

The
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SURVEY**

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AUGUST, 1924



A Picturesque Bridge in the Summer Palace Grounds near Peking, China



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No. 8

A World Outlook From the Mount of Olives

BASIL MATHEWS

Men and women from all parts of western and central Asia and North Africa climbed in the first week of April to the crest of the Mount of Olives. They were called together at the wish of the International Missionary Council (which directly represents practically the whole Protestant missionary world) under the chairmanship of Dr. John R. Mott. They faced in continuous conference the obligations of Christians confronting the rapidly and profoundly changing life of those lands.

Among those present were the Rev. Professor D. S. Willoughby, who had travelled from Oxford to Jerusalem expressly for the Conference, Dr. Edwin F. Freese, North Africa, Professor L. Levonian, of Athens, Canon H. T. Gairdner, author of "The Reproach of Islam," Constance E. Padwick, author of "Henry Martyn," Charles R. Pittman, of Jabriz, Rev. and Mrs. L. M. Jones, of the B. M. S., the Bishop of Jerusalem, the Right Rev. Tennie MacInnes, D. D., the Bishop of Egypt and the Sudan, Professor Stewart Crawford, of American University, Beirut, Miss C. M. Buchanan, of the American Girls' College, Cairo, Dr. W. B. Anderson, Rev. Ernest W. Riggs, Mr. J. G. Logan, of the Baptist General Mission, and the Rev. Charles R. Watson, D. D., LL. D.

Eighty-one in number, they were for the most part men who have given years of concentrated, consecrated service to the peoples of Northwest Africa (Morocco, Algeria and Tunisia), Egypt, the Sudan and Abyssinia, Palestine, Turkey and Chinese Turkestan, Arabia, Mesopotamia and Persia, India, Malaysia and China. They were also Board administrators and scholars from the Western lands of Britain, Europe and America. The previous regional conferences in Northwest Africa, Egypt and Syria had already given deep thought to the problems.

The Mount of Olives was a peculiarly appropriate setting for the Conference. The Greek Church on its eastern slope (in which all the sessions were held), the Patriarch's residence and the Russian Convent were most graciously made over for the Conference by the Patriarch of Jerusalem himself. The delegates lived in the buildings within the walls of Jerusalem, and in tents sprinkled in the shade of the olive groves remote from the distraction and noise of the city.

Still more wonderful, however, was Olivet as a religious setting. Those of us who spent those days in conference on that hill just before Easter and walked

alone in the evening in the grey dusk of its olive trees were thrilled to the memory that Christ in the week in which He died brought His missionary disciples to that hilltop to give them His final teaching. We took a pilgrimage along the path where He rode across its brow from Bethany to face death upon the Cross.

The hour of the Conference was also superbly timed. The revolutionary changes within the areas represented are today transforming the whole situation. As the Conference pooled the extraordinarily varied, vivid and profound experience of the men and women from all these areas, they came to see that a new mentality confronted them. The shattering impact of the War itself, the rise of clamant nationalisms and race movements cutting across Pan-Islamic policy, the Bolshevik ferment, the Caliphate agitation, the increased government of Islamic peoples by European powers, the critical debate on the civilization of Christendom, the eastward spread of European scepticism, the rebellion against traditionalism and external authority, the hunger for knowledge of new scientific thought and invention, the canvassing of the status of oriental Churches, and some strong reactionary movements are all factors in producing a profound and widespread change that can be described soberly and with precision as epoch-making.

Even while the delegates were beginning to move toward Jerusalem, the abolition of the Caliphate by Turkey dropped with such shattering effect in the heart of the Moslem World. Christian people, the Conference felt, must think through and carry out in practice a Christ-like policy towards all the peoples, who amid these manifold and profound changes, are for the first times in fourteen centuries seeking afresh secure foundations for a progressive national and international life. For us as for them, it seemed, today is a day of the visitation of the Lord.

The two central things before the Conference were first how to influence the dealing of the western and eastern nations with each other so that these peoples get a fair deal in the world of tomorrow, and secondly, how to present the Gospel of Jesus Christ in this new situation.

The method adopted by the Conference for working out its thought was very thorough. The whole Conference was divided into ten groups of men and women, carefully selected to grapple separately with the present-day problems that emerge from the new situation. The problems committed to those groups were the Christian

Medical Work in China

REV. P. FRANK PRICE, D. D.

THIRTEEN million die in China every year. Of these, by a conservative estimate, five million die of preventable diseases. Chinese medical practice, though it contains some worthwhile old time remedies, is generally unscientific and unhygienic. The work of doctors and druggists is unorganized and unprofessional. Famous prescriptions are hoarded by those who own them, and handed down from father to son. Surgery is unknown to the masses. Millions go uncared for, and broken limbs remain unhealed. One-half of the children die under ten years of age. The condition of women in the crucial period of pregnancy is pathetic; it is estimated that 85 per cent of the children suffer from infection. Blindness resulting from a virulent form of pink-eye is common. Leprosy spreads, and allowed to go unchecked leads to serious complications. Flies, mosquitoes, lice, and other insects are the cause of many diseases. Epidemics of one sort and another kill thousands every year, especially during the winter. "Pestilence walketh in darkness, and wasteth at noonday."

There have been established through missionary work several principal cities of China. Of these our work extends to ten: Kashing, Soochow, Kiangyin, Nanking, Yenchow, Yencheng, Haicow, Tsingkiangpu, Soochowfu, and has partnership in two others at Kuling and at Kuling, respectively. The American Board of Christian Missions has established a hospital and dispensary in Peking at a cost of eleven million dollars, which is maintained at a cost of a million a year, in which there is a demonstration of the most modern and effective methods of medical work, and where are trained medical specialists. The medical school at Tsinen in which we have a part, is training Chinese for hospital work and general practice.

The aims of medical work in China are: (1) The relief of suffering. (2) The promotion of public

health. (3) The training of Chinese doctors for work among their own people.

There was recently held in Nanking the fifth annual meeting of the Chinese Medical Association composed wholly of Chinese, and representing five hundred modern trained Chinese doctors. This is an off-shoot of the work of medical missionaries. It is the beginning of a new day in medicine, but only the beginning, for in order to reach the needs of the people, China will require at least one hundred thousand well trained doctors.

Our hospitals are overcrowded, and our doctors are overworked. Though most of them are, by careful and capable management, meeting their current expenses through fees paid locally, yet, large sums are needed for equipment, and these sums are coming in very slowly. It is gratifying to hear from our Foreign Mission offices in Nashville that there are fifty-six young men and women in preparation for medical work, who are volunteers for the foreign field. Some of these cannot go, of course, for a good many years to come. This number will be needed, and more.

Even were it desirable, it is no longer possible to carry on missionary medical work in Japan, but in China the door is wide open.

The medical problem in China is the biggest in the world, and the opportunity offered to the Christian Church is unsurpassed.

The final object of missionary medical work is twofold: to illustrate the spirit of the gospel and to win souls to Jesus Christ.

Increasing stress is being laid upon the evangelistic feature of our medical work. In one of our hospitals, at least, a foreign missionary is set aside to give his whole time to gospel preaching and individual work among the patients, and did we have the force, the plan could be profitably followed in all of our hospitals.

Our Relations with Japan

S. H. CHESTER, D. D.

AS THE result of political and diplomatic blundering on both sides, our good relations with Japan have become seriously disturbed. An inexperienced Japanese Ambassador addressed an indiscreet letter to the State Department, whereupon our Senate, responding to what was thought to be public sentiment on the Pacific Coast, precipitately and in a rather blustering manner, voted the abrogation of what has been known as "The gentleman's agreement" between our country and Japan on the question of immigration.

It is not so much what was done as the manner of doing that has ruffled the feelings and hurt the pride of the Japanese and roused a degree of anti-American sentiment that would have been dangerous were it not for the earthquake, and that for a time at least must seriously affect our missionary work. Happening when our country was already in the midst of a dramatic political upheaval, following the earthquake excitement,

the situation is rendered more acute than it would otherwise have been.

The President and the State Department are to be commended for their effort to counteract the unhappy effect of the Senate's action by friendly assurances and explanations, and this effort should be seconded in every possible way by all those who believe in the wisdom and desirability and expediency, as well as the Christian obligation resting on our country, of maintaining international good will as the sole guarantee of the world's peace and prosperity.

An editorial in a recent issue of the *New York Times* treats the question in such a sane and sensible way that we are glad to quote the last two paragraphs, only deleting the name of a certain person referred to, which we are sure, however, can be readily supplied by all those who are familiar with current political discussion. Referring to the disregard both of the feelings

of the Japanese and of their conciliatory approaches following the Ambassador's letter, the writer proceeds:

"It is this aspect of the matter which fills the Japanese with justified resentment. They proposed to work together with our Government in every friendly effort that could be suggested to prevent emigration to the United States of Japanese laborers. Secretary Hughes urged this reasonable and considerate way out of the difficulty. President Coolidge strongly recommended it to Congress. But the Senate was swept away by unworthy appeals and an artificial excitement. And the leading mischief-maker was that master of international law, that model of polite behavior, that friend and champion of all the proprieties in the intercourse between nations.

It is needless to dwell upon the possibility of a disturbance in the relations between Japan and the United States. On neither side is there a thought of reprisals will probably soon fade. But the fact is undeniable that Congress by its rough and needless over the sensibilities of the Japanese people wound them in a way which will long rankle. The mortification which right-thinking Americans must feel in consequence of this can have its best issue in the endeavor from now on to follow the advice of President Coolidge and to be just and regard to which their achievements and the which they have conquered in the sisterhood of nations entitle them."



Christian Literature for Spanish America

S. G. INMAN.

IT HAS long been recognized that it is impossible to establish and maintain a stable Christianity in mission fields unless the Christian life of the people is under-pinned by a body of good Christian literature. Progress in any branch of knowledge is dependent upon the ability of a new generation to utilize the wisdom and experience of the preceding one as recorded in books. This is as much true of religion as of astronomy or chemistry. Without a Christian literature there is no unity of belief and the inspired thoughts of great Christian leaders cannot be recorded for the edification of those who come after them.

The need of such literature is particularly apparent in the Spanish-speaking countries of the western hemisphere where the writing and publishing of books on every conceivable subject is as highly developed as in Europe or North America.

For this reason the Protestant churches of the United States and Canada have made special efforts to provide the beginnings of a Christian literature in the Spanish language. Through their central organization in New York City, known as the Committee on Co-operation in Latin America, twenty-eight mission boards conducting work in Latin America have centralized their efforts in this direction. Under a budget to which all of these boards contribute the literature department of this committee has for a number of years been engaged in promoting the translation and publication of choice English literature into Spanish and Portuguese.

When any considerable number of missionaries agree that a certain book is necessary or desirable in Spanish this Committee places the work of translation in the hands of some qualified Spaniard or South American.

This translation is not begun until the book has been approved by a committee representative of all the major missionary interests in the Spanish-speaking field.

After an acceptable translation has been made and carefully revised by the editorial staff it is placed in the hands of some denominational or secular publishing house for printing.

The usual procedure is for the Committee to place an initial order, prior to publication, for several hundred of the finished books. With such a guarantee a commercial publisher is willing to assume the risk of issuing a religious book which does not seem to promise the usual profit.

In order to dispose of books so ordered and in order to stimulate the increase of sales of good Spanish literature in general the Committee has established a wholesale and retail mail order book business, which maintains connections with local dealers, mission booksellers, individual missionaries, schools, etc., throughout the Spanish-speaking mission field. In this book department are centralized all religious books published in all the twenty-one countries using Spanish.

The Committee on Co-operation in Latin America publishes an illustrated monthly magazine, known as *Nueva Democracia*, or "The New Democracy." This periodical was founded some four years ago in order to present to Latin Americans the personal, social, economic and educational ideals of Protestant North America. Its editorial policy is based upon the affirmation that there is a Christian solution for all the personal, family, national and international problems of man. Roman Christianity has always been indicted in Latin America for its ineffectiveness in coping with what may be called the great public problems of those countries. If Protestantism can show therefore that in addition to the regeneration of the individual it also has a plan for the Christianization of social, economic and political life it immediately acquires importance in Latin American eyes.