describes for America's Christian youth the questionings of modern young Japan, and its desire for understanding. He

closes with an appeal in the words of one of the younger Japanese Christian pastors and educators.

WORLD TIDES IN THE FAR EAST discusses the leading factors and tendencies in the spiritual life of Far Eastern lands, and presents the claim that their quest can only be satisfied by Christ.

## B. GENERAL REFERENCE BOOKS.

6. Japan Christian Year Book. Published in Japan. Available from Foreign Missions Conference, New York. 1934.
7. Japan. By Inazo Nitobe. Charles Scribner's Sons, New York. 1931.
8. The Romance of Japan Through the Ages. By J. A. B. Scherer. Doran, and the Hokuseido, Tokyo. 1933.
9. The Tinder Box of Asia (Manchuria). By G. E. Sokolsky. Doubleday, Doran, New York. 1932.
10. Laymen's Foreign Missionary Inquiry Reports: Volume VI, Japan. Fact Finding Group. Harper and Brothers, New York. 1931.
11. Christian Education in Japan. Report of Commission, International Missionary Council, New York. 1932.
12. Japanese Customs: Their Origin and Value. By W. H. Erskine. Bethany College Book Store, Bethany, W. Va.
13. The Faith of Japan. By Tasuku Harada. Macmillan, New York. 1914.

THE JAPAN CHRISTIAN YEAR BOOK, published annually by the Federation of Missions with assistance from the National Christian Council, gives a résumé of recent significant events, a survey of the immediate situation, and other up-to-date information, including statistical material and a list of missions, mission stations and missionaries.

Dr. Inazo Nitobe, Japanese internationalist and Christian, before his recent death wrote on JAPAN in one of a series of books on the world's nations. This is a comprehensive discussion of the essential facts, developments, and interests of the life and history of his people.

THE ROMANCE OF JAPAN THROUGH THE AGES is suggested as offering an understandable outline of Japan's entire history, although other books serve much the same purpose. Dr. Scherer interestingly records the special characteristics of the successive historical periods, and of their representative cities.

The Laymen's Inquiry FACT FINDERS' REPORT ON JAPAN presents the fruits of the survey of

1930-31, in an interesting variety of source material, partly interpreted by graphs, etc.

CHRISTIAN EDUCATION IN JAPAN is the report of the Commission which carried out a full survey and study of this educational work a few years ago. American and Japanese Christian educators cooperated in preparing this authoritative summary of their findings.

An approach to the interpretation of JAPANESE CUSTOMS from the viewpoint of comparative religions and culture is illustrated in Dr. Erskine's work, which is always thought-provoking, even when entire agreement is not won. The same effort of missionaries to get at the essence of the religious forms and customs about them is evident in Brumbaugh's "RELIGIOUS VALUES IN JAPANESE CULTURE," recently published by the Christian Literature Society of Tokyo.

Within the faiths of Japan there are several common religious conceptions, almost universally held and understood. Dr. Harada's presentation of these in THE FAITH OF JAPAN will be found suggestive, although not an adequate substitute for detailed study of religion in Japan. For those who would go deeper, one might mention as of recognized worth, though not always readily available, Reischauer's "STUDIES IN JAPANESE BUDDHISM" and Holtom's "THE POLITICAL PHILOSOPHY OF MODERN SHINTO"—books by missionaries.

#### C. POPULAR BOOKS.

14. Kagawa. By Wm. Axling. Harper and Brothers, New York. 1932.
15. Love the Law of Life. By Toyohiko Kagawa. John C. Winston Co., Philadelphia. 1929.
16. Highways and Byways of Japan. By Mrs. Lois J. Erickson. Fleming H. Revell Co., New York.
17. The Other Half of Japan. By Edward M. Clark. Evangelical Press, Harrisburg, Pa.
18. The Press and the Gospel. By W. H. Murray-Walton. Student Christian Movement Press. London. Available from Missionary Education Movement, New York. 1932.
19. A Gentleman in Prison. By Miss A. C. MacDonald. Fleming H. Revell Co., New York.
20. The Daughter of a Samurai. By Mrs. Etsu Inagaki Sugimoto. Doubleday, Doran & Company, New York. 1925.

One biography that must be read by up-to-date students of Christianity in Japan is Axling's KAGAWA. It is sympathetic, orderly, passionate, and revealing. Well worth mentioning is blind Prof. Takeo Iwahashi's brief autobiography, "LIGHT FROM DARKNESS"; also Dr. Hiromichi Kozaki's "REMINISCENCES OF SEVENTY YEARS," with its comments upon evangelistic and educational policies. Both are published in Tokyo.

Once introduced to Toyohiko Kagawa, one will wish to abide a little longer under the spell of his

devotion to Christ, son of the God of Love. A book that will help is LOVE THE LAW OF LIFE.

What the missionary is doing, in close association with Japanese colleagues, is set forth for evangelistic work in the brief sketches included in HIGHWAYS AND BYWAYS OF JAPAN. A recently developing movement of rural evangelism and Christian service is outlined and its importance strongly emphasized in THE OTHER HALF OF JAPAN. The gratifying success of the method known as Newspaper Evangelism is set forth in THE PRESS AND THE GOSPEL.

A unique method of Christian service, the work of a lady missionary among prisoners, is introduced to us by the account of A GENTLEMAN IN PRISON. Such life stories take their own worthy place as fine apologetics for Christian missions.

Japan's womanhood is introduced to us in THE DAUGHTER OF A SAMURAI, "very charming autobiography of a Japanese Christian woman." We must not, however, forget the new world in which many of her sisters live, something of which we are told of in Dr. Faust's NEW JAPANESE WOMANHOOD.

#### D. FOR YOUNG PEOPLE AND CHILDREN.

21. A Japanese Grandmother. By Mrs. Emma G. Lippard. Fleming H. Revell Co., New York.
22. Japan and Her People. By Ethel M. Hughes. Friendship Press, New York.
23. Japanese Here and There. By Margaret E. Forsyth and Mrs. Ursul Moran. Friendship Press, New York.
24. Kin Chan and the Crab. By Mrs. Bertha H. Converse. Friendship Press, New York.

The theme of Japanese family life is portrayed in A JAPANESE GRANDMOTHER. Mrs. Lippard's ability to present attractively things Japanese is further illustrated in her FLORAL CALENDAR.

Some would include among the study books JAPAN AND HER PEOPLE, JAPANESE HERE AND THERE, and KIN CHAN AND THE CRAB. Prepared as they are respectively for Intermediates, Juniors, and Primary groups, they are intended not merely for reading or consecutive study, but also as suggestive for projects and other activities.

#### E. PICTORIAL.

25. Japan, a Pictorial Interpretation. Tokyo Asahi Shimbun, Tokyo, Japan. 272 pages. 3 Yen.

Various mission study materials aiming at visualization are available upon application to denominational Boards. Among these may be mentioned copies of the monthly, "The Christian Graphic," published in Tokyo, Japan. The last book of our list, a popular, not religious publication, will also aid beyond measure in visualization of Japan as a whole. JAPAN, A PICTORIAL INTERPRETATION, all in rotogravure, covers many subjects.

# Suggested Studies on Japan

Prepared by REV. C. W. IGLEHART, D.D.

I. *Japan, the Land and the People.* Location. Reef. Skirting Asiatic mainland. Islands. Mountainous, forests, volcanoes, earthquakes. Nature varied and beautiful. Contacts with China and Korea. Natural isolation. Size. The people. Whence immigrated? Northern Mongols; South Sea Islanders. But not homogenous. Their homes. Food: rice, fish, tea. Industries: silk, cotton, manufactures.

*Reading.* "Japan" in Encyclopedia Britannica, or Clement: "Handbook of Modern Japan," Latourette: "The Development of Japan."

*Discussion Questions.* 1. What is the difference in outlook of people who live on islands and those who live on a continent? 2. What is meant by "race"; and how may they be distinguished? 3. If we were overcrowded, how should we solve our problem?

II. *THE JAPANESE, Their Civilization and Spiritual Heritage.* Original stock. Lovers of nature. Worshippers of sun, mountains, trees, etc. Buddhism comes to China. Its teachings, worship, literature, art, music. Confucianism. Philosophy. Ethical code. Ancestor worship. Family system. Feudalism. "Bushido." Chivalry. Mediæval art, crafts, disciplines. Folklore. Legends. Some Japanese heroes. "Japanese spirit."

*Reading.* Same as for I. Also Nitobe: "The Japanese Nation," or "Bushido," or Mitford: "Japan's Inheritance," or Brinkley: "History of the Jap."

*Discussion Questions.* 1. In what respects is our cultural heritage different from that of the Japanese? Better? or worse? 2. What values do we see in Buddhism? Confucianism? Shinto?

III. *MODERN JAPAN, Transformation and Problems.* Opened by Commodore Perry, 1852. *Accepts modern ways.* Political changes. National government. Communications. Transportation. Roads. Social classes abolished. Universal public education. Health and sanitation. Army and Navy. Merchant marine. Commerce. Industry. Growth of cities. *Confusion today.* Eastern and Western traditions side by side. Houses. Architecture. Art. Music. Dress. Drama. Movies. Literature. Personal traits and ideals. Moral objectives. Religious beliefs and organizations. *Critical problems at home.* The farmer. Lack of land. Low price of crops. Taxes. Mortgages. Tenancy. Backward conditions. Isolation. Discontent. Break-up of the family system. Sons going into industry. Daughters, also. New free-

doms. Temptations. Moral tests. Marriage customs changing. The city. Swift migrations to factory life. Overcrowding. Slums. Bad laboring conditions. Poverty. Sickness. Vice. Exploitation. Despair. *Social movements.* Communism. Both laborers and farmers. Students. "Dangerous Thoughts." Fascism. Worship of emperor and State. Army and Navy espouse cause of common people against financiers. Materialism. *Troubles abroad.* War with China 1895, with Russia 1905, World War. Manchuria and the loss of world sympathy. Meaning of the struggle. The panic of fear over security. Access to basic necessities. Overflow.

*Reading.* Same as I. Also Matthews: "World Tides in the Far East," or Brown: "Japan in the World Today," or Eddy: "Challenging the East."

*Discussion Questions.* 1. What did Japan gain, and lose, by accepting the modern ways? 2. What makes Japan militaristic? Nationalistic? 3. Has America truly renounced war? Have you?

IV. *THE CHRISTIAN MOVEMENT IN JAPAN.* First missionaries. Their contribution. Religious freedom. Wide diffusion of Christian ideas. Influence upon leaders. Present work.

*The Kingdom of God Movement.* Kagawa. His Life. His work. The Movement. 1930-1934. Individual conversion. 12,000 meetings. 50,000 decisions. Rural regeneration. Farmers' institutes. Social salvation. Employes and labor conferences. Lay workers' training schools. Christian "Internationale."

*Reading.* Fisher: "Creative Forces in Japan," or Matthews: "World Tides." Axling: "Kagawa." Also literature from M. E. M. or Bd. of Foreign Missions. Otis Carey, "History of Christian Missions in Japan" (2 volumes).

*Discussion Questions.* 1. Is it easier for a youth to be a Christian in Japan or America? 2. What is the secret of Kagawa's power? 3. How definitely are we applying the Kingdom of God Movement motto, "Thy Kingdom Come—in my heart, in my world!"

V. *FUTURE RELATIONSHIPS, Our Share in Saving Japan and the East.* America's initiative in opening Japan. Helpful and creative influence for fifty years. Change since Russo-Japanese War. Present negative trends. California agitation. Immigration exclusion. Newspaper war propaganda. Censure regarding Manchuria. Navy building program. Dislike. The Challenge to Christians. (1) To be friendly, intelligently criti-



cal, understanding, sympathetic. Thus creatively help Japan through American public opinion. (2) To influence public policy. Must allay Japan's fears. Find peaceful security for all nations. (3) Correct evils in America that we condemn in Japan. Become pattern Christian nation, thus lead Japan. (4) To maintain missionary link with Japanese Churches, and assist them in winning Japan for Christ.

*Reading.* Recent magazine articles. Apply to Missionary Education Movement or Missionary Research Library, New York.

*Discussion Questions.* 1. List all unfriendly acts of Japan toward us in the past 25 years. List our friendly acts toward her. 2. Are missions less needed or more in an increasingly complicated world? 3. What alternative is there to an international Christianity in solving modern world problems? 4. The need of Japan and all nations for Christ.

### Some Japanese Problems

Japan stands at a pivotal point in the world's history, full of potentialities for good or for evil, challenging the efforts of Christians within her borders, and the prayers and friendship of Christians in America. Her problems are legion. They are the problems of growth and unfolding life. She, therefore, faces in exaggerated degree, and with inadequate preparation, all the difficulties common to the other advanced nations in this modern world.

Japan also has her unique problems in her people's struggle for a bare subsistence. With the modern knowledge of health the population is increasing by a million a year. Under basic strains like this a people are likely to give way to a panic of fear, with consequences which they never intend. Every other country has its own troubles, so that they have made it harder for Japan by closing their doors to her people, by raising trade barriers, and by agreements among themselves.

The lot of the farmer in Japan is well-nigh unendurable. He is the nation's strength, but he cannot get a living for his family from his two-and-a-half acre farm, much less fill the mouths of the city people. So debts are piling, mortgages are strangling him, and his children are leaving the old home for the city. The swift industrialization of Japan has sucked her people into the cities faster than social or moral adjustments can possibly be made. These two fields—the farmer in the rural community, and the factory worker in the congested city—are white unto the harvest, calling to the Christian Church for laborers.

Notwithstanding their problems and difficulties, the Japanese are sound material on which the Spirit of God may work. Adversity has trained them to industry and thrift. They are dependable,

resourceful, competent, and have a large capacity for leadership. Their feudal history has developed in them intense personal loyalties, and their national tradition continually calls forth amazing responses of self-sacrifice.

Today, the Christian constituency is still small; but out of all proportion to its number is the influence it exerts on the life about it. The *Kokumin Shimbun*, one of Tokyo's great dailies, this year listed six hundred people as the foremost leaders in all walks of life. Among these it included thirty-two Christians—ten times their ratio to population. It is these people, and the other church members behind them, who are Japan's hope in leading her away from a worship of mammon or Mars, to the humble but victorious pathway of the Cross of Christ.

### Need for Missionaries in Japan

Are missionaries really needed in a country like Japan where law and order are well established, where the people are civilized and intelligent, and where the Christian Church is already planted?

1. There are ten thousand villages in Japan where the Christian message is never heard. Not all the Japanese evangelists during this generation can get around to them. There is a crying need for the help of missionaries in pioneering evangelism.

2. The rural community-serving church would exactly suit the present needs if adapted to the country people in Japan. The Japanese church feels the need but is lacking in trained leadership for this field. She is calling for missionary help.

3. Rapid city developments with their industrial problems have shown the place of the neighborhood church, and of service for laboring people. The church in Japan longs for expert guidance in this area of need.

4. In the past, missionaries have done effective work not only in evangelism and the development of churches and in education, but in the field of public morals and reform. There never was wider opportunity for such tasks than today.

5. Every school is a seed-plot in which missionary teachers find unlimited scope for shaping the ideas and ideals of large numbers of young people.

6. Professorships in the theological seminaries offer places of creative influence on the Japanese church leaders of tomorrow.

7. Individual work for individuals, and the use of the home for personal contacts will always remain the central task of any missionary. With only one Japanese in two hundred a Christian, and yet with almost everyone ready to listen, a missionary may exert Christian influence in many directions and be effective.

# Effective Ways of Working

*Tested Methods for Increasing Interest at Home*

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

## Fellowship Plans for Better Service

No more profitable and certainly no more picturesque subject could have been chosen for this year's foreign mission study than that of Japan—the picturesqueness deriving its value not from “art for art's sake” but rather from its lure to lead from the æsthetic to the evangelistic. The happy coordination of home and foreign topics enables each to furnish background and atmosphere for the other and so enrich the entire program. The effort should not be to emphasize differences in manners, customs, social conditions, etc., but rather to seek an understanding of the Oriental heart and find therein the basic needs and hunger which Christ alone can satisfy, whether in East or West.

In the abundance of material for study displayed at summer conferences, your Department Editor is at a loss how to choose the few that can be exploited in the space available. Send to your own denominational headquarters for the specific publications with which to augment the following; but in one way or another, conserve the values of *united effort* by using the standard mission study books either for study or as a basis for programs.

## Glimpses of the Literature

[The Mission Study books are also noted on pages 476-479.]

“Japanese Women Speak” will be quite generally used by women's societies. It is “a message from the Christian women of Japan to the Christian women of America,” and on a background of what has been accomplished by and for the Japanese women,

it sounds a call for Japan and America to join hands in working for peace. (Cloth, \$1.00; paper, 50 cts.)

Junior high school pupils will find fascinating reading in “Japan and Her People” (\$1.00 and 60 cts.); “Young Japan” (25 cts.); “Our Japanese Friends” (50 cts. and 35 cts.)

“Friends in Nippon” is the outstanding book for juniors. Its stories were prepared especially with a view to establishing friendship between the boys and girls of Japan and our own land. It is well adapted for program work, worship services or use in week-day meetings. (75 cts. and 50 cts.) Its leaders' book, “Japanese Here and There,” is particularly valuable in its many suggestions for activities, discussions, etc. Any intelligent person can handle a group with its help. (\$1.00 and 50 cts.) “If I Lived in Japan” is a valuable supplementary book imported from England. (40 cts.)

“Kin Chan and the Crab,” for primary children, is invaluable. The first section contains stories for the little folks, while the second has background notes covering all important details of Japanese life, and “specific notes on each of the stories furnishing full teaching details.” Section 3 is rich in outlines of materials, plans, devices, games, pictures, suggested activities, projects (inclusive of that for making a village), songs and worship services. “Notes from a Teacher's Notebook,” in the last portion, is full of directions for trips to museums, dramatizations, puppet shows and such like devices. The final folder has designs for tracing off patterns of friezes, dolls and their wardrobes, silk and

paper animals, etc. This book is a child's treasury of delight. (\$1.00 and 75 cts.) “Little Kin Chan” (75 cts.) and “Mitsu; A Little Girl of Japan” (50 cts.) are delightful reading books for the smaller tots.

Not included among the books of the United Study Course are several charming supplemental volumes. “Leaves from a Japanese Calendar,” by Emma G. Lippard, (special price 35 cents) is a fascinating book for juniors of which the introduction by a Japanese ambassador says:

The splendid response attending your efforts in missionary activities warrants you in placing first hand knowledge of the children of Japan before every American child. May they learn the truth about the land of the cherry blossoms and come over to see us someday. The book is said to be “a most accurate, clever, natural and up-to-date account of our children's life and their ways of thinking. The information is absolutely accurate and the words and expressions the most natural and adequate ones for the respective circumstances, which shows the author's wonderful command of our language.”

Each chapter stands for a Japanese month, dedicated as they are to special flowers, thus:

1. Taro takes his age in the Month of Pine.
2. The Great Cold comes in the Month of the Plum.
3. The girls have their festival in the Month of the Peach.
4. Taro starts to school in Cherry Blossom Month.
5. The boys' festival in the Wisteria Month.
6. Rain and fireflies in the Month of Iris.
7. Summer festivals in the Month of Morning Glory.
8. The Great Heat in the Month of the Lotus.
9. Grandmother begins to learn in the Month of the Seven Grasses.
10. The Emperor's birthday in the Month of the Maple.
11. The Emperor eats the new rice in the Month of the Chrysanthemum.

12. The Price of Peace in the Month of the Camellia.

"A Japanese Grandmother," by the same author, introduces us into intimate family life by way of a keen, capable, sacrificial little grandmother. (75 cts.) Still another good story by Mrs. Lippard is "Second Hand," which portrays in a Japanese setting the story of an American young man working out his difficult life problems and his ultimate decision for Christ and missions. (75 cts.)

"The Monologue of a Japanese Bride," by Mrs. Lippard, is a three-page leaflet of graphic word picturing, adapted for a memorized impersonation by a girl in native costume, and makes good program material. (2 cts.) Still another exercise by this writer is an excellent adaptable program for a thank-offering meeting entitled, "Japan Gives Thanks." It contains devotional, impersonative and dramatic material, with full directions for action, stage settings and costuming. (10 cts. Mrs. Lippard's leaflets and books may be ordered from the Literature Headquarters, The United Lutheran Church in America, 723 Muhlenberg Building, 1228 Spruce St., Phila., Pa.)

### Programs

The following outline, abbreviated from a program in "Complete Program Outlines for Auxiliaries," a publication of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, Boston, Mass. (price, 10 cents), shows how textbook subject matter may be used for popular meetings. It is called, "A Japanese 'At Home.'"

Japanese atmosphere is created by abundant decorations of crepe paper wisteria, plum and cherry blossoms fastened to tree branches, pine boughs, paper lanterns, miniature Japanese gardens displayed here and there, etc. The platform or a corner of the assembly room is arranged as in a Japanese home—few, simple furnishings, matting or rugs on the floor, low stools for tables, cushions to sit on cross-legged, and at one end a tokonoma or place of honor, a step higher than the rest of the room, with flowers arranged in native style upon it. It is the place where special respect is shown to anything placed on it or anybody invited near it.

The invitations may be real Japanese cards or sketches copied and tinted. The wording conforms to the Japanese custom of humbling hostess and exalting guest, such as:

"We invite your noble self to condescend to be present at our humble Japanese 'At Home,'" with date, time and place following.

The program is heralded by the playing of Oriental music at the piano. Then the person in charge gives a greeting to the assembled guests explaining that the Japanese, in their extreme politeness use phrases which, when interpreted into English, sound very strange, such as: "Your unworthy sisters of the \_\_\_\_\_ Society, which they represent in so inconsiderable a fashion, welcome you, their distinguished guests, to this wretched Japanese party. It is a contemptible hospitality which they offer you in this shabby room; but they rejoice greatly that you have so graciously honored the unrivalled persons who organized our unexcelled Society as to be present this evening. The insignificant ladies who offer you these paltry greetings implore you to hang your pre-eminent selves upon the meagre seats and kindly receive their inferior efforts to entertain your most superior selves."

A song and pantomime by two lads in Japanese costume may well follow. The boys look at each other scowling and then wonderingly at the audience:

Oh, dear! what can the matter be?  
Dear, dear! what can the matter be?  
Oh, dear! what can the matter be?  
Strange is this land of Japan.

The rooms they first dust to make ready for sweeping;  
On hard wooden pillows and quilts they are sleeping;  
With funny old clogs what a racket they're keeping;  
(Shuffling noise with feet.)

Things are oddly mixed up in Japan.

He begins at the end when he reads his queer paper;

He draws his plane toward him—another odd caper;

He builds his roof first—what a funny house-maker—

What upside down ways in Japan.  
(Motions illustrate each line, whirling the hands around for the last one.)

Japanese Women at Home: The leader introduces this part of the program with brief statement of the position of women in the home, using material from this year's textbook, pages 132 and 158, last paragraph to end of chapter. She then presents those who are to impersonate in costume Japanese women, for which see textbook (1) p. 145; (2) pp. 141-143; (3) p. 139.

A Japanese tea ceremony or a pantomime, "Froth of the Liquid Jade" (price, 10 cents), may follow. Refreshments may consist of small sandwiches, wafers, cakes, candies, nuts, etc., putting one portion of each kind into a white paper napkin, bringing the four corners together and fastening securely by twisting or tying. Tea

is always served. Make Japanese flags and stick one in the top of each napkin. As a final course, pass around a tray on which are pieces of crystallized ginger, around each piece being wrapped a fact about Japan. These should be read in quick succession. "Beautiful Japan"—a solo with chorus, will be furnished with words and music for three cents.

In the "Program Plan Book" used by the same national society, Alma Palmer McKibben gives valuable helps for those using the children's book, "Friends in Nippon." (Price, 5 cents.) She states that while the textbook may be used as a story book, "It will be of infinitely more value if it comes to the children in the midst of activities and experiences which make the Japanese children real people rather than story book characters." "Japanese Here and There" (mentioned among books cited in a foregoing paragraph) is strongly recommended to effect this transformation of subject matter.

Miss McKibben urges that the active cooperation of all the children should be enlisted in the entire program of activities of the group, making them feel that the organization is their own in every sense of the word.

The monthly programs may well be planned with reference to the special Festival Days of Japan, a poster stressing each day and decorated with its flower symbol being displayed well in advance of a meeting falling in the same month. (See citations of chapters in "Leaves from a Japanese Calendar" in foregoing text, for the festivals.)

The November Thanksgiving program fits well with "The Month of the Chrysanthemum," as the Emperor always eats his first new rice and gives thanks, which is followed by a general Thanksgiving in Japan. "Perhaps the children can bring rice and fruits to be distributed to the needy, as this is a custom prevalent in both countries." The story, for this session should be the second chapter, "Little Think Nothing."

The third chapter about "The Ricksha Man" fits in with December celebrations in Japan and America, the text being used to guide the children to an understanding of the meaning of stewardship—the sharing life.

"The Strange Little Girl," in the fifth chapter, fits in with the flower and the New Year's festivals in both countries, the children using the greetings and salutations of their Japanese friends.

Chapter 6, with its story of "The Old Plum Tree," adapts itself to the February meeting "in the Month of the Plum." Since this festival marks the birthday of the hero, Jimmu Tenno, it falls in nicely with our own hero month. Other Japanese heroes, like Kagawa and Neesima, may be introduced.

In March, which features the girls' festival of dolls, the story from the book might be omitted and descriptive matter from other sources substituted. "The girls might each bring a little

doll and these could be arranged on shelves as the Japanese girls arrange their dolls, a tea party served in Japanese style ending the day."

April features are the reading of chapter 7, an outdoor meeting similar to the picnics held by the Japanese when everyone goes out to view the beautiful cherry blossoms, etc.

Quite full details for use of text, handwork and specific program developments in each month of the year are thus given in the pamphlet. Its group projects include: Arranging a Japanese room, making a miniature Japanese garden, kites, paper flowers, kimonos, wall friezes, scrap books for Japanese kindergartens, collecting things made in Japan, taking a trip to a Japanese store, practicing flower arrangement, sending flower seeds to Japan, dramatizing a day in a Japanese home, a doll festival, etc. Citations are given for directions in carrying out the activities.

### Helps for Pastors and Leaders

Do you want material for strong, challenging presentations that will link them up with the world situation and command the respect of thinking men and women, whether they think they favor missions or not? Read "Suzuki Looks at Japan," the study book by Willis Lamott, and then let its subject matter filter through that analytical pamphlet, "What Do You Think about Japan?" Here the meanings and implications of the Japanese situation are brought into the spotlight and the immediacy of a major world problem stands out. In addition to true-false tests for class work, strong statements of national and international problems and keen analyses of conditions we have glossed over, there are many questions for discussion that demand the severest soul-searching and honesty. How would you answer such as these?

How do you explain the fact that so large a share of the earth's surface is under the control of the white races?

Because Japan started late in the race for colonies, should she be deprived of her share?

Has Japan as good a right to control Eastern Asia economically as the United States has to control Latin America?

Is there any difference between Japanese expansion in Manchuria and European expansion in Africa?

What foreign policy do you think Japan should pursue in view of her increasing population and limited supply of food and raw materials, and in view of the exclusion acts and tariff barriers of other nations?

Should citizens be asked to promote international welfare at the expense of their own national welfare?

If you were a Japanese Christian would you send your son to a Christian college in view of all the circumstances?

Should every denomination in America or Japan have its own theological seminary?

Should we ignore other religions altogether and confine ourselves to the presentation of Christianity?

Should we look forward to the decay and disappearance of other religions?

Or should we look forward to their gradual transformation until they eventually pass into Christianity?

Should we study other religions carefully in order to attack their weak points and expose their inconsistencies?

Or should we study them in order to understand what in Christianity will make the greatest appeal?

Should we cooperate in efforts to reform other religions?

Think over the whole situation in Japan and decide on something definite that you will do to help.

### ALL ABOARD WITH THE METHODISTS

This is nautical year among the Methodist women, the theme for their home missionary year being "Fellowship," with program features developed under that figure. The Queen Esthers (the girls' organization) are definitely going on a cruise to visit all the places listed on their budget. Their declaration of purpose says:

Life is a great ship loaded with a rich cargo of many things to be delivered to many people in many places. God is the owner of the ship and I am the captain. Everything I have aboard—my talents, capacity, personality, privileges, my money, my time—is a cargo to be delivered. God has intrusted it to me for his children in every place. I do not own what I possess. I owe it. God made me the captain of the ship and it is my job to bring the ship to the right port and discharge the cargo.

In the list of the year's cargo are the textbook and auxiliary literature, the special departments in the woman's home mission magazines, certain leaflets and demonstrations, etc., prominent among which is "The Official Log Book."

Each monthly program is fascinatingly developed in harmony with the dominant figure. Thus:

September topic is *Memberships*, its devotional keynote is

"Cruise with Christ" and its program theme, "Starting on Our Queen Esther Cruise," City Missions being featured. October brings *Citizenship*, "Cruise with Christ," and the consideration of migrant work on the first port of call.

November has *Stewardship*, with thank-offering features and a program topic of "The Negro" as the port in view.

In December there is *Worship*, and the port is any point where a mission hospital is under the direction of the Women's Home Society.

January majors on *Friendship* and the beginning of the textbook study on "Out of the Far East" and "Gold Mountain," the cruise being considered as adventuring in Christian friendship with Orientals.

February continues the mission study, directs the cruise to Spanish-American ports and features payment of the budget to the Island Possessions.

March deals with "*Friendship*." The textbook study is rounded up by touching at the Indian's port and studying him in his native surroundings.

In April "*Discipleship*" affords opportunity "to test our own discipleship as we visit the Oriental after our three months' study of him."

In May, "*Kinship*" takes the passengers to far Alaska to study child life.

In June, "*Workmanship*" is tested as the year's study and work near their close, this venture involving a landing and a trip overland to the National Training School at Kansas City.

July and August are given to *Comradeship*, in vacation experiences with a purpose. The summer camps furnish "Optional Trips." Incidentally, a five-dollar award is offered for the best digest of study books or an original daily prayer or a new design for the cover of "The Queen Esther Guide."

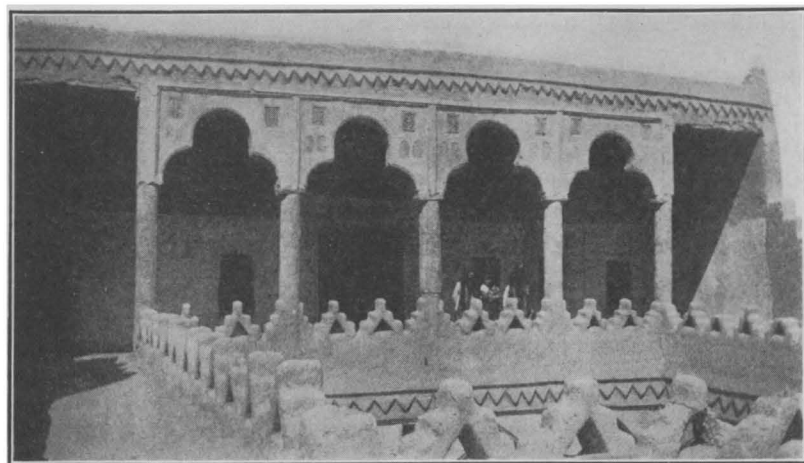
What a fertile motif this year's theme furnishes for imaginative young folks!

The foregoing plan was exploited and illustrated in a conference of Queen Esther girls at Lakeside, Ohio, last August.

# BULLETIN OF The Council of Women for Home Missions

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

## An Experimental Utopia in Hawaii\*



PROBABLY THE EARLIEST OF THE FIVE KAWAIAHAO CHURCH BUILDINGS. THE PRESENT BUILDING OF STONE IS SOMETIMES THOUGHT OF AS HAWAII'S WESTMINSTER ABBEY

### Together in Worship

Praising God is not dependent on language forms. When the Kawaiahao congregation, the oldest Hawaiian church in Honolulu began the morning services with, *Hoonani ika Ma Kua Man* (Praise God from whom all blessings flow) and continued the praise with *Ku lou i ke Lii, ke Lii Malu na e* (O Worship the King, all glorious above), the white persons present worshiped also, for truly God is a Spirit to be worshiped in spirit and truth. Likewise, when the congregation prayed, *E kai oe, e Iehova* (Guide me, O Thou Great Jehovah) and united in the prayer which unites all followers of Jesus Christ, namely "Our Father who art in Heaven" (*E Ko Ma Kou Makua*

*iloko a ka lani*), St. Paul and all missionaries like him would be moved to adore "the Father, from whom every family in heaven and on earth is named."

On April 19, 1820, a mission band of ten workers, with the five Chamberlain children, bravely began housekeeping in thatched huts in Honolulu. On April 24th, the first Sabbath was observed "to bring to the notice of the people the sacred day of God." The message was based on "Fear not, for behold I bring you good tidings of great joy which shall be to all people." It was probably interpreted, although the missionaries had studied the Hawaiian language during the one hundred and sixty-three days journey from Boston. Several educated Hawaiian youth had accompanied them. It is of interest that before leaving Boston the church body or congregation had been organized.

The present Kawaiahao church building was erected by the men of the congregation, who worked as volunteers in five groups, each group working one day a week. The coral blocks of stone which make up its walls were hewn from the reef near the harbor entrance. The church was six years in building and is the fifth of church buildings. It was dedicated in 1842, "to Jehovah our God, forever and ever." It is sometimes referred to as "Hawaii's Westminster Abbey." In the regular Sunday morning services there is a short English message (*Haiiolelo Haole*) following the Hawaiian sermon (*Haiiolelo Hawaii*). The interior is impressive in the beauty of its simplicity. A beautiful white cross dominates the spacious, quiet interior.

On Sunday, August 5, 1934, the English message concerned the visit of Nicodemus to Jesus. Nicodemus went because Jesus Himself was a miracle to him. We today can be miracles as Jesus. Why go over the world to seek God when He is within each of us? "Get down on knees, seek the inner man within ourselves, and bring forth the God expression of each of us, to be made perfect like Jesus."

The Church of the Crossroads, begun over ten years ago in Honolulu, has served youth of both the student and the past student groups. Young married people of the community, unaffiliated with other churches, have become members. The Covenant in which each member joins as his declaration of faith and loyalty, follows:

\* The title is copied from one at the head of a different article written by Dr. F. G. Krauss, Director of Agricultural Extension Service of the University of Hawaii, and appearing in *The Friend*, January, 1934. *The Friend* is the oldest newspaper West of the Rockies. Published once a month since 1843.

We believe in one God, the Father, through Jesus Christ, His only Son, our Lord and Saviour. We believe in the Lord Jesus Christ as the revelation of the loving purposes of God for all men, and we are united in seeking, by the power of fellowship with him, to make ourselves more abundantly useful in the service of our common Master:

We therefore covenant together to uphold this Church of Christ for worship, for mutual helpfulness in Christ-like living, and for more effective service to our fellowmen.

The Church of the Crossroads is the outgrowth of the conviction of young people of Oriental ancestry for services conducted in the English language. The Religious Education Committee of the Hawaiian Board of Missions desirous of seeing whether such a religious group would prove permanent launched a "Young People's Service." In 1923 forty persons requested the formation of a church and a full time pastor. Galen R. Weaver, was called June 1, 1923 to work as full-time pastor of the congregation. There are two classes of membership, namely, resident and affiliated. There were 77 charter members of whom twelve were adults or non-students. Today there are Chinese, Japanese, Anglo-Saxon, Filipino, and other races in membership, and the children are in the Church School. The majority of members are originally from non-Christian homes.

### Playing Together

The school pupils, in their community, interested in playing together are not hindered by differences in color of skin, dress, or language. They understand each other and play as well as study together even though there may in a group of forty pupils be Hawaiian-Chinese, Hawaiian-Japanese, Hawaiian-Caucasian, Hawaiian-Puerto Rican, Chinese, Japanese, Filipino, and others. No adult might fully understand the mixed language spoken on the playground; in the school hours they speak English.

### Studying Together

The Kawanakoa Experimental School, Honolulu, of which Robert M. Faulkner, M.A.,

### BIRTH RATES AND DEATH RATES IN HAWAII 1931-1932

(Births Classified by Racial Stock of Child Born)

Population 1930		Births per 1,000 Population	Deaths per 1,000 Population	Rate of Increase per 1,000 Population
12,592	Asiatic-Hawaiian	78.1	13.2	64.9
780	All others	57.9	33.9	24.0
15,632	Caucasian-Hawaiian	49.7	13.8	35.9
139,631	Japanese	30.3	7.2	23.1
6,671	Porto Rican	28.9	12.5	16.4
63,052	Filipino	23.3	8.5	14.8
27,179	Chinese	22.9	12.1	10.8
6,461	Korean	22.6	10.1	12.5
27,588	Portugese	21.7	9.1	12.6
44,895	Other Caucasian	17.8	8.4	9.4
22,636	Hawaiian	16.5	23.7	—7.2 decrease
1,219	Spanish	11.9	10.3	1.6
368,336 (1920)	Total all Races (1921-22)	28.2	9.7	18.5
255,912	Total all Races	39.3	14.3	25.0

is principal, is a public school. The children are all American citizens but of the varied ancestry indicated above. The teachers also are a cosmopolitan group. The school does not belittle the importance of subject matter. The objectives of the program of this "laboratory school may be stated in terms of social or character education, in terms of vocational education, and in terms of cultural education." The teachers constantly evaluate their work in terms such as health, initiative, responsibility, whole-heartedness, cooperation, and open-mindedness. The occupational activities are planned to do three things; "first, to supply those conditions most adapted to developing general social insight and responsibilities; second, to enable the individual to find himself vocationally; and finally, to lay the foundations for competence in some specific vocations."

The curriculum all must center around real needs of the pupils. The big aim of (the new education) is to bring about a fuller and more intelligent living, right now."

### Together in Service

In the heart of Honolulu's most congested district, Palama Settlement, founded thirty-six years ago as Palama Chapel by a few courageous exemplars of Christian service, today wields an influence throughout the island of Oahu. It is in fact a great public health and social welfare center.

Today Palama's \$200,000 budget brings medical, dental, nursing, recreation and health education to some 50,000 individuals. The Settlement as a voluntary agency stands ready as always to assist the official governmental agencies in the adequate performance of their tasks. The above chart of "Birth Rates and Death Rates in Hawaii" will indicate "the togetherness" of the task of having people dwell happily and wholesomely together.

Another illustration of togetherness in worship, study, play, and service can be found in the activities of the federation of business girls' clubs of the Y. W. C. A. Four hundred young women of the different nationalities in Honolulu are bound together by their common needs, interests, and enjoyment of life.

### Paradise of the Pacific

Jesus said to the neighboring thief on the cross, "Today thou shalt be with me in Paradise." The territory of Hawaii is often referred to as Paradise. This title quite obviously applies to climate and natural beauty of the islands, and to a discerning observer, Paradise might refer to the actual dwelling together in one place of national groups who in other places misunderstand each other. True, the term "paradise" does not necessarily imply 100% perfection. It does connote much that is desirable. It implies successful social experimenting and a possible "utopia in Hawaii."



# Our World-wide Outlook

A Missionary Newspaper of Current Events

## JAPAN-CHOSEN

### A Fortune Put to Work

What may be the result in Japan if men of wealth and vision surrender wholly to Jesus Christ and His service may be seen in the following statement printed in the *Indian Witness*: "Deeply impressed by the work of Nishida Tenko, a noted Buddhist social worker in Kyoto, a son of K. Okazaki, Japan's largest bicycle manufacturer and millionaire politician, decided to leave home and spend three years in service to others. He traveled over the country doing all sorts of menial tasks for the poor, without thought of remuneration. During this period he wore a band about his shoulders proclaiming his belief that the inheritance tax in Japan should be doubled. At first his attitude greatly troubled his family, but finally Mr. Okazaki was completely converted to his son's view of life, and has, as the first step in his project for social service, placed 1,000,000 yen at the disposal of a committee composed of Yoshida Tenko, Col. Gumpei Yamamuro of the Salvation Army, Mr. Tokutomi, a Christian newspaper editor in Tokyo, and Dr. Toyohiko Kagawa."

### A Novel Mission

The Liebenzell Mission began its work only five years ago among the country people in Japan. In 1933 the first forty-one Japanese were baptized in four stations. The method of work consists in street preaching and the sale of Christian literature. A novel feature for reaching the people of the country consists in a Gospel wagon drawn by a cow and carrying a tent. The missionary travels from village to village with this model equipment, preaching the Gospel. Mis-

sion sisters will work among the girls employed in factories and native helpers will work among men.

### The Bible by Radio

The first Bible Society broadcast from Tokyo took place last March, when Dr. Ibuka spoke on "The Bible and Its Moral Influence." A few days later, a Christian lawyer—a teacher in the Imperial University, and a popular and earnest Bible expositor—spoke six mornings in succession on the cardinal points of Christianity. As one result of this broadcasting there have been increased sales of Bibles, and many letters are received daily.

### Sacrificial Service

Mr. Kurihara, Rural Secretary for the Japanese National Christian Council, completed his first year of service last March. During the year he visited fifteen prefectures and rendered valuable assistance in the Peasant Gospel Schools, by conferences and addresses on rural work. The Council's budget would have made it impossible to continue this work had not Mr. Kurihara sacrificially declared his readiness to carry on regardless of a 68 per cent cut in his salary allowance.

### Leadership Training

Japanese Christians are stressing leadership training. Recently several conferences have been conducted, one of the most outstanding being under the auspices of the Kingdom of God Movement in Tokyo. It discussed the following problems: Christian education, literary evangelism, industrial evangelism, social reconstruction, rural redemption, and international co-operation. Another interdenominational institute held at the

Tokyo Y. M. C. A. dealt with camp leadership. Camping increases in popularity.

### Anniversary of St. Paul's University

St. Paul's University and Middle School, Tokyo, founded by Bishop Channing Moore Williams in 1874, is celebrating its sixtieth year. Alumni and friends are marking the event by an effort to secure additional local gifts. The school began with six little boys in a rented house. Now there are about 2,000 students, boys and young men; 254 were graduated last spring from the university, and 200 more from the middle school. Full government recognition was accorded twelve years ago.

—*The Churchman*.

### Korean Boys Accept Christ

The Rev. Bliss W. Billings, missionary in Seoul, spoke during five days' visit in the city of Hamheung, at the Y. M. C. A., the Christian Boys' School, and the Higher School for Girls. At the boys' school he had an audience of about 300. This is in a district where there has been much communistic talk, and there was fear that the meetings might be disturbed.

"At the close of my meetings on Monday morning we had a decision service for the boys," writes Mr. Billings. "Two-thirds of these boys came from non-Christian homes, but one hundred and fifty-four promised to accept Christ as their Saviour and follow Him. One hundred and seven who were already Christians dedicated their lives anew to His work. One hundred and eighty-four promised to be more regular in church attendance. Only four out of 276 boys turned in blank papers."

—*Christian Advocate*.

## ISLANDS OF THE SEA

### Missions on Bali

The work begun a few years ago by the Chinese pastor, Mr. Tsang, among his own people, is progressing in a most encouraging way. To the 105 baptized Chinese and natives of Bali, 130 more have been added and the pastor is instructing 300 inquirers. But recently great obstacles are put in the way of this work. Many Christians are boycotted. Hindu landowners are refusing to rent land to the converts and are cutting off their water supply and even refuse burial to the dead.

### Rural Work in Philippines

In the face of retrenchment, the American Board is developing new and effective methods. One is the approach to the rural problem, initiated jointly by Dr. Frank C. Laubach and the mission churches. The latter employ a rural life expert, Ambrosio Torres, B.S., Iowa Agricultural College. Half his time is spent among the Mohammedan Moros, the remainder in leading a group of Christian workers who understand the needs of rural folk. Theory is combined with practical field work in a way to give a new conception of religion.—*Missionary Herald*.

### Outposts and Home Church

One of the little known, far distant outposts of Christianity is the little Episcopal Church at Zamboanga, P. I. The congregation is made up about equally of English-speaking people, either American Army officers or European business men and their families, and of natives of Mindanao and Chinese. English is the language used in the services. Since Bishop Brent began work at Mindanao about 30 years ago, between 50 and 60 Americans have been confirmed, and many of these have continued to be faithful church members on returning to their own land—an evidence that the mission may reenforce the Church at home.—*Spirit of Missions*.

## NORTH AMERICA

### Questionnaire on Union

A large partial union of Protestant churches in the United States, embracing nearly three-fourths of the present Protestant church membership, is envisaged by Dr. H. Paul Douglass in a report of church unity movements in the United States. The study, which has taken between three and four years to complete, is based on replies from more than 20,000 persons to questionnaires. These were designed to test prevailing sentiment for or against church union in the United States. The replies came from church leaders, ministers, church officials, and the rank and file of the membership of many different denominations. Of 16,355 persons replying to a ballot on church union, two-thirds stated that they favored union of some sort, either federal or general, while one-third preferred separate denominations. Nine out of ten of those voting favored the union of related denominations. Almost exactly twice as many replies favor union in some form as favor the continuance of the present denominational system.

—*The Churchman*.

### Declaration Against War

The Young Men's Club of Broadway Tabernacle Church, New York City, has framed the following declaration:

I have quietly considered what I would do if my nation should again be drawn into war.

I am not taking a pledge, because I do not know what I would do when the heat of the war mood is upon the country. But in a mood of calm consideration I do today declare that *I cannot reconcile the way of Christ with the practice of war.*

I do therefore set down my name to be kept in the records of my church, so that it will be for me a reminder if war should come; and will be a solemn declaration to those who hold to this conviction in time of war that I believe them to be right; and *I do desire with my whole mind and heart that I shall be among those who keep to this belief.*

I set down my name to make concrete my present thought upon the question of war, and declare my purpose to think and talk with others about it, that my belief in the Way of Christ

shall become operative in this and in other questions which now confuse our thought and action.

—*Presbyterian Survey*.

### Federal Council's Movie Pledge

Before October 21, when a concerted registration of views on the motion picture industry is sought, the Federal Council will send to all Protestant pastors, copies of the following pledge:

I wish to join with other Protestants, cooperating with Catholics and Jews, in condemning vile and unwholesome motion pictures. I unite with all who protest against them as a grave menace to youth, to home life, to country and to religion. I condemn absolutely those salacious motion pictures which, with other degrading agencies, are corrupting public morals and promoting a sex mania in our land. I shall do all that I can to arouse public opinion against the portrayal of vice as a normal condition of affairs, and against depicting criminals of any class as heroes and heroines, presenting their filthy philosophy of life as something acceptable to decent men and women. I unite with all who condemn the display of suggestive advertisements on billboards, at theater entrances and the favorable notices given to immoral motion pictures. Considering these evils, I declare my purpose to remain away from all motion pictures which offend decency and Christian morality. I will try to induce others to do the same. I make this protest in a spirit of self-respect, and with the conviction that the American public does not demand filthy pictures, but clean entertainment and educational features

### School System Arraigned

Prof. Walter B. Pitkin, author of "Life Begins at Forty," says:

Almost everything we have done in the United States in education, and especially in higher education, has been wrong. Recently I looked up the educational record of several of those financiers who have ruined others in the past few years. Most of them were either college graduates or the recipients of honorary degrees from our American colleges. I cannot be proud of an educational system that turns out guilty barbarians.

Warden Lewis E. Lawes, of Sing Sing, has this to say:

There is no moral force in the classroom. The prisoner boasts of a complete public school record and in many cases has reached high school and even higher institutions of learning. The failure of our schools and general educational methods is filling our

juvenile homes, our reformatories and our prisons. There is hardly a juvenile institution that is not a crime incubator.

—*School Executives Magazine.*

### Capital Well Invested

The 53 colleges and academies affiliated with the Presbyterian Church have a total capital investment of \$94,931,847, of which endowment funds constitute about \$48,000,000; and grounds, buildings and equipment about \$46,000,000, an investment which during the year 1932-33 benefited 24,831 students. Of the 46,476 graduates of all these schools, the number of ministers is 4,290; of missionaries, 878; of full-time religious workers, 465; of workers in the field of religion, 5,653; of workers in the field of education, 13,298; of workers in other fields of service, 27,525, according to statistics published by the Presbyterian Board of Christian Education.

### Bank Becomes a Church

A Mexican Baptist Church in Chicago meets in a building formerly a bank, but closed by the depression. Where the riches of earth were once closely guarded, the riches of heaven are now freely passed out to the spiritually needy. In this church the 8th Annual Spanish-speaking Baptist Convention of the North was held last April. Registered delegates numbered 171. Two new Mexican Baptist churches were recognized at Pontiac and Flint, making a total of 22 churches and missions scattered from Wichita, Kansas, to New York City.

—*Missions.*

### Kingdom Building for Negroes

The American (Protestant Episcopal) Church Institute for Negroes reports valuable work during 1933.

In spite of drastically reduced income, the Institute, which maintains nine church schools for Negroes, has succeeded in paying every dollar promised its teachers and other employees, and in discharging all financial obligations of every kind incurred for the maintenance of the schools. The total enrolment in the Institute's schools, which are to be found in North and South Carolina, Virginia,

Georgia, Tennessee, Alabama, Mississippi and Louisiana, numbered nearly 4,000, and at present the number of students is only a little below the average for the past ten years. The attendance at farmers' conferences and other specialized activities running from a day or two to a week or more has actually increased, so that more than 10,000 Negro adults and young people have received either limited or full term instructions during the year as compared with about 9,000 during previous years. In addition to the actual school and conference work specially trained teachers are sent to homes and cross-roads far back in the country districts, for community service and school extension work. In this way definite instructions in home-making, sanitation, canning, agriculture and better living of every kind is conveyed to many thousands too remote, or too poor to come to the schools.

—*The Living Church.*

### Opium Smoking in U. S.

Opium smoking is increasing in the United States to such an extent that Federal officials are alarmed. Stuart J. Fuller, American delegate to the sessions of the League of Nations advisory committee on traffic in opium, shows that opium is smuggled into the United States chiefly from China and Manchukuo. He says:

The opium smoking vice, hitherto on the decline in the United States, has undergone a marked recrudescence. Over twice as much smoking opium was seized in the United States in 1933 as in 1932, and the first three months of 1934 showed seizures becoming more frequent and quantities increasing.

### Triumph in Greenland

In northern Greenland, a primitive tribe of Eskimos, as recently as 1904, lived entirely on raw meat and were clad only in bear skins. Two Danish explorers who visited them that year to study their customs met an aged Eskimo who said to them: "If you can give us a better religion which can help us to live rightly, and give us peace with the spirits and with ourselves in this world and the next, please give it to us."

Returning to Denmark, these explorers roused the church to answer this appeal, but while the church was willing to assume responsibility, no one volunteered to go. A young Greenlander,

convert of a revival a year later in Godthaab, largest town in Greenland, felt the call, and soon he and his wife were on their way. Here is the sequel: A recent Danish paper, *Kristeligt Dagblad*, says: "The last heathen Eskimo in Greenland was baptized on Whit-Sunday." This tribe numbers 300.

—*Alliance Weekly.*

## LATIN AMERICA

### Perpetual Revolution

In Mexico City a new monument is being erected which bears the inscription: TO THE REVOLUTION — YESTERDAY, TODAY AND FOREVER.

The National Revolutionary Party, which controls the present administration, has dedicated itself afresh to the cause of social reformation. Mexico is definitely developing a large measure of federal control over all departments of life. A recent issue of a Mexico City newspaper carried these significant headlines:

"COMMISSION TO REGULATE 'THE PRICE OF MEDICINE.'"

"PROPOSAL FOR THE NATIONALIZATION OF THE PETROLEUM INDUSTRY."

"PROPOSAL TO UNIONIZE THE PROFESSIONS WHERE INDIVIDUALS MAY PRACTICE AND WHAT FEES THEY MAY CHARGE."

It is confidently expected that this year an amendment will pass both branches of the Mexican Congress, which will require that the Marxian type of socialism be taught in all schools. To quote the language of the proposed bill, its purpose is to *free the country from religious prejudice and dogmatism, and to provide a culture based on scientific truth, and to orient the ideals and activities of the youth in the service of the collective body.* Under this law it will be impossible for any evangelical school to continue. However, there are no limitations put upon the distribution of Bibles or tracts. There is also liberty to teach children and adults in church buildings. This opens before the evangelical churches of Mexico an effectual opportunity to Christianize the rural masses which are at the base of the nation's life.

—*Missions.*

### One Man's Effort

Here is the result of a Baptist veterinary surgeon moving into the town of Banes, Cuba. A new church with 65 charter members was organized in this city of 15,000. The veterinarian dedicates a part of his income to rent a gospel hall and conducts the services. Once a month a Cuban pastor visits them. The achievement was without financial help from the Baptist Home Mission Society—an organization which supports four missionary pastors.

—*Watchman-Examiner.*

### Salvation on Devil's Island

The French Government has permitted the Salvation Army to carry on Gospel work among the French criminal deportees of Devil's Island, which is off the east coast of French Guiana. The Scottish Bible Society has recently sent 500 New Testaments and 3,000 Gospels to the island.

### Another "Christ of the Andes"

Another statue similar to the famous "Christ of the Andes," is being erected high in the mountains of South America on the boundary line between Chile and Peru. The original statue of bronze stands 26 feet high on a granite pillar on the border between Chile and the Argentine Republic. Here it was placed 30 years ago to mark the peaceful settlement of a boundary dispute that had disturbed the relations of the two countries for more than half a century. The new statue will commemorate the end of strained relations between Chile and Peru that began with the war of 1870 and ended in 1929 with an arbitration in which the United States had an important part. — *Methodist Protestant Recorder.*

### Indians Respond in Peru

The Melbourne, Australia, Bible Institute, with a student body of 80, and the Perth, Australia, Bible Institute have sent missionaries to Bolivia, where Indians are responding to the Gos-

pel message. A petition signed by men in ten Quicha villages begs for instruction in Christianity. An Australian missionary, who visited them reports:

The Indians came in to end their quarrels over land, and to give each the right of neighborly good will. Fifty or sixty women and children sat on the ground, and standing round them, in ranks four to five deep, were the men. Nothing could exceed their eagerness in listening. Then they presented a paper, written by Marcelino Quespi, the one baptized Indian in the village and signed by forty-two men. In this they declared their united purpose to obey the teaching of the Lord Jesus Christ."

—*S. S. Times.*

## EUROPE

### William Carey Centenary

The 100th anniversary of the death of William Carey was recently commemorated in many villages of England. At Moulton, where he was a pastor for four years, two bells were added to the parish church, one of them bearing his name and the other the heads of his famous sermon. In other places where he had dreamed his great dream "Carey Sunday" was observed. This learned cobbler missionary mastered thirty languages in India, and superintended the translation of the Bible into all of them. He wrote grammars and dictionaries of these languages. He also farmed, ran an indigo plant, built a printing press, established schools and colleges, evangelized, visited the sick, and as pastime, engaged in botanical research.

### Manifesto Against War

The Christian pacifist groups of the British Isles, under the chairmanship of Canon Raven and Rev. Henry Carter, have issued a manifesto, which concludes:

We dare not go on pretending that the ways of war are the ways of the Father of all men. Nor dare we any longer tolerate the continuance of political systems that, leading inevitably to war, frustrate the will of God. A world that in its governments flouts God is blindly preparing for itself disaster.... Each of us is bound in loyalty to say: "Because war is against the character and purpose of God, I will not only take no part in

it; I will strive to make it everywhere and always impossible."

—*The Christian Century.*

### Revival in France

A group of pastors in the valley of the Drome, southern France, are leading a revival throughout the whole country. While the Protestant population of France is only two per cent, there has been going on in that country for some years a movement comparable to the Welsh revival. The Drome is an old Huguenot country, and the "good seed" has been thoroughly sown through this region. Led by their pastors in repentance, confession and reconsecration, the congregations followed, and a great increase in spirituality was noted, first in the lives of individual pastors and then in their flocks. Conversions have followed in every village save one where this group has conducted meetings. Church attendance has doubled in many places, sometimes increasing fivefold. Among the Christians there has been a revival in spiritual life, in prayer, and in Bible study.

—*Alliance Weekly.*

### German Evangelicals Seek Aid

The Protestant churches of the world, represented at the annual meeting of the Universal Christian Council in Fanö, Denmark, were requested to send a special emissary to reside in Germany for a few months. This represents the desire of insurgent orthodox German pastors to have a spokesman for the rest of Protestant Christianity on the scene to help resist Reichsbishop Ludwig Mueller's determination to place the entire German church under the yoke of his swastika dictatorship.

Accompanying this proposal will be one that all churches that are members of the Council direct their clergy to read from the pulpit periodically a report on the condition of Protestantism in the fatherland of the Reformation. The press will be requested to give more publicity to the Reichsbishop's persecution of his opponents.

## Children in Spain

The new government in Spain tries especially to take care of children where the mortality under one year of age had reached 115 per thousand as compared with 70 in other countries of Europe. In Madrid alone there were over 1,000 children street beggars and in other cities the percentage was little better. The government has now increased the number of public schools by 7,000 in its fight against illiteracy, and plans to add 5,000 yearly until there shall be 27,000 new schools.

## Lutherans in Denmark

Denmark's established religion is the Lutheran. The national church, or *folkkirken*, has over 3,000,000 members, or about 98 per cent of the population. The state church has 2,393 congregations, 1,276 parishes, 90 districts, 1,564 ministers.

Other adherents numbered 67,459, according to the census of 1921, distributed as follows:

Roman Catholics .....	22,137
Greek Catholics .....	535
Methodists .....	4,858
Baptists .....	6,989
Adventists .....	2,622
Quakers .....	13
Followers of Zwingli .....	3,459
Reformed .....	1,164
Anglicans .....	409
Unitarians .....	195
Other Protestant Churches .....	1,762
Other Christian Churches .....	196
Mormons .....	487
Jews .....	5,947
Other Religious Faiths ..	3,942
Without Any Designation ..	12,744

—*Lutheran News Service.*

## Continental Conference

This conference which was founded in 1866 met this year in Bremen. There were 70 representatives of 35 mission societies. They came from seven states of the European continent and represented a total of 2,500 missionaries. All reported financial difficulties; all were determined to carry on, in spite of hindrances caused by the active encroachments of Islam, the increasing propaganda of Rome and the irresistible advance of Western culture. All reported that doors were wide open everywhere; but that the increasing

pressure of the times required giving more self-government to the native churches. There was much discussion of the financial stress (which was not caused merely by the economic pressure of the times, but even more seriously by the religious agitations which were unsettling the faith of Christian people). On the background of the trends in national thinking, the strain between nationalism and the world wide nature of missions, received an unusual amount of attention. It was agreed that unchristian and unbiblical things must be excluded as much as at all possible, but that the nationalistic and racial tendencies are to be more fully considered in the building of new churches.

## AFRICA

### The Bible or Death

*The Bible Society Record* tells of a robber chief in Egypt who stole a Bible from a colporter. No Moslem could read it to him. At last he heard of a Copt who could read it, and, throwing the Book into the Copt's lap the robber commanded him to read it to him.

"Oh, no, I cannot."

"Why not?"

"The Coptic priest would excommunicate me."

The robber chief brandished his club, and bade the man take his choice, to be excommunicated or killed. So the Copt read. The robber became interested, sought out missionaries, and later was converted to Christ. Calling his robber band together he said: "I have always dealt squarely with you. Don't be afraid I will squeal on you. But from now on I don't know you, and you don't know me." He became a Christian elder, and helped to build a Christian church.

### In Southern Nigeria

A spiritual awakening among the Gbari tribe in Southern Nigeria is noted in the *Moody Bible Institute Monthly*. Mr. Oliver, of the Sudan Interior mission, says:

A great advance has extended to the banks of the Niger River, and

the converts number more than three hundred, including two village chiefs—the first Gbari chiefs to confess Christ. Seed sowing in this southernmost part has been done mostly by converts visiting near-by villages, and in the space of a few weeks the 'Jesus News' has spread and the people have joyfully responded. The converts include several very old men. In the town farthest south, a young man heard there were Christians in places to the north and came to Karu (a round trip of about 250 miles), to find out if the Jesus news was true. He joyfully accepted Christ, and his whole village, including his father who is the chief, have now turned to the Lord. Two villages recently joined in one group, and spent the whole night singing hymns.

### Love's Labor Not Lost

Rev. Daniel Hastings, missionary of the American Board in Bailundo, writes of seeing 4,000 people worshipping together; most of them first generation Christians. A new church was needed, and a call was sent out to every adult Christian church member to give four days' labor. This meant 11,000 people giving four days' work each—more than was needed, but since all wished to help, they were given that privilege.

In the Quipeio division, 100 miles from Bailundo, 75 new members have been received, and after a series of conferences in Omungo, 124 new members.

—*Missionary Herald.*

### Open Door in the Congo

A medical school of the English Baptists at Yakusu, turns out boys who can stand up to an hour's oral medical examination in French by two visiting government doctors, and come through with 80 per cent. There are now 15 Christian boys in training, and six have already gone out with the school's diploma. Dr. Clement Chesterton, who has devoted several years to building and equipping this hospital and school, has now been asked to organize complete and regular visitation of two provinces, all traveling expenses being paid by the government. He writes:

We are to arrange for treatment of the sick, by erection, equipment and staffing of village dispensaries such as we already have in operation.

Organization and discipline of the staff are to be entirely in our hands. We have already accepted half the area offered, and shall be receiving from the government about £600 in cash per annum and £4,000 worth of drugs. This means the sole provision of medical aid to over 150,000 inhabitants in an area of over 10,000 square miles.

—*S. S. Times.*

### Why Change the Class Hour?

Two women in Nairobi, East Africa, who come in from the country every week to attend a class in an English mission in East Africa asked recently if the class might begin and end one hour earlier. The reason they gave was that the lions along the way were getting troublesome, and even before sunset were prowling the roads.

—*The Living Church.*

### Livingstone Enshrined

Overlooking the great cataract, which he was the first European to see, a statue to David Livingstone was unveiled on August 5, 1934, on the brink of Victoria Falls. The ceremonies were broadcast to hundreds of thousands of listeners in Africa, England and America. Former Premier H. U. Moffatt of Southern Rhodesia unveiled the memorial in the presence of the largest crowd ever assembled at the falls. The statue is so near the thundering water that it will be covered by spray during the rainy season. The voice of the Premier was almost drowned in the roar of the mightiest of cataracts as he said (in part: "While Lincoln freed 4,000,000 slaves in North America by a stroke of the pen, David Livingstone in Africa struck at the roots of the evil by exposing to the world the horrors of trade in human beings, and he may well have saved an equal number.")

This fitting tribute to one of the greatest of modern missionaries will immortalize for generations to come the life which brought the Light of the world and healing to Africa.

—*World Call.*

## WESTERN ASIA

### Turkey's Educational Advance

According to the 1927 census, only 10 per cent of the Turkish population could read. At present it is estimated that half the people are literate. This progress is chiefly due to evening schools for adults, introduced four years ago. Education in the army has done much to diminish illiteracy. Primary education is obligatory, and many a Turkish village school compares quite well with similar institutions in Western countries. Education is free of charge and even in government boarding schools no fee for the maintenance is made.

### The Press in Persia

Political propaganda, especially that of a communist type, has led the Persian Government to issue strict rules as to the publishing and importing of literature. For a time no religious publication of any kind was permitted in Persia, but permission was finally secured to publish a pamphlet on Bible study by Dr. Robert P. Wilder. This is the first formal recognition of the right of the Persian Church to publish literature in Persian for its own nurture—a milestone in the progress of religious liberty. A Christian dervish, Mansoor Sang, has kept up his great work of scattering literature in out-of-the-way places, and the steady use of books and tracts by individuals continues.—*Intermission Literature Committee of Persia.*

### Persecutions in Turkestan

The Swedish Mission in Chinese Turkestan, which works among Chinese and Moslems and has its field of labor next to the mission of the Moravians in the Himalayan country, has suffered inexpressibly through the collapse of the Chinese rule in those parts. According to travelers and fugitives the mission has been almost exterminated and many native Christians have been cruelly put to death on account of their faith.

## INDIA, BURMA, SIAM

### Then and Now

In spaking of the changes in India, Canon Holland says: "I cannot help but contrast the series of meetings held by E. Stanley Jones with the series I arranged for John R. Mott 25 years ago. He spoke to that audience for three nights and dared not mention the name of Jesus Christ until the fourth night, and when he did the whole meeting broke up in confusion; the leading Hindus stalked out. The name of Jesus Christ stood for everything that they hated. Now you begin with the name of Christ as your first word; you interpret Him for them in the light of their need; they sit here night after night and want more of it; I am astonished at the difference."

—*Watchman-Examiner.*

### Interest or Conversion?

An Indian Christian who graduated from St. Augustin's College, Canterbury, writes from Madras:

"Since my return to India and being in the thick of it, I have become strongly convinced that this is no time to draw attention to what is good and noble in Hinduism, but to emphasize the fundamental difference between our philosophy and theirs. The former method does make friends for Christianity, particularly among the Nationalist-minded youth of the country, but we simply are not getting converts. There is friendly curiosity, but not conviction of sin or the need of a Saviour. The heart still remains untouched and will remain untouched as long as we give the impression, however unwittingly, that one religion is as good as another; that is to say, that Christianity at the most is only a crown and fulfilment of Hinduism, and not something essentially and radically dissimilar. . . . The results of making a compromise with paganism are all too apparent in this area among Roman Catholics who are losing converts by the hundred on the question of caste."—*The Living Church.*



### Progress in Morals

Under the Bombay Children's Act of 1924, 75 destitute children were rescued in 1933 and sent to the new Children's Home in Umkerkhadi. In two cases the children were rescued from prostitutes' houses. Under the Bombay Prevention of Prostitution Act of 1923, there were 196 cases dealt with according to section 3 which refers to soliciting. Of these, 195 resulted in conviction and only one in acquittal; 28 cases were also dealt with under section 5 for living on the earnings of prostitutes, and of these, 19 ended in conviction, five in acquittal and four cases are still pending. These facts show that while the new laws to purify Bombay city operate slowly, yet they are surely bringing about a purer Bombay, and are rescuing India's young people from the grip of vice.

—*Dnyanodaya*.

### Sarda Act Evaded

There is growing concern throughout India over the way the "Sarda Act" of 1929 (for the prevention of child marriages) has been systematically circumvented. During the brief period between the passing of the Act and its enforcement, thousands of Indian under-age girls were married, with the connivance of Hindu priests. Money penalties were so light as to be considered merely as an additional dowry. Women's conferences all over India are now resolved to create a healthier public opinion. While other religionists are not guiltless, among the greatest culprits in the matter are the orthodox Hindus. At a recent Sarda Conference, resolutions were passed to the effect that marriages should be null and void that are contracted in contravention of existing laws, that district magistrates should be empowered to prevent such marriages, and that the age of consent should be raised.—*Dnyanodaya*.

### Living the Gospel

Methodist work in the Nizam's dominions during the past 25

years has swelled the number of Christians from about 10,000 to 90,000. The dynamic principle which has contributed to the result is expressed in the motto of the Medak Boy Scouts: "A clean heart, a clean home, and a clean village." Some years ago a Hindu shopkeeper had been drawn to Christ by a piece of paper in his waste paper basket that contained the words, "Blessed are the pure in heart, for they shall see God." When he heard that it came from the Gospel of St. Matthew he bought a copy and read it through. Finding there were other similar books in what was called the New Testament he bought and read them all, and then asked the searching question, "*Are there any people living like this Book?*" Becoming a disciple of Jesus he did voluntary Christian work so well that he was set apart for the ministry, and when he was ordained he preached for his ordination sermon from the very text that had led him to Jesus, impressing the Hindus who heard him by his message on the clean heart as the only remedy whereby India can gain that vision of God which is India's goal.

—*Dnyanodaya*.

### The Church in Dornakal

At a meeting of the Andhra Christian Council it was shown that there were 25,000,000 people in the Madras Presidency and the Nizam's Dominions. Of these 818,699 are Christians; 85,760 of this number were Roman Catholics, *i. e.*, about fourteen per cent. The growth during the decade in the Christian community in the Telugu districts was fifty-two per cent as against nineteen per cent only in the non-Telugu districts. The growth in the Madras-Telugu districts during the last forty years may be shown thus:

No. of Christians:				
1891	1901	1911	1921	1931
136,122	288,689	348,604	455,766	693,692
Percentage of increase				
	112%	21%	31%	52%

Christians have increased five-fold since 1891. The increase in the Hyderabad State during the last ten years was 142 per cent.

—*C. M. S. Outlook*.

### A Look at Burma

Seven different languages are used by the Methodist Church in its work in Burma. There is at least one organized congregation with a regularly appointed pastor for each language group. The census shows that there are about 14,600,000 people in Burma, of whom about 10,000,000 are Burmans; but of the 331,000 Christians listed in the census report for 1931, only about 11,000 Burmans are numbered.

The Chinese-Indian District combines in one administrative unit five language sections of work among Chinese and Indian immigrants.

The educational program is varied, racially. About 3,200 boys and girls have been receiving Christian education in a system of schools ranging all the way from small, unregistered village schools to high schools which prepare candidates for university entrance.

—*Christian Advocate*.

### Winning a Hold in Burma

E. Carroll Condict, Baptist missionary dentist, writes that he extracted 78 teeth for Burmans, Chinese and Indians during a seven-hour visit at Kama. He feels that in no other way could he have done so much to prepare the way for the Gospel, and that it was a splendid object lesson in helping others. He reports a movement toward Christianity among Southern Chins. The 372 baptisms in 1933 was a dozen more than double the previous highest number baptized in a year, which was 180 in 1932.—*Burma News*.

### Another Boon Itt

One of the results of the formation of the Church of Christ in Siam was the withdrawal of missionaries from the city of Pitsanuloke, 250 miles north of Bangkok. The name of Boon Itt will always be associated with the founding of Christian work in this city in 1897. He was the first Siamese to study abroad and return to his own land for Christian work. He died in 1904, from cholera. Not long after-

ward the Boon Itt Memorial Institute was founded and served as a center for young men until taken over by the Y. M. C. A. Today there is another Boon Itt, his son, at Pitsanuloke. Dr. S. B. Boon Itt is a graduate of Silliman Institute and the University of the Philippines. For several years he has had an important government position in Siriraj Hospital in Bangkok. He has now resigned to take charge of the mission hospital at Pitsanuloke with the aim of making it self-supporting. No mission doctor has been resident for several years, and the need is great. That the son of the founder of Christian work there should join with other national leaders in an all-Siamese program is a hopeful sign that the new church will succeed.

—*The Christian Century.*

### Getting Into Operation

In the first General Assembly of Siam's National Christian Church, representation was not confined to church officers; there were women delegates, teachers and evangelists. While the newly organized church is of Presbyterian background regarding organization and doctrine, groups that had other forms of baptism are to follow their own custom. Three major standing committees were formed—Evangelistic, Educational and Medical, and these in turn were subdivided to embrace every phase of activity.

The churches are grouped into seven districts, or presbyteries, six according to geographical division and the seventh consisting of Chinese churches and groups wherever they may be. They are as follows:

Chiengmai Province; Chiengrai and Lampang; Nan and Prae; Pitsanuloke and Bangkok; Nakawn Pratome, Ratburi and Petchaburi; Sritamarat and Trang; the Chinese churches.

General Assembly is to meet once in three years, with *ad interim* business assigned to a council of fourteen members.

—*Siam Outlook.*

### Leper Home Silver Anniversary

Chiengmai Leper Asylum has just passed its twenty-fifth

year—has just reached maturity, so to speak. Its growth has been slow but steady, a growth with a great purpose always in the foreground, that of giving aid both spiritual and physical to those afflicted with leprosy.

On January 29th, the anniversary celebrations took place. Foreigners, officials, leading merchants, church members, students, all who could make the trip to the islands were invited. H. E. the Lord Lieutenant of Bayab Circle was the principal speaker. It was His Excellency's father who was largely instrumental in securing the island site for its present use, and it was his father who opened the first permanent buildings in 1913.

## CHINA

### A Needed Reform

Paul Whang, an observing Chinese with a Yale background, believes that one of the principal causes of poverty among his countrymen is due to the enormous sums they expend on marriages and funerals. He calls this "atrocious improvidence." In Shanghai it is common for \$20,000 (Mex) to be spent on a single wedding or funeral. In marriage it is the fashion that spacious halls must be rented for the occasion, dinners of no less than thirty courses must be given, and noted actors and actresses must be engaged to entertain the guests.

"In case of a funeral a costly native or imported coffin must be procured for the deceased, and a long procession, with the participation of hundreds of Buddhists and Taoists and other paraphernalia, must parade through as many busy thoroughfares as police permit.

An Association for Marriage Reform has adopted a number of regulations, among them:

That all wedding gifts and dowries of the bride must be Chinese native goods.

That banquets given on the wedding day shall not exceed \$4 for each table.

That no wedding gift shall exceed the value of \$1.

In regard to funerals it is proposed that:

The cost of the coffin shall not be more than \$200.

The services of Buddhists and Taoist priests shall be dispensed with. All superstitions in connection with the funeral shall be disregarded.

Finally the hope is expressed "that all farsighted people can combine their efforts to break down extravagant customs."

### Flood and Drought Losses

An official report represents China's flood and drought losses as in excess of \$1,000,000,000, and covering two-thirds of the nation's area. The drought has affected 343 counties in fourteen provinces; the floods 112 counties in thirteen provinces, and the locusts 68 counties in eight provinces.

It is believed the death list in Antung exceeds 600, most of these being Chinese in the poorer section of the town. Probably 30,000 persons are homeless. The Manchukuo Government has rushed aid to the area.

—*New York Times.*

### Opium Problem Again

The National Christian Council has recently appointed a committee on narcotics in order to find out what the Church can do with regard to China's rapidly growing drug menace. State monopoly in Manchukuo and the emergence of clandestine factories in China present a new phase of the problem. A Christian conference held in Manchuria decided to get in touch with the Japanese churches to see what could be done about the uncontrolled nature of the traffic in that territory. Since the narcotic traffic in China is now so largely involved with militaristic interests, what was once mainly a moral problem for the church is now an intricate political problem.—*Christian Century.*

### Bible Discussion Group

Rev. Lyman V. Cady, of Che-loo School of Theology, writes in the *Missionary Herald* of a Bible discussion group formed largely from the faculty of the newly organized Shantung Provincial Medical School. On that faculty are two Christian doctors, one of whom especially was an eager witness to his

faith. Mr. Cady, who was asked to lead the discussion, writes:

Dr. Chow, whose daily Christian living, charming personality, and Christian enthusiasm had outworn all derision and criticism of his colleagues, had brought the president of the college, the dean of studies, four other faculty members, and a number of nurses and students. We talked freely, had typically skeptical Confucian reactions to spiritual things, and the reflection of Western materialistic scientific training which these men had been through; yet there was an open-mindedness, and a readiness for discussion.

We have passed from the question of whether there is a God, to the closer and more personal one of "How Can I Know God?" We are now coming to the heart of things in "Drawing Near to God in Jesus Christ." Each time we use our New Testaments. Some teachers come from other government schools; wives of faculty members; two trained agriculturists from Cheeloo Experimental Farm; two lawyers from the city. The enthusiasm and the personal work of Dr. Chow is the living center of this whole enterprise, and he continues to draw men into our group.

### A Steady Growth

In the Paotingfu field of the American Board there are 90 organized churches and 17 villages which have regular worship services. An important phase of the work is the religious education in these village churches. Classes have been held in 87 of them this past year, with a total of 2,070 men and 533 women enrolled. More than three quarters of that number are under 30 years of age. In the Leaders Training classes 235 men and 21 women were enrolled. From these classes increasingly better material is found for the work in the local churches and classes.

—*Missionary Herald.*

### Mass Education in Shensi

The Christian Church in Shensi has been stirred to attack the literacy problem within its own borders, and success has followed the effort. A Shensi Synod of Religious Education Board was formed in 1933, to coordinate the branches of religious education already existing in Shensi, and to develop them along lines advocated by the General Assembly of the Church

of Christ in China. Over 50 per cent of the Shensi church members were found to be illiterate, the percentage of learners unable to read being as high as 75 per cent. It was thereupon agreed that the first essential was to organize literacy classes, to require that the voluntary superintendent and teacher should be found locally; students to pay for their own books and writing materials; and a suitable building, with tables, forms, a blackboard and chalk, to be provided locally. For each class conforming with the above regulations a grant of \$6 would be given.

Rev. A. Keith Bryan writes:

From the way in which their eager faces lit up when we made known our proposal, it was evident that the suggestion met a real need, though in some cases it was difficult to find a suitable building, and in others to find persons willing to undertake this piece of service as teacher or superintendent. In others there was fear that the grant would be insufficient to cover necessary expenses. Next to the eager way in which those unable to read and write welcomed the idea, the most pleasing thing was the willingness of some people to undertake this voluntary service. In a few cases the difficulty was not to find a teacher, but to select a teacher from the five or six people who were all eager and willing to teach.

### The Buddhist View of War

Chinese Buddhist seers and the Lamaists have prophesied a world war of unprecedented proportions which is to break out this year. Just now 108 Lama monks are chanting prayers day and night for 108 days that the world may be saved from such a catastrophe. There are altogether 170 monks, 60 of whom are snatching brief periods of rest while the 108 continue their chanting. This is happening in the chief Lama Temple of Peiping. The ceremony is said to be most impressive. The prayers are being offered to bring mankind to cease their strife and hatred. They express repentance on behalf of humanity for having eaten meat, and promise never to do so again. The *Peiping Chronicle* gives an explanation of this: "This rather peculiar way of praying for peace springs from the Buddhist ex-

planation of the origin of all war and human strife. This is that most human beings eat meat of one kind or another. This necessitates the killing of the animal eaten. After death, the soul of the slain animal is born again in a human body; but the soul maintains its hatred of the human that killed its former incarnation, and in the body of the human it seeks revenge for the past wrong. Thence comes all human strife, bitterness and hatred into the world. To beg forgiveness for having eaten meat is thus to ask mercy at having wittingly created hatred and strife.

## MISCELLANEOUS

### Men and Missions Sunday

Sunday, November 18th, is recommended for the observance of "Men and Missions Sunday," in all churches. Last year this was observed by Christian leaders in 837 cities and towns. The churches need some plan by which the responsibility for the missionary task might be shouldered by the men of the church. The women have a Women's Missionary Society—but only where exceptional leadership is available is there a Men's Missionary Society or club.

A missionary-minded pastor will not find it difficult to enlist the cooperation of some of his laymen in planning for an appropriate service once a year. An interdenominational community men's missionary supper may be arranged where the laymen of one church may encourage the men of other churches or communions to take their missionary obligation more seriously.

An attractive manual entitled "The Hope of the Nations," has been prepared by the Laymen's Missionary Movement, 19 South LaSalle Street, Chicago, giving suggestions and material which will be of help to any who wish to assist in this nation-wide program.

Money, received and administered and distributed at the feet of Jesus, becomes one of God's choicest channels of grace to myself and others.—*Andrew Murray.*

# Our Missionary Bookshelf

*Books Briefly Reviewed for the Readers' Information*

**The Other Half of Japan** (A Rural Perspective). By Edward M. Clark, Ph.D., Professor of New Testament Exegesis and Rural Evangelistic Problems in Chuo Theological Seminary, Kobe, Japan. 198 pp. \$1.50. Evangelical Press, Harrisburg, Pa. 1934.

Here is a valuable piece of work. Dr. Clark's double appointment is an interesting one and the book reveals both aspects of his interest. A typical sentence on page 73 refers to "the full Gospel, of which good health must be admitted to be part." In similar fashion Dr. Clark warns us that "nothing is to be gained by assuming too pronounced an attitude of sympathy with these fine old religions. They are fine and they are old but they have not the dynamic which Jesus portrays and which He alone can give through faith. The prevalent superlative attitude of friendliness toward the old religions seems to reveal either a lack of experimental knowledge of the power and value of the Christian religion or little more than a book knowledge of the older religions."

In this definitely Christian mood, and with no harsh terms, Dr. Clark discusses the rural problem in Japan, using the factual material from the Japan volumes of the Laymen's Inquiry and many other documents which authenticate or illustrate his theses. The Danish Folk Schools furnish a background for part of the discussion, but stress is laid on Farmer's Gospel Schools for Japan. The Harima Mission, a project under the eye of Dr. Clark himself, is a large beginning of such a movement but it appears in many other sections of the Em-

pire. There is rich illustrative material for ministers, class teachers and friends of missions. Incidents of heroic Christian pioneers among the Japanese, facts revealing need beyond any thought of casual American Christians, plans for approaching these great rural areas, description of the Rural Community Parish, of which 1,000 are needed in Japan, and a score more of vital matters have their place. Readers will learn many things in this book which they never knew before but need to know if they are to help Japan most rationally.

The average farmer's family lives on 1,044 yen a year and a yen is worth just now 30 cents with normal value of 50 cents American money. Dr. Clark proposes the "planting" of a rural group on a small plot of ground to maintain a full Christian witness, showing how farm life can be lived nobly, self-supporting, helpful, expressive of the total Gospel of our Lord. Foreign agencies, like missions, may become sponsors for these rural projects so long as they need such aid. The whole scheme involves a 40-year project, of which the first five years would be preparative, the next five expansive until at least 100 Parishes are under way, followed by a 30-year continuous program. It appeals to the imagination and to Christian common sense.

CLELAND B. MCAFEE.

**Harun Al Rashid.** By H. St. J. B. Philby, C. I. E. 159 pp.; 5s. Published by Peter Davies, Limited. London. 1933.

This remarkable little book is by the well-known explorer of Arabia. It was written at Mecca and is dedicated to his daughter

who was born in Baghdad near the very spot "where the last of the 'Abbasid Califs surrendered to the Mongol conqueror." In six chapters we have the story of Harun better known from the Arabian Nights than from the historic sources on which this biography ought to have been based.

The author first sets the stage, then portrays his hero in golden prime, followed by the tragedy of Barmak, a stain on his otherwise great career, and closes with an account of the aftermath and retrospect.

S. M. ZWEMER.

**Christian Missions and a New World Culture.** By Archibald G. Baker. 8 vo. 321 pp. \$2.00. Willett, Clark & Co., Chicago. 1934.

This book is an attempt to deal with a very real problem—the relation between religion and culture. It deals in particular with the relation between Christianity and a universal culture of the future. The volume contains very interesting descriptive data of the psychological and historical forces which determine the relationship between culture and religion, but it does not seem to us to deal basically with the true problem of either.

Two main impressions are left upon the reflective reader after he has gone through these pages. The first is the naïve lack of realism in dealing with the cultural problem; the second is the strangely naïve affirmation of religious naturalism.

How extraordinary that a book like this could be written at a time when its underlying assumptions of an immanent law of progress in human affairs, and of the autonomy and self-sufficiency of man, are being

rudely challenged by contemporary events and thinkers. We can detect in these papers no audible echo of awareness that something very revolutionary has taken place in life and thought during the last two decades. No one can adequately face the problem of culture without facing Albert Schweitzer's contention that in our time there is no such thing as a true "culture" which can be shared with anyone, because modern thought and life are informed by no great ethically significant idea. A basic discussion of culture today cannot escape the reexamination, whether to justify it or reject it, of the whole conception of autonomous personality which is the cultural ideal accepted in this book. Moreover, in dealing with cross-fertilization and the interchange of ideas, it becomes necessary to take into account, what has been overlooked in this book, that ideas have a much more than academic or mild cultural value; they have, also, an uncanny demonic value, as Paul Tillich would call it; a fact which is demonstrated in the crusading movements of our time. It is this demonic quality of ideas which is apt to upset all the predictions of academic thinkers on culture and which makes one smile sadly that in this time, above all times, Christian missionaries should be asked to curb their enthusiasm within the sedate frontiers of deliberation and so leave all persuasion to the apostles of the new crusading faiths.

As to the question of the interpretation of religion and a philosophy of missions, it moves one to sadness to find such a shallow and passionless interpretation of Christianity as this volume contains. We submit that whatever may be the theological inadequacy of the first four chapters of the Laymen's Inquiry, they sprang out of a warm, romantic idealism—Neo-Hegelian, if you like. This book brings out of a cold Chicago positivism, to which the author strives to be loyal, but of whose essentially superficial character we do not believe he is fully aware. Over

against the affirmation of a cosmic Power, which is supremely Process, stands a living God in whose power all process is plastic. Above and beyond Jesus, as the "center of reference" for an incomplete culture in search of an apex or a soul, stands Jesus Christ, the center of history, the meaning of life, the Seeker and Saviour of men.

J. A. M.

**The Beloved Physician of Teheran.**  
By Isaac Malek Yonan. Illus. 12 mo. 117 pages. \$1.00. Cokesbury Press, Nashville. 1934.

Here is a truly remarkable, and remarkably true story of a Moslem Kurd of Persia who became a great Christian physician to his own countrymen. Sa'eed was the son of Mullah Rassul, a devout Kurdish Moslem of Sanneh, Persia. The boy was unusually bright and after studying law and theology became a priest and an approved teacher at the age of fourteen. In two more years he was recognized as a brilliant and pious Moslem theologian, a master of Persian classics and the Arabic grammar.

Later he came into contact with a humble Assyrian evangelist with whom he studied Syriac. This man's Christian life and character and his knowledge of the Bible and the Koran finally led to Sa'eed's conversion. His life was often threatened and he escaped to Hammadan where he studied medicine in the mission hospital. The story of his life is of thrilling interest. He became not only a highly honored physician but a great Bible teacher and personal worker. His escapes from those who plotted his death were many and remarkable but still more wonderful was the way in which he won his enemies to Christ. Today Dr. Sa'eed, Khan, is living in Teheran, 70 years old, honored by all and still active as a Christian physician. Those who think Moslems cannot be converted, or that the age of miracles is past, should read this stirring story. It is a strengthener of Christian faith and a stimulant to more sacrificial service. The author, Prof. Isaac

Yonan, was for some years professor in Urumia College, Persia.

**Japanese Women Speak.** By Michi Kawai and Ochimi Kubushiro. 12 mo. 204 pp. Paper, 60 cents; cloth, \$1. The Central Committee on the United Study of Missions. Cambridge, Mass. 1934.

This mission study book is intended also for collateral reading. It is charmingly written by these two exceptional Japanese Christian women. Miss Kawai is sometimes spoken of as "the greatest woman leader in Japan," and Mrs. Kubushiro is at the forefront of all movements for helping girls and women. In the course of the book more than forty Christian Japanese women and their special work are described in some detail. In addition there are frequent lists which go into fewer particulars. It ought to be a reassurance to anyone regarding missions in general and the Christian movement in Japan in particular. Just this time when the military forces in Japan are so much in evidence it is refreshing to have revealed the quieter but more enduring forces brought to sight so clearly. The book should receive a wide reading among both men and women. Much of the social system of Japan has been disturbed or destroyed; here are the women and the faith which will establish a new system, using all the values of the old but making it new in Christ.

C. B. McAFEE.

**The Story of the Brethren Movement.**  
By Thomas Stewart Veitch. 8 vo. 108 pp. 2s. 6d. Pickering and Inglis, London, Glasgow, Edinburgh. 1933.

The author describes his book as "a simple and straightforward account of the features and failures of a sincere attempt to carry out the principles of Scripture during the last one hundred years." It is the story of the Brethren who became known as Plymouth Brethren because of the large early congregation which grew up in the city of Plymouth, England. The movement began with a little company of Christians in Dublin in 1825 who met together in unorganized

fellowship and worship on two principles "the oneness of the Body of Christ," "the absence of a clerical caste in the New Testament Scriptures, and the unscriptural character of the man-ordained ministry."

It is tragic to read this story and to see how a movement which began with such a principle of unity should have developed into one of the most schismatical and fissiparous movements in history. Under Darby, and the various separations and excommunications of the "Exclusive Brethren," rupture followed rupture until in later years there were solitary Brethren who could fellowship with no other Brethren.

Well would it be if this book were read by all of our present-day groups who disfellowship and denounce as unsound in the faith all other Christians who do not agree with them.

Mr. Veitch quotes with approval, as the lesson taught by the Brethren's history of the Standards of the Relief Church of Scotland (alas, a dissenting Church) two hundred years ago:

On the subject of communion, it is of importance to inquire whose table the sacramental table is? This is a question so plain that a child of eight years old could answer it, and yet its import is unknown to thousands arrived at the state of manhood. *It is mean, unworthy prostitution of this Table to call it the tale of a party.* It is the Lord's Table. For whom is the Table covered by the generous Entertainer? Is it covered for Burgher or Antiburgher? for Church people or for Relief people? for Independents or Episcopalians as such? No. For whom then? *For the children of God, not as they belong to any particular denomination of professors, but as they are His children in reality and appear to be so by their deportment.* It is the most daring presumption in any to deny the children's bread to the children of God.

Yes, or to break the Body of Christ or usurp authority as the sole arbiters of sound doctrine. The Bible belongs to all Christians, and no man, but the Holy Spirit alone, is its authoritative interpreter. R. E. S.

NOTE:—The Institute of Social and Religious Research has transferred their list of publications (33 active titles) to Harper & Brothers, New York.

## Personal Items

Dr. Nicol MacNicol, who served for many years in India, and was one of the secretaries of the National Christian Council, is to give a course of lectures in the Kennedy School of Missions, at Hartford, Connecticut, during the present school year.

Dr. Alton L. Miller, prominent Baptist layman of Boston, has been elected Chairman of the American Baptist Foreign Mission Society, succeeding Dr. H. J. White, of Philadelphia.

Rt. Rev. Heber J. Hamilton, retiring bishop of Mid-Japan and first Canadian missionary bishop in Japan, has given 42 years of service. He has returned to Canada.

Dr. and Mrs. Silas F. Johnson for forty years missionaries in the Cameroun country, West Africa, have recently been honorably retired by the Presbyterian Board of Foreign Missions and have returned to America. Their daughter, Mrs. Joseph McNeill continues in service in West Africa. Dr. Johnson has done remarkable medical work in Africa and he and his wife have ministered to many thousands with the Gospel. They are greatly beloved by the Africans.

Dr. E. J. Pace, the Christian cartoonist, has been in England since the middle of June and on October first plans to leave for the continent of Europe to meet engagements in France and Belgium. In December he expects to sail from Marseilles to Casablanca, Morocco, from thence traveling to West Africa, the Sudan, Belgian Congo and South Africa. Later he expects to spend some months in India and French, Indo China, the Philippines, China and Japan.

Bishop Hiram Hulse, since 1915 the representative of the Protestant Episcopal Church in Cuba, was one of the survivors of the terrible tragedy of the Ward Liner *Morro Castle*, on September 8th, off the coast of New Jersey. With Mrs. Hulse he was returning from Cuba when the vessel took fire, causing the death of 156 passengers and members of the crew. Bishop and Mrs. Hulse were rescued from the water, not seriously injured but deeply affected by their experience.

Evangeline Booth, daughter of General William Booth, has been elected General of the Salvation Army. She thus succeeds her father, her brother, Bramwell Booth, and the recent commander, General Higgins. Miss Booth will leave America, where she has been Commander of the Army in the United States, and will make her headquarters in London.

Dr. Will Houghton, pastor of the Calvary Baptist Church, New York,

has been elected head of the Moody Bible Institute, Chicago, to succeed Dr. James M. Gray who is 81 years of age. Dr. Houghton is the first Baptist to hold this position, although many evangelical denominations are included in the faculty and student body.

The Rev. Dr. William Decker, a widely known missionary serving in China, has been chosen to succeed the Rev. James H. Franklin, of East Orange, as Secretary of the Baptist Foreign Missionary Society. Dr. Franklin has accepted the presidency of Crozier Theological Seminary.

## New Books

**The African Today.** Diedrich Westermann. 343 pp. \$3. Oxford University Press. New York.

**Administering the Young People's Department of the Local Church.** Cecil Daniel Smith. 219 pp. 85 cents. Pilgrim Press. Boston.

**The New Chain Reference Bible.** Compiled and Edited by Frank Charles Thompson. Illustrated. Kirkbride Bible Co. Indianapolis.

**Check Book of the Bank of Faith.** Charles H. Spurgeon. 170 pp. \$1. Baptist Sunday School Board. Nashville.

**Education of Primitive People.** Albert D. Helser. 316 pp. \$3. Revell. New York.

**The Great Commission.** Henry W. Frost. 47 pp. 25 cents. China Inland Mission. Philadelphia.

**Insights into Modern Hinduism.** Schermerhorn Lectures No. 2. Hervey DeWitt Griswold. \$2. 284 pp. Holt. New York.

**Japan and Her People.** Ethel M. Hughes. 145 pp. \$1.00 cloth; 60 cents paper. Friendship Press. New York.

**Japanese Here and There.** Margaret E. Forsyth and Ursul R. Moran. \$1.00 cloth; 75 cents paper. Friendship Press. New York.

**Japanese Boys and Girls.** Based on "Friends of Nippon." Handbook for Leaders of Junior Groups. Inabelle G. Coleman. 26 pp. 10 cents. Sunday School Board, Southern Baptist Convention. Nashville.

**Kingdom Come.** Hugh Redwood. 128 pp. \$1. Revell. New York.

**Kagawa in the Philippines.** Friends of Jesus Library No. 4. 90 pp. 25 cents. Can be obtained from Galen M. Fisher. Pleasantville, N. Y.

**Our Priceless Heritage.** A Study of Christian Doctrine in Contrast with Romanism. Henry W. Woods. 204 pp. \$1.50. Marshall, Morgan & Scott. London.

**Suppressing Communist Banditry in China.** "China Today" Series.



Edited by T'Ang Leang-li. 110 pp.  
\$1.50. China United Press. Shang-  
hai.

**The Translated Bible.** O. M. Orle,  
Editor. 222 pp. \$1. United Lu-  
theran Pub. House. Philadelphia.

**The World Mission of the Christian  
Religion.** Wade Crawford Barclay.  
301 pp. \$1.25. Cokesbury Press.  
Nashville.

**Why God Became Man.** P. B. Fitz-  
water. 79 pp. 60 cents. B. I. C.  
Assn. Chicago.

**Southern Baptist Handbook—1934.**  
E. P. Alldredge. 414 pp. 50 cents.  
Southern Baptist Convention.  
Nashville.

**On Five Continents.** 97th Annual  
Report, Board of Foreign Missions,  
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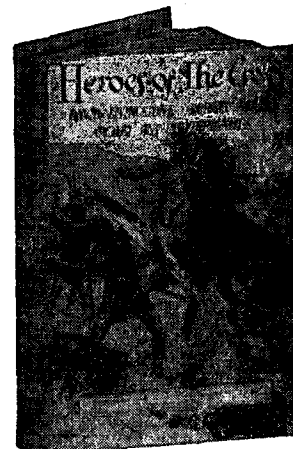
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