

BX  
8960  
.P7

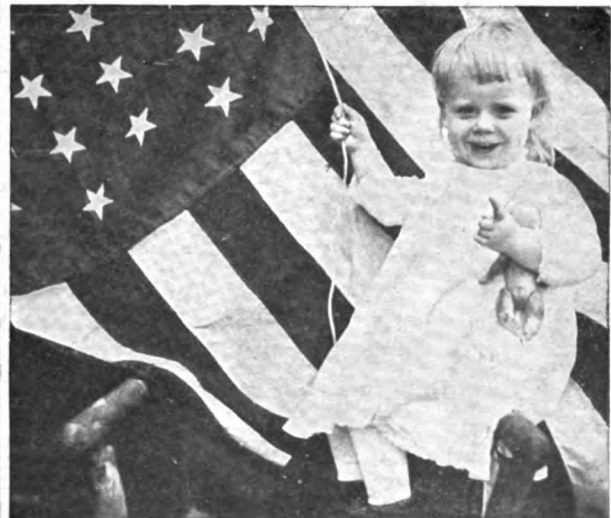
5-7

# THE MISSIONARY SURVEY

BX  
8960  
.P7



JULY, 1915



WHAT KIND OF AN AMERICAN WILL YOU MAKE OF ME?



HOME  
MISSIONS

CHRISTIAN  
EDUCATION  
AND  
MINISTERIAL  
RELIEF



FOREIGN  
MISSIONS

PUBLICATION  
AND  
SABBATH  
SCHOOL  
WORK

THE PRESBYTERIAN CHURCH IN THE U.S.  
AT HOME AND ABROAD

PUBLISHED BY  
PRESBYTERIAN COMMITTEE OF PUBLICATION  
RICHMOND, VIRGINIA.

# THE MISSIONARY SURVEY

W. C. Smith, Managing Editor.

Published monthly by the Presbyterian Committee of Publication, 6-8 North Sixth Street, Richmond, Virginia. Single subscriptions, 75 cents a year; in clubs of five or more, 50 cents. Entered as second class matter at Richmond, Va., under the Act of March 3, 1877.

Vol. V.

June, 1915.

Number 6.

<b>THE WOMAN'S AUXILIARY:</b>	
Have You Read Them? .....	483
Peace. ....	484
A Fine Junior Mission Band .....	484
Our Society. Mrs. Will G. Harris. ....	485
Program of the Woman's Summer School of Missions, Montreat, N. C. ....	486
Free Literature at the Presbyterials. ....	487
"Just Among Ourselves." .....	488
The North Carolina Synodical at Montreat. ....	489
<b>CHRISTIAN EDUCATION AND MINISTERIAL RELIEF:</b>	
Seven Ages of a Minister. Ezra Squier Tipple, D. D. ....	490
Leaflets that Can be Furnished by the Executive Committee of Christian Education and Ministerial Relief. ....	492
Rebuilding the Altar—A Texas Way. Rev. W. Bristow Gray, D. D. ....	493
<b>PUBLICATION AND SABBATH SCHOOL EXTENSION:</b>	
Expansion. ....	495
A Catechism Revival. ....	496
<b>FOREIGN MISSIONS:</b>	
Monthly Topic—Signs of the Times. ....	498
Foreign Missions at the General Assembly. ....	502
The Dynamiting of Our School at Bom Successo. Dr. H. S. Allyn. ....	504
What a New Testament Did' .....	505
The Red Cross Hospital for the Mexican Wounded. ....	506
Protestant Missions and Mexico. Rev. L. H. Wharton. ....	509
Help from the Outside. Rev. A. D. Rice. ....	511
Notes from Lusambo. Rev. J. McC. Sieg. ....	512
The Church and the War .....	513
Sowing Beside All Waters. Rev. Charles H. Pratt. ....	514
Work in the Mokpo Field. Mrs. J. S. Nisbet. ....	515
From "Bare Hills Village," Korea. Dwight Winn. ....	516
"My First Trip to the Country." Rev. T. E. Wilson. ....	517
A Paper Read by Pak Yung Wan, a Bible Woman at Chunju, at the Commencement of the Bible School. ....	518
Our Annual Report .....	519
Some Things Missions Have Done .....	520
Personalia. ....	521
Do You Know? .....	524
Senior Foreign Mission Program for July, 1915. Miss Margaret McNeilly .....	525
"A Short Visit Into the Interior." Frank F. Baker. ....	527
The Situation at Luebo in Regard to the War in Europe. A. H. Setzer. ....	529
The Wages of Sin is Death. Rev. S. M. Erickson. ....	529
Book Reviews .....	530
<b>THE JUNIORS:</b>	
Japanese Children in Korea. By Ida R. Luther. ....	531
A Penny Parable. Rev. John Crawford .....	532
Junior Foreign Mission Program for July, 1915. ....	532
What the Marbles Told. Mrs. Henryetta M. Firebaugh. ....	533
What Mary Said. Mary Cromise Jones. ....	534
How the Tortoise Won the Race. Miss Dorothy Chambers. ....	535
Junior Home Mission Program. Miss Barbara E. Lambdin. ....	537
<b>HOME MISSIONS:</b>	
Report of the Standing Committee on Home Missions at the General Assembly, May, 1915. Abstract. ....	538
The Country Church Problem .....	539
Suggested Program for the Rural Church in the South. ....	540
July Subject—The American Indian .....	541
Barley Loaves. Rev. James Dykema .....	542
The Potential Possibilities of a Christian College. President W. B. Morrison. ....	543
Indian Folk Lore. Gilbert L. Wilson. ....	545
Music of the American Indian. Georgia M. Penfield. ....	546
Lights and Shadows in the Indian Country .....	548
The Achievement of Half a Century. Dr. Charles A. Eastman. ....	549
Something to Think About. Rev. Ebenezer Hotchkin. ....	550
Our Mexican Work in Dallas .....	552
Home Mission Program for July. Miss Barbara E. Lambdin. ....	553
Can You Tell? .....	553
An Indian's Word. ....	554
An Indian Mother. Mrs. G. M. Janes. ....	555
Comparative Statement of H. M. Receipts, April 1st, to May 31st, 1915. ....	555
The Spirit of the West .....	556
A Hero of the Cross .....	557
A Texas School .....	558

## PROTESTANT MISSIONS AND MEXICO.

REV. L. H. WHEARTON.

**H**OWEVER lacking in patriotism, statesmanship and leadership the revolutions of Mexico may seem to us, they are not unmitigated evils, and the attitude that the American public generally and the American newspapers have taken toward the rather numerous atrocities of armies and leaders, is both un-Christian, unsympathetic and unappreciative of historical precedent. No nation, save China and perhaps Portugal, has ever gained its freedom but by war, and it is probable that China yet will have to pass through a terrific civil war before there will be established a true constitutional government. When we speak indignantly and sarcastically of the revolutions of Mexico, we forget the French Revolution, the revolution of 1776, and the revolutions of South America by which the nations which are blood relatives of Mexico have written the first pages of their republican history. Perhaps Mexico lingers longer in this transitional stage than have other nations, and perhaps the period is marked more by cruelty and less by statesmanship than like periods of other nations. But when we consider the background out of which the leaders and armies have come, we are not surprised to find this the case.

Mexico has been under the power of the Roman Catholic Church for four centuries. The people have been taught to be slaves and taught little else. The majority are illiterate and at present incapable of appreciating a true constitutional government. Is it strange that the country has no great leader and few statesmen when there has been no opportunity for the development of men. Especially is it incumbent upon Protestant America to look upon Mexico in her present troubles, not in a critical, but in an intensely sympathetic spirit.

The entering of Protestant missions into Mexico has had no little influence

in leading up to the present revolution. Not that the missionaries or their converts have deliberately stirred up sedition and revolution as a part of their work, but they have instituted ideals that in their working out will bring liberty and freedom regardless of cost; ideals that demand for the people freedom, political, religious and commercial. The principles and ideas of Protestant Christianity are essentially democratic. The ideals of the Great Teacher, teaching the individual man the sacredness of his individuality, his personal right to contact with God without mediation of a priest, his inalienable right to freedom, bringing him into contact with truth; these ideals working in the minds of men could not but result in revolt against existing conditions in Mexico. "Ye shall know the truth and the truth shall make you free." The Mexican nation is awakening to the truth and they are gaining their freedom, though it be by prolonged bloodshed and suffering. It is natural that the time of travail should be a time of suffering; but the new Mexico, moulded on ideals that the Protestant Church is striving to implant in the hearts of her citizens, coming out into the century of republicanism, will be an honor to the republics of the Western world. Surely, the Protestant Church should sympathize with the nation in this hour—



Place where Maximilian was shot.

fighting for the ideals we hold so dear.

The Protestant Church, during the present revolution, also presents an interesting study. It is wielding a tremendous influence—not as a Church, but through the individual members now associated in the various armies. We have been told that the wife of Carranza, the first chief of the Constitutional army, is a Protestant, and he himself, though not actually a member of the Protestant Church, is openly friendly. I have also been told by those familiar with the personnel of the constitutional generals, that with hardly an exception they were in hearty sympathy with Protestant missions. I can say from personal knowledge that the generals in charge of the city of Nuevo Laredo have been universally courteous and friendly in their dealings with Protestant missionaries who have done some work on that side during the last year. Many of the native ministers hold positions of importance in the various armies. In fact, I have been told that in all of the armies there was not a single Protestant who was enrolled as a private. Whether that statement be strictly accurate or not, it certainly indicates the part that Protestants are playing in the hour of the nation's crisis. These men in these armies, while exerting all their powers toward freedom, are exerting an influence by the very lives they live for the Protestant Church that is already bearing fruit in the changed attitude of the people at large. Is it not reasonable to suppose that these men will have some hand at least in the re-writing of Mexico's government and policies? I have talked with one of the secretaries of the Aguas Calientes Convention, the convention which elected Guiterrez President, and whose policies will ultimately hold in the nation, regardless of which faction may be the victor. It is worthy of note that twenty per cent. of this Convention was Protestant, that of the permanent committee elected by that Convention, for-

ty per cent. were Protestant and of the seven executive officers of that committee, fifty per cent. were Protestant and two of these officers were Protestant ministers. A missionary who has spent years in Mexico tells me that he has not heard the word "Protestante" used in contempt since the opening of the revolution. I have been on the border for a year in constant contact with the Mexicans. I have talked with a number of them a number of times, well educated men, some Protestant, some Catholic, some neither; and I have yet to hear an unkind word spoken of the Protestant Church.

What about the Protestant Church after the revolution?

It would be foolish to attempt to forecast the political result of the revolution in particular, but we can do so in general. This much is certain—that regardless of the rising and falling of parties, the organization and passing of leaders, out of the bloodshed and multitude of revolutions there will come a Republican Mexico into which the peon will come into his own. Whether you are in sympathy with this faction or that faction we may be reasonably certain that the new Mexico will be strictly constitutionalist in government. It is also a certain fact that the Protestant Church will be welcomed into that country at that hour as she has been welcomed into no other nation. I have had men tell me that the only hope of the real Republic lies in the Protestant Church and the last man who made that statement to me was personally acquainted with the staff of the constitutionalist army, as well as acquainted with the generals of the other factions. The attitude of the leaders in the remoulding time of the nation will unquestionably be of intense sympathy to Protestant missions. As for the people at large, it is an inevitable fact that as a result of the persecution of the Catholic Church during the war there will be a corresponding swing toward that Church;

but it is an absolute impossibility that after what Mexico has suffered at the hands of Papal Rome, she will ever again be under the bondage of the priest. It only takes a casual glance at the other Latin American nations to make us understand that the tendency will be to agnosticism except that Mexico, due to her relationship to this nation and to the work of Protestantism in the years gone by, will more readily turn from the broken idols of Rome to the Living Christ.

The outcome of all this. As we are not of choice but of necessity in the "watching, waiting" period of our Mexican work, considering the tremendous opportunity that the close of the war will bring, would it not be well to turn our eyes toward those people that live so close to us and need us so badly and to make our plans now, so that we

may be able to enter Mexico before the echo of the last shot has died away and become the most aggressive force in the remoulding of the nation. Is it not a peculiar challenge to the Protestant Church of the South with work directly contiguous to that nation? Will the members of the Southern Presbyterian Church do their part in this glorious work? Last Christmas a member of my church gave away presents to some Mexican children. After the gifts for the children had been given out, the streets were crowded with adults, some two thousand, and as a loaf of bread was handed out to each, they struggled and fought for it until we had to hold them away with physical force. I could see then, with little use of imagination, the whole Mexican people reaching out to Protestant America and begging for the Bread of Life. Will we give it to them?

## HELP FROM THE OUTSIDE.

REV. A. D. RICE.

**I** WAS at a dinner given here by the General located at this place, his name is Peh (White), soon after your letter came about the cut. There were also present a number of the gentry of this place. They had heard that funds were scarce this year. I had read the letter in church the Sunday before. One of the wealthy men of the city asked me about it. I explained why it was, and in fear and trembling remarked that he "loved to do good deeds," and wouldn't he help. He said, "I certainly will." General White asked what it was about and when he heard, he said, "I will give two hundred dollars" (Mexican). From that day the subscription list for the hospital has run up to about fifteen hundred dollars (Mexican). Seven hundred and fifty has been paid in and Dr. Morgan is starting to Shanghai in the morning to get his year's supply of medicines. How is that for one of the newest stations? One man has handed me fifty

dollars (Mexican) for the school here, which, by the way, is so prosperous that I had to get three teachers instead of two and had my appropriations cut down from six to four hundred dollars while food supplies have gone up more than fifty per cent.

Two other gentlemen are helping to support one of the poor boys.

The great wonder is that it is coming not from the Christians (who are mostly poor), but from the heathen.

The man who gave the fifty dollars



Houseboat on the Canal.