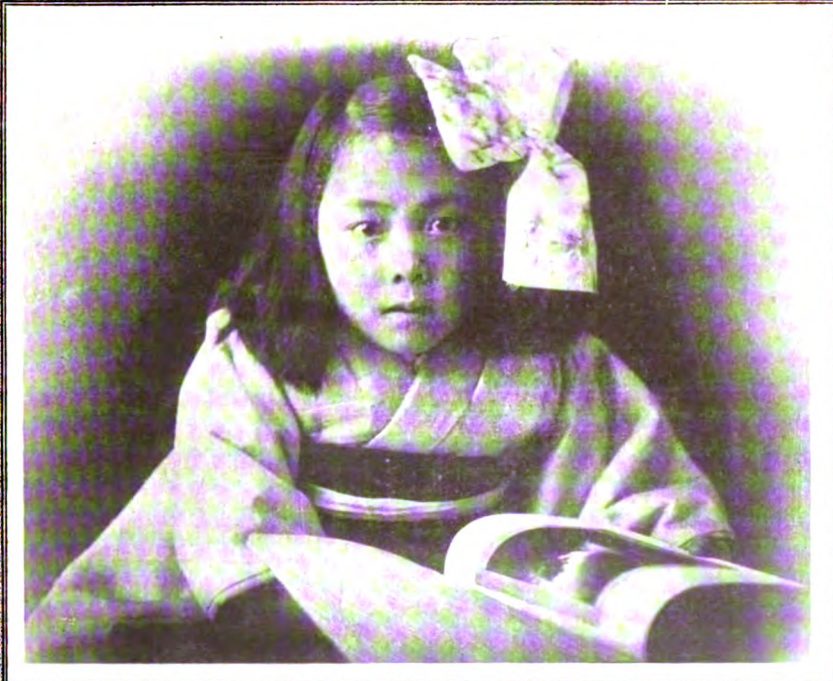


THE
MISSIONARY
REVIEW



FUNK & WAGNALLS COMPANY
NEW YORK LONDON

The Missionary Review of the World

AN ILLUSTRATED MONTHLY RECORD OF PROGRESS AND OPPORTUNITY IN WORLD-WIDE CHRISTIAN MISSIONS

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CONTENTS FOR MAY, 1916

Kimura's Daughter	Cover
Kimura San, the Japanese Evangelist	Frontispiece
"Fuel for Missionary Fires"	
By Mrs. F. M. Gilbert	Back of Frontispiece
Signs of the Times	
The Plight of Turkey	321
Missions in Captured Cities	322
Highways for Missions	322
Counter Revolutions in China	323
Twenty-five Years in Honan	324
Fifty Years in Nias	324
Missionaries Returning to West Africa	325
Cooperation in Porto Rico	325
How Long Must Afghanistan Remain Closed?	
(<i>Illus.</i>) By Dr. M. K. S. Holst	329
Hallelujah Kim of Japan. An Account of the Japanese "Billy Sunday" (<i>Illus.</i>)	
By Mrs. Delavan L. Pierson	335
The World Challenge to America	
By W. F. Oldham	340
The Work of Christ in Japan. Report of a Recent Visit	
By Robert E. Speer	341
Ideas of Mohammedan Malays (<i>Illus.</i>)	
By Charles E. G. Tisdall	347
Why Hindus Do Not Become Christians?	350
Mightier Than Treaties. The Committee on Friendly Relations Among Foreign Students (<i>Illus.</i>)	
By Charles Dubois Hurry	351
A Lepers' Church in Louisiana (<i>Illus.</i>)	
By W. M. Danner	357
Unreached Latin America	
By Rev. S. G. Inman	359
The Man Who Pays the Bills. Some Facts for Those Interested in Home Missions to Consider (<i>Chart</i>)	
By A Western Manufacturer	360
The Call of Christ to Me (<i>Poem</i>)	362
The Liberation of the Slaves	
By Rev. John Henry Jowett, D.D.	363
Snake and Tree Worship in India	366
A Strange Jungle Tribe in India—The Konds	
By Rev. Paul Schulze	367
The Multiple Life of a Foreign Missionary	
By Rev. J. M. MacPhail	369

Conduct of Best Methods

Conducted by Belle M. Brain	
Tourist Opportunities for Missions	373
Opportunities of the Southern Tourist. By Theodora Crosby Bliss	373
Touring Through the Northern Resort. By a Missionary Bishop	374
The Fisherman's Jug	375
A Gift from Birch Island	376
A Tourist Mission Study Class	377
A Garden Party at a Summer Resort	379
Missionary Guide Books	379
Converting a Tourist-Critic	380
Editorials	
Missions—Spiritual and Material	381
Missions and the Pastor	382
World-Wide Missionary News	
Dr. Haggard Goes to Russia	383
A Ten-Year Program for Laymen	384
War Problems in Northern Canada	384
Labrador Missionaries on Parole	384
Porto Ricans Know Their Bibles	385
The Missionary Conference in Cuba	385
A Progressive Mexican Governor	385
The L. M. S. Crisis Averted	386
With the Italian Soldiers	387
News of German Missionaries	387
Ambassador Morgenthau's Tribute	388
Armenians Under Persecution	388
Misery in Urumia Unabated	389
What the Future May See in Persia	389
Facts Set Forth by Figures	390
Caring for German Missions in India	390
Leper Asylum in Chiangmai	391
Good Things Seen in Siam	392
China's Contribution to Christianity	392
Results Gathered in China	393
Union Meetings in War Time	393
A Christian Chinese General	394
Factory Slavery in Japan	394
Korea's Record Year	395
German Missions in Africa	396
Interned British Missionaries	396
Refugees at Port Said	396
An African Native Christian on the War	397
Australia Bible Institute	397
Change in World's Sunday-School Committee	398
Books on Missions and Mission Lands	
The Union of Christian Forces in America, Ashworth; Devotion in Mission Administration, Fleming; Church Finance, Agar; Reapers of His Harvest, Faris; New Books	399

Correspondence, etc.: All subscriptions and other communications of a business nature should be sent direct to the *Publishers Funk & Wagnalls Company*, 354-360 Fourth Avenue, New York.

Books, Contributions, and other Editorial Correspondence address to the *Editor*.

Subscription: One year, \$2.50. To club of ten subscriptions, four of which may be renewals, \$2.00 each; five subscriptions, two of which may be renewals, will be given for \$11.00. [Extra postage for foreign addresses 50 cts. No extra postage required to Shanghai, Cuba, Mexico, or Canada, or to any territory of the United States.] Per copy, 25 cts.

Receipts: The label pasted on the wrapper is a receipt for payment of subscription to and including the printed date.

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This Review and The Homiletic Review together, one year, \$4.50.

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THE MISSIONARY REVIEW



OF THE WORLD



Vol. XXXIX, No. 5
Old Series

MAY, 1916

Vol. XXIX, No. 5
New Series

■ SIGNS OF THE TIMES ■

THE PLIGHT OF TURKEY

STARVATION, conquest, revolution all threaten the government and people responsible for the ill-treatment of the Armenians. "With the Russians victorious in Armenia, with defeat attending the Egyptian campaign, with impending union of Russian and British forces in Mesopotamia, with her German ally rendering small aid, and with internal dissensions weakening her counsels and policies," says the *Missionary Herald*, "the Ottoman Empire seems to be tottering to a fall." Rumors are persistent that Turkey is seeking to make peace with Russia, tho there is no intimation that the Czar will break the agreement between the Allies that they will not conclude a separate peace. It has happened many times before that Turkey seemed on the eve of disintegration. It may be that she will find a way out from her

present crisis. But it looks as if she were fast approaching collapse.

The missionary enterprise in Turkey is not, however, approaching collapse; with hundreds of thousands of dollars invested and many missionaries still at their posts and God on His throne, we believe that the best days for Turkey are to come.

In the midst of the crisis Ambassador Morgenthau has been a faithful protector of nine nationalities, besides all the American interests. His diplomatic career has been conspicuously successful and satisfactory to the governments and their representatives.

Mr. Morgenthau, who has recently returned to America on furlough, has spoken highly of the character, courage, ability, and work of the missionaries in Turkey and the institutions they have established. He is equally optimistic with reference to

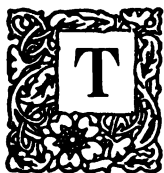
The Work of Christ in Japan

OBSERVATIONS DURING A RECENT VISIT

BY ROBERT E. SPEER, NEW YORK

Secretary of the Presbyterian Board of Foreign Missions

The United Evangelistic Campaign



HERE has always been a steady emphasis upon evangelistic duty in the churches in Japan, and from time to time there have been notable special evangelistic efforts. Effective use has been made of the opportunities offered by expositions. The Taikyo Dendo was a fruitful evangelistic campaign marking the beginning of the twentieth century and now the churches throughout the country are carrying forward a three years' united campaign. The staff of workers has not been large enough to make a simultaneous campaign possible, and meetings, accordingly, have been conducted in different sections of the country on a consecutive plan. There has been no difficulty in securing attentive and responsive audiences representing any level of society which is sought.

We attended a number of the meetings in connection with this campaign in churches, tents and public halls. Almost invariably they were crowded, the attention was rapt, the people were willing to sit and listen for hours, and when expressions were called for, the response would be surprising. The newspaper reports were full and sympathetic. Great numbers have expressed a purpose to follow Christ and larger numbers have manifested a willingness to study the Gospel.

There seem to be no limitations upon this work except those which spring from the fewness of the qualified workers, or from the inactivity or lukewarmness of those Christians who are not awake to their duty and the exceptional opportunities of the present time. The campaign is now half over unless, as probably ought to be done, it should be made continuous.

The Japanese leaders all speak of the great gain which has come from the cooperation of the different denominations. Mr. Imai, one of the effective preachers in the campaign, formerly a Buddhist priest, contrasts the unity of the Christians with "the chasms between the sects of Buddhism and of Shinto, neither of which could possibly carry on such a campaign."

"Men of the most different views," says Mr. Uemura, "have been delighted to find that after all they believed so many great truths in common, and that there was such joy in getting together."

"If ever in Japan a Union Church should develop," said Mr. Miyagawa, "historians will trace it to a natural, unpremeditated outgrowth of this campaign."

Many churches have gained in membership and the Church of Christ in Japan rejoiced last year in the largest number of baptisms that it has ever had—equaling 10 per cent. of the total membership of the church.

The Japanese leaders speak earnestly of three great needs which the campaign thus far has clearly revealed.

1. The first is the need of a more distinct utterance of the definite evangelical note. It is significant to have this emphasized especially by Mr. Miyagawa, whose little book, "Christ and His Mission," has called forth some criticism. Mr. Miyagawa has publicly declared that "There must be a far more vigorous, incisive presentation of the meaning of the cross and salvation in Christ." To this end, also, it is felt that there is urgent need of the raising up of men with the gift of direct evangelistic persuasion.

2. A second need mentioned is the lack of intensive personal work. Of this Mr. Uemura says, significantly, "the big demonstrations and mass meetings have by no means been wasted. They are especially appropriate during the first year, but now we must bear down upon personal evangelism and the thorough nurture of seekers. In this we must seek the aid of the missionaries more than in the past. Doubtless it is the fault of us Japanese leaders that the missionaries have not been sufficiently prominent as speakers and workers. I earnestly hope that missionaries will not only be given an opportunity but will press forward without being asked."

"The campaign," says Bishop Hiraiwa, of the Methodist church, "has shown that our pastors have to be trained to train. They do not yet know how to nurse into healthy life and to guide on to maturity the inquirers who come to them. As a result in the majority of local church-

es not more than one-tenth of the persons whose signed cards were handed to the pastors have come into church membership." With this same thought in mind Mr. Uemura urges that "first and last what is needed is a larger number of strong men especially in the ministry. Even in cities the churches are often poorly manned and it is still worse in the country. We need to raise the standard of ministerial candidates and get more men in our seminaries with the physique and force and ability of the picked men in the government colleges. Theological students should be more carefully selected and not over urged to enter. They should be put through a physical examination and not spoiled by scholarship aid. Let us pray for men, for the harvest is waiting."

3. This need of prayer is emphasized by the Japanese leaders as the third great need. "There is one deep conviction which the last few months have brought," says Mr. Miyagawa, "Man's wisdom can not open hearts nor save souls. Only as we bow before the heavenly Father and pray for spiritual power to convince the audience and comfort the inquirers can hearts be won to Christ. Whatever results have been achieved have come from prevailing prayer."

Two aspects of the campaign are emphasized by the missionaries in addition to these points of which the Japanese leaders speak. One of these is the activity of the laymen. Dr. Fulton says, "The lay element in the church has brought to the front both men and women. The call upon them as speakers has given them a new sense of responsibility,"

"and the healthful criticism which has been received in some cases for failing to utter a clear and positive gospel will not be lost upon them." In the second place the campaign has helped to reveal the growing realization of the country that the old religious forces are inadequate to meet the needs of the nation or of human life. At a banquet of prominent men entertained at the Imperial hotel in Tokyo by the evangelistic committee, Count Okuma, whose kinship with Christian ideals is perhaps overestimated, in reviewing the half century of modern Christian work in Japan "not only acknowledged the large contribution made to the betterment of society, but frankly stated his own convictions that no practical solution of many pressing problems was in sight apart from Christianity."

In his comments on the campaign the Rev. Harper H. Coates of Tokyo states "the monotheistic trend hitherto kept in the background of Japanese thought is gradually finding expression among thinkers of light and leading and can not fail in time to land men in the Christian Church. Even Abbot Kosui, the recent head of the Hangwanji sect of Buddhism, has said in a statement widely quoted among the people, Buddhism in Japan as well as in India and China is doomed to ultimate destruction for it is out of touch with life." In the midst of a growing popular sentiment of which these are expressions the Christian churches of Japan can not feel too strongly the evangelistic call.

The Need of New Missionaries

Conditions such as these support the appeal which the missions in Japan have been making for many

years for reenforcements. It is not necessary to recapitulate the general argument which the mission body in Japan has urged upon the churches at home, emphasizing the strategic importance of evangelizing Japan for the sake of Japan's influence in Asia, the destitution of the great village populations, the growth of huge cities like Tokyo and Osaka with the needs and problems which religion has to face in such communities in the West, the accessibility and dominating influence of the student class, the need of human souls and the need of the soul of a nation for what Christianity alone can do for their guidance and their inspiration. If the work in Japan were a stationary or declining work it might be well to let the missions dwindle away, but this is so far from being the case that it is fair to say we have no other field where the needs and the opportunities alike are more compelling.

Some of the Boards have been quite ready to send out new missionaries to Japan, but the difficulty has been to find men. The minds of candidates have been turned toward other fields. Some of the reasons for this have doubtless been the reaction from the enthusiasms and unfulfilled hopes of the early missionary advocates from Japan, the feeling that the Church in Japan was strong and able to take care of its own work, the idea that Japan itself was now pretty well evangelized, or, at any rate, had the main benefits of western civilization (an idea of increasing strength where the spiritual aspects of Christianity are overshadowed by the social and philanthropic, and where the missionary motive is humanitarian rather than

evangelical), the fear on the part of humble-minded men that they were not qualified to meet the situation in Japan, the supposition that the Japanese themselves did not want more missionaries, the greater attraction of other fields, etc.

As the result of an inquiry made by a committee of the Presbyterian and Reformed missions it appears that most of the missionaries who have gone to Japan in recent years have done so in response to the effort and influence of the mission boards and not because of their initial preference for that field. There is need of careful and continuous work on the part both of the Boards and of the missionaries coming home on furlough from Japan in the selection and calling out of the reinforcements which Japan must have. There is need for men of as great promise of ability and power as can be found. There is room, also, for men who do not think of themselves and of whom others do not think as commanding leaders, but who are willing to learn a hard language, to live lives of love, and to preach Christ to men.

One of our most faithful missionaries wrote in a farewell note as we were leaving, "We want earnest men and women (I don't see the need of a long list of qualifications), for this country work. An earnest man will be heard, and will secure new earnest men. I am thinking and praying and looking for this man, a man who believes the Gospel and wants to tell it to his people. This is 99 per cent. of the qualification.

More than ever I believe this. There is room in the mission fields for every gift of mind and character, but the supreme need is for men

and women who know how to love and to work, whose hearts are empty of pride, and who will lay out their lives, without advertisement or melodrama, upon the life of the people, realizing that every other specialization is trifling in comparison with the elemental application of the Gospel to the family life of the people.

New Educational Problems

Japan is now greatly interested in proposals of educational reform which are being pressed by a large body of educational progressives against the opposition of the older men in the Imperial Universities. The reform measures proposed, would (it is hoped) open the graduate courses of the Imperial Universities to the graduates of any professional school. This would work a great change for the mission schools, which are not allowed to send on their higher school students at present into the Imperial University, and which for this and other reasons find great difficulty in maintaining any higher schools at all. The whole body of reform proposals is still under discussion, but it is generally believed that in some form they will be adopted and if they are the problem of Christian education will be greatly changed.

For many years there has been discussion of the need of a Christian University in Japan. The argument for such a university and the outline of a plan and constitution therefor and a statement of the history of the cooperative effort among the missions in Japan to secure such an institution are all set forth in the pamphlet entitled "Proposed plan for a Christian University in Japan," issued by

the Christian University Promoting Committee. . . . Under the new educational proposals the colleges (or Daigakkos) will take the place of the Higher School and of the lower work of the Imperial University, and the question has arisen whether the missions might not unite in a cooperative college instead of attempting to build up separate colleges. It is quite clear this will not be possible, since at least four denominations feel that they should develop their own separate colleges. The Japanese churches are unwilling to merge their educational efforts of this grade, so that the only general union in educational work that is possible will have to be in work above the college grade of a purely professional or post-graduate character. If the professional and graduate courses of the Imperial Universities are to be open now to graduates of Christian Daigakko, then a good part of the old argument for a Christian University is taken away.

Parallel with the movement for a Christian University there has been a corresponding movement for the establishment of a Women's Union Christian College. Thus far this movement has been able to secure on its promoting committee appointed representatives from only three denominations, Baptist, Methodist and Presbyterian, the latter including in Japan both the Presbyterian and the Reformed churches. The proposal is to unite the higher departments of such schools as are willing to join. This would not produce one women's Christian college in Japan, as there are two other denominations whose purpose is to establish their own women's colleges, but it would bring

to the proposed college resources and support which would probably enable it, better than any single denominational institution, to meet the needs of the Christian Church and the nation for the higher education of women under Christian ideals.

The Church of Christ in Japan

IV. The story of the founding and development of this church, is told in Dr. Imbrie's little book, "The Church of Christ in Japan." It is one of the most remarkable Christian churches which have as yet been developed. It has nine presbyteries, with seventy-two self-supporting churches. Indeed it recognizes no church organization as having the full status of a church until it is self-supporting. In addition to the self-supporting churches it has 124 other congregations, with 51 additional, which are connected with the affiliated foreign missions, and which will in time pass over wholly to the Church of Christ. It has now a membership of over 25,000, a body of 160 pastors and 161 evangelists and licentiates, 302 elders and 109 deaconesses. Of its 463 trustees 58 are women and 1,166 Sunday-school teachers teach the 16,078 Sunday-school scholars. The total value of the Church's property is Yen 615,000 (\$307,500). Its contributions in 1914 were Yen 112,000, and over Yen 4,300 were given to its Board of Missions, whose total contributions from all sources, churches and individuals for 1913 were over Yen 11,000.

Two meetings which we attended in Tokyo gave us a clearer idea of the character and influence of the Church of Christ. One of these was

the meeting of its Women's Missionary Society held in the beautiful home of one of the leading physicians of Tokyo, whose wife was president of the society. There were present women of many social relationships from a viscountess down. It was just such a group of strong, capable, Christian women as might be met in one of our women's missionary boards at home.

The other gathering was at a luncheon given in honor of our deputation, and the deputation of the Dutch Reformed Board, at which there were present about sixty men and women of the church. There were three members of Parliament, three generals in the army, three eminent lawyers and three of the good doctors of the city. There was a daughter of Prince Iwakura who led out from Japan the embassy which came back with the purposes and ideas which have made the new Japan. There was the executive secretary of the Red Cross Society, and there were many of the men who stand at the head of the thought and life of the Christian forces of the Empire. It filled one with gratitude and with confidence to see such a group of Christian men and women and to think of the church which they represented. These men understand the problems with which Christianity has to deal in the national life of Japan and in the modern world. No inrush of ideas or forces hostile to evangelical truth can surprize them. The Church of Christ is a body with which we can rejoice to cooperate in the evangelization of Japan and the Christianization of its influence in Asia.

Some Problems

The church has many grave problems to face both within and without, such as the laxity of Sabbath observance, the loss of church-membership through the migratory habits of the Japanese, the provision of an adequate number of strong men for the ministry, and the unification of their training, the promotion of Christian unity where denominational distinctions appear to be fixing themselves somewhat after the fashion of the sects of Buddhism but without anything like their divisiveness and conflict.

Outwardly, one of the most important problems is the strengthening of friendly relationships with the churches in Korea and China. If the Christians of these countries can not come together in love and trust what hope is there of the establishment of any inter-relations of real friendship?

The Christian girls' schools in Japan are doing a great deal to promote unity of feeling by the way in which the Japanese girls in these schools are treating the many Korean girls who are studying with them. But the Chinese and Korean young men hold apart. New measures need to be devised to make Tokyo not a place where racial feelings are intensified as at present, but a center of brotherhood. And some way should be found also for closer acquaintance and relationship between the Church of Christ and our Presbyterian churches in Korea and in Northern China. There is a chance here for large-minded and constructive Christian service which will prove to be a national service on the part of the Church of Christ.