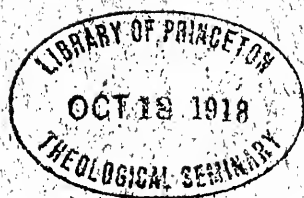


**BOARD OF MISSIONARY
PREPARATION**

FIFTH REPORT

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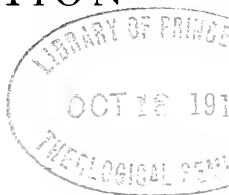
THE BOARD OF MISSIONARY PREPARATION
25 MADISON AVENUE : : NEW YORK CITY



Division F

Section 50

THE FIFTH REPORT *of* THE
BOARD OF
MISSIONARY PREPARATION
(FOR NORTH AMERICA)



BEING THE ACCOUNT OF ITS PROCEED-
INGS FOR THE YEAR 1915 TOGETHER
WITH THE REPORT OF THE TWO CON-
FERENCES HELD DURING THE YEAR

EDITED BY
FRANK KNIGHT SANDERS, PH. D., D. D.
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THE CONSTITUTION

I. NAME

The Board shall be called "The Board of Missionary Preparation (for North America)."

II. THE AIM

The Board of Missionary Preparation shall have for its aim to secure the most adequate kind and quality of preparation for those who are in training for foreign missionary service.

III. ORGANIZATION

1. The Board of Missionary Preparation shall be appointed by and be responsible to The Foreign Missions Conference of North America.

2. It shall be composed of not more than thirty-six members, who shall be appointed for not over three years. At the first appointment they shall be arranged in three groups appointed for one, two and three years, respectively. Members shall be eligible for re-election.

3. All vacancies shall be filled by The Foreign Missions Conference of North America from nominations made by The Board of Missionary Preparation, except that vacancies occurring during the year may be filled by the Executive Committee of the Board to serve until the next meeting of The Foreign Missions Conference.

4. The officers of The Board of Missionary Preparation shall consist of a Chairman, a Secretary and a Treasurer, which shall be appointed by The Foreign Missions Conference on the nomination of the Board from the members of the Board, and who shall be members *ex-officio* of the Executive Committee of the Board.

5. The Board of Missionary Preparation shall appoint annually an Executive Committee of six in addition to the officers above named, making nine in all, whose duties shall be to carry out the aims of the Board under the methods hereinafter defined, and to report its transactions in full to the Board.

6. The Board shall hold an annual meeting at which it shall hear the annual report of its Executive Committee, consider all matters proper to its general aim, appoint its Executive Committee for the following year, and prepare its own annual report to the Conference.

Other meetings of the Board may be held at the call of the Executive Committee. A majority of the Board shall constitute a quorum.

7. The Board shall have the power to create special co-operating committees, to include persons not members of the Board, for the purpose of making specific investigations or carrying out specific and temporary projects, the chairman in each case to be appointed from the members of the Board.

IV. METHODS

1. The Board shall urge the importance and need of special missionary preparation as emphasized in the Report of Commission V to The World Missionary Conference, 1910.

2. The Board, through its Executive Committee and its officers, shall enter into correspondence with similar Boards in Europe, with Missionary Boards, with Theological Seminaries and Colleges, with Missionary Training Schools, with missionary leaders at home and abroad, and with institutions for special missionary preparation on the field, to discover both what is being done and what ought to be done for the best equipment of the missionary.

3. It shall maintain correspondence with Missionary Boards for the purpose of acquiring information and affording aid in the adequate preparation of prospective missionaries.

4. It shall be ready to assist young men and women who desire information and advice regarding the best way in which they individually may acquire the training necessary for their respective forms and fields of missionary service, in harmony with the policy and plans of the several Boards concerned.

5. It shall be ready to advise with the officers and teachers of Theological Seminaries and Colleges and Special Missionary Training Schools, regarding the subjects and methods of missionary preparation, to help them in finding suitable teachers and lecturers.

6. It shall be ready to advise with missionaries on furlough, who have strength and inclination for the pursuit of studies which they feel important for their future work, as to the best manner of fulfilling their desire.

V. AMENDMENTS

This Constitution may be amended by a two-thirds vote of The Foreign Missions Conference of North America, provided a written notice shall have been given to The Board of Missionary Preparation and all the Boards and Societies represented in the Conference at least three months in advance.

THE FIFTH ANNUAL MEETING

HELD IN NEW YORK CITY,
DECEMBER 8, 1915

MINUTES OF THE FIFTH ANNUAL MEETING

The Fifth Annual Meeting of the Board of Missionary Preparation was held in the Conference Room at 25 Madison Avenue, New York City, December 8, 1915.

The Board was called to order at 9:30 A. M. by its chairman, President W. Douglas Mackenzie.

Reverend Robert P. Mackay, D.D., of Toronto, read Psalm 159 and led in prayer.

The following members were present:

Dr. James L. Barton	Dr. C. T. Paul
Prof. Harlan P. Beach	Dr. H. B. Robins
Prof. O. E. Brown	Prof. G. A. Johnston Ross
Miss Helen B. Calder	Dr. John H. Strong
Prof. E. W. Capen	Miss Una M. Saunders
Dr. F. P. Haggard	Dr. J. Ross Stevenson
Pres. Henry C. King	Mr. F. P. Turner
Dr. R. P. Mackay	Pres. Addie G. Wardle
Dr. W. Douglas Mackenzie	Dr. Charles R. Watson
Prin. T. R. O'Meara	Dr. W. W. White

Dr. Frank K. Sanders, Director

Visitors

Dr. John P. Jones
Dr. Stanley White

Explanations for absences of the following members were presented by Director Sanders: Professor Burton, Dr. Drach, Dr. Erdman, President Moore, President Mullins, Dean Robbins, Dean Russell and President Woolley. The Director also called attention to the absence from the country of five members: Dr. Chamberlain, Dr. Mott, Dr. Oldham, Dr. Sailer and Dr. Speer.

The order of the day was then adopted, as proposed by the Executive Committee.

The Minutes of the Fourth Annual Meeting, held at New

York City, December 2, 1914, were submitted in printed form and adopted.

Chairman Mackenzie then spoke as follows:

The order for the day calls for a review of the work of the year by the Chairman. I need not speak at length, since the general outline of the work of the year is quite familiar to you all, and since there will be more detailed presentations from the Executive Committee and from the Director.

Perhaps the most important fact to be noted about the year is that it has been the first full year of Dr. Sanders' work with us as our responsible Director. I wish to say that it seems to me that the necessity for such an office as his has been fully justified by the extension of the work under his direction, and that the wisdom of the appointment has been also justified by the course of our experience, this year. The Director has shown himself extraordinarily diligent in discovering the kind of work which this Board must pursue and especially in attempting to define the new undertakings. When the Board first came into existence, it almost had to discover what it existed for; Dr. Sanders has, I think, very materially added to our understanding of the values and of the functions of such a Board as ours in the modern missionary movement as a whole.

The Director was authorized by the vote of the Executive Committee to accept the invitation given to him by the leaders of the Panama Congress on Christian Work in Latin America that he should take part in the preparation of the reports of their commissions, becoming the chairman of the Editorial Committee. The Executive Committee also voted to recommend that, in pursuance of these duties, he should attend the Congress at Panama as our delegate. The Committee felt strongly that this was a task of unusual importance for which Dr. Sanders was peculiarly well fitted, and that his services could wisely be loaned in part for its fulfilment. Moreover, they felt that such a task was in the line of the growth of his own knowledge of missionary leaders and of the demands of the new day upon the best type of missionary; so that, since it would not seriously interfere with his direct official responsibility as our own executive, it would surely prove of great value to him in increasing his appreciation of his task as the Director of our Board. It gives us all a sense of pride and thankfulness to know that our Director is rendering service which everyone helping to organize that Conference regards as extremely valuable.

It is our pleasure today to lay on the table here what you have already received at home, the Fourth Report of the Board of Missionary Preparation. One of the chief results of Dr. Sanders' work this year has been the standardizing of our reports. He has studied very carefully and thoroughly the best methods of presenting such reports. In this volume you will see the admirable results of these investigations. The chief work of the year carried on by our Board through its committees has been the study of the next great step in the evolution of our consideration of preparation. You will remember that in the earlier reports there were presented the conclusions of certain committees appointed to deal, first, with the preparation for the various types of missionary labor; that is, lay missionaries, educational missionaries, medical missionaries, ordained missionaries, and so on. These were published in the Third Annual Report. In the Fourth Annual Report there have been presented the results of the work of the committees which dealt with the preparation of missionaries for different fields: for China, India, Japan, Latin America, the Near East and Africa. The next great step with which we were to be concerned was the preparation of reports intended to enable missionaries to deal more effectively with certain types of non-Christian religious life and belief. These committees have been more or less diligently at work during the past year, and will report upon their work up to date at this session.

The Board has continued this year its practice, initiated three years ago, of assembling individuals representing different interests and institutions for conferences on certain aspects of missionary preparation. Yesterday there was held a conference on the preparation for woman's work. It seemed to me that it was one of the most valuable and most significant of the conferences that this Board has hitherto held. Not only were the papers presented of great importance and the findings likely to prove of very great significance, but each participant felt that the progress of the conference, its whole spirit and method, and the outlook which it gave to those leaders of women's work who were present, have initiated a new day for woman's work as such, and that we may look forward to the future with more confidence, feeling that the whole level of woman's work on the field is likely to be influenced for good by the results of this conference.

I am glad to say that the Board has by its work during the past year developed an increased measure of confidence among the various missionary Boards. This assurance will help still further to clear and define and, I hope, to broaden their ideals of what preparation for

missionary work must be. We have also reason to believe that the work of the Board is interesting the schools for missionary training, not only at home but abroad. The Director will be able to present to you correspondence from the field, or to refer to it, which will show that this Board and the work it has done already is exercising a very definite influence upon the missionaries on the field and upon those organizations which are arising in various parts of the missionary world to deal with the questions of missionary efficiency and of preparation for missionary work. I hope that the influence of the Board upon missionary training schools will continue steadily to increase and that, perhaps, through its work, additional chairs may be created in colleges and theological seminaries. There are signs of that already; but I hope that as a result of its work some missionary training schools will revise their conceptions of adequate preparation and, consequently, will revise their standards.

On the whole, as we go on through the work of the day we shall find ourselves encouraged to feel that our activity as a Board is a real and very solid contribution to the whole great task of the missionary labors of the Church of Christ.

The Report of the Executive Committee covering the period from December 1, 1914, to December 30, 1915, was then read by Mr. Fennell P. Turner, Honorary Secretary.

Your Executive Committee begs leave to present the following report of the work of the Board of Missionary Preparation covering in substance the year 1915:

I. *The Fourth Annual Meeting of the Board.*—The Fourth Annual Meeting of the Board was held in the Conference Room, 19th Floor, 25 Madison Avenue, New York City, on December 2, 1914. The Board was called to order by Chairman Mackenzie at 2 P. M., and, with the exception of a short recess for dinner at 6 o'clock, was in session from 2 P. M. to 9 P. M.

II. *Resignations and Elections During 1915.*—On January 12 Professor Martin G. Brumbaugh, Ph.D. relinquished his membership because of his election as Governor of Pennsylvania; on the same day President J. Ross Stevenson, D.D., of Princeton Theological Seminary, was elected to fill the vacancy. On June 2, President Edgar Y. Mullins, D.D., of the Southern Baptist Theological Seminary at Louisville, Ky., tendered his resignation because of inability to attend the stated meet-

ings of the Board of Missionary Preparation. Professor William O. Carver, D.D., of Louisville, Kentucky, was on that day elected to fill the vacancy. On December 7, Professor Charles R. Erdman, D.D., of Princeton Theological Seminary, resigned because of the pressure of other imperative duties, and on the same date Professor Edmund D. Soper, D.D., of Drew Seminary, Madison, N. J., was elected in his place. Each one of those who resigned had been charter members of the Board and it was with deep regret that your Committee, acting in your behalf between annual sessions, accepted their requests for retirement.

III. *Meetings of the Executive Committee.*—These have been held as follows during 1915:

January 12
 March 23
 June 2
 September 28
 December 7

IV. *The Report at the Foreign Missions Conference.*—A report of the Board was presented to the twenty-second session of the Foreign Missions Conference of North America, held at Garden City, January 13, 14, 1915, at the hour set apart for this purpose on January 13th, as follows:

1. Dr. W. Douglas Mackenzie, as our Chairman, reviewed the work of the Board for the preceding year.

2. Mr. Fennell P. Turner, Secretary, presented to the Conference the nominations made at the Fourth Annual Meeting of the Board for members and officers, and the following were duly elected:

a. Members whose terms expire in 1918:

Rev. George Drach, Philadelphia, Pa.
 Rev. James Endicott, Toronto, Canada
 Dr. John R. Mott, New York City
 President Charles T. Paul, Indianapolis, Ind.
 Professor Henry B. Robins, Rochester, N. Y.
 Dean James E. Russell, New York City
 Dr. T. H. P. Sailer, New York City
 Dr. Robert E. Speer, New York City
 Rev. John H. Strong, Baltimore, Md.
 Rev. Charles R. Watson, Philadelphia, Pa.
 President Wilbert W. White, New York City
 Miss Mary E. Woolley, South Hadley, Mass.

b. To fill the unexpired term of Prof. Martin G. Brumbaugh, resigned:
 Dr. J. Ross Stevenson, term to expire in 1916.

c. Officers for the year April 1, 1915, to March 31, 1916:

Dr. W. Douglas Mackenzie, Chairman.
 Mr. Fennell P. Turner, Honorary Secretary.
 Dr. William I. Chamberlain, Treasurer.

d. For Director of the Board:

Dr. Frank K. Sanders.

3. The following budget of the Board was submitted and the same was duly approved by the Conference:

Budget for the year April 1, 1915, to March 31, 1916:

Expenses of Annual Meeting (including traveling expenses of members and court stenographers).....	\$900.00
Work of Committees of the Board.....	600.00
Director's Salary	4,000.00
Director's Traveling Expenses.....	700.00
Office Expenses (including stenographers, clerks, stationery, postage, telegrams and telephones).....	1,485.00
Printing	1,000.00
Executive Committee Expenses.....	400.00
For Conferences	400.00
Miscellaneous Items	100.00
Total	<u>\$9,585.00</u>

4. The reports of the following Committees of the Board were presented:

- (1) On the Preparation of Missionaries Appointed to China, by Prof. Harlan P. Beach, Chairman.
- (2) On the Preparation of Missionaries Appointed to India, by Dr. F. P. Haggard, Chairman.
- (3) On the Preparation of Missionaries Appointed to Japan, by Prof. Edward W. Capen, Chairman.
- (4) On the Preparation of Missionaries Appointed to Latin America, by Dr. Robert E. Speer, Chairman.
- (5) On the Preparation of Missionaries Appointed to the Near East, by Dr. James L. Barton, Chairman.
- (6) On the Preparation of Missionaries Appointed to Pagan Africa, by Pres. C. T. Paul, Chairman.

The reports presented were discussed by several members of the Conference. Many valuable suggestions were offered and accepted by the chairmen of the different Committees.

V. *Committees for 1915.*—In accordance with the action of the Board, it was decided to appoint committees on investigation to be made by the Board during the year 1915 on the special preparation necessary for missionaries to present the Christian message to peoples of the following religions: Animism, Buddhism, Confucianism, Hinduism, and Mohammedanism.

These five committees have been constituted as follows :

1. On Animism :

Rev. Pres. W. Douglas Mackenzie, Chairman

Prof. Edward W. Capen	Pres. W. W. Moore
Dr. S. H. Chester	Dr. Cornelius H. Patton
Rev. Stephen J. Corey	Pres. Charles T. Paul
Dr. Paul de Schweinitz	Dr. T. B. Ray
Dr. A. W. Halsey	Prof. Henry B. Robins
Dr. S. S. Hough	Dean James E. Russell
Rev. Charles E. Hurlburt	Pres. Addie Grace Wardle
Pres. Henry C. King	Dr. Johannes Warneck

2. On Buddhism :

Rev. Pres. Charles T. Paul, Chairman

Rev. Enoch F. Bell	Pres. K. Ibuka
Prof. O. E. Brown	Bishop W. R. Lambuth
Principal Alfred Gandier	Dr. R. P. Mackay
Dr. Sidney L. Gulick	Bishop William F. Oldham
Dr. Fred P. Haggard	Canon T. R. O'Meara
Pres. Tasuku Harada	Dr. Robert E. Speer
Bishop M. C. Harris	Pres. Mary E. Woolley
C. V. Hibbard	

3. On Confucianism :

Rev. Prof. Harlan P. Beach, Chairman

Rev. F. W. Baller	Rev. E. C. Lobenstine
Dr. David Bovaird, Jr.	D. Willard Lyon
Dr. Hugh L. Burlison	Dr. W. A. P. Martin
Prof. E. D. Burton	Dr. D. MacGillivray
Prof. W. O. Carver	Dr. W. W. Pinson
Dr. James Endicott	Pres. F. L. Hawks Pott
Rev. Arnold Foster	Dr. W. Hopkyn Rees
Pres. J. C. Garritt	Rt. Rev. Logan H. Roots
Rev. Canon S. Gould	Dean James E. Russell
Dr. G. Heinmiller	Dr. W. E. Taylor
Dr. James Jackson	Dr. Stanley White
Dr. George Heber Jones	

4. On Hinduism :

Professor Edward Warren Capen, Chairman

Professor John P. Jones, Vice-Chairman

Rt. Rev. V. S. Azariah	Dr. F. N. Farquhar
B. R. Barber	Ross A. Hadley
Dr. J. G. Brown	Prof. Robert E. Hume
Dr. William I. Chamberlain	Dean Wilford L. Robbins
Rev. George Drach	Bishop J. E. Robinson

Prof. G. A. Johnston Ross
Miss Una M. Saunders
Fennell P. Turner

Pres. Wilbert W. White
Dr. L. B. Wolf

5. On Mohammedanism:

Rev. Pres. Charles R. Watson, Chairman

Rev. Canon John Ali Bakhsh
Rev. W. B. Anderson
Dr. James L. Barton
Miss Helen B. Calder
Dr. James Cantine
Dr. Henry O. Dwight
Prof. Daniel J. Fleming
Dr. W. H. T. Gairdner
Rev. W. Goldsack
Dr. M. G. Goldsmith
Rev. Canon S. Gould
Dr. George F. Herrick
Prof. Duncan B. Macdonald
Prof. George F. Moore

Rev. C. G. Mylrea
Mrs. Frederick G. Platt
Rev. Walter A. Rice
Dr. T. H. P. Sailer
Rev. Canon Edward Sell
Rev. W. A. Shedd
Prof. R. Siraj-ud-din
Dr. Robert E. Speer
Pres. J. Ross Stevenson
Rev. Talib-ud-din
Rev. Stephen van R. Trowbridge
Dr. E. M. Wherry
Dr. Samuel M. Zwemer

VI. *Other Committees.*—Several other committees need special mention:

1. *On Preparation of Educational Missionaries.*—With a view to publishing the report of this Committee as a separate pamphlet, it is being thoroughly revised by the Committee.

2. *On Preparation for Literary Work on the Mission Field.*—At the meeting of the Executive Committee on February 24, 1915, a letter was presented by the Rev. Donald MacGillivray requesting that the Board of Preparation add a few paragraphs to the report on the Preparation of Educational Missionaries dealing with the preparation of missionaries to be set apart for literary work on the mission field.

The Executive Committee, after carefully considering Dr. MacGillivray's suggestion, requested the following Committee to consider his proposal and to formulate the needed paragraphs regarding the preparation for literary work on the mission field which ought to be added to the report on the Preparation for Educational Missionaries. The committee met on February 24, 1915, and after thorough discussion, it was decided to recommend to the Executive Committee that a committee on the Preparation of Missionaries for Literary Work in Mission Lands be appointed to thoroughly investigate the preparation

necessary for this very important work. The committee has not yet been organized, but the following have been requested to serve upon it:

Morris W. Ehnes	Miss Elizabeth C. Northup
Dr. Sidney Gulick	Mrs. Henry G. Peabody
Dr. Fred P. Haggard	Dr. S. H. Wainwright
Rev. S. G. Inman	Rev. Howard A. Walter
Prof. John P. Jones	Dr. Stanley White
Pres. Henry C. King	Dean Talcott Williams
D. Willard Lyon	Dean Walter Williams
Dr. D. MacGillivray	Prof. Clinton T. Wood
Rev. J. Lovell Murray	Rev. Samuel M. Zwemer

The Chairman has not yet been appointed. The appointment will be made at the first meeting following the Annual Meeting of this Board.

3. *On the Spiritual Qualifications Necessary for Missionary Service.*—At the meeting of the Executive Committee, held on June 2, 1915, a Committee on the Spiritual Qualifications Necessary for Missionary Service was authorized. Dr. Robert E. Speer has accepted the chairmanship of this committee.

The committee as constituted is as follows:

Dr. Robert E. Speer, Chairman

Mrs. Anna R. Atwater	Bishop W. F. Oldham
Bishop A. S. Lloyd	Mrs. H. W. Peabody
Dr. R. P. Mackay	Dr. C. R. Watson

4. *The Committee on Physical Preparation.*—We have not yet been able to organize the committee on the Physical Preparation of Missionaries, but this will be done during the coming year.

VII. *Conferences Held by the Board.*—The following conferences have been held during the year:

1. The conference with the Foreign Mission Board Secretaries on the Administrative Problems Involved in the Preparation of Candidates for Foreign Missionary Service. This conference was held on January 12, 1915, at 25 Madison Avenue, and was attended by over one hundred delegates, forty-one Foreign Mission Boards being represented.

2. Two sectional conferences were held, one in Boston and one in Philadelphia. The purpose of these conferences was to enable the officers and members of the Boards and representatives of educational institutions in those centers to become acquainted with the purposes and methods of the Board of Missionary Preparation.

- (a) The conference in Boston was held on March 9th. About fifty delegates were present, various organizations and educational institutions in Boston and vicinity being represented. Dr. James L. Barton, a member of the Board, presided, and the speakers were Dr. Burton, of Chicago, Mr. Turner, Secretary of the Board, and Director Sanders.
- (b) The conference at Philadelphia was held April 6th. There were present seventy delegates, representing the Foreign Mission Boards, theological seminaries and training schools in that vicinity. Dr. Charles R. Watson, a member of the Board, presided. Addresses were given by Messrs. Beach, Drach, Sailer, Turner, Watson and Director Sanders.

3. The conference on the Training of Women for Missionary Service was held at 25 Madison Avenue, December 7th. It was attended by 121 delegates, representing 37 Foreign Mission Boards and 18 missionary training institutions.

VIII. *The Work of the Director of the Board.*—The Director of the Board submits herewith the following details regarding his work to the end of the year 1915:

The past year or more, during which I have served the interests of this Board, has included many tasks of varying character but of much importance. To give all of them expression in a formal report is not easy. Since no detailed report was made a year ago, I am including for the sake of a complete record a survey of some features of the work of the latter half of the year 1914. The report will be its own evidence of the variety and range of our tasks as a Board.

Immediately after assuming my responsibilities as Director, June 15, 1914, I spent much time in becoming familiar with the history, program and methods of the Board. During the summer months of 1914 I was also able to promote actively the work of the committees appointed to study the preparation of candidates for various fields of missionary service. Such promotion and the activity involved in preparing for the Conference on the Preparation of Ordained Missionaries and for the Annual Meeting in December accounted for much of the half year.

Permanent office quarters were established in July, 1914, at 25 Madison Avenue, the equipment being provided by the Committee of Reference and Counsel out of the general fund entrusted to it for that purpose.

1. *Editorial Work.*—The third annual report of the Board was published August 24, 1914. This was largely gotten out by Mr. Turner, my only share being in the reading of proof. Five thousand copies were printed.

The revised booklet on the Missionary Furlough, forty pages and cover, was issued in March, 1915, in an edition of 2,000 copies. A second large printing has since been made and is now almost exhausted.

The report of the Conference on the Preparation of Ordained Missionaries, held in December, 1914, was published on March 27, 1915.

The Fourth Annual Report of the Board of Missionary Preparation was published July 26, 1915, in an edition of 6,000 copies.

Much editorial time has necessarily been given in collaboration with the committees of the Board which are actively at work. This is one of the major responsibilities of your Director.

2. *The Congress on Christian Work in Latin America.*—At the request of the Committee of Arrangements of the Panama Congress the Executive Committee of the Board voted on September 28, 1915, to approve of my appointment, tentatively accepted, as chairman of the editorial committee for the Congress. This appointment has involved a large amount of extra work and has necessarily interfered to some extent with my proper duties, but seems to be worth while from the standpoint of an insight into the real conditions of missionary training for service in Latin America.

3. *Conference Promotion.*—Three major conferences have been carried to a successful completion. The Conference on the Preparation of Ordained Missionaries on December 1 and 2, 1914, was attended by one hundred and fifty-six delegates representing twenty-three denominational Boards and forty-three theological faculties. The Conference on Administrative Problems, on January 12, 1915, had over one hundred delegates representing forty-one Boards, besides visitors. The Conference on the Preparation of Women for Foreign Mission Service, held on December 5-7, 1915, had one hundred and twenty-five delegates representing thirty-seven Boards and eighteen training schools.

Two local conferences have been held at Boston and at Philadelphia. The former, on March 9, under the chairmanship of Secretary James L. Barton, D.D., had an attendance of over fifty. The latter, on April 6, under the chairmanship of Secretary Charles R. Watson, D.D., had an attendance of seventy. The particular aim of these local confer-

ences has been to enable the officers and members of foreign mission Boards and of institutions which train missionaries to become acquainted with the policy and plans of the Board of Missionary Preparation.

4. *Work with Committees.*—In the summer of 1914 the work upon the reports contained in the third annual volume had been virtually completed. The reports relating to preparation for the six types of fields into which the missionary world can be divided, *viz.*, that in China, India, Japan, Latin America, the Near East and pagan Africa, were approaching the form of their first, tentative edition, which is widely circulated for expert criticism. During the first half of 1915 these reports were thus circulated, the criticisms received from individual missionaries in each land and from others of wide experience and scholarship proving to be of the utmost value to each committee. The report on pagan Africa was the one most seriously interfered with by the European war. Many correspondents were in the colonial war zone.

The organization of the committees appointed at the last Annual Meeting to investigate and report upon the special preparation necessary for foreign missionary candidates, if they are to be adequately prepared to present the Christian message to the adherents of different non-Christian religions, proceeded slowly. To find and secure the proper chairmen and committees was a difficult task. These committees will make preliminary reports at this meeting, but must be given plenty of time for their exacting and technical work. To complete the reports will require at least another year. A conference of the chairmen of these important committees was held in New York City on November 15. It helped to standardize the reports both in form and in substance.

5. *The Work of the Office.*—No exact record is kept of office details. They tax our energies. The correspondence of the Board with all parts of the country and of the mission world is rapidly increasing. The preparation, criticism and disposal of reports entail an extensive correspondence of this sort. The one report on Preparation for China called for the sending out of one hundred and seven elaborate letters to as many experts whose careful criticism was invited. It is our aim to relieve the committee chairmen of all unnecessary burdens, in order that they may use their available energies with freedom upon the preparation of reports.

6. *Attendance at Important Gatherings.*—Many conferences or meetings have been attended during the period covered by this report, most of them officially. Such attendance is of prime importance to the task of relating our varied work to that of many other organizations, some of them of a definitely missionary character, such as the annual meetings of various Foreign Missionary Boards or the Missionary Literature Conference; some of them dealing with student interests, such as the Home Base Conference on Denominational and Inter-denominational Relations of Students; still others of technical value, such as the meetings of some of the societies which deal with the problems of technical scholarship which our work traverses. My records show an attendance at twenty-three different gatherings between June 15, 1914 and December 31, 1915.

7. *Visitation of Mission Boards and of Institutions.*—It has seemed desirable that I should make every effort to confer with the Secretaries of the Boards and with the faculties of the institutions with which we are in such close relations. During these sixteen months I have called upon a very large number of these, including twenty-one Foreign Mission Boards, eleven theological seminaries, six training schools for Christian workers and a few colleges.

8. *Summer School Attendance.*—The summer schools are of vital importance to our work. I have attended the following:

Chesapeake Secretarial Summer School, Arundel, Maryland, July 17-18, 1914.

The Eastern Secretarial Summer School, Silver Bay, Lake George, August 1-28, 1914.

King's Mountain Student Conference, King's Mountain, N. C., May 24-27, 1915.

The Central Student Conference of Y. M. C. A.'s, Lake Geneva, Wis., June 18-21.

The Student Conference at Northfield, June 25-July 3.

The Black Mountain Secretarial Conference, July 7-9.

The Secretarial Summer School, Harper's Ferry, W. Va., July 10-11.

The Central Student Conference of Y.W.C.A.'s, Lake Geneva, Wis., August 28-September 4.

9. *Addresses Made.*—The making of addresses is an incident of the work which is not emphasized. I have spoken frequently but rather casually. I welcome opportunities to address institutions or groups of missionary candidates or of representatives of missionary interests, but cannot devote much of my time to campaigning.

10. *In Conclusion.*—The work, as I have indicated elsewhere, increases in volume, complexity and importance continually. It could not

be carried through, if the Director was not able to command the ready service of such a capable Board. For their unobtrusive and unheralded participation in the solution of our problems I seek to make hearty acknowledgment.

Respectfully submitted,

FRANK K. SANDERS.

IX. *The Finances of the Board.*—The following is a statement of receipts and expenditures for the period December 1, 1913, to March 31, 1915:

RECEIPTS.

Grant from the Committee of Reference and Counsel.....	\$8,500.00	
Interest on balance.....	24.27	\$8,524.27

EXPENDITURES.

For Annual Meeting:

Traveling expenses of members.....	\$445.23	
Hotel bills	36.60	
Court stenographer	243.75	
Miscellaneous	2.75	728.33

For Work of Committees:

On Bibliography	\$95.75	
“ Furloughs of Missionaries.....	27.84	
“ Preparation of Educational Missionaries	18.84	
“ “ “ Medical “	22.95	
“ “ “ Women “	36.74	
“ Training Schools	186.08	
“ Preparation of Missionaries for China.....	11.70	
“ “ “ “ India	33.87	
“ “ “ “ Japan	28.78	
“ “ “ “ The Levant....	43.54	
Miscellaneous	4.77	510.86

For the Director:

Salary	\$3,166.63	
Expenses	426.18	3,592.81

Office Expenses:

Stenographers and Clerks.....	\$1,441.00	
Extra Stenographers and Clerks.....	20.35	
Stationery and Office Supplies.....	167.32	
Messengers	2.45	
Postage	123.64	
Telegrams and Telephone.....	9.13	
Miscellaneous	1.04	1,764.93
Printing	\$1,329.40	1,329.40

For Executive Committee Expenses:

Traveling Expenses (members).....	\$73.98	
Miscellaneous	65.08	139.06

Cash Balance April 1, 1915.....			\$458.88
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X. *Publications of the Board.*—These have been :

1. The Fourth Annual Report. The Fourth Annual Report, containing the Constitution, the list of members and officers, the Minutes of the Fourth Annual Meeting, the report of the Executive Committee for 1914, with the six reports of committees presented at the Fourth Annual Meeting, the report of the conference with secretaries and representatives of Foreign Mission Boards on Administrative Problems Involving Preparation, held in January, and the report of the conference with representatives of theological colleges and seminaries, on the Preparation of Ordained Missionaries, was published July 26th, in accordance with the action of the Board. An edition of 6,000 copies was printed.

2. Other Publications.

(a) The report of the Conference on Preparation of Ordained Missionaries, held December, 1914, was published in an edition of 2,000 copies, and distributed through the various Boards to theological faculties in North America.

(b) The pamphlet on the Missionary Furlough was revised by Dr. Watson. Two editions were printed. The first edition of 2,000 copies was quickly sold, and another of 1,000 copies printed.

3. Reports of the Board reprinted by Special Request. Action in regard to reprinting reports of the Board was taken by the Executive Committee as follows :

(a) When reprints of any of the reports of the Committees of the Board of Missionary Preparation are called for by Foreign Mission Boards, these should be reprinted and furnished to the Foreign Mission Boards on the basis of the expense involved in preparing such a reprint.

(b) Whenever such a reprint is called for, the Director is to communicate with the different Boards of Missions to find out what size edition will be necessary.

(c) And whether or not said Boards are willing to meet the expense involved in such a reprint.

XI. *The Panama Congress.*—The Congress on Christian Work in Latin America. In view of the great importance of the Congress on Christian Work in Latin America, the Executive Committee, in response to an invitation of the Committee of Arrangements that the Board of Missionary Preparation be represented by an official delegate

at that conference, has appointed Director Sanders as the official representative.

XII. *Nominations*.—Nominations of members and officers. Under the constitution of the Board it is necessary to present at the conference at Garden City in January, 1916, nominations as follows:

1. To fill the vacancies caused by the expiration of terms of office of the following:

James L. Barton	F. P. Haggard
Harlan P. Beach	W. W. Moore
David Bovaird, Jr.	T. R. O'Meara
O. E. Brown	J. Ross Stevenson
E. W. Capen	F. P. Turner
W. I. Chamberlain	Miss Addie G. Wardle

2. To fill the vacancies caused by the resignation of:

Prof. C. R. Erdman, term expiring in 1917.

Pres. E. Y. Mullins, term expiring in 1917.

3. For the officers for 1916.

4. For the Director of the Board.

A Committee on Nominations should therefore be appointed to submit to this meeting of the Board the names of persons to be nominated to the Foreign Missions Conference.

Respectfully submitted on behalf of the Executive Committee.

FENNELL P. TURNER,
Secretary.

Chairman Mackenzie then invited remarks or criticisms or questions relating to the report of the Executive Committee.

Dr. Watson spoke in appreciation of the labors of the members of the Executive Committee and of the officers who were carrying the heavy burdens of the work of the Board throughout the year. He expressed amazement and gratification over the remarkable enlargement of the whole range of missionary preparation during the year. He also moved that there should be a formal expression of appreciation on the part of the Board of the thoroughness of the equipment afforded the Board through the generosity of the Rockefeller Foundation and the Foreign Missions Conference.

Director Sanders begged permission to make a few re-

marks regarding the definite value of the floor organization in the work of the Board.

None can realize the real values of this finely organized plant at 25 Madison Avenue better than those who use it continually. Its completeness and excellence give a dignity to our work here, enlist the interest promptly of those who come in contact with us, and save us at least fifty percent. in the wear and tear incident to the efficient prosecution of our tasks. It means a good deal to our Board as an organization that it can hold its many meetings, large and small, right here at headquarters. It means much to me, as one who is forced to continuous work as a student on your behalf, that I do not have to give any appreciable time or attention to the financial or practical details of our regular routine. The major part of the business items essential to efficiency is handled by the floor management for all of the organizations together, while our own books are kept up to the minute by Mr. Schramm, as a contribution to the cause of missions. The Missionary Research Library, too, is an asset of incalculable importance to our work. Hardly a day passes during which some question does not arise of technical interest, bearing upon the accuracy or value of our reports, which can only be settled by authorities at the source. I walk straight to the library and state the problem to its director, Mr. Fahs, whose encyclopedic memory and genius for organization put him in an instant upon the trail of the information. The plan of the library and the generosity with which the Foreign Missions Conference has executed it have already made it a mine of reliable information. Such a vote as that proposed by Dr. Watson seems to me highly appropriate.

The following resolution, moved by Dr. Charles R. Watson and seconded by Professor O. E. Brown, was then unanimously adopted:

The Board of Missionary Preparation at its Annual Meeting in New York, December 8, 1915, desires to express to the Annual Conference of Foreign Mission Boards and through it to the Rockefeller Foundation, its great appreciation of the value of the physical equipment provided at the Foreign Mission Rooms at 25 Madison Avenue, which makes for increased efficiency in all of the investigations and activities of the Board and provides an invaluable center for cooperative work and interdenominational gatherings. In this connection the Board desires to express also its appreciation of the willing services rendered by Mr. Fahs and his associates in the Mission Research Library, and

to others who carry the burdens of administering the interests of the fund supporting the activities centering at the Foreign Mission Rooms.

The Treasurer's report for the year ending March 31, 1915, was presented and accepted.

Director Frank K. Sanders then spoke concerning his work for the year as follows:

The details of my activities are a part of the report of the Executive Committee, so that, although I trust that they will interest you when you see them, I will not bring them to your attention now. The duties involved in serving this Board are varied, interesting and absorbing. They are editorial, administrative, advisory and representative. Their range is rapidly becoming wider. It is a poor week that does not bring the office into touch with every section of North America and with the uttermost parts of the earth. These duties cannot be compared in importance. Each type of activity has its place and function. Our published reports give definiteness to the ideals we uphold. Our larger conferences bring together the factors essential to the formulation of wise policies, some of them hitherto without adequate recognition. Our minor gatherings emphasize the importance of adequate preparation to those to whom must largely be entrusted the task of enforcing its demands. By correspondence, interviews and addresses we seek to induce volunteers, Boards and institutions alike to interest themselves in finer standards of missionary efficiency. These standards we are ever studying with the purpose of formulating them for general use.

One of the delightful elements in the work of the Board of Missionary Preparation is the fact that we work together as a large family. When I use the word "we" I am not using it editorially; I mean all of us here. It would be out of the question to do any such work as that which we have undertaken, except cooperatively. I do not know how it could be organized and guided without the special cooperation of our Chairman and Honorary Secretary. I alone would be inadequate to the tremendous task. But we three make a good combination and each does his share. But the combination also feels acutely that it could not spare the regular conferences with the Executive Committee, and the Executive Committee would hardly be willing to stand behind the great schemes we have on hand, if it were not for our Board of thirty-six. The Board is, after all, the mainstay of progress. It needs, therefore, to be a working Board. We will ultimately have to eliminate every member who does not stand ready to take an active share in the

work. When we all get together on such a basis, I am sure that the results will be nothing short of extraordinary.

During the past year three matters have impressed me: (1) The effectiveness of our method of publicity. With few exceptions the reports of the theological conference of December, 1914 have won the interest and the approval of the theological faculties, even of those which were not represented at the conference itself. At the present time I have urgent invitations to spend the aggregate of a month to good advantage in visiting theological schools, in order to discuss in detail the findings of that conference with their faculties. (2) The importance of implanting the idea of adequate preparation in the minds of students while they are still in college. The collegiate electives which a missionary candidate should choose are general in character; they do not, as a rule, relate to any form of specialized work or to preparation for any particular region. Until volunteers and candidates take these courses in college, however, the necessity of furnishing much undergraduate-grade instruction will overburden and clog the training schools. I am more and more convinced that in the not distant future we should hold a conference with college administrators, with a view of defining the work which appropriately belongs to such institutions.

Last summer, at the student summer schools, many interviews were sought with me by volunteers with reference to their courses of study while in college. These students, without exception, were eager to receive suggestions which would enable them to choose their electives with their life work in view. I went to these conferences thinking I would spend my time almost exclusively with college graduates. The real fact was that those to whom I was personally most helpful were those who still had two college years before them. Such volunteers are just at the stage in their college course where they elect a large share of their work. Helpful advice in determining what these electives might well be was invariably sought eagerly by them. (3) The usefulness of our reports wherever read. They do not, so far as I am aware, have the effect of disheartening the young volunteers. They rather impress these young people with a fresh sense of the dignity and urgency of the tasks before them and impel them to a more immediate and thoughtful adjustment of their preparatory time. The reports likewise arouse the enthusiastic interest of able, active missionaries. Criticisms have come to my attention from older missionaries who have proven by their own careers that adequate preparation is not the only factor involved in missionary success. They often think, and not

unnaturally, that we are setting far too high a standard. I do not think that they are right in this judgment, nor do I think that they will maintain the position long.

You will be interested to hear about some of the details of our program for the year to come:

(1) We shall try to get our reports used more freely by the Boards, and more generally placed in libraries. Volunteers buy them freely. A small number of Boards use them judiciously among their active missionaries and their important directors and constituents, as well as with their registered candidates. I do not quite know how to get all the Boards to adopt the policy of the American Board, for instance, which buys six hundred at a time and then sends in a second order, putting our annual volume, I think, into the hands of every missionary, or of every missionary family or group, besides using it with their own directorate and with registered candidates and others of importance. That Board leads the list, but the other Boards are very generous and increasingly so. It is, of course, desirable that each Board should get the habit of a freer use of the information we supply. To achieve this is an exceptionally important detail of our policy. It is a matter to which I shall give continuous study.

It is interesting to state that we have just received from Dr. Arthur Smith, the chairman of the Continuation Committee of China, a request for a thousand reprints of our report on preparation for China, which it will place in the hands of every young missionary in China. The Executive Committee had to reply, of course, that we had no funds to devote to such a purpose, but that we would try to induce each Board working in China to send a copy of the full Fourth Annual Report to everyone of its own missionaries there, if it had not done so already, on the ground that the world-wide point of view suggested by this Fourth Volume would have great value for every missionary reader.

(2) We shall carry through the conference on medical preparation already sanctioned. This will probably be held late in March, after the Latin-American Congress.

(3) It may be desirable to organize, on behalf of and in full cooperation with the candidate secretaries of the Boards, a more effective approach to missionary volunteers at the summer schools. In this matter I think I see a real opportunity for advance.

(4) We plan to organize and hold minor conferences on missionary preparation in other cities of the country, such as were held at

Boston and at Philadelphia this past year. Similar conferences could be held to good advantage during the coming year in many other cities. The report of the Executive Committee has shown you that it endorses such local conferences as a part of our policy for next year.

(5) It will be an important part of my activity to assist in all manner of ways the committees who are working at the five important reports on preparation for work among the adherents of various religions, and to further all other reports which are in process of construction. Our work is done through committees and a large number of them are always in action. It is my privilege to be a working associate of the chairman of each one of these committees. It has seemed to me a very important matter of policy that none of my time should be actually given, unless under some very exceptional circumstances, to the production of a report. That, if I may say so, is the business of the thirty-six members of the Board. It is my task to cooperate in every possible way, so as to make that work effective or speedy; but it is no proper part of my duty to assume the duties of a chairman. During the year this matter of policy was definitely settled by the Executive Committee.

(6) Of course, I shall have many sorts of opportunity to share in candidate conferences, which are very important, and in summer schools and in volunteer group gatherings. I do not, as a rule, accept appointments, where the purpose is simply to start up missionary enthusiasm. I do, however, feel bound to respond, if feasible, where the opportunity opens to present the matter of adequate preparation to organized groups of volunteers like those of Greater Boston, or in our well organized colleges.

(7) At Panama, in addition to performing my duties as editor in charge of the reporting of the Congress, I hope to seize the opportunity for studying Latin America and preparation for service there. I regard next February as of very great significance in enlarging my own personal vision of the broad field of missionary enterprise.

(8) It is necessary to give some time to promoting, as the way opens, the development of an active interest on the part of theological faculties in the preparation of ordained men for missionary work. During the past year I have been able to visit possibly eight or ten theological faculties as an incident to some other objective. In the coming year I hope to do better.

The whole year has been one of steady and yet rather rapid advance.

Let me say again that I rejoice over the fact that in no fair sense is this progress an individual matter. We are engaged in a glorious partnership, in which the service of each one is really entitled to frank recognition. Nobody ever had a better set of officers or a finer Executive Committee or Board behind him than I, so we may legitimately anticipate a year that will be progressive, interesting and full of the best kind of results.

Dr. James L. Barton spoke in appreciation of the work of Director Sanders and moved that the report be received. Dr. Mackay seconded the resolution and also spoke in appreciation of the work of the Director. Other remarks were also made by Principal O'Meara, Dr. Watson and Mr. Turner.

On motion of Mr. Turner, it was voted that Dr. Stanley White and Dr. J. P. Jones, visitors present, be invited to sit as corresponding members and to take part in the discussions.

Dr. Charles R. Watson raised a question in regard to the separate reprinting of specific reports in attractive pamphlet form. Dr. White spoke on the value of such reprints. Dr. O'Meara urged the printing also of a leaflet for wide distribution, describing each pamphlet and its contents.

Principal O'Meara, referring to the Report of the Executive Committee read by the Secretary and to the Director's statement concerning his work, spoke of the value of the conference just held on the "Training of Women for Missionary Service."

Dr. Watson also inquired regarding the cooperative action between the Board of Study for the Preparation of Missionaries in Great Britain and our Board, stating that in Great Britain the fear had been expressed that our Board was promoting missionary preparation without adequately safeguarding it and providing for its needs. He instanced the fact that the Board of Study has definitely undertaken in the name of all the Boards of Great Britain to establish an institution to provide the needed missionary preparation.

Director Sanders stated that both Boards were in con-

stant correspondence, exchanging documents and minutes, but that there was relatively little of common concern, since the Board of Study was pursuing a plan which was the exact opposite of our own. He called attention to the fact that in North America we are likely to be able to develop for our candidates a few educational opportunities of the highest order in different strategic centers, similar to that one planned for Great Britain.

Mr. Turner in further reply said:

In 1912 I had an interview with Dr. Weitbrecht, who was at that time the Secretary of the British Board of Study, on this question of general policy. Our policy has grown naturally out of conditions which exist on this side of the Atlantic, whereas the policy of the Board of Study has been developed by the conditions existing over there. We spent much time during the first year of our existence as a Board in determining our proper objective and method. The British Board of Study, as I understand it, had as a guide and model the school for colonial training established by the British government. We saw the larger possibilities involved in the encouragement of the development of suitable educational opportunities at established institutions. Our policy is already finding its justification. We know of several institutions which propose to furnish the same graduate training that the school organized by the Board of Study will offer and with every safeguard in regard to the quality of instruction. Let us not forget that we have a huge territory to take into consideration. It is not very likely that we could bring the missionary candidates of all our Boards together for a last year of training, even if it seemed desirable to do so. I believe that our present scheme represents, so far as our constituency is concerned, the most satisfactory plan that it is possible for us to develop, at least at this stage of our progress. It may be that in the course of time we shall wish to alter our policy, but at present it is my conviction that the concentration of our attention upon the formulation of ideals and standards, and the bringing of these to the attention of foreign mission Boards, of candidate secretaries, of institutions of learning of the various types attended by candidates and, finally, of candidates themselves, is the policy which will yield the largest results in North America. In fact, we are daily receiving expressions of approval, not alone from our own constituency, but from the whole missionary world.

The Chairman appointed the following Committee on Nominations: Dr. Charles R. Watson, Miss Helen B. Calder, and Dr. Charles T. Paul.

After the committee was appointed, the Chairman called attention to the fact that Miss Calder, who was at present a member of the Executive Committee, might be disposed to object to bringing in a report renominating herself for the Executive Committee. The motion was made and carried, directing the Committee on Nominations to report Miss Calder's name as a member of the Executive Committee.

A motion by Dr. R. P. Mackay, in regard to the change in the constitution as to the number of persons necessary to constitute the quorum at the Annual Meeting, was after discussion referred to the Executive Committee for such action as may be necessary.

It was suggested that the Executive Committee also take into consideration the question as to whether or not rules should be adopted to drop from membership on the Board the names of those who find it impossible to attend the Annual Meetings.

A report on the work of the Committee on the Special Preparation of Missionaries for Work Among Animists was presented by the chairman, Rev. President W. Douglas Mackenzie. He reported progress only, because of the immediate necessity, approved by the Executive Committee, of giving nearly all available time to the preparation of a section of the report on Message and Method for the Panama Congress and to the critical review of the other seven reports to be presented to that body.

The report of the Committee on the Special Preparation of Missionaries for Work among Confucianists was presented by the Rev. Professor Harlan P. Beach, Chairman. Professor Beach presented a complete outline of the report in printed form, but stated that it had not yet been subjected in the form presented to the criticism of his whole committee.

He indicated the many difficulties which had to be taken into account in producing a report which would be both accurate and useful. The committee had sanctioned an outline report which should make suggestions to the student or reader, with appropriate references to literature, rather than a manual which would state fully a series of ripened conclusions. The outline aimed to be full enough to serve as a guide, particularly for the junior missionary who had to do with educated Chinese, to the important history and literature of Confucianism. It also aimed to discuss Confucianism clearly as a religious system with which the Christian missionary to the Far East is coming into constant contact. He thought that it might be open to criticism, on the one hand for its narrowness of application, since the chairman, at least, had kept definitely in mind the cultured class of China, and, on the other hand, for its lack of vital application to present conditions, since the old dominance of the literati was fast passing away in the opinion of many a missionary. He finally expressed the opinion that the report would require a candid, thorough-going overhauling by the missionaries on the field before it could be given any final form.

The report was discussed by President Mackenzie, Director Sanders, President King and Dr. Barton. It was clearly recognized that this report was never intended to be a treatise on Confucianism for specialists, but rather an outline for the use of missionary candidates and young missionaries, introducing them to Confucianism in order that they may become efficient in the presentation of Christianity to Confucianists.

With reference to missionary cooperation in the perfecting of the report, approval was expressed of the action of the Executive Committee requesting the Continuation Committee of China to organize a small group of competent missionaries to receive, discuss and criticise the report. It was felt that the result of such action would be of very great value.

At 12:30 the Board adjourned for luncheon.

At 2:00 P. M. the Board assembled and renewed the discussion on the report on the Preparation of Missionaries for Work among Confucianists. The following members took part in the discussion: Dr. Stanley White, Professor Beach, President Mackenzie, Dr. Watson, Professor Brown, President King, Dr. Mackay, Dr. Jones, Miss Calder, Dr. Wardle, Dr. Stevenson, Dr. Haggard and Mr. Turner.

In response to Dr. White's query regarding the actual time involved in doing the work called for in the report Dr. Beach said that if good reference literature was available eighty hours would be a minimum allowance. If it were a matter of getting a superficial impression through the rapid reading of half a dozen books, thirty hours might suffice.

The discussion of the proportionate space to be given to the technical and to the practical divisions of the report having developed into a discussion of its length, it was voted, on motion of Mr. Turner, which was seconded by Dr. Stevenson, that the reports should, if possible, be approximately seventy-five pages in length.

The report of the Committee on the Special Preparation of Missionaries for Work among Buddhists was presented by its chairman, Rev. President Charles T. Paul. President Paul presented in printed form a comprehensive outline of the report, which was discussed by Professor Beach, Principal O'Meara, Professor Brown, Professor J. P. Jones, Professor H. B. Robins, President W. W. White and President Mackenzie. The chairman pointed out the wide geographical range of Buddhism with all the resultant diversity of expression and of working conditions, Burma and Japan standing at opposite poles of development. The suggestion was made that quite possibly there should ultimately be two reports, one for Ceylon, Burma and Siam, the other for Tibet, Nepal, China, Japan and Korea, or else that a table should be introduced indicating clearly the genetic relations of these various types of Buddhism.

The report of the Committee on the Special Preparation of Missionaries for Work among Hindus was presented by the vice-chairman, Rev. Professor John P. Jones. Dr. Jones submitted a very full outline of the report. It was discussed by President Paul, Dr. Barton, Dr. Mackay, Dr. Stanley White, Miss Saunders, Dr. Mackenzie, Miss Calder, President White and Mr. Turner. Dr. White urged that in this and in each report care should be taken to indicate in some way the essentially vital literature for the candidate to master immediately as compared with that which he might wisely study later on.

The report of the Committee on the Special Preparation of Missionaries for Work among Mohammedans was presented by the chairman, Rev. Dr. Charles R. Watson. Like the other reports, it was presented in the form of an outline. The report was discussed by President Mackenzie, Dr. Wardle, President King and Professor Brown.

There followed a general discussion of the whole series of reports on religions, participated in by President Mackenzie, Dr. Watson, Professor Jones, President King, President Paul and Dr. Mackay. The opinion was general that the Board and its committees should take all the time needed for adequate committee consultation, for missionary criticism and that of professional specialists, and for the mutual consultation of chairmen, so that the reports as finally issued should be authoritative in their respective fields.

President Paul raised the questions of the range and length of the bibliographies and of their uniformity. These proposals were discussed by Director Sanders, Mr. Turner, President King, President Paul and President Mackenzie.

At the suggestion of President Mackenzie, a committee was authorized to consider the adoption of some measure of uniformity in method for the bibliographies appended to our reports. The committee as appointed consisted of Director Sanders as chairman, Mr. Charles H. Fahs and Mr. Turner.

A report on Some Administrative Problems involved in the Training of Educational Missionaries, prepared by Dr. T. H. P. Sailer as a supplement to the report on the Preparation of Educational Missionaries, was presented by Miss Helen B. Calder.

After a discussion which raised the question whether the substance of the report should be incorporated into the revised report on the Preparation of Educational Missionaries or should be presented at the annual meeting of the Foreign Missions Conference, the matter was referred to the Executive Committee with power.

The Committee on Language Study reported progress through Director Sanders.

It was reported on behalf of the Committee on the Preparation of Missionaries for Literary Work that, while the report was under way, the committee had not yet organized for work, since a chairman had not been secured.

It was reported that the chairman of the proposed committee on the Spiritual Preparation of Missionaries, Dr. Speer, had accepted the responsibility while absent in Asia, but was prevented by illness from being present to indicate the outline of the committee's report, as it might lie in his mind.

The report of the Committee on Nominations was presented by Dr. Watson as follows:

1. We nominate the following persons as members of the Board:

(1) For the term expiring in 1919:

- Rev. James L. Barton, D.D., Boston, Mass.
- Prof. Harlan P. Beach, D.D., New Haven, Conn.
- David Bovaird, Jr., M.D., New York City.
- Prof. O. E. Brown, D.D., Nashville, Tenn.
- Prof. Edward W. Capen, Ph.D., Hartford, Conn.
- Rev. Wm. I. Chamberlain, Ph.D., New York City.
- Rev. F. P. Haggard, D.D., Boston, Mass.
- Rev. Walter L. Lingle, D.D., Richmond, Va.
- Prin. T. R. O'Meara, D.D., Toronto, Ont., Can.
- Pres. J. Ross Stevenson, D.D., Princeton, N. J.
- Pres. F. P. Turner, New York City.
- Pres. Addie Grace Wardle, Ph.D., Cincinnati, Ohio.

- (2) To fill the vacancy caused by the resignation of
Prof. Charles R. Erdman, D.D., Prof. E. D. Soper, D.D., Madison,
N. J. Term to expire in 1917.
- (3) To fill the vacancy caused by the resignation of
Pres. E. Y. Mullins, Prof. W. O. Carver, D.D., Louisville, Ky. Term
to expire in 1917.
2. For officers of the Board :
W. Douglas Mackenzie, Chairman.
F. P. Turner, Secretary.
Wm. I. Chamberlain, Treasurer.
3. For members of the Executive Committee :
James L. Barton, Ernest D. Burton, Miss Helen B. Calder, James Endi-
cott, John R. Mott, J. Ross Stevenson, and the following *ex-officio* :
W. Douglas Mackenzie, Fennell P. Turner, and Wm. I. Chamberlain.
4. For Director of the Board :
Rev. Frank K. Sanders, Ph.D.

On motion the report of the Committee on Nominations was unanimously adopted.

Mr. Turner, Honorary Secretary, on behalf of the Executive Committee, presented the following recommendations:

The Executive Committee respectfully recommends, with reference to the work of the Board of Missionary Preparation for the next year, the following:

1. That, in view of the success of the conferences of the Board which were held in Boston and in Philadelphia during the past year, and of the demand for similar conferences to be held in other centers, at least two of these conferences be held during 1916, the places and dates to be determined after investigation, and that these conferences, if held, be more extended and more carefully prepared for.

2. That the conference on the Training Necessary for Medical Missionaries, on a plan similar to that adopted for the conferences on the Training of Ordained Missionaries and on the Preparation of Women Missionaries, be held at such time as may be determined by the Executive Committee.

3. That the Fifth Annual Report include the following:

- (1) The minutes of the Fifth Annual Meeting.
- (2) The report of the conference on the Training of Women for Foreign Missionary Service.

- (3) The report of the conference on the Training of Medical Missionaries.
- (4) And, if practicable, the reports of the committees on the Training Necessary to Present the Christian Message, presented at the Fifth Annual Meeting.

4. That the following budget of the Board for the year April 1, 1916, to March 31, 1917, be adopted:

For the Expenses of Annual Meeting (including traveling expenses of members and court stenographer).....	\$ 900.00
For the work of committees of the Board.....	600.00
For the Director's Salary	4,000.00
For the Director's Traveling Expenses.....	700.00
For conferences	400.00
For office expenses (including stenographic and clerical service, stationery, postage, telegrams and telephones).....	1,485.00
For Printing	400.00
For Executive Committee expenses.....	400.00
For miscellaneous items	100.00
	\$9,585.00

The recommendations of the Executive Committee were discussed at length and adopted.

Mr. Turner raised the question of the date on which the year should end. It was voted, after discussion, that the membership year and the fiscal year should coincide, each beginning on April 1st, but that the year reported upon at the Annual Meeting of the Board and at the Foreign Missions Conference should extend, as far as practicable, from one Foreign Missions Conference to another, practically during the calendar year, since our existence as a Board depends upon the action of the Conference.

After prayer by the chairman the meeting adjourned.

REPORT OF THE CONFERENCE ON
THE PREPARATION OF WOMEN FOR
FOREIGN MISSIONARY SERVICE

HELD IN NEW YORK CITY,
DECEMBER 5-7, 1915

REPORT OF A CONFERENCE ON THE PREPARATION OF WOMEN FOR FOREIGN MISSIONARY SERVICE WITH THE REPRESENTATIVES OF THE FOREIGN MISSION BOARDS AND OF THE MISSIONARY TRAINING SCHOOLS IN NORTH AMERICA

In order to arrive at a more complete statement of the problems involved in the preparation of women for efficient missionary service, the Board of Missionary Preparation called a conference on December fifth, sixth and seventh, 1915, at 25 Madison Avenue, New York City, the general headquarters of the united work of the Foreign Mission Boards in North America, to which were invited representatives of all the Foreign Mission Boards in North America, of the sending Societies and of the training schools affording missionary instruction.

The conference was attended by one hundred and twenty-one delegates. Thirty-seven Foreign Mission Boards were represented, and eighteen missionary training institutions. A number of missionaries on furlough gave added value to the deliberations of the gathering.

The conference was opened at four o'clock on the afternoon of Sunday, December fifth, by a devotional service led by Mr. Fennell P. Turner, General Secretary of the Student Volunteer Movement and the Honorary Secretary of the Board of Missionary Preparation. His theme was "Prayer, a Method of Finding Laborers for the Harvest."

Following his address and the service of prayer which it introduced, an address was delivered by the Rev. Robert P. Mackay, D.D., Secretary of the Board of Foreign Missions of the Presbyterian Church in Canada, on the preparation of women for the spiritual contribution which they must

make as foreign missionaries. Dr. Mackay's theme was "The Abundant Spiritual Life of the Missionary."

The morning session of Monday, December sixth, was opened with a devotional service led by Deaconess Henrietta R. Goodwin, Student Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A. Reading John 6:1-14, Deaconess Goodwin spoke briefly on "The Great Need of the World and Its Supply." Following a number of prayers the conference was called to order by Reverend President William Douglas Mackenzie, LL.D. of the Hartford Seminary Foundation, the chairman of the Board of Missionary Preparation. Dr. Mackenzie expressed the welcome of the Board to those who had come in response to its invitation. He emphasized the unusual importance of the conference because of the highly opportune character of its discussions.

The addresses of the morning followed the ensuing program, which had been arranged by the Executive Committee of the Board.

The Present Consensus of Opinion with Regard to the Preparation required of Women Missionaries

Miss Helen B. Calder

Secretary of the Woman's Board of Missions, Boston, Mass.

Special Types of Work for Unmarried Women in the Foreign Field

Miss Una Saunders

General Secretary of the Dominion Council of Young Women's Christian Associations of Canada and former missionary in India.

The Preparation of the Wives of Foreign Missionaries

Mrs. Mary Schaffler Platt

New Britain, Conn.
Formerly a missionary in Persia.

The Preparation of Women for Educational Service

Reverend Professor Daniel J. Fleming, Ph.D.

Director of The Foreign Service Department, Union Theological Seminary, New York City.

The Preparation of Women for Medical Service

Dr. Agnes Gordon Murdoch
 Missionary of the Presbyterian Church in the U. S. A. at
 Hwai-Yuen, China.

The Preparation of Women for the Work of Nursing

Dr. W. H. Jefferys
 Missionary of the Protestant Episcopal Church, U. S. A.
 at Shanghai, China.

The Preparation of Women for Evangelistic Work

Mrs. Henry W. Peabody
 Beverly, Mass.
 Vice-President of the Department of Foreign Administration
 of the Woman's American Baptist Foreign Mission
 Society.

Dr. White's paper was also presented in the morning out of its order on the official program, because of the necessity for his absence in the afternoon.

A general discussion of these papers followed, participated in by President Mackenzie; Reverend T. B. Ray, D.D., Foreign Secretary of the Foreign Mission Board of the Southern Baptist Convention; Deaconess Susan T. Knapp of the New York Training School for Deaconesses; Professor Henry B. Robins, Ph.D. of the Rochester Theological Seminary; Mrs. W. E. Ross, President of the Woman's Missionary Society of the Methodist Church, Canada; and Reverend David B. Schneder, D.D., President of North Japan College, Sendai, Japan.

The session closed with the appointment by the chairman of a committee charged with the duty of preparing and presenting for discussion on Tuesday a series of findings.

The committee was as follows:

Miss Una Saunders, Chairman,
 Director Sanders, Secretary,
 Mrs. Anna R. Atwater,
 Dr. James L. Barton,
 Miss Helen B. Calder,
 Mrs. Charles H. Daniels,
 Mrs. John G. Fagg,
 Miss Mabel Head,
 President W. Douglas Mackenzie,

Dr. John R. Mott,
Miss Florence L. Nichols,
Mrs. Henry W. Peabody,
Professor E. D. Soper,
Mr. Fennell P. Turner,
Dr. Addie Grace Wardle,
Dr. Charles R. Watson,
Dr. Stanley White.

The afternoon session opened at 2:30 o'clock. The first paper was read by Miss Florence L. Nichols, Corresponding Secretary of the New England Branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, on "The Present Practice and Requirements of Foreign Mission Boards in Regard to the Training Necessary for Women Missionaries."

Miss Nichols' paper was discussed by Mrs. Daniel J. Fleming, formerly a missionary at Lahore, India; Dr. Schneder; Mrs. Anna R. Atwater, President of the Christian Woman's Board of Missions; Miss Maria Layng Gibson, Principal of the Scarritt Bible and Training School, Kansas City, Mo.; Miss Clarissa H. Spencer, Executive of the Foreign Department, National Board of the Young Women's Christian Associations; Reverend John I. Blackburn, Superintendent of the Philadelphia Training School for Christian Workers; Reverend L. B. Wolf, D.D., General Secretary and Treasurer of the Board of Foreign Missions of the Evangelical Lutheran Church of the General Synod in the U. S. A.; President Addie Grace Wardle, Ph.D. of the Cincinnati Missionary Training School; Deaconess Knapp; Dr. Wolf; Miss Mabel Head, Secretary of the Woman's Missionary Council, Methodist Episcopal Church, South; Professor Edward Warren Capen, Ph.D., Secretary of the Kennedy School of Missions, Hartford, Conn.; Rev. Charles R. Watson, D.D., Corresponding Secretary of the Board of Foreign Missions of the United Presbyterian Church of North America; Mrs. Mary Schaufler Platt of the faculty of the Kennedy School of Missions; Professor Clinton Tyler Wood of the Florence H. Sever-

ance Bible and Missionary Training School, Wooster, Ohio; Dr. Ella B. Everitt, Chairman of Committee on Candidates of the Woman's Foreign Missionary Society of the Presbyterian Church, U. S. A.; President Mackenzie; and Reverend President Jesse W. Brooks, Ph.D. of the Union Missionary Training Institute, Brooklyn, New York.

The program was then continued in accordance with the stated program:

The Facilities Afforded for the Training of Women Missionaries
in Colleges and Universities

Reverend Professor Edmund D. Soper, D.D.
Drew Theological Seminary, Madison, N. J.

The Facilities Afforded for Women Missionaries in Theological
Seminaries

Reverend Stanley White, D.D.
Corresponding Secretary of the Board of Foreign Missions
of the Presbyterian Church in the United States.

The Facilities Afforded in Institutions for the Training of
Teachers or in other Vocational Schools

Miss Isabel M. Blake
Hampton, Virginia.
Missionary of the American Board at Aintab, Turkey.

The Training Afforded in Special Institutions for Missionary
Training

Miss Mabel Head
Secretary of the Woman's Missionary Council, Methodist
Episcopal Church, South.

The Facilities Afforded for Training in Medical Schools

Dr. Ellen C. Potter
The Woman's Medical College, Philadelphia, Pa.

These papers were then discussed by Dr. Everitt; President Wardle; Mrs. Henry W. Peabody, Vice-President of the Department of Foreign Administration of the Woman's American Baptist Foreign Mission Society; Miss Kathleen Mallory, Corresponding Secretary of the Woman's Missionary Union of the Southern Baptist Convention; Mr. Turner; President Mackenzie; Dr. Brooks; President Albert C. Wierand, Bethany Bible School, Chicago, Ill.; Dr. Ellen C. Potter of the Woman's Medical College, Philadelphia, Pa.; Miss

Gibson; Miss Head; Miss Isabel M. Blake; Professor Robins; Mrs. John G. Fagg of the Woman's Board of Foreign Missions of the Reformed Church in America; Dr. Wolf; and Reverend Thomas S. Donohugh, Candidate Secretary of the Board of Foreign Missions of the Methodist Episcopal Church.

The session on Tuesday morning, December seventh, was opened with a devotional service led by Dr. Addie G. Wardle, President of the Cincinnati Missionary Training School. Reading John 20:1-16, Dr. Wardle spoke on "The Spiritual Centering of Womanhood's Movement."

The committee on findings then reported through its chairman, Miss Una Saunders. The report was debated throughout the morning, those taking part being Mrs. Charles H. Daniels, President of the Woman's Board of Missions (Congregational); Reverend Stanley White, D.D., Secretary of the Board of Foreign Missions of the Presbyterian Church in U. S. A.; President Brooks; President Wilbert W. White, Ph.D. of the Bible Teachers' Training School, New York City; Mr. Turner; Dr. Watson; Dr. Wolf; Chairman Mackenzie; Reverend Joseph C. Robbins, Candidate Secretary of the Student Volunteer Movement; Miss Head; Mrs. Platt; Miss Helen B. Calder, Secretary of the Woman's Board of Missions (Congregational); Mr. George B. Huntington, Associate Secretary of the American Baptist Foreign Mission Society; Dr. Mackay; Dr. Ellen C. Potter of the Woman's Medical College, Philadelphia, Pa.; Reverend Arthur J. Brown, D.D., Secretary of the Board of Foreign Missions of the Presbyterian Church in U. S. A.; Reverend James L. Barton, D.D., Corresponding Secretary of the American Board of Commissioners for Foreign Missions; Miss Caroline B. Dow, Dean of the National Training School of the Young Women's Christian Association, New York City; Principal T. R. O'Meara, LL.D., Secretary of the Canadian Church Missionary Society; Miss Katherine E.

Scott of the American Church Mission, Wuchang, China; Dr. Schneder; Reverend John H. Strong, D.D.; Mrs. Atwater; Dr. Agnes Gordon Murdoch, missionary of the Presbyterian Church in the U. S. A. at Hwai-Yuen, China; Miss Nellie G. Prescott, Secretary of the Woman's American Baptist Foreign Mission Society; President Wardle; Miss Nichols; Director Frank K. Sanders; Miss Una Saunders, General Secretary of the Dominion Council of the Young Women's Christian Associations of Canada; Reverend J. P. Jones, D.D. of the Kennedy School of Missions, Hartford, Conn.; Dean Nathan R. Wood of the Gordon Bible Institute, Boston, Mass.; President Albert C. Wieand of Bethany Bible School, Chicago, Ill.; Professor John A. Wood of Bible Teachers' Training School, New York City; Miss Clara D. Loomis, M.A., Principal of the Union Girls' School, Yokohama, Japan; Reverend Thomas S. Donohugh, Candidate Secretary of the Board of Foreign Missions of the Methodist Episcopal Church; and Miss Carolena M. Wood, Chairman of the Candidates' Committee of the American Friends Board of Foreign Missions.

At the close of this discussion the report as a whole was adopted and an editorial committee, consisting of Miss Helen B. Calder, Mr. Fennell P. Turner and Director Sanders was appointed to make final adjustments in the findings in accordance with the votes taken.

The conference then adjourned with prayer and benediction by Chairman Mackenzie.

PRAYER, A METHOD OF FINDING LABORERS FOR THE HARVEST

MR. FENNEL P. TURNER

We have met this afternoon for special prayer on behalf of workers among women in the foreign mission field. I shall read, to guide our prayer and thought, two blended pas-

sages from the ninth chapter of Matthew, beginning with the thirty-fifth verse, and from the fourth chapter of John:

“And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing all manner of disease and all manner of sickness. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples, ‘Say not ye, There are yet four months, and then cometh the harvest?’ Behold, I say unto you, Lift up your eyes, and look on the fields; they are white already unto harvest. The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into His harvest.”

This is the method that Jesus suggested to find laborers for His harvest. Surely it is the method which we ought to use in all our efforts to supply the needs of the various mission fields for workers. I recently compiled from the “Atlas of Christian Missions,” published at the time of the World’s Missionary Conference, the figures given below.* They set forth the situation as it existed at that time, but the proportionate figures have not greatly changed. They make a pitiful exhibit of what we Protestant Christians have done to meet the great need of non-Christian lands for workers. In order to find out the present call for new mis-

* NUMBER OF WOMEN MISSIONARIES IN THE DIFFERENT FIELDS ACCORDING TO WORLD ATLAS OF CHRISTIAN MISSIONS (1910)

<i>Countries</i>	<i>Physicians</i>	<i>Married Women (not Physicians)</i>	<i>Unmarried Women (not Physicians)</i>	<i>Total</i>
Africa	15	1137	596	1748
Bulgaria .....	..	6	6	12
Ceylon	4	44	134	182
China	114	1265	1093	2472
Egypt	4	68	106	178
India	163	1279	1417	2859
Japan	1	309	353	663
Korea	12	94	71	177
Malaysia	2	194	41	237
Mexico	2	88	79	169
Micronesia .....	..	10	9	19
Palestine and Syria	3	69	195	267
Persia	9	35	77	121
Philippines	1	60	27	88
Siam and French Indo-China	41	9	50
South America	1	291	149	441
Turkey	1	86	145	232
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sionaries, the Student Volunteer Movement, about the first of October last, requested the Foreign Mission Boards of Canada and the United States to furnish a statement of the approximate number of men and women they hoped to send out during the coming year. The calls for women have been separated from the others, so far as it could be done, so as to make our prayer and thought a little more vivid. The figures on the chart show, not the need of the world for workers, but the number of new women workers that in the judgment of the executive officers of the Missionary Societies, their Societies would be justified in sending out.*

Comparing these figures showing numbers on the field and the probable number of recruits to be sent out with the real needs of the non-Christian world, we are appalled at our lack of faith. I recall some correspondence that I had with Reverend Dr. Judson Smith when he was Secretary of the American Board. I wrote to him for information with which to make up such a statement as this. I did not desire a statement of what he regarded as the needs of the fields to which

*WOMEN CALLED FOR BY MISSION BOARDS OF THE VARIOUS DENOMINATIONS PRINTED IN THE STUDENT VOLUNTEER MOVEMENT BULLETIN FOR JANUARY, 1916

Country	Physicians	Nurses	Evangelists	Teachers	Music Teachers	Kindergartners	Physical Directors	Business	Total
Africa	4	..	..	..	..	4
Asia Minor.....	..	4	1	2	..	..	..	..	7
Assam	1	2	..	..	..	..	3
Bulgaria	2	..	..	..	..	2
Burma & Malaysia..	3	8	..	..	..	..	11
Ceylon	1	..	..	..	..	..	..	1
China	10	19	39	24	..	4	1	2	99
Egypt	3	..	..	1	..	..	..	..	5
India	8	3	36	15	..	2	..	..	64
Italy	1	..	..	..	1
Japan	9	19	2	2	..	..	32
Korea	2	5	12	6	..	..	..	..	25
Mexico	2	..	..	..	..	2
Micronesia	1	..	..	..	..	1
Persia	1	2	1	..	..	..	..	4
Philippines	2	..	..	..	..	..	..	2
Siam	3	1	..	..	..	..	4
Singapore	1	..	..	..	..	1
South America.....	2	2	1	..	..	5
Syria	1	2	..	..	..	..	3

the American Board was sending its missionaries, but he so interpreted what I had written. In reply he wrote a letter covering three closely written pages, giving the number of people the Board could use in India, in Turkey, and in various other fields. The letter surprised me, because I knew that the American Board had not been sending out so many men and women as that letter called for. So I wrote again to know whether the Board proposed to send out that many new missionaries in the coming year, and, if not, to ascertain how many new missionaries the Board intended to commission. He put his reply to that letter in less than half a page.

Before we unite in prayer regarding the needs of the field, it will help us to think of the characteristics of the prayer which will be effectual. My own mind has been greatly stimulated by Dr. Warneck's excellent pamphlet on "Prayer for Missions," on which I shall draw freely in what I have to say.

In the first place, effectual prayer for laborers in the great fields must be based upon knowledge of the needs of the different fields which we are reviewing. We who are gathered together here should know the kinds of workers required in each field and the qualifications of such workers. We ought also to have some knowledge of the sources of supply. Where are we to procure all the many sorts of missionaries required by the various fields? This takes us back, as a primary source, to the home, to the type of religion which prevails in Christian families, and to the attitude of fathers and mothers to the foreign missionary enterprise. It takes us back likewise to the church and its Sunday-school, to the instruction which prospective missionaries receive Sunday after Sunday from the pulpit and in the Sunday-school classroom. We will think also of the fitting school, the college, the professional school, and will not overlook the large company of men and women who have passed out of school into

active life, but have not yet passed beyond the period of offering themselves for foreign missionary service.

He who prays intelligently will also consider the proper training of these missionaries; he will follow them into the Board and committee rooms when they make application for appointment. This will lead us to pray together for the committees that are responsible for the selection and appointment of missionaries. If we are to pray intelligently in regard to the need of the world field for laborers, each one of these factors must be kept in mind, and, of course, many more.

In the second place, effectual prayer must have a pure motive. I do not believe that God will answer prayers for laborers, when the objective we have in view is any lower than the objective which Jesus Christ had when he looked on the fields and was moved with compassion, because he saw the people scattered and distressed, as sheep having no shepherd. Denominational glorification or even serviceableness, and, most of all, denominational jealousies, are improper motives. We must be sure of our real motive when we are praying for laborers, if we expect our prayer to be answered.

Again, effectual prayer must be a prayer of faith. I realize how trite and commonplace our use of this great word often is, but what other word can take its place? The incident in connection with my correspondence with Dr. Judson Smith, to which I referred a moment ago, illustrated the practical problem of administration which every Board secretary must face, and, no less clearly, the far larger conception with which a genuine faith in God would inspire us. When Dr. Smith looked on the fields, he wrote several pages to give some idea of the needs as he saw them; but when he stated what as a practical administrator he expected to be able to do, it required only a few lines.

And finally, this effectual prayer must be a prayer of real obedience. Some years ago, I had a practical illustration as

to what this means. Rejoicing over the fact that the daughter of one of the prominent women of the church of which I was a member was under appointment to go to the mission field, I took occasion, when I met her mother at a mission meeting, to offer my congratulations. I was surprised when I saw the change in the expression of that mother's face and heard her reply. I realized then as never before that there were fathers and mothers who, although greatly interested in foreign missions and giving themselves unreservedly to the work of Mission Societies and Boards, were not willing to have their children go as foreign missionaries. The mother was rebellious and disappointed. She had no desire whatever that her daughter should go as a missionary. The daughter told me afterwards that her marriage, which preceded her going out as a missionary, was more like a funeral than a wedding. I give the illustration, not to criticize this fine Christian woman who was giving her time and her strength, her interest and her money, as a prominent officer of a Missionary Society, but to show what I mean by the obedience which renders our prayers effective. There must come into our lives a genuine capacity for sacrificial service, so that we will be glad and willing to give ourselves and our loved ones to the needs of the world.

If it be impossible to give ourselves to work on the foreign mission field, we can, nevertheless, make it possible for those we love or for those we can influence to go forth to do our Lord's work in the mission fields which are white already unto the harvest. You and I cannot pray that the Lord will thrust forth laborers into his harvest and expect that prayer to be richly answered, unless the spirit of obedience, with all that it implies in our lives, characterizes our abiding purpose. With our thoughts centered on the silent appeals of these charts and with the inward desire that our petitions may be unselfish, intelligent, full of faith and truly obedient, let us give ourselves to united prayer.

THE ABUNDANT SPIRITUAL LIFE OF THE
MISSIONARY

REVEREND ROBERT P. MACKAY, D.D.

We are all of one mind as to the importance of this theme. Probably everyone here would agree that it is more essential to intensify the spiritual life of our splendid missionaries than to add to their number. We likewise feel certain, whether thinking of ourselves or of the Church generally, that we have not sufficiently touched the depths of spiritual life. We are living too superficially. We should think more often of the well known text from the tenth chapter of John's Gospel and the tenth verse, "I am come that they might have life, and that they might have it more abundantly."

Let us study together this abundant life. Remember how Tennyson expresses his longing for it in "The Two Voices":

"'Tis life, whereof our nerves are scant,
Oh! life, not death, for which we pant:
More life, and fuller, that I want."

How clearly the significance of this sort of life appears when we study the lives of many people whom we know or of whom we read! For example, note the difference between Paul's life before his vision on the way to Damascus and after that vision, or the difference between Isaiah before and after his vision. And so with many others. Think of John Wesley before the experience that meant his transfiguration and that same John Wesley afterwards. He was a laborious preacher before, but not a fruitful one. Afterwards his ministry became marvelously fruitful because something of a transforming character had happened to him.

There are not a few Christians who have had an experience of this sort. I remember how Madame Guyon tells us in her memoirs that she used to get up at midnight to have fellowship with God in prayer. She said of herself, "God

wakes me precisely at the right hour that I may rise and enjoy him. But," she adds, "if I am not well, or if I am especially fatigued, He does not wake me. Yet even in my sleep there is a sense of the presence and possession of God." Remember also how it was with Mrs. Jonathan Edwards. She described herself as living as if in a stream of love from Heaven, just floating like an insect in a sunbeam, and deduced that at these times the life of this world appeared as of no account. One minute of that experience was of more value than all the enjoyment and pleasure she had ever known. There are many such cases. Henry Ward Beecher was not a man of the ecstatic type, but in his autobiography he said, "There was a time in my life when in an instant there dawned upon me such a vision of the care of God for those who trusted Him that the whole world seemed to be crystalline, the heavens became lucid, and I jumped to my feet and both laughed and cried at the same time."

Those who relate such experiences are often regarded as somewhat abnormal, but there are many who are perfectly normal whose lives illustrate the same unusual experiences. Jerry McAuley, for instance, was a river thief, a man as degraded as men ever get; but God renewed his life, lifted him out of that fearful depth, and put a new song in his mouth. Probably no New Yorker ever had a greater funeral in recognition of his services than did Jerry McAuley. Much the same experience was true in the case of Hadley who succeeded him.

Many of us do not venture to expect that we, in our lives, can be similarly transformed. If we feel somewhat shy of such exceptional cases, yet we all may know men and women who have lived a noble life into which God has brought rich fruitage.

When meditating on this theme I frequently think of Isabella Thoburn of Lucknow, so well known to us all. She was a girl well brought up, a teacher of experience and great

ability. When the appeal to which she responded came to her from her brother, Bishop Thoburn, to go to India to care for women there, she began her teaching in a little school in Lucknow with seven little girls as pupils. A man had to be stationed outside the door of this school with a club to protect her against the rowdies who might seek to disturb her work, because she dared to teach Indian girls. But in time that little school grew under the influence of such a Christ-filled life into the great Women's Christian College of Lucknow.

Take the case of Mary Reed. She, also, was a teacher who went out to India, having suddenly discovered at home that she was a leper. She stole away from her friends, keeping them in ignorance of her affliction, and went out to India with the purpose of devoting her life to the lepers there. In time, through her lonely but beautiful life, she built up the best leper asylum in India.

Now, something of this consecrated spirit and purpose which comes to certain individuals ought to come to us all. Truly experienced, it would probably go far to settle our problems. Sometime ago, I was in the city of Edmonton riding in an automobile with friends who were entertaining me. When surmounting a certain steep hill, the auto stopped before reaching the crest of the hill. The power was not sufficient. My friend backed down to the foot of the hill, turned on some more power, and started up again. Again the auto stalled. He backed down again, put on more power, started up with increased speed and a third time the car stopped. But he backed down to the foot of the hill once more, turned on yet more power and then went up like a bird. That is what would happen to our missionaries and our mission work at home and abroad, if we were only to get sufficient power, the sort of power I wish to speak about this afternoon, that abundant life that Jesus Christ tells us he came to give away. It is not something speculative; it is not

something possible only in the future; it is something that He came to give his disciples then and now. We are His disciples and have a right to claim it.

Let me make two or three remarks about it. In the first place, what is this power? According to the Scripture definition it is a *knowledge*. You remember Jesus said, "This is life eternal that they might know Thee, the only true God and Jesus Christ whom Thou has sent" and "That they might know Thee." It is knowledge. I do not need to say that this is not simply intellectual knowledge. We may know all about the Bible from cover to cover, and not have that particular knowledge of which He spoke. We may know the language of a country, and yet not be citizens of that country. The apostle Paul, in praying for the Church said, "Having the eyes of your heart enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." I wonder whether, when the apostle Paul was uttering that prayer, he was not thinking of the vision on the way to Damascus, when he saw things he had not seen before. You remember that he wrote to the church at Corinth, "It is God that said 'light shall shine out of darkness' who shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." It was a vision that came to him. His eyes were opened. He saw things he did not know before. So was it with Isaiah in the hour of his vision. Other people, I presume, were in the temple when Isaiah's eyes were opened and he saw the Lord sitting upon a throne, high and lifted up, surrounded by the wonderful glory of the seraphim. That sacred Presence was there all the time. Isaiah had not seen it until then, but he saw it when his eyes were opened. This happens to many in some form or other. It is something that comes to man, but it is a new knowledge, some sort of a spiritual assurance. It is an assurance that cannot be gained through study, but only by God's free gift.

It is needless for me to declare that Paul was not hysterical. It is Paul who said to the Colossians, "I pray that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding; to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power according to the might of his glory, unto all patience and long suffering with joy." These are the words of a godly and obedient man, but of one who at the same time had been through wonderful spiritual experiences of which he could speak with sanity as well as enthusiasm.

This power then is a knowledge that is given to us. It is a *revelation*, given us by God Himself. Why do we so often fail to notice that everything is intended under God's providence to make us better acquainted with himself? Is that not the reason why this Bible has been given—that it may declare the glory of God? The Heavens declare His glory, and so does His word reveal it. Were we not given the Old Testament that we might know God better? Jesus came that he might reveal the Father. The Holy Spirit is among us, working, taking of the things that are Christ's and showing them unto us. It is a revelation that God is ready to make unto all who will listen.

I recall an illustration, which Dr. A. J. Gordon used to use, of a man who lived somewhere near Boston. This man had been a drunkard for twenty years. He spent most of his time going from one tavern to another. He had a wife and two daughters, and his only redeeming quality seemed to be that he never became directly unkind to his family, even when continually drunk. He came home one night intoxicated as usual. But when he got up in the morning he took his Bible and began to read. He read all day, not going out at all. The next day also he remained at home. This continued day after day. Not long after, he desired to become a member of the church but was refused. No one had faith

in his reformation. But he was not discouraged, and soon came back again. Finally they received him into the church and then they asked what had come into his life. He answered that he had come home that night, intoxicated as usual. When he went to bed, he saw or thought he saw the face of Jesus Christ. "He did not say anything to me," he said, "but he looked upon me with such love and pity that I fell in love with Him and lost love for everything else."

That man, to the end of his days, was a living illustration of the fact that a man can be in love with Jesus Christ and be possessed by the power of God. Many distresses came into his life. His wife and daughters died, he lost his estate, his health was broken and he lived in a little hut by the roadside. But people delighted to talk with him there in that hut because of the inspiration of his life. What was it that came to him? It was a revelation: God shined in his heart to give him the light of knowledge of the glory of God in the face of Jesus Christ.

And then, in the third place, it is a *secret*. "The secret of the Lord is with them that fear Him." In the second chapter of the Revelation, in the message to the church in Pergamum, it is said, "To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no man knoweth but he that receiveth it." The secret is between God and the soul. It is a secret which no one can tell to another, for it is a secret with God and unrevealable. People have wondered how it is that those who know of this power do not tell us about it more plainly. The reason is that they cannot. John Wesley could not tell us of his inner experience in words we could understand. Mr. Charles G. Trumbull tells us in "The Life That Wins" what this revelation meant to him. He says that his whole life was steadied, which had been constantly fluctuating. He says that he is now able to overcome temptations that used to prevail and

that his life has become fruitful to a degree never known before. And yet Trumbull does not tell us just what the experience was. So it was with Thomas Chalmers. Such an experience is a secret which will remain as such between you and Him, but it will be getting richer and more blessed as time goes on. It expresses itself in the abundant life, that intimate intercourse with God made possible to His children when Christ reveals Himself to the soul.

Next, let me ask why so few people get this blessed experience? There are doubtless many people who get it about whom we know nothing. We have met some individuals of this sort. And yet, after all, how few in number they are! I would suggest two reasons for this: First, a very large number of people do not really believe that it is possible. They think that such a rich inner experience, if it exists at all, exists for a few of God's favorites but that it is not for all. There are many who think that they have no right to expect more out of religion than to get in touch with an institution, with the Church, where they will obey certain ceremonies, perform certain duties, and leave the rest to an official class. That, I imagine, was the religious life of Old Testament times. The people offered certain sacrifices, performed certain ceremonies, observed certain festivals, and the priesthood did the rest. That was not, of course, the case with all. It was not the experience of the man who wrote the hundred and thirty-ninth psalm. We hear him saying, "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." That man knew something about God. So it must have been with many others, but generally, in the Old Testament times, they lived a kind of institutional life which aimed to satisfy men with ceremonies, prohibitions and prescribed duties. I imagine that many Romanists live this sort of religious life. They trust much to the Church and its official representatives.

Some of our most beautiful and spiritual hymns, however, were written by members of the Roman Catholic Church. And yet, perhaps, the religious life of most is somewhat akin to patriotism. A man loves his country, pays his taxes, would die for his king, if need be; but he never thinks of seeing or having personal touch with his king or president. They are too remote. They belong to an inner circle, which ordinary men do not penetrate. The common man simply, in a general way, belongs to his country. So do people often seem to regard the ministry as sponsors in matters of religion and to think that they themselves have not very much to do with it. They are satisfied, and they think they have done their duty when they have attended to outward ceremony and paid their dues. I do not need to say that anybody who holds that view, unless God intervenes, will not attain unto power. Whoever thinks the best impossible and is satisfied with present attainment will stop there. There are, however, a large number who are not satisfied, who are hungering and thirsting for a deeper religious experience. There are, indeed, many who feel that unless religion takes a greater hold than it now does, it is going to lose its place. But many of them are not willing to pay the price of assurance.

We talk about the "silent hour," the "still hour," the "quiet hour." How many keep it? If we knew the actual percentage of the people who talk about it and feel its importance and really keep it, we would probably be astonished. So many of us claim that we cannot spare the time. Andrew Murray has a passage in his writings where he says: "I was visiting missions in South Africa, holding conventions of missionaries in different parts of the field, and one testimony came from them all. We do not pray. The mail comes in in the morning; we must read our letters. There are many minor details to attend to. We have to supervise the field, etc., etc. Each one gives the same testimony: My life is so

busy that I do not pray." Of course, they spent some time in prayer. But they did not engage in the kind of prayer that lays hold on God and will not let go until a blessing comes; the kind of prayer in which Saint Francis of Assisi engaged when he remained all night on his knees saying one word, "God," "God," "God," not making one petition, the kind of prayer that Jacob prayed. In that kind of praying I am afraid we do not often engage.

It is analogous with the process of education. Much time is spent upon education. We begin as little children, going to kindergarten; then we go to the public school, to the higher school, and finally to the college or university. But how very few scholars result from this national habit. They can be counted on the fingers. Is this because of a difference in ability? I do not think so. Some people are more gifted than others. But the real difference in application is that the majority of pupils have no intensity of purpose. All great scholars lay hold of the banner *Excelsior*, climb the dizzy heights and prevail. The rest are unwilling to pay this price of scholarly attainment.

A few weeks ago, I was down at the Bras d'Or Lakes, and took the opportunity of calling upon Dr. Bell, the discoverer of the telephone. Here was this great man, day by day, from morning until night, at work in his laboratory. It is said of Edison that he often causes four thousand experiments to be made for one new discovery! Think of the great musicians, and their long hours of practice, during many years. So it is with anybody that excels in any way, even with the saints. They have been willing to pay the price of godliness. They took hold in prayer and did not turn away until their eyes were opened and the revelation was granted. It is thus that a life becomes victorious.

If some one should suddenly say: "Very well, I am willing to pay the price. I am not willing to remain as I am forever. What must I do?" it would be very interesting to

have an open conference in which many who have gone far above the average in spirituality could tell us how their best gifts came. I presume that one would rise and say, "I was just poring over the Book." I remember years ago having received a letter from a missionary in India in which she remarked: "I am just crooning over the Psalms." She was drinking out of the wells of salvation, perhaps through psalms one hundred and thirty-nine, or twenty-three, or one hundred and three, getting real help and becoming enriched each time she opened the Book for the taxing labors of the day or week.

Another would say, "Ah, yes; that is true, but I had been praying that the Holy Spirit would be given to me." Through the prophet Ezekiel God said: "I will sprinkle clean water upon you and ye shall be clean, from all your filthiness will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will cause you to walk in my statutes." Later the prophet Joel declared that the Spirit would be for the blessing of men, women, and young children, all prophesying under the inspiration of the Holy Spirit. Jesus Himself gave the same assurance, and Paul says in the epistle to the Galatians, "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, cursed is everyone that hangeth on a tree; that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith." The very death of Christ, the greatest of all sacrifices, was intended that the Holy Spirit might come upon the Church. It is abundantly true, therefore, that we must look for the Holy Spirit.

A third response might be, "I got it on my knees." After all, is not prayer the great instrumentality? Were not the old prophets men of prayer? Was not Daniel a wonderful man of prayer? Was not Jesus praying when the Spirit came upon Him? Did He not pray in the wilderness, and

at the transfiguration? Was He not praying at Gethsemane, and upon the cross? Is he not still making intercession for us? No one can doubt the value of prayer.

And yet we are reminded of the three great religions of China: Confucianism, Buddhism, and Taoism. They are confused together so that you cannot separate them. So it is with these three great sources of spiritual power: the mind, the Holy Spirit, and prayer. No one can intelligently read the Scriptures without the aid of the Holy Spirit. Nor can he pray intelligently except as led by the Holy Spirit. The three are inseparable. We must possess them all.

Viewing our theme for a moment from the educational point of view, let us ask what our institutions for the preparation of missionaries can do to promote their possession of spiritual power. I hold in my hand a little book which I purchased yesterday. It is entitled: "What Have the Saints to Teach Us?" I am very glad I found it. It is exceedingly suggestive, beautiful and impressive. It shows how great a debt we owe to the godly men and women of the past, and how inspiring an insight into their experiences would be. The greatest men in history, those who made the greatest mark, were the saints. Think of them, away down through the centuries, a mighty host, Patrick, Columba, Anselm, Luther, Wyclif, Wesley, Knox, Bernard. These are the men who have trodden a shining path. Our students should be immersed in the atmosphere of men like these and should know them as well as they are accustomed to know Homer, Virgil and Dante. They should know them far better, studying the causes of their attainment in matters of the spirit. Such students will be in the way of continuing to cultivate this thing most needed. In some colleges they have a "silent hour," an hour set apart in the afternoon of every day, when there is absolute quiet, and students have the opportunity for engaging in this highest exercise of the soul. How much it would mean if they might so understand the

lives of these great saintly men that something of their holiness would enter their own lives. This is needed today. Might it not be tested out in more of our colleges?

Here are some of the results that would be found. These saints did not spring at a leap into their high estate. The struggle was long, the climb high and painful. But they did reach a summit, because they paid the price. Read the "Confessions of Saint Augustine," and see what it meant to him to attain. Some say these were outstanding men, possessed of spiritual genius. Just as there is poetical genius,—a Milton, a Shakespeare, a Dante,—so there were men and women who had a genius for sainthood, such as Saint Bernard or Saint Teresa. These worthies were great men and women of genius, but many of them were perfectly illiterate, unable to read, and without exceptional gifts, yet they discovered the great secret which manifested itself in this wonderful power. It is not genius; it is within the reach of all, even people of limited ability. Did not the apostle Peter say that we are "called to be saints"? Few are called to be distinguished but all are called to be saints. Our Lord wants us all to be saints, but the saint he seeks is not merely one who bears that name, but is one who has a life of real saintliness.

Another thing noticeable is that these people got away past the Book and up into the very presence of the Master. They had a wonderfully intense love for Christ. Some of them had such a vision of God that they were overcome. Sometimes they had to pray that God would withhold His hand; the body could not stand the agony of delight. I remember some years ago reading the life of W. C. Burns written by Dr. James Hamilton. Dr. Hamilton says, "I once slept on the same bed with him, and he told me that he had had such visions of the holiness of God that he had actually jumped out of bed, lest his soul would be separated from his body." We must seek to get beyond any text and into the presence of Jesus. The Master said, "I am the resurrection

and the life." Think what He must be, who was able to say that; or to say also, "I am the light of the world." When the sun rises in the morning it helps us to understand what He meant. Think what He must be who can say it of Himself! Let everything run up into Him, the center, and by and by we shall begin to feel the greatness, the glory, the majesty, the power, the beauty of His life. He will arise with healing in his wings. It is not the Word itself, but the One who gave it. It is with Him that we ought to be growing in acquaintance.

Yet another thing. People say that those men back there were mystics. They were dreaming their lives away. They got away into a cell, buried themselves in the wilderness, lived in darkness. You were never more mistaken, if you have that impression. It is true that these people went out into the darkness, just as Paul went away into the wilderness. But they went into the wilderness just to accumulate power, and they came back with infinitely increased resourcefulness. You ladies have been interested in hyacinths. You put the bulb into a vase full of water. You then put the vase away in a dark room. What for? You put it there and keep it there until the roots become strong. Then you bring it out into the light and you get a splendidly developed flower. If you bring it out into the light before the roots are strong, you will get a poor, puny bloom. So with our lives. If we live our lives constantly in the open, we remain weak. We need to get away into the secret places, into the desert, away alone with God. Retire into some secret place with Him and then you will have influence when you come out into the world.

These are some of the important things to gain by whatever method. One principle underlies all, we must get the vision. We must get, as I think Dr. Jowett says in one of his beautiful phrases, the "God-haunted life." You know what it is to talk about a house that is haunted. You know

what it is to be haunted by a tune that cannot get out of your head. Tennyson said about Hallam:

“Thy voice is on the rolling air ;
I hear thee where the waters run ;
Thou standest in the rising sun ;
And in the setting thou art fair.”

Everywhere he looked by day or night he saw Hallam. You and I want to be God-haunted. We want to be in love with Him by knowing Him, as Tennyson knew Hallam and loved him, and then our lives will be right. Keep the eye on Jesus Christ. Pay the price. Stay with Him. Don't be in too much of a hurry. Let Him have His time.

Did you ever hear that beautiful old legend,—and with this I close,—a young man in Italy had the consciousness that he was intended to be a great artist? But he did not have the opportunity of exercising his gift. He could not find the necessary means. So he entered into a contract with Satan, that if Satan would give him for so many years the privilege of exercising his gifts, thereafter he was to belong to Satan. The contract was made. Very soon he became a famous young artist, whose pictures were sold at fabulous prices. He becomes very wealthy. He built a palace where he had his wife and family about him. Yet his home was unhappy. There was discord in the home, and finally he was separated from his family. He became dissipated and prematurely old. The time was approaching when Satan would claim his own. The years were passing and he began to see the awfulness of the situation, the terrible outlook. He went and told the priests his terrible condition. The priest said, “I will tell you what you can do. Take your canvas and brush and paint the face of Jesus Christ.” He went to work on that face. As the portrait grew it began to create within him a peculiar sense of his own need and of Christ's glory. By and by, as the likeness developed before his eyes, this feeling became so overpowering that it seemed as if a

living person was standing over him in judgment. Overwhelmed, he dropped to the floor in unconsciousness. The priest was sent for and restoratives applied. He regained his consciousness. Then the priest said to him, "You are free from Satan's bond; now live for Christ." A veil was drawn over the picture and he began his new life. A little later he wanted absolution, but the priest said, "There is something you must learn first." He continued to live for Christ but impressions grew dim and by and by his old nature began to assert itself and old temptations returned. He took away the veil from the portrait, and when he looked at it, his earlier impressions revived. He began to think of those dreadful pictures that he had painted, every one of them sensual and suggestive of evil. He began to buy them all back and to destroy them as far as his wealth would permit. Then again he went for absolution. But the priest said, "No, you have not learned your lesson yet." Again as he looked at the picture he thought of his wife and children who were scattered. He restored his family, and then went for absolution; but again the priest said, "No, you have not learned your lesson yet." He looked at the picture again and began to think of the grief that he must have caused Jesus Christ in all those years of dissipation, how that loving face must have been wounded by his sin. It so grieved him that it broke his heart and he fell upon the floor dead. The priest came and looked upon his placid face, and, as he did so, he said, "Now he knows the peace for which he was seeking, the peace that passeth all understanding."

My friends, the application is easy. We will see more and more the depravity within, just in proportion as we continue to look at the face of Jesus, and by and by we shall be like Him. That is what Paul meant when he said, "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of his

glory." That is it. That is what Paul meant and that is what every man knows who has attained the abundant life. Oh, my friends here,—and I have the greatest faith in the women of our churches for what they are doing for the world in so many organized ways, especially in connection with work in the foreign field,—it seems to me that you are the life of the Church. If you just lay hold and pay the price, there will be no more apologetics needed. The one apologetic that cannot be overcome is a saintly soul. The world will never question the Church, when the Church becomes what she ought to be. "I have come that ye might have life and that ye might have it more abundantly." If we can go away from this conference with that promise realized, all that we so earnestly desire will follow, and without it all will be in vain.

THE WORLD'S GREAT NEED AND ITS SUPPLY

DEACONESS HENRIETTA R. GOODWIN

It seems to me this morning, as we come together to begin our deliberations with prayer, that this is a gathering which stirs the imagination. We have not come together to talk about problems and difficulties in foreign lands, to discuss financial affairs, or to argue about matters upon which we do not think alike. We have come together as a body of Christian people and as students who are all tremendously interested in one great subject. We come into our Lord's presence this morning, before the work of the day, to lay our needs and difficulties before Him. We are perfectly sure that He is more interested in them than we are ourselves. We may even reverently say that it is more to His interest to have our cause forwarded than it can possibly be to any of us.

We are to consider today the important subject of the offering of life for the building up of Christ's kingdom in the

lands where many lie in darkness, having never heard of Him. We older ones, who are not ourselves able to go far from home to do this blessed work, feel increasingly the privilege of doing all that we can to help our younger sisters. We long to see them equipped for their work in the most effective way possible, and to show them how to avoid mistakes which, perhaps, some of us have made.

There is not one of us here, as we face our day's work, who does not feel our need of help and guidance. There is not one of us who does not realize how searching a thing it is, how it challenges our own consecration and devotion to be constantly associated with this stream of fresh young life, so full of possibilities for service and for blessing. There is no doubt that we all have favorite portions of God's Word to which we turn when we feel, as we do today, greatly in need of help and encouragement. Is there, in all the New Testament story, a passage more suggestive than the story I have just read—the feeding of the multitude by the Sea of Galilee? It is little wonder that no one of the four evangelists was able to leave it out. How could he? How much poorer we should be if we had not this incident to turn to when we are confronted, as we so often are, with tasks far too great for our unaided strength.

It is the old story of the need of the world, and of the one great source of supply. Here was the great multitude sitting on the shore of the lake; here was the little band of the disciples confronted by their great need. It is interesting to notice that they did not observe the need until the Master pointed it out. It does not seem to have occurred to them to feel any responsibility for the multitude until He called attention to their hunger. Here were five loaves and two fishes. That would have been just about enough for their own number; so when they were asked to take that small provision, and use it for five thousand men, no wonder their faith was not equal to the strain. We notice, indeed, when Philip was

“proved,” that he said, “Why, two hundred shillings’ worth is not sufficient, that every one may have even a little;” and I suppose that was about the largest sum Philip had ever heard of.

How often we hear the echo of his words today! “If only this missionary college or that could come into a great legacy.” “If only we had this or that amount in our treasury.” When we were listening to Mr. Turner yesterday afternoon, as he laid before us the great need for more missionaries, I suppose there was not one here, representing as we do many different Boards, who did not immediately think of the many difficulties in this connection. “If only we had a greater number of candidates! If only we had a million to spend on our work!” It is the eternal problem of need and supply; and the only way it can be solved is indicated in this story of the loaves and fishes.

When Philip declared that the amount of bread in hand was not sufficient, there was one thing he had forgotten to do; he had forgotten to take counsel with his Master. It is because we want to avoid that mistake that we have come here. In looking out upon the field we do not want to consider what is to be done for the multitude without asking Him. We want to remember what is said here in this story. The disciples by themselves were helpless; but then they were not by themselves. You and I by ourselves are helpless; but we know we are not by ourselves as we stand here this morning, all thinking of this wonderful subject of the gift of life.

We lack, every one of us, candidates to suggest for opportunities which seem to us of the gravest importance. We know perfectly well how great the need is. We know we lack wisdom. We know the Church at home is cold, and lacking in the spirit which should be sending out a great number of volunteers to do this necessary work. And above all, we know how every one of us lacks faith in the Master who knows what He is going to do. So let us come with con-

fidence this morning to ask Him to supply our needs. He has plans for the hungry multitude; and we are just to try to find out what His plan is. He is going to meet their need; but He has said to us, "Give ye them to eat." He offers to us the great privilege and joy of sharing with them what He has given to us. It is a comfort to us to remember how truly He is ours, and how great a trust He reposes in us. As a little French girl, more than three hundred years ago, said, "He is more mine than I am His, more than I am my own." Let us remember this as we now come to Him in prayer.

THE SPIRITUAL CENTERING OF WOMANHOOD'S MOVEMENT

DR. ADDIE GRACE WARDLE

The account in John 20:1-16 represents the darkest period of the world's history. Nothing else is like it. The claim on the part of the Son of God to be the revelation of God—and then an abrupt ending from the human point of view. Faith was never so tested, and never will it be so tested again, as was the faith of those who had a great hope and lost it in a day. And one of the pathetic phrases here recorded is that as yet they did not know that He was to arise from the dead. Of course, they returned to their homes and Mary stopped to weep.

I want to take out of this passage one phrase, "While it was yet dark." We all know what to do when it is light, when the path is absolutely clear before us. Then we say, "O yes, I see the way plainly. I discern God's purpose and what His plan is." How easy faith becomes! But it is while it is dark that it is difficult to know what to do. It may be of significance to us to recall what those women did while it was yet dark. They were alert in their attitude toward Divine revelation. We are impelled to believe that there is nothing so

difficult as the gaining of a revelation from God, a revelation for the present need and to meet the present age. One of our greatest needs as we come to the discussions of this conference is a firm conviction that God is leading on, that He is not standing still because we are unable to determine just what His leadership is. We who are women and have tried to discover for our day something of God's further revelation, something of His plans and purposes through womanhood, know only too well that people will remind us of the good olden times when women knew their place and kept it, suggesting the advisability of being content to do only what women have done before. We know how those who are not aware that God is in this woman's movement, making a new revelation of His will and purpose, would retard those who seem to see plainly that God is leading in its progress. Women do not claim that they are in the noontime light, but rather that it is still dark and that they are walking much by faith.

People commonly ask, What is this modern woman's movement going to do for the home? No one has wisdom enough to answer. People persist in asking, What is it going to do for womanliness and the womanly virtues? In this respect also it is yet dark. Again, they ask, What is it going to mean to the great industrial life of our day? Again, we can not see. It may be that the sun is rising and the more alert are beginning to discern, but it is still dark. No, it is not because we see clearly that we go on, but because we have confidence that there is a purpose in God's new revelation. The revelation may not be rightly expressed in the radical features of the movement nor in its organized features at all, but, as it was in that sad moment of the record, there is a revelation in human hearts that a new day is at hand. The feeling is general that it is well for all the agencies for good that women should share somewhat more in the responsibilities of the world's work, and we would not

want to be sitting idly by while God is making His will thus known, even though the sun has not risen.

What can we do? We can move out towards the Divine life, though as yet we know not the full purpose and final outcome. Like these women in the dark, we can seek Divine leadership, though we are thrown back largely upon faith in that inward revelation. I dare say that women will find, as did Mary Magdalene, perhaps in as unexpected a way, that the Master is there and that He recognizes our efforts to seek Him. What would be said, if we as women were not expectant, if we were not ready to give evidence of our faith and move out along untried paths? Some who are blazing the trails will have to retrace their steps. Of this there is no doubt. Some who would make a new path and think they are following God's leading will find some other way to be His. But far better is it for women to make mistakes than to be doing nothing, than to be making no response to this twentieth century leading and to woman's hope!

It may be of real helpfulness to remind ourselves that it is still dark. Every movement must go through a period of feeling its way. This conference is held because we are seeking the path. Some of us may be thinking and hoping out of harmony with the full revelation when it comes, and then we can only regret that we did not discern more perfectly; but the sorrow will not be the sorrow of an effortless life.

One other matter is of vital importance: It is always safe to make a movement toward God. There may be some blundering in the move made, but if we center our thoughts, not in something that we as women would like, not in our own glorification, not in having our rights at last, but center them in Jesus Christ, the Son of God, and His kingdom among men, if we can insure the movement's having as its central motive the exaltation of His kingdom, then, and

then only, are we safe. There are some things that naturally stir within us the sense of justice and right, but we will be in greater danger of making mistakes, if these become the impellers of our activities. This great forward movement has been presented to us as a race movement, to be witnessed in every land. If only somehow the gospel of Jesus Christ can be made central, how confident we can be as to the outcome, and what large returns shall be ours in that moment when we can finally say, as did Mary when the day broke and her discerning eye called forth the joyous cry, "Master!"

THE PRESENT CONSENSUS OF OPINION WITH REGARD TO THE PREPARATION REQUIRED OF WOMEN MISSIONARIES

MISS HELEN B. CALDER

Two years ago a committee was appointed to consider the subject of the Preparation of Women Missionaries. Many of you helped in the preparation of that committee's report, which was printed in the Third Annual Report of the Board. It has been given very wide circulation in order that a revised edition may be issued.* At this time I wish to share with you the most important details suggested by more than a hundred letters received in answer to a request for careful study and criticism of the report. Most of these letters come from missionaries who have had experience on the field. They are much interested in the theme of the report and there is an almost universal feeling of gratitude that the subject of adequate preparation of missionaries is receiving such careful consideration. Several have written of their great need of candidates, but they say, "We would rather you would not send us any more workers than to send poor ones."

Several criticize the report for its comprehensiveness.

* Issued Nov., 1916, in pamphlet form, by the Board of Missionary Preparation, price 10 cents.

They are afraid that we are in danger of overwhelming candidates with details. Some suggest that there is danger in the multiplicity of reports going out from the Board of Missionary Preparation. Another criticism is that we have not given sufficient emphasis to the essential qualifications of missionaries; that is, to the spiritual qualifications. The report assumed the fundamental qualifications of the missionary, which were discussed more fully in a previous report. Another has said that the report might leave the impression that any material sufficiently trained could be used successfully on the foreign field. If that impression is there, it should be removed, for we want only the best. I would like to share with you the statement of a devoted business man who has visited mission fields:

"A qualification of the utmost importance, as I see it, is personal spirituality. To be really and constantly spiritually-minded is hard enough anywhere but often hardest of all in a foreign land and amidst alien influences. How to attain and retain this state of soul-life each one has to discover for himself, but it is perfectly apparent to the looker-on that spiritual-mindedness in a missionary, combined with good, common sense, human qualities, gives that missionary influence and power for good much greater than that of others more highly endowed but more worldly-minded."

Another criticism relates to the question of specialization. A young missionary who has talked with others who heartily endorse what she says, writes:

"Do you think that missionaries specialize too much nowadays? One so often hears wails at being asked to do certain things, and so often young missionaries complain that they did not come out to do this or that. The majority (I think I may safely say) will not pray if they are asked to on any public occasion, and say that they *never do!* It seems strange to think of a missionary's coming out who is not willing to pray extempore whenever required. I sit on a good many committees here on which other missionaries sit, and I know now by bitter experience which ones will pray aloud if asked, and so few *will*, that certain duties of this kind always fall on a few. Surely the young missionary should be

trained to realize that she comes out in Christ's service and that she must not constantly say 'I never do this or that' but must obey. I have begun to feel sure that this is a matter of training to a great extent, and that is why I mention it."

We are reminded by several critics that we should recognize the need of many commonplace workers. The impression of the report seemed to be that we wanted only trained specialists, but we hope you will consider in your discussions just what the relative emphasis should be. I am sure we all realize that we do need trained specialists and also that we do need some, perhaps, not so highly specialized. Some have said that a college course is not essential for evangelistic workers, but about the same number seem to think that it is just as essential for evangelistic workers as for the educationalists. Several missionaries question whether we do not discourage young women who have not had college training, but come from homes of culture, who have been doing splendid work in their churches, and who might do similar work on the mission field. If the young woman has the right spiritual qualifications and has also had special training, she could not only go into the zenanas and do work with women, but she could gather together women who could be trained to do that work among many more. One of the strongest appeals for college training comes from a missionary over seventy years of age, from one of the most remote stations of the American Board in Africa, where there are only a very few missionaries. She herself is a college and theological graduate. She writes:

"The missionary cannot be too well prepared. It sometimes seems as though at the Home Base it is not quite clearly seen that the more degraded and ignorant the people, the greater the need for superior culture and attainments on the part of the missionary. It must be less difficult to guide the 'awakening womanhood of the Orient' than to arouse the dormant womanhood of our dark sisters in Africa, who for centuries have been practically the slaves of fathers, brothers and husbands. Nowhere can teachers need

more knowledge of the fundamental principles of pedagogy and psychology. Because of the lack of a grasp of these principles pitiful mistakes have been and are being made in Africa. In the report the emphasis is *not too strong* on the importance of college training for the women who engage in foreign missionary service."

Judging from answers that have come in, we probably need to put more emphasis on the value of Bible and theological training. These subjects have been touched upon in the report, but the impression is that they have not been emphasized. One missionary writes: "It is surprising how few of us have a working knowledge of the Bible." Another writes: "I know only a few competent Bible teachers in this field." She refers to one girl, a college graduate, who, if the Sunday-school quarterly is handed to her with notes, can teach a very elementary class, but that is all she can do. One missionary says religious education is the most important special preparation for the missionary. A number of people have especially emphasized the need of theological training for women. One Board secretary writes:

"I individually hold very strongly that our lady missionaries should be admitted to our theological schools and have the same chance of training as do the ordained ministers. I believe that only in this way will we be able to overcome that rather hysterical and sentimental form of Christianity which is the result of not being fully grounded in the great historical and influential truths of the Christian system."

Several others urge that missionaries should have a sympathetic knowledge of the liberal views of the day, whatever may be their own beliefs. One reason given for this training is that women of the native church, whose opinions are influenced by what the missionary women bring them, must be trained for leadership in the church of the future.

One detail that was barely alluded to in the report will probably have to have a whole paragraph for itself, namely, the relation of the candidate to other people, especially to her fellow-missionaries. Ability to work with others should be

stressed as an essential qualification. "Cantankerousness is worse than heterodoxy!" We must remember that women missionaries, especially single women, are often living under very trying conditions. A young woman is often put with women who are strained with the burden of years, women much older than herself, who have different views on many subjects; and they must live together day by day. I would like to quote from a letter from the business man referred to before:

"Whatever other qualifications a missionary may or may not have, her (or his) real success, it seems to me, will depend upon her ability to harmonize her personality with her group environments; to express, restrain, repress or expand as circumstances require. For most of us nothing can accomplish this but self-study, self-discipline and a large measure of the grace of God. While I acquired a great admiration and respect for the missionary body as a whole, I realized acutely at times and deplored the over-emphasized individuality of some missionaries which so evidently was a hindrance to their own usefulness and sometimes distinctly interfered with the usefulness of others."

The relation to native workers should also be considered. Young women should be taught that they are to be associated with those who may be not only their equals, but even their superiors in spirituality, and that they should avoid any attitude of pity or superiority; that they should cultivate the genius for real friendship with the people. The suggestion is made that some time might well be spent in this country in working among the foreign-speaking people, e. g., the Japanese and Chinese on the Pacific Coast.

It may be necessary to have a special pamphlet on the social preparation of women missionaries. Several reasons for emphasis upon this point were stated by missionaries. One of them came from a worker in Africa, who wrote:

"It is very sad when a missionary gradually stifles the social side of her nature under the pretext at first of not finding time. As a consequence health suffers, one loses in sweetness of spirit

and too often becomes morbid. There are great advantages to the individual and to the work if, as opportunity offers, one makes friends outside the mission; through a personal interest in the missionary many times outsiders who have scoffed at missions become interested in the work.

“The report does not touch upon the important but rather delicate subject of the amenities of social life. It is to be regretted that some of our colleges and universities do not give more training in the courtesies of social life. We send abroad men and women of high spiritual attainments, of great intellectual ability, who lose in influence because attention has never been called to the importance of conforming to the best social usages. Who is equal to these things? There is encouragement in the fact that the work trains the worker. This is one of the great privileges which comes to the missionary.”

The preparation for readjustments and disillusionments on the field has been mentioned frequently. Two missionaries in India write:

“In every case women before coming to the mission field should have enough practical experience in philanthropic work to give them a knowledge of the chief of the world’s social evils. Many women who have lived entirely sheltered lives in the West have to face on the mission field problems (for example, impurity) of which they have never realized the significance before, and it is peculiarly difficult for such women to tackle the problem rightly.

“No girl should be sent out here without knowing the facts of life. It has been pitiful to me to see young people in charge of orphanages who know absolutely nothing of the terrible possibilities of wrong, even in a large assembly of young girls living together. Things go on under their very eyes of which they have no conception. Out here one has to be continually on the lookout in such matters, and I get weary of instructing people who ought to have known long before, especially when the mischief is done, and sometimes the missionary’s life wrecked into the bargain.”

Some of our correspondents suggest courses in schools for social workers in this country. There is great need on

the mission field for the development of all forms of social service. It is a new field that will need trained workers.

The importance of adequate physical preparation should be stressed. Much may be said of the need of a strong physique and high physical ability. Some have mentioned the need of taking regular exercise and also the value of at least a short course in nursing for all women missionaries.

May I leave these questions for your consideration? Would you have a greater emphasis placed upon the fundamental qualifications of the missionary? How can the report be simplified? Is the highly trained specialist necessarily less spiritual? Is she also less "Spartanic"? Is she less "Spartanic" and spiritual because highly trained? Or is the difficulty in the spiritual life of the home churches? Are there reading courses, such as those of the Home Preparation Union of Great Britain, or are there other means through which the Boards can make home preparation possible and keep in closer touch with prospective candidates?

SPECIAL TYPES OF WORK FOR UNMARRIED WOMEN IN THE MISSION FIELD TO-DAY

MISS UNA M. SAUNDERS

The foundation that must be laid for the great building of God can be no other than the one laid in the centuries past, Jesus Christ our Lord, but the building erected thereon is coming to be of infinitely varied workmanship. We are God's fellow-workers, marvellous though it ever seems, called by His Spirit not only to build ourselves, but to prepare others who shall be His tools for a work possibly far transcending in delicacy and importance anything that we have yet done.

Before we can together confer about the ways of preparation, we need to look round the building that we may remind ourselves of the varieties of work that call for this

specialized training. Startling developments have come in some lands, as part of the movements initiated by the Spirit of God; therefore we may be sure that the same Spirit is surely ready to equip the needed workers, if they but conform to His will.

I. MODERN CONDITIONS OF THE MISSIONARY ENTERPRISE WHICH CALL FOR SPECIALIZED TRAINING

The last quarter of a century has brought certain well-defined changes over large areas of the mission field:

1. *New Phases of Leadership.*—The successful development of the Christian Church brings its fresh problems. In one place, where men missionaries are called off to some other field, this may mean that women missionaries are left to cope with some important phase of church organization, or, again, to cooperate with men in larger spheres of service than heretofore. Women therefore suddenly find themselves confronted with the need of learning from past experience of the church how to plan wisely for the new developments, and with the necessity of acquiring an adequate administrative ability to handle them. Moreover, in many countries must today be faced the difficulties involved in remaining in the background, while yet guiding national leaders of the new Churches along safe paths, since the desire for more adequate occupation of the field has driven all missionaries, men and women alike, towards the policy of devolution, that is, of forming strong centers and yet branching out from them and of encouraging "home rule," so as to insure a wide distribution and a division of labor and responsibility.

2. *The Pressing Need of Expert Teachers and Thinkers.*—The spread of education, involving the fact that good facilities for women's education are now, in many countries, provided even by non-Christian governments, is an ever-increasing spur to all missionaries to give under Christian aus-

pices the very best teaching. In some cases, the new ideals demand united work between several mission Boards, so that a high standard of specialized teachers and professors may be secured and maintained. Occasionally the missionary force is set free to concentrate on religious teaching alone, in which case there grows a demand for those able to impart modern Sunday-school methods, and ready to give themselves to the problems of teacher training. In the great educational centers of the East the newer education means that increasingly there must be women missionaries who are able to cope with women who, having lost their old faith because of the newer education, grope about in agnosticism and become an easy prey to theosophy and kindred lines of thought. Such work as this is also largely needed by the women of the great Latin-American cities.

3. *The Need of Social Workers.*—The taking of industries out of the home into the factories is producing vast and rapid changes in some missionary lands, and is bringing in its train many of the slum conditions of western lands. The call already comes for some women well versed in the best philanthropic and social policies of the Christian nations, who can found settlements and neighborhood houses in industrial centers, and bring with them into it the inner spirit which can only spring from a close discipleship to Jesus Christ.

4. *The Woman's Movement.*—These two changes: the spread of education and the entrance of women into organized industry outside their own homes, are but summed up in what we call the Woman's Movement. The vastest change to chronicle, perhaps, is that this movement has burst upon non-Christian peoples, and is carrying with it forces sometimes beneficent, sometimes devastating, because ill-guided. While in some places, missionaries are still living with their people the life of the primitive centuries, quite near at hand their fellow-missionaries are almost breathlessly following

the work of the women leaders who agitate for laws enforcing the same rights that women in the most advanced lands have but newly received.

Shall the Christian Church today fail to send out women prepared for these difficult tasks? The woman's movement of the West produced the women doctors, and the educationists who at the right moment in the past decades met the needs of the East. Today the new opportunities accorded women in some Christian lands of sharing in administrative work and of lifting their citizenship onto a higher plane may form a special preparation in the purpose of God, for their leading some of the thoughtful eastern women to His service.

II. THE REGULAR DEMANDS FOR WOMEN WITH SPECIALIZED TRAINING

These modern conditions which are adding so much to the variety of opportunities before women workers to-day, demand the inclusion of widely divergent kinds of training and preparation. The usual divisions of missionary work still hold good. Some of them will be treated later in detail by women specially qualified to do so. A slight but general survey, however, may be needed, that we may remind ourselves of the whole problem we are facing and that the call for certain specialized workers does not preclude the work of a mass of women of more ordinary training.

1. *Evangelistic Work*.—The term "evangelistic missionary" covers a wider connotation than ever. Not only is there a demand for those who work in villages, whether stationary or itinerant, for those who work among the ignorant masses in towns, for those who train Bible women, or who superintend the elementary schools in their district, but such work has taken on other phases.

Some of us have had special acquaintance with the well-

born, educated non-Christian women of eastern cities. These women, whether they be Parsis or Brahma-Samajists in India, or cultivated Japanese or Chinese ladies, are needing missionary ministrations and direct evangelism, but such needs demand new resources in the workers. Often agnosticism, materialism or theosophy have obtained entrance to their minds and hearts, so that the way for Christianity seems barred. Friends of their own rank, reading the same modern literature, moved by similar tastes, and yet as wholeheartedly witnesses to the power of Christ and the simplicity of the gospel as those who preach to illiterate folk, are needed to evangelize such classes. Even if the academic training of the missionary has not been exceptional, the very fact that the missionary is of good birth and position, with a Christian spirit which prompts her to throw her life cheerfully and without compensation into their community, carries much weight with the educated classes.

2. *Educational Work.*—The new spirit which is drawing so many girls to the big cities to attend government or missionary schools brings in its wake enlarged opportunities for the trained worker. Besides the various spheres within the school from kindergarten and primary grades up to the college classes, there comes also the chance for the private coaching of individual students with all its opportunities for personal influence. Some years of service in a women's university settlement in Bombay showed me the difficulty and yet the fascination of such individual work. Again the college-bred woman in a mission may find her work to be that of the dean of a residence or hostel, with little or no opportunity for direct teaching, since each girl under her charge will be in attendance at some government school. The missionary value of such a post is beyond expression.

Another rather unusual task is furnished by the growing need for supervisors of missionary education, women who can take charge of the education of a province, coordinating

scattered and spasmodic efforts, making sure that the steps from the lowest to the highest grade are all supplied, and that the training of the teachers is commensurate with the need. Such work will constitute a call to some exceptional women, older than the ordinary missionary candidates, to use their administrative abilities and experience in mission lands.

3. *Literary Work.*—Few women seem as yet to have grasped the urgency of the call to go abroad to give themselves to the task of the production of good literature, and yet that call is insistent. Of what use is it to spend millions on promoting elementary education, if students from Christian schools have nothing with which to satisfy their desire for intellectual stimulus? Must such converts fall back again on the old non-Christian national literature, which maintains the atmosphere to which they should now be alien? Or, on the other hand, are we going to leave them nothing but the modern newspapers to read, allowing Christian schoolgirls to gain their ideas of love and marriage from serial novels brought out to suit the taste of the multitude? Such has been the dilemma of many an educational missionary, who has been creating a thirst for literature in the minds of her pupils. Books of fiction, of biography, and books relating to social service are needed now as well as the theological and devotional literature which must be provided for the spiritual nurture of the growing Christian communities. But for such a task women must be well trained linguistically and in literature. In many cases a study of the classical tongue from which their vernacular is derived will give a helpful background for literary attainment. Courses in journalism at college, too, will be quite useful to such as anticipate this work. The recent large increase of newspaper ownership in the Far East, where a Peking paper is edited by a Chinese woman, makes it desirable, if not essential, that some Christian women should seize such opportu-

nities to learn how to take their share in thus moulding public opinion.

4. *Medical Work*.—The medical work of the mission field, the work of the doctor in the villages or at a hospital, and of the busy consecrated nurses, has probably changed less than many other forms of service, for though one country like Japan may have so advanced in medical service that the home supply is sufficient, yet in other countries the woman doctor and nurse are still impatiently demanded. The fine missionary hospitals are developing other specialties open to trained women, such as the work of a pharmacist or dispenser, and in advance even of that, the post of laboratory or research assistant. The study of tropical diseases, the scientific handling of the problems of public health in a modern city of the Far East, the investigation of the problems of national waste or growth,—all these offer fascinating tasks to women with patient, judicial minds as well as with trained abilities. Before long the East, too, will be calling for women, who, already, as public health officers, sanitary inspectors, or workers in anti-tuberculosis campaigns, have helped effectively to check the ravages of disease and dirt in the great cities of Christian lands, to achieve these same results in its teeming centers of population and to show in practical ways that Christian love prompts them to redeem bodies as well as souls.

5. *Industrial Work*.—There are communities of Christian women, who must above all things be taught to earn an honest living. There are pagan tribes where the only approach to character training as yet must be along the line of manual training. Women who have had an opportunity of seeing the marvellous influence of one industrial, educational center, such as Hampton, can picture the great possibilities of training similarly African tribes or Indian hill peoples. The handicrafts already in use are numerous: basketry, weaving, embroidery, lace-making, printing, leather-stamp-

ing, the various crafts that come under the title of domestic science and domestic art, as well as the great outdoor employments of horticulture and agriculture. Women able to teach such subjects need also to be well trained in the business management of the work-rooms and industries as they develop. Towards the problem of self-support an interesting experiment is being made in India through developing cooperative agricultural banks, and intending missionaries are urged by the writer of an article in the July, 1915, *International Review of Missions* to study this subject before coming out. Physical culture directors are also needed. A study of the effect of physical culture and manual training on delinquent boys and girls, and of the reforms wrought by such a body as the Salvation Army on a criminal tribe in India would be very useful.

6. *Social Science*.—The question of penology borders closely on the theme of the need for Christian social workers among missionaries to-day. Practically every missionary is setting in motion far-reaching social reforms, but only latterly has it become evident that the women of non-Christian lands are going to throw their influence into such reforms, and that they look for expert guidance to the Christian missionary. Changes in customs relating to marriage and the home may be dangerous, not to say unwelcome, if rashly introduced, hence the missionary leader needs to have been a student of the fundamental questions of society. The woman's movement, too, is stimulating a host of national women to offer personal service, as in the Seva Sadan in Bombay or the Social Service League of Nanking. Such service may be fashionable but most futile, if those who guide its course know nothing of the underlying causes of poverty, intemperance or vice, and little of the science of right philanthropic help and of legal reform. Some experienced missionaries now at home on furlough are taking courses in social science, or in settlement work, which, with its allied programs for

neighborhood centers, playground work and so on, is becoming localized in many of the slums of the non-Christian world. Socialism also is a live issue in the Japan of today; civics and constitutional law attract women students in China. Are such women to pass by the missionary as old-fashioned and uninformed, when they look for someone to enlighten them, and to turn to those who cannot help them to a vision of the Christianization of state and society, or to create in them the great desire to know the deeper secret of Christ's power for the reforms of the heart and mind?

7. *The Association Secretaryship.*—In many cases the secretaries of the Young Women's Christian Association, although, of course, strictly limited in number, have an exceptional opportunity of contact with the women who graduate from the colleges, earnestly desiring light on those moral and social reforms that their country needs. The Association program of constructive work, aiming at a four-fold, well-rounded development of power, is heartily approved by many non-Christians. These secretaries are a valuable and appreciated asset to the missionary force.

While the principal purpose of a missionary is not to reform morals or check social abuses, yet as Dr. Booneser in his paper on Training in Christian Ethics reminds us, we are "trustees of the life" and need to bring all the resources of psychology and ethics to bear in giving answer to the non-Christian in such matters as the care of the body, Sunday observance, the significance of marriage, the relations of state and Church, or the value of human life. There can be no doubt then that the newer developments of missions make immensely high demands on the missionary leader in progressive lands. While there is still abundant scope for the woman whose chief characteristics are the gentleness and loveliness of her Christian character and her thorough knowledge of practical work in a church organization, yet the call should be sounded out to those to whom special gifts

for intellectual or social leadership have been given. No woman will find her utmost ability wasted in the mission field, if only she is willing patiently to serve her apprenticeship of understanding the country, the people and the older forms of missionary activity, for good "follower-ship" is alone the gate to good leadership, and ultimately every power will find its God-given scope.

We would, therefore, urge candidates for missionary service, who have any leaning towards the higher branches of learning and who have the financial ability to pursue them, to specialize in some way or other. Some women should take a thorough training as social workers with all its practical experience as well as its theoretical training. Others might well begin the study of some basal language, such as Sanskrit or Arabic, which can be studied in the homeland, since it would not be studied for the sake of speaking it, but rather for its literature. For others the best preparation would be a course in theology and apologetics, equal to that which men are taking for their ordination. Many a woman missionary working among educated non-Christian women has had to pass through times of dread doubt in her own soul, because, until she reached the mission field, she had never had to meet the arguments of the modern sceptic, and then suddenly realized with pain upon how slight a foundation her Christian faith was based. Other women, firm in the essentials, are yet quite unable to convince any non-Christian of the intellectual rightness of their position, and thus do not bring honor to the Teacher whose doctrine they profess to set forth.

It is a battle that we wage to-day; our opponents are not only eager but skilled. If our King is to see of the travail of His soul and be satisfied, we must come into His service with the best that we can bring, with every equipment, every weapon well prepared. Yet even then the victory will not rest with us, unless the inner citadel of the heart is the secret

dwelling place of the spirit of the Most High, where in prayer and communion He can inbreathe His strength and power. The battle is not to the strong but rather to those who in quietness and confidence renew their strength, who in humility are willing to take the lowest place, but who dare to claim from personal experience that the Holy Spirit is given to all who ask in faith, and that He can and will work through them, far beyond all their deserts, if only they place themselves wholly in His hands.

THE PREPARATION OF THE WIVES OF FOREIGN MISSIONARIES

MRS. MARY SCHAUFFLER PLATT

A conference for new missionaries was being held by one of the large mission Boards. One evening a returned missionary was sought out by a beautiful young woman, talented and consecrated, a college graduate and a leader in many activities at college and at home, who said:

"I am going to China to be married to a man already on the field. My friends have told me that I should not waste my talents by going out as the wife of a missionary. I have been listening so eagerly at this conference for something that will indicate what my work is to be. There has been much valuable help and inspiration given to doctors, teachers and preachers. Is there nothing," she concluded wistfully, "for a married woman to do that is worthy of whatever powers and abilities I possess?"

Is it too harsh a criticism to say that we have been guilty of sins of omission and of commission against prospective missionary wives? There was certainly a very real omission at the conference just referred to. Just as certainly is it a sin of commission, when the frequent question is asked of some earnest and consecrated young woman: "Are you going out as a missionary, or only as a missionary's wife?" Could anything be better calculated to dampen the ardor and

discourage the hopes and plans of a young worker than such a question?

The timeliness and importance of the subject before us is shown by the thoughtful and interesting responses to a series of questions from missionaries of several of our leading Boards. The conclusions reached in this paper are based, very largely, on the answers to these questions, and indicate the opinions, not only of married women who have served on the foreign field, but also of several husbands and unmarried women and Board secretaries.

In order to discuss intelligently the question—"What constitutes an adequate preparation for married women in missionary service?" it is necessary in the first place to ascertain the standing of the married woman in the mission; and in the second place, to define her special work.

I. HER STANDING IN THE MISSION

From the headquarters of various Boards, as well as from missionaries themselves, we learn that there is great variation in their attitudes towards the married women; and that there is even a difference in the standing of such women in the various missions of one Board. One Board reports that wives are not under appointment and have no vote. Again, in some missions, the wife is subjected to the regular language examinations and receives a vote when she passes them. Another mission considers the missionary wife a voting member of the station after three years of residence on the field, whether she can pass her examination or not. At least one Board has left the whole subject of the vote of married women to each mission to determine. In some of the missions under this Board the women have refused the vote; in others they vote upon what is considered as strictly woman's work, while in still others they have a vote on all questions. In many missions no regular appointments for

work are given to married women unless they themselves desire such appointments.

It has been very interesting and enlightening to read the answers of various wives to the question—"What has been the place of married women on the mission field in the past?" Says one:

"Important, but overshadowed by the report of work done by her husband."

And another:

"Almost unknown and unrecognized, at least it so seems at first sight, as the names of well-known unmarried women missionaries come to mind. On second thought, most of the best men missionaries seem to have had wives, which probably accounts in a large measure for their greatness."

II. HER SPECIAL WORK

There seems to be a general consensus of opinion that the missionary wife is in every sense of the word a *missionary*. And yet mission Boards and training schools, missionary editors and speakers, all emphasize the great missionary agencies,—evangelistic, educational, medical, literary and industrial work. Has anyone yet made clear the tremendous opportunity and influence of the Christian home as a direct missionary agency? Many thousands of dollars have been spent in recent years in establishing and maintaining social settlements in needy and congested parts of our great cities. Every true missionary home is a religious settlement, where Christian home life in all its manifold forms and relations is the living object lesson.

I wish that every young missionary, man and woman, might study the eighth chapter of the late Rev. E. A. Lawrence's book entitled "Modern Missions in the East." This chapter is headed "The Home and Rest of the Missionary," and it puts in strong, clear, convincing terms the need of the right kind of home life for those working in foreign lands.

It is a glad day in the life of the young missionary wife when God teaches her that her greatest opportunities for true missionary work come in two ways: First, in the discharge of her every-day duties as homemaker, wife and mother; and next, in the unexpected interruptions that seem too often to mar her well made plans.

The regular work of every Christian wife and mother falls to the missionary homemaker,—the making of a happy home for her husband and children, which shall be the center of life and joy and Christlikeness to all the community. Housekeeping on the mission field is not by any means an easy task. Though in many large centers it is now possible to secure the common necessities of life and many of the comforts and conveniences, a very large number of missionary wives must know how to conduct or superintend all the processes involved in feeding and clothing and caring for a family under the most primitive conditions. It takes at least some time and thought and energy, when we must make our cracked wheat, superintend all the processes of flour making, make our yeast, keep a cow and make the butter, can all the fruit for the year, dry vegetables, wash and pound the salt, pound the sugar, grind the spices, and get along as well as possible without the convenient corner grocer. Then the careful housewife must keep an eye on all supplies, whether of food or clothing, and measure, perhaps, to within nine months of the bottom of her can of baking powder in order to have a new supply in time. She must calculate to what size the feet of her children will grow by the time the next box will reach her from America, and how many pairs of shoes and stockings the active youngsters will need before the next size is in order. In many stations there is no one else to cut and fit and make the clothes for herself and her children, and she must be hair-cutter to husband and sons, as well as seamstress and teacher to her own children and perhaps to others in the station.

The necessary servants furnish a large and difficult part of the task of the missionary wife. How gladly would she often do her own work and dispense with the large number of Oriental retainers needed to keep up the work of the home; but that is impossible under existing conditions, and particularly if she is to have any part in the wider missionary work. The only way of meeting the situation is to consider the servants a part of one's essential environment and to train them and live with them in such a way that they may be won to "newness of life."

Meanwhile the social life of the station is largely her responsibility, and the health, comfort and welfare of all the missionaries depend to a large extent on the social graces of the missionary wife. But her social work merely begins with the happy home evenings shared by the fellow missionaries, and the joyful celebrations of Thanksgiving, Fourth of July and all the other holidays reminding of the homeland. Her social life is emphasized over and over again as one of the most important and far-reaching parts of her life and labor. To the missionary home are invited the young people connected with the mission schools; this is particularly true of the wife of the missionary educator. Many and many a student in college or theological seminary receives his first and only training in Christian courtesy and etiquette at the missionary table. The chains of caste and class spirit are weakened, as various classes of students of those in other walks of life meet in the missionary home; and even where they cannot, because of their own feeling, be entertained at the missionary table, they appreciate, as one successful homemaker has put it, "Music, pictures and attention." A suitable epitaph for the tombstones of most missionary wives would be, "Given to hospitality." People of high and low degree, government officials, representatives of foreign countries, tourists, the missionaries of other Boards, traveling secretaries, refugees and homeless wanderers,—all these

and many more pass through the open doors of the missionary home and find a fine hospitality.

The time of the married woman is not pledged in the same way as that of the teacher or doctor, and she is more accessible to visitors than they can be. The ever-full mending basket is easily picked up while she chats with the woman from an outlying village, with a former student of the mission school who has come a long distance, or with the Bible reader who needs loving counsel and encouragement or new inspiration for her work among the village women or in the zenanas. The world-wide experience of wifehood and motherhood draws her close to the women whose very existence centers about these facts. "It would be a pity to have you die; you understand us now," said a visitor to a pale missionary wife who had just recovered from a long, serious illness, such as many of the women in that country had experienced. Her words went deeper than she knew, and touched the keynote of the influence of thousands of earnest women,—a helpful understanding because of fellow-feeling.

So the preaching goes on in all sorts of the ways that give the message of Christ's love and salvation through looks, words and deeds and simple Christlike living. Not for a moment, however, must we imagine that the work of the missionary wife is confined to her home. She is preeminent as a leader of mothers' meetings because of her own experience. "Is that the way you bring up your children?" is a fair question, when mothers are being urged to train their children aright and to treat them with love and fairness.

Time fails me to tell of the many other lines of work which missionary wives are doing. Many, especially those who have no little ones or whose children are grown, tour with their husbands. Some even take their children with them on long evangelistic journeys. Many teach in mission schools. There is probably no form of missionary institution of learning, from kindergarten up to theological seminary, where the

missionary wife has not at one time or another had to take her share in teaching. If she is gifted musically she is inevitably drawn into playing the organ at the services, and into teaching music or training scholars to sing.

Industrial training finds in many a missionary wife a very skillful manager or assistant. I am thinking of one woman, well advanced in years, who conducted the whole department of rug weaving in an orphanage founded after a massacre; not only superintending the work of weaving but making designs for many beautiful rugs.

In literary work there is a great opportunity for the missionary wife. This can be done "between times": in the evening, when the children are abed, and at various odd moments. Many a book and Christian periodical owes its existence to the thorough education and the skillful pen of the missionary wife.

Truly it would seem that the special work of the married woman on the mission field is all-embracing, and yet it is often so quiet, obscure and unreportable, that it is not fully understood either by her fellow missionaries or by the Church at home. It is, much of it, a filling in where there is need: helping the doctor at an operation; nursing the sick in her own family and among her fellow missionaries and others; teaching classes so that someone else may make a tour; the midnight search for the mistake in the balance sheet of her husband, the treasurer; preparing the mothers' column of the paper or a set of Sunday-school lessons. She is indeed "presenting her body a living sacrifice, which is her spiritual service."

III. HER PREPARATION

And now we ask ourselves and each other the important question: "What constitutes an adequate preparation for married women on the mission field?" Right here I should

like to quote a few words from a missionary wife of long experience and great success, who says:

“Experience has made me a little doubtful as to the desirability of insisting too much upon very specific preparation for a special work. In our own mission it seems to be the case that the man or woman best fitted for one post is likely to be the best fitted for another, and they are likely to be pulled up and changed in the exigencies of the field.”

It is very true that many an unmarried woman becomes a wife and homemaker after reaching the field. It is also true that some who go out with their husbands are left alone and take up some form of work never contemplated before leaving the homeland. However, there are certain general lines of preparation which every missionary wife should have.

1. *A Good Education.*—This is essential, that she may keep abreast of her husband and her fellow missionaries; may be able to teach her children, if that becomes necessary; and may have those resources within herself which make for growth and development under new and strange circumstances. As far as I can learn, most Boards do not insist as decidedly upon college or normal school preparation for the missionary wife as for the woman who goes to the field unmarried; but they certainly profit by sending out well educated married women.

2. *Training in Home Economics and Industrial Arts.*—Thorough and practical courses in domestic science are immeasurably valuable to the missionary wife. One correspondent speaks of the large industrial schools on the coast of China employing many women, some of which are managed by married missionaries. Such schools, even of the simplest sort, are wonderfully useful. A wistful young Oriental teacher who was spending a bit of her summer vacation in a missionary home, said one day:

“I wish you would write an article for our paper about how to manage a home. Everything in your home is so well planned;

each one knows just what is expected of him or her each day in the week. Our women have no plan, and I wish you could teach them how to do as you do.”

3. *Language Training*.—It is very essential that the missionary wife should learn the vernacular of her province and be able to understand and to use it well. A thorough grounding in the science of phonetics during her time of preparation in America will facilitate the study of the language after reaching the field. In some fields language teachers for the married women are not furnished by the mission. This would seem to be a mistake; indeed, a longer time should be given to the married women for language study than to other missionaries. Their opportunities for direct social contact with the people are unusual. It is a very great help and stimulus to them to work towards an examination, though the time for taking the examination might well be made rather elastic in the case of the missionary wives.

Even more important than a high grade of mental education is the *physical preparation* of the missionary wife. It is not too much to say that most of the young women who go to the mission field are not properly equipped with the knowledge of how to care for their health and to keep up the fine physical tone required of every candidate, married or unmarried. It is of prime importance that young women be taught how to care for themselves and for others. It is a trite saying that it is cheaper to stay well than to become well after a breakdown. College girls are very apt to overdraw their bank account of health, and when a young woman reaches the mission field and faces the enormous task to be done as one of a small body of workers, she is very likely to break down soon—especially if she has the added strain of motherhood—unless she is well trained in the art of keeping well. The health of her family and of many others rests very largely upon her knowledge, and all that she can learn about care of the sick, first aid to the injured, and what to

do in emergencies will mean health and life in countless instances.

From what has been said of the *social activities* of the missionary wife, it is very evident that she must be well trained in these lines. One and another of those consulted are very insistent on this subject. "It is not of small importance," says one charming homemaker, "to know the ways of the world and to be careful not to offend in those minor details that are sometimes self-excused because one's sphere is so great, but which others will not excuse. I think care in acknowledging kindnesses, in answering letters, in kind attention to the needs of servants, in attention to clothing and food of the household is very important."

The wife of a bishop speaks of how the missionary wife should understand how to appear at ease and put others at ease; how she must learn and follow to some extent the social ideals of the people to whom she goes, or those officials and dignitaries of the various nations whom she must entertain. Another missionary puts this necessary requirement tersely in these few words: "Thorough discipline as a lady." You will doubtless all agree that this is one of the most difficult matters for any Board to insist upon or for any training school to teach, and yet there are noble women of fine education and of deep consecration whose usefulness would be multiplied many times if they could be taught the social graces, which are the expression of true kindness of heart and of being able to put one's self in the other person's place. It is a very practical question which is worthy of discussion,—how can this preparation be given to those who do not have it as a birthright?

If the missionary wife is to keep her home and live her life in such a way as to make Christ real to those about her, and "to draw wanderers into the way of life," she must have an *inspirational knowledge* adequate to the task before her. A thorough working knowledge of the Bible is absolutely es-

sential to her equipment. Just as far as possible a scholarly knowledge of the Bible and of the various trends of thought and teaching regarding it should be hers. This, however, must be supplemented by a knowledge of how to use the Bible with children and with ignorant and prejudiced women who do not know how to read or write. It must be a book from which she draws her own inspiration and strength day by day, and she must know how to interpret what she herself gains from it in terms of those among whom she lives. With this study should go very definite preparation for the particular field to which she is going, the study of phonetics and of the religion and history of the people among whom she is going to live. This part of her training is summed up in the words of several of those who have written on the subject: "She should have at least a year in a Bible training school."

A very delicate question arises at this point: Should a man in every way qualified to be a missionary, be refused by a Board if engaged or married to a woman who would be refused if she applied to be sent unmarried? "The time has gone by," says one missionary, "when we care to hear a wife say, 'Oh, I married my husband and not the mission.'" Of course, we must realize the fact that many a woman has gone to the field for the love of a man who has become a true missionary through personal contact with the needs and possibilities of her new surroundings; and many another has been called to her greatest life work through her love and marriage to a man with the missionary spirit. But as a rule the motive of love for a certain man is not great enough or strong enough to carry a woman safely through the thousand experiences and the manifold difficulties that fall to the lot of every missionary wife. Sooner or later her health gives out, or her husband's motive power weakens under her influence, or something happens to make it impossible or unwise for them to stay on the mission field. As one Board secretary states it: "This never works. It usually means

that the pressure and strain on the field leads to a breakdown either in spiritual purpose or in health."

During a discussion of the many necessary qualifications for a missionary wife, the remark was made:

"I think missionaries, largely, must be *born*; I don't see how they can be made out of some people."

How are Boards and training schools going to make all-around missionary wives out of the girls whom men select for their helpmeets or companions for life? Perhaps it is necessary to go back of the young women and train the men who are hoping to be missionaries to look for those qualifications that are "born" and not made.

The list of qualifications is long: common sense, simplicity in dress and manner, graciousness, humility, sympathy, ability to get along with people, tact, the power to suffer and stay sweet, cheerful adaptability, a loving heart. The successful work of the missionary wife calls for attention to little duties, a clear eye to discern great possibilities in small occasions, a deep love for Christ and a great passion for souls. No other joy excels that of being allowed to try and live Christ in the humble routine of everyday home life, and thus bring Him into the everyday life of others, until each dark home shall be touched with a new light that shall transform it.

THE PREPARATION OF WOMEN FOR EDUCATIONAL SERVICE

REVEREND PROFESSOR DANIEL J. FLEMING, PH.D.

With six well differentiated world fields for service, viz., India, Japan, China, The Near East, Africa and South America; with educational work including such different functions as teaching, supervision and administration, and varying as to grade from kindergarten to elementary, secondary, college and normal work; with candidates' intellect-

ual capacity, financial resources and maximum time for study so multiform, the attempt will be made to give five general principles only in this short paper.

I. AS A CHRISTIAN AMBASSADOR

Amongst such principles and in consideration of certain acknowledged dangers of a lack of evangelistic emphasis in educational missions, let us recognize as foremost that a woman educational missionary goes forth as a Christian ambassador and that an intelligent grasp of her message is fundamental. In contrast to the great ethnic faiths she should clearly see that a Christian is one who believes in "a living personal God who has a loving social purpose which He is realizing in human lives through the response of free personalities in thought and deed to the ideals of filial trusts and brotherly service which He has most clearly and persuasively revealed through Jesus Christ." There should be an embodiment of this message in a deep personal experience of communion, prayer and of direct faith in Jesus. But she should have widened out the gamut of merely personal experience in the realization that individuals have found this Christian God in widely different ways: some through hunger for help from want and sin, some through ethical and humanitarian idealism which demands justice, some through a yearning for love and fellowship.

She should realize how historically the Christian message in different epochs has had different emphases: in one age on clear cut theological statements; in another on ascetism in reaction from the sinfulness of the world; in another on the ethical; in still another on the social aspects of Christianity.

That this intelligent grasp of the message shall not be forgotten in the search for methods will necessitate systematic thought as to what the essence of Christianity is in contrast

to other religions; it will mean the attainment of catholicity of view in respect to what Christian experience is; it will mean an insight into the development of the Christian church through the centuries. This is to say that somewhere, somehow, she must get the equivalent of what the seminaries call systematic theology, comparative religion and church history.

As an ambassador of the church to other lands the woman educationalist should know the Bible, its permanent messages, how to state these messages so as to meet the needs of the people to whom she goes, the best modern views concerning it, and its permanent and unique directive significance amongst the great religious literatures of the world. This means a high order of work in the practical use of the English Bible.

Furthermore, as an efficient ambassador, the woman educationalist will want to have some grasp of the theory, the principles and the methods of the rapidly developing science of religious education in order that the message may be effectively imparted. The preponderant importance given to moral and religious education in mission schools makes this preparation doubly necessary.

Finally, ambassadorship for the church implies a certain attainment of good manners, a certain innate refinement, a certain poise of character which every appointee should have or acquire. From almost every land comes the demand for distinct social qualifications in those who are to represent Christian womanhood in the schools and colleges of the six great fields. Especially in educational institutions any lack of refinement, manners that are unsympathetic, diffidence in showing and attracting friendship greatly handicap the worker. An ambassador should be done with provinciality and should be able to adjust herself with dignity to new social environments and demands.

II. AS AN AGGRESSIVE LEADER IN THE REORGANIZATION OF THE LIFE OF WOMEN

In the second place, a woman educational missionary goes forth as an aggressive participator in a universal woman's movement. She must realize that she is undertaking a foremost part in one of the most far-reaching and momentous movements of this century: the reorganization of the life of women. Everywhere is found the pervasive movement through which women are striving to secure greater freedom for the development and expression of personality and freer opportunity for social activity. And yet, perhaps, nowhere is this development, the status and the outlook of women being more rapidly changed than in girls' schools on the mission fields. Equipment for this high task demands wisdom for suitable adjustment to old conditions so as to avoid friction and to maintain continuity, and vision so as to provide such channels for new forces as will make most efficient their bearing on changing conditions. Intelligent participation in such a world movement necessitates a widening of outlook and an increase of knowledge so that the equivalent of university training is more and more advisable for women educationalists.

III. AS AN EFFICIENT TEACHER

In the third place, the woman educational missionary is one who has chosen teaching as her means of forwarding the great aims of the mission enterprise. If from an educational standpoint she is to retain her own self-respect and that of those amongst whom she is to work; if she is to reflect credit on the intellectual ideals of the religion of which her service is the expression; if she is to meet the ever rising government standards in education; if she is efficiently to accomplish the evangelistic, training, leavening and philanthropic purposes of educational work, she must be profes-

sionally prepared as a teacher. Nor is a partial or amateur training sufficient. Thrown far more than here at home upon her own resources and with the dearth of trained teachers abroad, the woman educationalist must be equipped to take the initiative and not only herself to teach but to show others how to teach. This means somewhere, somehow, a training equivalent to courses in a teachers' college.

IV. AS A PIONEER IN EDUCATION

But it is not sufficient to know the message and to have mastered occidental educational theory and methods. The woman educationalist must, in the fourth place, be equipped to practice her profession under absolutely new conditions. To forget this would be to repeat the educational mistake of those centuries from which we are just emerging, in which persistent consideration was given to what the child ought to know rather than to what he is capable of learning. The keynote of all modern efforts for educational progress comes from placing the educational center of gravity in the taught—*their* powers and *their* weaknesses. The missionary educationalist, far more than individual teachers at home, must be equipped for the responsible task of adapting education to that intellectual, social and economic stage to which the women have attained in any given field. The woman educationalist should be raised far above the necessity of a naive transference of western values and forms to other lands. There should be the ability and the determination to attain deep insight into and sympathy with the racial ideals, sentiments, gifts and springs of character of those amongst whom she works.

It will be an immense help in this adjustment, if the history of education has given her a true perspective. Against the one or two hundred thousand years of human existence on this planet, modern educational advantages for women are but as yesterday. Only a century ago anything more

than the rudiments of education for women was considered indelicate and unwomanly. In England the state did not accept the responsibility for supplying elementary education until 1870; France did not provide free and compulsory education until 1882; and in the United States the spread of free public education, not only primary but secondary, and the higher education for women are matters almost entirely of the last three-quarters of a century; while the achievements of industrial education are mostly of the last decade.

A further illustration of the background that should be behind the woman educationalist is found in the significance for women of the substitution of machine for hand labor. This displacement of physical strength by skill and dexterity has enabled women of the west to enter the larger industrial world and secure a certain degree of economic independence. In what mission field will you find, as in the United States, grown women engaged in some three hundred occupations? This fact alone demands educational imagination for foreign service.

There should be, furthermore, some conception of how modern educationalists are struggling to release our education from enthralment to a system which solidified in vastly different social and economic conditions and when the immense superiority of a leisure class over all working classes was a matter of course.

It will be seen, that, to attain a wholesome conviction that the system of education found in one's small town is not the universal ideal requires work in the history of education and in its modern movements and developments.

Particularly in regard to woman's work the cry from almost every mission field is that much greater adaptation of curriculum is needed in order to meet ingrained ideals, and to fit girls for the spheres of work upon which they must actually enter. For this adjustment a special degree of open-mindedness and originality is required in the woman educa-

tionalist. She must be quick to see the actual elements in her educational problem and free enough from routine transference of American models to adapt her methods to the conditions found. For example, the stage of development reached by the outcast and backward races is far below that of the better classes amongst the various races, classes and creeds; and there may be much waste of time and strength in trying to give what is termed liberal education to minds which could be better developed by manual training.

In most mission lands the ideal for women is still thoroughly domestic. It begins and ends with the conception of woman in the home. Now one must reckon with this public feeling as a fact, in regard to the whole question of woman's education. Curricula must consider what the group feeling wants for women as well as what a foreign teacher would like to give. In general, therefore, there must be more specific training for wife and mother. There should be developed in the girls fundamental hygienic and aesthetic principles for planning a home and running a household; preparation for the physical and psychical duties of motherhood both before and after maternity; practical training in the care of children; and domestic economy in general. There must be the ability to notice and provide for strains on health, for there are distinct signs of overpressure in many girls' schools.

Some one in each school should know about the problems of nutrition in its largest sense as including dress, food, fresh air and exercise, for the best balanced meal will not meet the need, if the pupil is chilled, tired, underslept, or if the circulation is bad. Someone should know what foods are body builders and which are energy givers and how these ought to be adjusted.

Furthermore, world forces of individuality, freedom and equal rights are shaking age-long foundations of custom. Important decisions will have to be made by the woman edu-

cator as to the intercourse to be permitted or encouraged between men and women; as to proper standards of such intercourse; as to how far one should conform to customs just the reverse of ours; and how to overcome customs which stunt growth and hinder health.

In the further consideration of preparation necessitated by the fact that her service is abroad, the woman educationalist must be prepared to find a much greater burden thrown upon her mission schools because of the defectiveness of other institutions in the community. The home, organized religion, the community, the state,—in general, none of these bear their proper share of the burden of adjusting children to their scientific, literary, aesthetic, institutional and religious heritage. In many cases there is an almost total lack of hygienic, social and moral influences of the home and community which constitute the major part of American extra-curriculum education. The mission school, often with inadequate staff and equipment, has to attempt to complement the deficiencies of the home, the community and the infant church in the mission field.

Again, the woman educationalist must meet problems arising from the difference in cultural or civilization level between the society teaching and the society taught. These problems include the danger of the naive imposition of our values on another people, the denationalization of the pupils, and the too sudden breaks with the past in unessential matters.

V. AS ONE IN A GREAT PARTNERSHIP

In the fifth place, the woman educationalist goes forth not only as an ambassador of the Christian religion, as a participant in a universal woman's movement, as an educator, and all this under foreign conditions requiring high powers of adjustment and adaptation, but she goes forth in a great partnership. She becomes one in the great body of 20,000 mis-

sionaries, and this involves esprit de corps. In particular she is a unit in some mission and some school which must do its work as a team. Let us repeat with emphasis that the woman educationalist must be capable of team work. It is not so much by individual brilliance as by constructive co-operative effort over a whole area that the peculiarly intricate problems of the woman educationalist must be solved on mission fields. In the significant work of a missionary such passive qualities as humility, companionableness, a sense of humor, and a willingness to yield in non-essentials should be taken for granted. Of course one must have those. What is wanted is the positive and virile capacity for aggressive cooperation towards the goal.

VI. IN CONCLUSION

From these five standpoints it becomes plain that the woman educationalist goes forth to no small work. While women having less than the maximum qualifications here indicated undoubtedly may be used, there can be no question that the difficulty of the problems involved, as well as the far-reaching significance of the work, justify the call to every mission of one or more of the finest, broadest, most highly developed women we can send. The women's universities that are springing up or being planned in India, China and Japan will demand the highest standards. But we insist that other great unsolved problems, such as the supply of teachers and adjustment of curriculum to actual needs and conditions, *also* summon leaders to aggressive constructive work on educational systems for girls and women in other lands.

Furthermore, these five elements in preparation must be acquired in some degree of balance. One must not center on specialized educational preparation in such a way as to weaken evangelistic zeal, or to such an extent that theory and method and means shall obscure personality and mes-

sage. On the other hand, one must not act on the vital importance of mastery of message and be blind to the criminal waste of time, of resources and of opportunity that inevitably flow from inefficiency in educational experience, educational imagination and educational power.

In view then of high demands, and in order to secure adequate professional training for the particular grade or type or functions for which service is needed, one of two procedures may be adopted: Preferably, the woman educationalist should get in early touch with her Board and seek assignment to definite work abroad for which specific preparation may be made. Otherwise, specific preparation may be made for some definite form of educational service and then that Board could be sought which could best utilize this equipment.

Finally, let me urge that justice both to Christianity and to the people to whom we go demands that we mediate no provincial methods, standards, and values in education and religion, but that if we feel called to go forth as teachers we should serve our Master through the use of the best theory and practice that a world citizenship can afford.

THE PREPARATION OF WOMEN FOR MEDICAL SERVICE

DR. AGNES GORDON MURDOCH

“She’ll never make a success here at home, she’d better go out as a foreign missionary” is an obsolete remark, I hope, as applied to the medical as well as to the theological candidate. The testimony of returned missionaries to the fact that everything they ever learned at home from Hebrew to tating was in some way useful on the field is an encouragement to put more time and thought on the preliminary training of women who are to be medical missionaries.

A medical missionary should receive the very best educa-

tion that our schools and colleges and hospitals offer, and should cultivate all the grace and charm with which she is endowed. The Chinese can tell whether one is gently born as quickly as you or I. She should have boundless tact, endless good spirits, abounding good health and energy, steady nerves, plenty of recuperative power, a good digestion and love for her work. The souls of her patients should be as precious to her as their bodies, and her own soul must not be starved, if she would feed others.

There was a little society for young people in our church called the Helping Head, Hand and Heart Club, and I am going to group the few remarks I have to make under these three headings, the helping head, the helping hand, and the helping heart.

I. MEDICAL MISSIONARIES SHOULD HAVE HEADS PREPARED TO HELP OTHERS

All glory to those early missionaries who in the face of overwhelming difficulties and discouragement gathered a few students about them and taught them the foundations of medical and surgical science. Handicapped by the opposition of officials and under popular suspicion, with no facilities for laboratory work or for dissection, they turned out men whose surgical technique and medical skill often put those who have had superior advantages to shame. I am not belittling their work at all when I say the time has come for something different. Chinese men and women trained in this country and in Europe are returning to their own country and demanding fully equipped medical schools and hospitals, such as they have seen abroad. The Rockefeller Foundation has seen this need and is looking forward to financing five such schools and many such hospitals in the near future.

We need men and women on the foreign field who are

able and willing to spend much time in research work, for there are many problems in tropical diseases to be solved and statistical studies to be made as well as routine work in the hospital to be put through. My colleague, Dr. Samuel Cochrane, has discovered a means of diagnosing Kala-Azar, or Dum-dum fever, which marks an epoch in the study of this tropical disease hitherto deemed incurable, and he is now working on a method of treatment for it which may mean life to hundreds of poor sufferers, if it proves a success.

The fact of being a woman in the medical profession is looked upon as an asset on the foreign field instead of being, as at home, a drawback in case of a general practitioner. I had a letter from our trained assistant at the hospital the other day, saying that he heard the women patients asking every day, "When are the Misses Murdoch coming back to China; it is *convenient* for them to cure us." There are many Chinese women who would rather die than have a man doctor attend them. The filthy, ignorant women whom they engage have as their only qualification for the office of midwife *courage*. There are women in Hwai-Yuen who are dying because we are not there. We have heard people say, "Why don't you educate them to have men physicians, as we do?" I think it would be better yet to educate Chinese women to help their sisters at those times.

One American woman physician for twenty-three millions of Chinese doesn't seem an adequate proportion, when we see small towns here with two or three striving to build up a practice.

II. THEY MUST HAVE THE HELPING HAND

We must pass on now from the intellectual qualifications necessary for those who are to help China found her medical standards and enrich the knowledge of tropical and other diseases in the field of research to the technical skill and will-

ingness to lend a helping hand in clubs for social, civic, or individual improvements. We have a sample of this at Changsha, where Mrs. Hume, the wife of Dr. Hume, having been a trained nurse, has introduced this work. She organized certain women of the community, some of them women of prominence, into civic clubs, which have proven to be very successful. The educated Chinese are proud and used to looking upon all manual labor as degrading. You often have to begin to wash and dress a loathsome ulcer in order to show your assistants that you are not above work yourself. There is no operation that you may not be called upon to do from the removal of a cataract to the amputation of a thigh, or an operation for hernia or appendicitis. You may have to operate in a room five by three by four, in which you can neither stand nor kneel upright. You may have to face a typhus epidemic or a cholera scourge alone. You may be called upon to organize crusades for the prevention of tuberculosis or of smallpox. You must be prepared for illness among the other members of your station family as well as among the Chinese. It is not an unheard-of matter for a wife to be called on to assist in an operation performed upon her own husband. In stations where there is no trained nurse a doctor must train his or her own nurses and assistants and be the architect as well as probably the superintendent of the building of the mission hospital. She must keep books, order and look after the supplies and the medicine; she must dispense or teach someone to dispense the drugs; she must be veterinary, dentist and optician by turns. Dr. Scudder tells an amusing story of being called upon to treat an elephant! Moreover, in many places schools for blind or deaf and dumb children, asylums for lepers and the insane, orphanages and famine relief work are placed under a doctor's care. No wonder that the classes by specialists recently out from the United States conducted during the summer months at the resorts and during the winter months in the

larger cities in China are well attended by missionary doctors who desire to brush up on some subject on which they feel rusty.

III. THEY MUST HAVE THE HELPING HEART

A medical missionary who loves the opportunities afforded by her profession above all others for exercising the helping heart is following her Master's example, who went about all the cities and the villages teaching and preaching and healing all manner of disease and all manner of sickness. Patients often will listen to talks by the doctor who has helped them, when they will not hear the hospital evangelist or the Bible reader. It is very important that the medical as well as the evangelistic missionary should be given time to thoroughly master the language during her first few years on the field. What is the use of saving lives, if you give them nothing to live for? Why restore sight, if you fail to teach the Gospels and how to read them? We had a case of cataract in which the operation was successful. The woman went back to her village and collected all the blind people she could find and brought them to us. For not one of the ten whom she brought could we do anything. Explain as we might that this blindness came from different causes which we were powerless to treat, they finally went sadly home, believing firmly that we were unwilling to "use a little heart" for them, as we had done for the first case. Most cases of cancer come too late for surgical treatment and when they do come early it is often hard to persuade them not to go back home and wait until they cannot stand the pain.

Medical missions are not something separate from the educational and evangelistic work but a very vital and often preliminary and fundamental part of them. We need all the gentleness and tact that we can muster just to live Christ before these people in the midst of a hurried, busy life. One

cross word, brusque answer, or loss of temper may undo the influence of many sermons. Mr. Moody used to say that if our candle would not burn at home, we could not expect it to burn brightly when we got to China. One woman who joined the church at our station was asked why she believed in Christianity and she said because of the love and kindness of my sister, who is a trained nurse. She had visited this woman's house every day for three months, nursing her mother, and they had taken knowledge of her that she had been with Jesus.

Whole villages become Christian because one woman, brought to Christ in the hospital, becomes in turn a real evangelist. A bright woman said to me a while ago, "I'd rather like to be a missionary if there was any money in it." There may be little money, but the emoluments of every sort, new leases of life, transformed people, loyal supporters, grateful and loving hearts,—these are beyond computation. Rated by them the medical worker draws a salary which is amazing.

THE TRAINING OF THE WOMAN MEDICAL MISSIONARY

DR. IDA S. SCUDDER*

The adequate training of a woman medical missionary involves an all-round discipline of her faculties and powers, and the possession of such qualities as common sense, perseverance, patience, thoroughness, and, above all, courage and consecration. A medical woman in the East, working often single-handed and far from any colleague, needs to be very brave and very devoted, along with all the womanliness, refinement and culture possible.

* Miss Scudder was prevented from attending the conference, but sent back this contribution from Vellore, North Arcot, South India, where she is the Director of the Mary Taber Schell Hospital.

Such a woman should get her degree in one of the very best medical colleges, and take her internship in one of the best and largest hospitals. All subjects should be studied with equal care, since a medical woman in the East must treat every disease in the calendar and should be able to perform any operation. She should make her range of knowledge and experience as broad and varied as possible, since she will find use for every detail. Among miscellaneous acquirements let her surely learn to keep accounts and records, and gain some skill in imparting to others what she knows. She should not fail, too, to learn how to care for her own health. She should acquire habits of study and research, for she will be thrown for the most part on her own resources and on her own judgment in matters of life and death.

At the same time she will be working with others more or less closely. She should cultivate the ability to do this with sympathy and friendship and to identify herself with her patients. This will demand alertness and resource in her own spiritual life. She should try to be a good Biblical student, since her aim is always evangelism along with healing. She should learn how to conduct simple but effective religious services.

Self restraint is a good quality for the young medical missionary. She may easily cripple her work by rushing in with great insistence on new western ideas. One may overstock with enthusiasm and energy in the East and must learn to go slowly and surely. These suggestions are best summarized by saying that the secret of all success in a medical mission in the East is to be Christlike.

THE PREPARATION OF WOMEN FOR THE WORK OF NURSING

DR. WILLIAM H. JEFFERYS

I want to say a very few simple words, some of which will

necessarily overlap what has just been said by others. I am speaking entirely from the point of view of the working physician over in China. I shall try to indicate what he wants in his nurses if their preparation is to be adequate.

In the first place, let me say that my admiration for the nursing profession is almost without bounds. It seems to me the profession most perfectly adapted to the most perfect womanhood. In that chaos of destruction across the ocean there are at least two clearly constructive forces, and they are in the hands of the doctors and nurses. I have, however, one criticism of the nursing profession as it has developed at home, which I will mention since it bears with much significance upon missionary work. It came to me in the words of a distracted mother who had had a great deal of sickness in her family. She said that she was frightfully discouraged about trained nurses, because they were so costly, and because they demanded that she manage her household so expensively. She added, "What I want a nurse for is to help me, not to ruin me." We want missionary nurses who will help us in the mission work, not those who will set artificial and impossible standards. We want nurses who can accommodate their ambitions to the finances of the mission Boards and of the hospitals; especially those who understand that a "St. Luke's Hospital" in every village in China would be a perfectly useless institution. The people are very poor; their means are terribly limited. The hospital and the whole service must be within the reach of the people, which means that we must use every economy consistent with efficiency.

Professionally I need only say, as those who have preceded me have declared with regard to medically trained women, we want for our nurses in the foreign field only the very best. They must have as thorough a preparation as given to the best nurses at home; no less is, to my mind, in any sense adequate to meet the service of the royally-giving Christ.

When He gave Himself without reserve, we must not give ourselves shabbily.

I have noted three details of equipment to which nurses should, perhaps, direct their special consideration if they are to be perfectly prepared for their work today. These are: first, a special thoroughness in the technique of dispensary work (I might say, in connection with dispensary work, that handling slum peoples is almost a different profession from the immaculate conditions of private work); second, at least theoretical, and, if possible, practical experience in epidemic hygiene, the handling of an epidemic or of a contagious disease, either sporadic or entomic; and, finally, a special preparation to meet the requirements of tropical disease. Tropical disease, for the laity, is a term which is related to the tropics. The term originated, however, in England and finally came to mean "diseases not found at home." Tropical diseases are such as leprosy, and there are a thousand of them. The nurse must realize that she is often liable to run up against lepers and that a case of smallpox will walk into the hospital at almost any time. She must be prepared to meet all kinds of emergencies. They happen about twenty times a day, more or less. A first-class nurse should prepare herself to superintend every working detail of a hospital. This is important. In mission hospitals she is always in some position of responsibility and authority. She should therefore keep her eyes open during her course of training and learn all about her hospital,—not merely about her ward or about her particular department, but in every detail,—the kitchen, the laundry, the linen room and all the rest of it.

The nurse is always, in my experience, a teacher. The main task of missionary nurses is to teach others to be nurses. I read the other day that even in a place like Montenegro there were only four trained physicians before the war broke out, and probably no nurses at all. If that is true in Montenegro, just imagine what is true in the Far East. The

nurse ought to be able to teach not only the technique, but also and particularly by example. She must be careful always that her pattern is good. Everything she does will be imitated and copied in exact detail. It is very important that she shall know exactly what to do and how to do it.

Dr. Main of Hang Chow gives the following qualifications for medical mission service: First, such a missionary must have adaptability, the power to accommodate himself to circumstances and environment. His next quality should be all-roundedness of preparation. He must be round enough to fit into a square hole, and fair and square enough to do all-around work. A third quality is "get-on-ability." The missionary must be a good mixer. Another quality is "constructibility." A good missionary does not tear things to pieces. Sometimes I have noticed a disposition on the part of new missionaries for a year or two to readjust whatever comes into their hands. Such a missionary should have "do-ability," not being one who says that he can do much but does nothing. Another quality is "aim-ability," the ability to aim high and strike the goal, the chief aim being the salvation of soul and body; the ability to love the people and seek the good in them. Then there is "linguistability." Without this it is of no use going to China. It is not necessary to be a sinologist, but a good missionary must have enough common sense to pick up Chinese ways of life. Then one would add "respectability," a sufficient respect for one's self, a more than sufficient respect for the other fellow, and still more for the Chinese. Then there is "spiritu-ability." And finally there is "stick-at-ability," good staying power, ability to go and stay and stick at one's task, always keeping at it, never giving in, not even in hot weather.

May I add one item to this just to emphasize what Doctor Murdoch said, and that is the fatal effect of losing one's temper. The passive virtues are well developed in the East, and our active virtues by which we say a man "is a splendid fel-

low even if he has a devil of a temper" is not the way to illustrate the spirit of the loving Christ in China. It is a very difficult lesson to learn. I remember once, after paying a very large sum for rubber gloves and waiting in dire need a couple of months for them to arrive, we started to use a great many pairs of them. One of the Chinese nurses took them out, washed them and hung them upon a railing that had been recently varnished. Now the result was, we lost all those rubber gloves, whereupon the temptation to say things under such circumstances was strong.

As for the spiritual preparation of nurses, I have tried to put it in very simple form. There are two methods to my mind: one is to put no limit whatever to your love, and the second is to be ready to find the Christ-life even in the very dregs of society. The nurse's perfect motto is the one word "Inasmuch"; she must work always with this determination, "These persons represent to me my living Lord."

PREPARATION OF WOMEN FOR EVANGELISTIC WORK ON THE FOREIGN FIELD

MRS. HENRY W. PEABODY

The work of women in the Orient is included under a trinity of service, medical, educational and evangelistic. We cannot, if we would, entirely separate these phases of missionary effort. They are three in one, one in three. While the medical worker appeals through the medium of physical relief, we do not meet the ideal of a medical missionary through doctors who think merely of physical relief. A complete and efficient plan of medical missionary service must include also the consideration of mental and spiritual needs. Indeed, since the modern theory prevails that spiritual and mental conditions strongly affect the physical, we no longer separate them into compartments even in ordinary medical practice.

I. THE EVANGELIST, LIKE THE EDUCATOR OR THE PHYSICIAN, MUST PLAN HER WORK BROADLY

The greater part of the income and staff of our Woman's Boards of Missions is devoted to schools for children and girls. The Boards have realized that in countries where women are utterly ignored in the educational plan it is essential that they be rescued through Christian effort from this neglect and that it be proven that women have minds and can be trained to wide usefulness. Such education is essential to thorough work in any department of service. We are glad to find that in our girls' schools in the East modern methods of physical training are finding favor and greater attention is being paid to health and to the prevention of disease. We should think little of a Christian school which did not combine with education in elementary and advanced branches the training and care of the body and culture of the spirit.

And not even in the direct ministry to the spirit, which we call evangelistic work, can we sever ourselves from the claims of physical and intellectual needs. This is clearly taught in the New Testament.

So every medical missionary should be an evangelistic missionary and should not only heal disease and teach principles of prevention in the community, but should strive to heal and strengthen souls. Every educational missionary must bear the evangel in word and deed or fail as a missionary and become merely a teacher. Every evangelistic worker must recognize that she is not working for disembodied souls, and must be sufficiently interested and sympathetic to help as she may minds and bodies in her clinic, though she be a specialist in things of the spirit.

II. HER NEED OF THOROUGH PREPARATION

Most of us have clear ideas of the need of preparation for the medical worker, who goes to the foreign fields. We

recognize that there must be thorough education in fundamentals, preceding the study of the sciences in a college course. Observation in clinic and practical experience in the hospital follow. The educational missionary has no doubt in her mind about the need of a good basis of high school and normal or college training, with some experience in teaching. But have we, as members of Woman's Mission Boards, as clear ideas of the importance of training for evangelistic missionaries? Is there not, unconsciously, a drop just here in the minds of the Committee on Candidates? We say in fact, if we do not put it in words, "Of course Miss Blank could not be a medical missionary nor a teacher; she has not the ability, nor the training; but she is thoroughly good and has had several years of schooling. Perhaps with a year or two in Bible training she might enter evangelistic work. Her pastor reports that she has taught a Sunday-school class, or done a bit of 'slum work,' is faithful in Christian Endeavor and is a young woman of sterling worth. So far as he knows she would make an admirable missionary; her views seem to be sound."

There is, often, the impression that an earnest Christian girl, with good intentions, a baby organ and some discarded Sunday-school picture rolls, may fare forth to perform an apostolic task. It is often left to her to decide, after she has gained a slight knowledge of a difficult language, whether she shall go from house to house, with one or two Bible women, or tour from village to village, touching certain centers for a day or two once in two or three years. This is not a caricature. You will see exactly this sort of work in every country. I might almost say under every Board. Can you wonder that it is not productive?

Fortunately we have models showing the value of the new ideals of evangelism, which are finding their way increasingly. Perhaps the greatest hindrance to their progress lies in the slow movements and low standards of Boards at

home. The missionaries on the field are more statesmanlike than those who attempt the direction of the entire work. Such a method as we find in Kukiang, under the direction of Miss Hughes, is an excellent example of the new evangelism which is prevailing. Miss Hughes is a college woman, a teacher of great ability, who has developed in connection with her educational system a remarkable evangelistic work which reaches fifty-six centers and practically covers her district. She is training and directing a body of women evangelists, teachers and medical assistants, who, under her direction, are equal to their task, thoroughly furnished.

III. MATTERS REQUIRING SPECIAL EMPHASIS

1. *The Need of Experience.*—Since we must insure for the evangelistic missionary adequate intellectual preparation, maturity of judgment, idiomatic and effective use of the language, a knowledge of the peculiar needs and difficulties of the women of the district and a degree of spiritual power which should increase with years of service, we incline to the opinion that no young woman should receive the title of evangelistic missionary in her first term of service. She should prove her aptness to learn and to teach before she is entrusted with the training of spiritual leaders.

2. *A Good Knowledge of the Bible.*—While evangelistic work demands a passion for souls and a trained mind with the benefit of thorough study, we must recognize a working knowledge of the Bible as a first essential. This cannot be gained from a short course in a Bible training school nor from reading devotional books. These will help, but only habits of close, personal, prayerful study will avail. A missionary should consider well that sentence of Ruskin's, "*Find out something about God for yourself.*" Nothing can take the place of spiritual research. The laboratory method commends itself in the study of science. It is essential in religion. Results of great spiritual experiments and discoveries

are recorded in the Bible and in the lives of godly men and women. They may be recorded in the life of every Christian missionary. It is not the imitation of Christ, but the actual living the life of Christ that is the hope of glory.

3. *Organizing Ability*.—To training and experimental Bible study the evangelist should add a certain power of organization, necessary in laying out work and distributing forces. Since workers are so few, the same mind must be used for training a body of native women for various grades of work, and for planning and directing their work.

4. *The Standards Essential in Teaching Today*.—The teaching which mission schools offer must increase rapidly in quality. It is a painful fact that after all our years of missionary work in China, we were utterly unable to supply reapers for the harvest which followed the evangelistic campaign led by Miss Ruth Paxson of the Shanghai Young Women's Christian Association, in connection with Mr. Eddy's work in China. At the close of that campaign, in one city, scores of women teachers in government schools asked for Bible teaching. There were a few Bible women available, but out of those few there were scarcely any who had sufficient experience or education to command the respect of these government teachers. The majority are women of little education and were unable to give a thorough course in Bible study or to answer the natural questions from such inquirers. That lack should lead us to see the need of supplying a union Bible training school of high grade, equipped with a faculty capable of caring for graduate students sent from various mission stations of all denominations.

It is not enough that an evangelistic worker be of constructive mind and apt to teach. She must herself be able to give the message of the gospel forcefully and earnestly to heathen women, and with such Divine power that her students who are to work among these women will catch her spirit and be able to follow her in her method. A part

of her work must be in her spiritual clinic. It should include effort for immature as well as mature minds. It ought at least to include one new department.

5. *Evangelistic Work for Children.*—Since in every mission school religious instruction holds the chief place it may seem superfluous to suggest an evangelist for children. Yet such a worker, set free from the routine of school duties, possessed of the personality and magic power which will win the hearts of little people, would meet a real need in the foreign field. The children's evangelist should have sufficient musical training to play and sing well and a knowledge of child psychology gained through study of modern primary methods. Observation in clubs in this country and a careful study of the best methods of Sunday-school work should be added to her preparation. She must be able to hold the attention of large groups of children and must win them, not just to herself and her attractive methods, but to her Saviour. We ask too much of our tired, over-burdened teachers, with the care and discipline of large schools, the burden of government examinations, and the problems that come hourly. We ought not to expect them to give time to special evangelistic work or to secure the necessary preparation for such work.

Evangelists know, as we know, the importance of winning children for Christ and helping them to make their decisions, but how they toil over sin-hardened men and women, and how they often neglect impressionable boys and girls. A winsome, bright child lover, with a telling story, a helpful text, an earnest prayer, a vision of the gentle Jesus, will change lives just as our lives were changed in our childhood. We had the advantage of home and church training. These children have no such help in most cases. Such a worker would go to stations where needed and invited, would hold children's services, organize and strengthen Sunday-schools and prayer leagues, instruct and inspire Sunday-school

teachers and village schoolmasters, and show these new Christians how to make children love the things of Christ. Where needed and desired she might go to the schools where special help is desired in addition to that given by the regular teachers.

Has any Board attempted such a plan? We can picture a worker of this type wholly devoted to gathering about her groups of children, smaller or larger, illustrating with pictures, winning through music, delighting with stories and actually converting sorrowful, toil-worn little children of other lands into happy followers of the Saviour who said, "Suffer the little children to come unto me." The question of baptism and church membership would be left to those in charge of each station. Blessed is the one whom God calls and the Board appoints to specialize in this neglected service.

One of the tragic sights of the war, described by an eye witness, was that of great fields of unreaped grain in Belgium and Northern France. There were just a few helpless women and children and very old men struggling ineffectually to carry in the sheaves. This is a picture of what one sees continually on mission fields, unreaped harvests. That is what Jesus saw and described, fields white to harvest and the reapers few. Faithful seed sowing has been done in many a field. Often it has fallen on good ground, but either there are too few workers or they are not trained so that they know how to conserve the results of toil, or they have not the right method for gathering in.

6. *Where Shall the Evangelist Secure Training?*—What training should be given to fit her for all these departments of service before the worker goes to the field? She will learn much from experience on the field as we have tried to show. She will find, oftentimes, conditions there so different that she may not be able to use exactly the machinery and methods that have succeeded here, but she should know before going all that is possible to learn about such methods,

and she should have some experience and testing before assuming responsibility for the great work which will almost overwhelm her.

The very first need is that our Woman's Boards of Missions make a thorough study of the whole situation; that they adopt a standard for evangelistic workers; that they prepare a clear statement of the needs, and of methods that have been carried out successfully in certain districts and countries; that they cease to send untrained or half trained workers, that they advise intelligently concerning the curriculum of training schools. A competent committee should be appointed. A questionnaire should be sent to the missions of each denomination. Maps should be supplied showing the ground covered and the Boards working in those fields. Co-operative plans should be encouraged. Thorough investigation should be followed by reports of comprehensive plans of work which shall include more than striving for individual cases which stir the emotions and move the heart. We need to act together in this department of service, as we are doing in educational and medical work. We need, above all, to get rid of the sentimental notion that thoroughness is unspiritual.

We must not risk sending women who are not so well equipped and cannot do as effective work as girl graduates from our mission schools. Let us have a new standard of efficiency for this most important department and let us not fear that with better training and more careful study the evangelistic worker will lose her touch with spiritual things. Her contact with the multitudes and her life of prayer will save her from that danger. With the best equipment, the most thorough training, the most approved methods, she will still feel her inadequacy to feed the crowds that throng her and she will be compelled to turn constantly to Him who has said, "Go, preach. Lo, I am with you." He must go with one to supply power and the gifts and graces of imagination,

tact and sympathy. A series of letters in the Atlantic Monthly, entitled "Black Sheep," reveals the method of one missionary, who adds to a brilliant mind and exceptional training, this marvelous spiritual perception which enables her to understand the approach to the soul of a wild African. And, after all, it is not really so necessary that the heathen understand the missionary at first, as that the missionary understand the heathen. In a patient effort to know them they will come to love and trust the missionary and through her the One who sent her.

7. *The Aims of Evangelism.*—To train a body of women to be soul winners;

To train a smaller normal class, selected for special fitness, to be themselves teachers of evangelists;

To make an adequate survey of the field and a plan for preparing and sowing the entire field with good seed;

To be efficient in reaping the harvest and bringing the women into fellowship with Christ, and if possible with His Church.

8. *The Methods Through Which This End May Be Attained.*—Work through classes of women in training and criticism, demonstrating to them by effective presentation the plan of salvation, and requiring such demonstration from them;

Applications of the principles taught in the class by means of a spiritual clinic out among the people;

Training in interesting and leading large groups in mass meetings;

Making use of music, pictures and stereopticon;

Work with children in well planned Sunday-schools and in attractive services;

Teaching inquirers the fundamentals;

Conducting Bible courses for nurses and teachers;

Holding evangelistic meetings in girls' schools and colleges and securing recruits for evangelistic work.

9. *The Preparation for the Evangelistic Missionary.*—
(1) It must therefore include a sound conversion leading to a passion for souls; (2) The ordinary college or normal school training required for an educational missionary; (3) A thorough course in Bible training; (4) A mastery of the language so that it can be used effectively; (5) One term of experience in educational or general missionary work, with jungle trips and evangelistic meetings under the direction of experienced missionaries; (6) A study of comparative religion, psychology and religious pedagogy, Oriental figures and illustrations, preferably on first furlough; an evangelist to children should add training in kindergarten and primary methods; (7) Visits to the centers of successful evangelism such as Korea, with time to study the spirit and method of the work; (8) Meeting at least annually for conference with evangelistic workers of other communions to compare methods and experiences and for special inspiration, fellowship and prayer; and, finally, (9) Discipline in living the life of Christ. Above all, if we would win the world for the Saviour of the world, we must possess the glowing, radiant spirit of love which will commend our Master and His message.

THE FACILITIES AFFORDED FOR WOMEN MISSIONARIES IN THEOLOGICAL SEMINARIES

REVEREND STANLEY WHITE, D.D.

I have been assigned the topic of the theological seminaries and the provision made by them for the preparation of women candidates. The two particular questions to which I was to find an answer were:

(a) What is the present attitude and provision of the theological seminaries in the matter of the preparation of women missionaries?

(b) What, if any, future plans are being projected to provide for the preparation of women candidates?

Manifestly, this paper must be a report of facts. To this end a letter was sent to all the Protestant seminaries,—the list being made up from the report of the Commissioner of Education, 1913, Volume II, which was the last one found available—Methodist, Baptist, Congregational, Lutheran, Unitarian, Presbyterian, Episcopal. Sixty-two letters were sent and replies were received from thirty-six, covering all the principal denominations, or a little more than three-fifths. Considering the flood of questionnaires that have been issued and the consequent impatience of those receiving them, this is a pretty fair proportion, and will reflect with comparative accuracy the existing situation. It is fitting that I take this opportunity of giving public recognition to the care and courtesy that are expressed in the letters received, and the thanks of this conference are due to the writers. In order to make this report clear I have arranged it in pyramidal form, speaking first of those matters on which there is the widest agreement and passing toward those where there is least.

I

As the base of the pyramid I find that in none of these seminaries is there violent or even aggressive opposition to the suggestion that they might assume responsibility for the preparation of women candidates. One might be warranted in reading between the lines of some of the reports a latent opposition, if the matter were pressed, but it does not seem to have crystallized into opposition. In one of the replies it was stated that when the faculty voted to matriculate a woman student “individual directors expressed disapproval, but the Board as a whole took no action.” This was the nearest approach to outspoken opposition I found in the correspondence. We are warranted, therefore, in reaching the

conclusion that provision for the preparation of women missionaries by the seminaries would not have to be obtained at the cost of overthrowing a stubborn opposition.

II

The second matter I would emphasize is that in a majority of the replies there is not only no opposition but sympathetic interest. An illustration of this is found in the following letter from a Dutch Reformed seminary: "This seminary has for some time been willing to give women, especially those desiring preparation for the mission field, such of its courses as should be deemed desirable, and has been willing to place at their disposal all the facilities of the seminary except the use of the dormitories.

"I am sure," the writer continues, "that we should be glad to make 'adequate provision' whenever that provision is adequately outlined for us by some such body as the Board of Missionary Preparation. I am glad that the Board of Missionary Preparation is going to take this question up, for as a member of our own Board of Foreign Missions I have felt for some time that we were not giving to our own women sufficient preparation for the largest service. Training in the fundamentals at least of theology, in the general outlines of church history and church government, as well as in the general principles of missionary administration, ought to be given to those who must, soon after their arrival on the field, become voting members of the mission. I shall be keenly interested in the outcome of the December meeting."

On the other hand, several letters were received of which the following is typical:

"Replying to your letter of June, I would say that up to the present ——— Seminary has never admitted women students, and the question of its so doing has not come up for discussion." The answer is perfect as a sample both of accurate brevity and unilluminating neutrality. It stands, how-

ever, as indicating an attitude of mind that must be reckoned with. When I mention that this attitude represents several of the seminaries that might ordinarily be considered most progressive, its importance will be recognized. According as it represents the tendency in modern pedagogy to react from co-education or any inaction does it assume significance.

III

A third matter, which is the next step towards the summit of the pyramid, is what may be called the policy of the open classroom. In this category a large percentage of the seminaries can be placed. They are not opposed to women students. They have not formally admitted women as regular students on an equality with men, but they have opened the doors to women as visitors or listeners. This position would include twenty-three of the thirty-six seminaries that replied, or a little less than two-thirds. This figure is obtained by including all who open their doors to women, whether they are admitted as regular students or not. In some of the seminaries women are admitted only when they have fulfilled certain conditions as, for example, at Cambridge, Mass., where they must be graduates of Radcliffe College and then are admitted only to postgraduate classes. In this connection I would call attention to the single instance where it was reported that the experiment of admitting women had been tried and was discontinued. The reply says: "About eight years ago the professors in Union Seminary, Richmond, Va., acting on the request of young women wishing to fit themselves for work in the foreign field, began to offer courses of study for that purpose, and continued to give such courses until their 'proper' work for the divinity students in the seminary grew so exacting that they had to discontinue it. Then steps were taken to establish in Richmond, in the immediate vicinity of the seminary, a training school for lay workers.

This has been done by the General Assembly." The catalogue indicates that candidates for foreign missions, who are under appointment, or have the written endorsement of the Committee of Foreign Missions, are admitted, and the course of study includes:

- 1.—Department of English Bible.
- 2.— " " Christian Doctrine.
- 3.— " " Sociology.
- 4.— " " Personal Evangelism.
- 5.— " " Missions and Church History.
- 6.— " " Sunday School, Pedagogy and Young People's Work.
- 7.— " " Music.
- 8.— " " Elementary Medicine and Hygiene.
- 9.— " " Domestic Science and Arts.
- 10.— " " Physical Education.

IV

The next matter to be emphasized is that in none of the replies received is there any indication of provision being made for women apart from men. In so far as those subjects are concerned which men must have, women are permitted to enjoy the privileges of the classroom. In a few seminaries, as already mentioned, they can matriculate as regular students. In a larger number, they can, by paying a small fee, "sit and listen," but if they would pursue the studies particularly important for women,—music, elementary medicine, kindergartening, or domestic science,—they must look elsewhere for their training. Wherever the seminaries are in close proximity to universities, as is the case with Union Theological Seminary, which is affiliated with Columbia, Barnard, and the Teachers College, or with the Harvard School of Theology, and Andover, closely related to Radcliffe, the problem is comparatively simple, but in the majority of cases women are compelled to get their special training in Bible schools, or in deaconesses' homes, or at women's

colleges where the theological training is in a sense embryonic, and more or less incomplete. Recognizing this fact a few of these Bible schools have endeavored to emphasize the theological studies. Even in these, however, it must be said, the training is not specifically for women. The motive and purpose is laudable, but the result is that it is not possible to bring either the theological training or the specialized work for women to the highest point of efficiency. In these schools there is a constant and inevitable tendency for the standards to be lowered to meet the ability of those less well prepared. In so far as they are not highly specialized schools in either theology or other branches they are inadequate. This statement should not be construed as a criticism upon the work of these schools. They have served the cause of missions most efficiently and have filled a very real place both in the preparation of candidates and in refreshing the intellectual and spiritual life of furloughed missionaries. To them mission Boards are deeply indebted, especially in the training of lay workers. They do not, however, as thus far developed, answer the need which the writer of this paper was instructed to investigate, and which is increasingly being recognized as important.

V

The last item, and the one at the apex of the pyramid, needs only to be mentioned. There are no seminaries set apart for women. The feminist movement does not as yet seem to have developed ambitions in this direction. Such then is the chronicle of facts.

To recapitulate:

(a) There is no violent or aggressive opposition to the seminaries assuming responsibility for the preparation of women candidates.

(b) There is on the part of many seminaries a sympathetic interest and willingness to consider the subject.

(c) Most of the seminaries, while not admitting women on an equality with men, open the classrooms to women visitors; comparatively few do so admit them.

(d) None of the seminaries make provision for the preparation of women apart from men.

In conclusion, attention might be called to the following suggestions, which the conference may take under consideration at its pleasure:

First: That all the seminaries be urged to open their doors to women candidates for the mission field as regular students.

Second: That where the demand is sufficient to warrant it, special courses should be arranged to fit woman for her task, especially in her evangelistic work.

Third: That those seminaries in close proximity or affiliation with co-educational institutions or deaconess' homes be specially urged to make such provision.

Fourth: That wherever feasible, because of a sufficient number of women students in attendance upon a college affiliated with, or in proximity to, a seminary, the seminary be urged to provide a house or dormitory for candidates for the mission field, both men and women. In connection with this dormitory, arrangements might be made by which the special subjects relating to woman's work, such as domestic science, and which would not be provided for in the seminary and might not be in the college, could be taken care of. In connection with such houses or dormitories, it might open the way for the Boards to initiate what some of them have begun to feel would be of great benefit; namely: a required year in residence, and under inspection, of all candidates who are going to the field.

Fifth: That we would strongly urge at some one, or perhaps two, centers, where the educational advantages are greatest, the establishment of a residential missionary school, under joint control of the Boards, where, as far as

possible, all appointees, both men and women, would be expected to spend a year in residence under supervision in special training for the work they intend to pursue on the foreign field. This is especially necessary for the women, many of whom, going out as wives of missionaries, have had comparatively small advantage in study.

Sixth: If this suggestion should merit the approval of the conference it would be well to appoint a committee to consult with the Boards and see if it be otherwise feasible.

THE DISCUSSION

President Mackenzie.—Before Dr. White goes I think it is fair to open the discussion and say that his data are not complete. For twenty-five years the Hartford Theological Seminary has been not only open to women, but has graduated with the degree of B.D. some thirty-five or forty women who are working all over the world; and it is not only true that they have been invited, but they have been sought, and have received, where necessary, scholarships paid to the amount of three hundred dollars to enable them to accomplish that course. I do not think there is any other theological seminary in the country that twenty-five years ago opened its courses to women in this profession and made provision to give them the same training as men, with equal rights to the B.D. degree. I mention that not for personal reasons, but that all the facts may be present to our minds.

Dr. Ray.—In the city of Louisville, Kentucky, we have a Woman's Training School, owned and conducted by the Woman's Missionary Union, auxiliary to the Boards of the Southern Baptist Convention. The young women who attend this school are permitted to enter classes of the Southern Baptist Theological Seminary, also located in Louisville, on the same footing with the regular theological students. Some special courses are provided for the young women in their own institution, but they attend the Southern Baptist Theological Seminary for instruction in the Bible, theology, church history, etc. This same arrangement also exists in the Southwestern Baptist Theological Seminary at Fort Worth, Texas.

Deaconess Knapp.—Our students in the New York Training School are permitted to take any course in the Union Seminary and we are making much use of Dr. Coe's course in Sunday-school peda-

gogy, as well as courses in psychology. I think we have no other affiliation with the General Theological Seminary but the professors of the General Theological Seminary are also on our staff as instructors, so that we are trying, as far as possible, to get instruction of the same standard as the General Seminary, especially on the Bible and theological courses.

Professor Robins.—I would like to state my own personal attitude in the matter. I am concerned that the seminaries shall provide more ample facilities for those young women who are seeking seminary privileges. It is true that the phase of the question which presents itself at Rochester is chiefly that of offering class privileges to wives of married students, a number of whom are candidates for foreign service. But just this year a Phi Beta Kappa graduate of the University of Rochester has asked the privilege of my classes and the further question whether credit would be given for work done. The most I can do is to admit her to the classes; I can give no credit for the work she may do.

Mrs. Ross.—In our Methodist National Training School for Christian workers the lectures on theology are largely given by professors from Victoria University, and Bible study classes have the same great advantage. Women *graduates* are allowed to attend lectures on theology in the University itself.

Dr. Schneder.—I desire to express my great appreciation of the information that has been presented to us this morning. So far as the general question of all missionary preparation is concerned, I have been answering from the mission field a very large number of questionnaires, and I have been perplexed to a considerable extent as to what is best concerning missionary preparation; but I have certain conclusions in my mind that I believe are relatively sound. In the first place, there are peculiar elements of uncertainty that must be taken into account. This uncertainty affects the men candidates for the foreign field, and still more the women candidates. We have the Student Volunteer plan, but no volunteer knows up to a certain time whether he will be actually accepted by his or any other Board. That is one point of uncertainty, and there are still other points that make the choice of the missionary calling less certain than the choice of the Christian ministry or of the profession of teacher or physician in the homeland. In the case of women there is still another element of uncertainty: to be very plain, it is the element of uncertainty as to

whether a lady will marry; and if she does marry, whether a missionary or someone here in the homeland. It is a factor that we have to take into account. In view of these things, I believe that we ought to settle down to the conclusion that the missionary's time of preparation should not be ended until the conclusion of the first furlough. And the time elapsing between the choice, or the call to the missionary service, and the conclusion of the time of preparation should be divided into two divisions: First, the time for general preparation, and, secondly, the time for special preparation. Now, general preparation for a woman missionary, I believe, should be, of course, very definitely and emphatically spiritual preparation. Not too much emphasis can be laid upon that. Secondly, so far as her disposition is concerned, there should be the possibility of sympathy for the people with whom she is to work, which is one very large element of success. I was impressed some time last year when I read in one of the articles of the "International Review of Missions" this statement from a missionary in India: "It is not sufficient to love the people for whom we labor; it is necessary, also, to appreciate them." In the second place, there is the ability to do team work. This is one of the essentials. Our missionary work in Japan, China and elsewhere is suffering and is handicapped very materially, and lives are made unhappy, and the impression made upon the minds of the natives is weakened, by the fact that too many missionaries go upon the field who have not made up their minds to do team work and cooperate with their fellow missionaries.

As far as educational preparation is concerned, I am thinking only of the education of evangelistic missionaries. So far as general preparation for them is concerned, it should be in general a college education. There is no field, I believe, that does not require that a large majority of its missionaries have a college education. There are exceptions. I know a lady missionary who has had a very poor education, who has an atrocious use of the language, and is nevertheless doing a splendid work—a work that perhaps no other one in her mission is doing, reaching high class women because she has the elements of sympathy and appreciation and love and deep spirituality in her make-up. Nevertheless, that should be the exception. There should not be a hard and fast rule, but in general a college education should be required. Then, in addition to that, I believe that every woman that goes to the foreign field—and here, also, there are exceptions, of course—should have a year in some theological seminary or some school

that gives her the fundamentals of theology, the elements of church history, a general knowledge of religions as well as a knowledge of the Bible (unless she already got these things in the course of her college education). That, it seems to me, is what should constitute the general preparation. As for the other details, we have listened with interest to the first paper presented this morning. One criticism has been that the standard was placed too high, that the necessary requirements were overwhelming. Well, it is true that it is not possible for any one person to take the time to go into all the matters that are considered necessary. But there can be division of labor. One person can specialize in one thing, another person, in another thing, and still a third person in something else. Any specialty will have its value upon the mission field, provided there is team work.

Now, as to the selection of these specialties. When and how does a person know what specialty to choose? It is only after having been upon the field and knowing what kind of work that she is best fitted for or that is expected of her; knowing the situation and her own elements of strength and of weakness for it; knowing herself as she never knew herself before, that she can make a wise choice. Then, after her first term of service, during which she has tried the language and tested the work, she should come back to the home church, and here have at least one full year for the pursuance of such a specialty as she may feel the greatest need of. There should even be provision that, in certain cases, as much as two or three years of study at home be allowed before the return for the second term of service. In other words, *most of the special preparation should be deferred to the first furlough.*

I said to a missionary a few days ago, "It takes fifteen years to season a missionary." Perhaps that was putting it too high, but I would say, not less than seven years are required for a person to acquire the language, find himself or herself, know where he or she will fit in, or can be most successful and lay the foundations to become an influential and effective missionary. A person, before the conclusion of the first term, can do certain things in a certain way, but to do rich, fruitful, influential missionary work requires the preparation not of one or two years of school here in America only, but it requires the whole first term of missionary service, which must, of course, include the study of the native language.

One other reason for deferring the special preparation, and thus getting on the field so much sooner, gives the missionary the advantage

of beginning the study of the language at a younger age. This is a very important consideration. Acquire the native language first and find out the situation abroad; find what you are fitted for and what you are wanted for; then come back and take special courses in the particular thing that is needed. That is my theory.

WHAT ARE MISSION BOARDS DOING FOR THE PREPARATION OF WOMEN MISSIONARIES?

MISS FLORENCE L. NICHOLS

Since this inquiry was to be made both in regard to unmarried women missionaries and to wives of missionaries, the questionnaire was sent to women's Boards and to the general Boards. The fact that some general Boards care for women candidates who are unmarried, has made it difficult in some cases to sharply distinguish from the replies, between the requirements for men and women candidates. I hope, however, that on the whole the conclusions drawn are correct and limited to women candidates. The general statements refer only to unmarried women. The requirements for wives are given in a special section.

I. GENERAL PREPARATION FOR WOMEN MISSIONARIES

All the Boards recognize the necessity for a definite standard of general educational preparation. There is evidently a change coming in the attitude of the Board toward the candidate; a tendency to limit the number of missionaries sent, rather than to send out those who are not properly equipped. The influence of the Board of Missionary Preparation in helping the Boards toward a higher standard is unquestionable.

1. *Should a College Degree Be the Minimum of General Educational Preparation?*—One Board declares its settled policy to accept only college graduates; almost every Board asserts its standard to be college education but exceptions are

made. Yet all are more strictly guarding these exceptions.

In the face of the demands from the field for well equipped missionaries, a very vital question now is how much more preparation should a missionary have in addition to the college course? In answer to the question:—"What preparation do you consider an equivalent for a college course?" the answers were divided into three groups. (a) High school plus normal school or other technical school with experience. (b) No equivalent. (c) Exceptional cases where experience makes up for lack of more education. Only two Boards consider this (experience) an equivalent.

2. *Should the Same Educational Standard Be Applied to a Woman Volunteering for Evangelistic Service?*—In regard to the relative requirements for an evangelistic worker and an educationalist, three Boards say frankly that the evangelist does not need so much general educational preparation. Two say that while in practice there has been a distinction, they theoretically do not believe in such a distinction and do not intend to recognize such in the future. Thirteen Boards say that no distinction is made and one asserts that the requirements for an evangelist should be higher than for an educationalist.

The question of experience in addition to academic training is answered with substantial unanimity. Teaching experience is required for an educational missionary unless a pedagogical course has given considerable experience; but in all cases actual experience is desired. Experience in church and social work is highly valued for all classes of missionaries. One Board recommends a year of field work on the ground that this is a good test of the candidate's health and her ability to adapt herself to new people and situations. A course in a school of missions may supply experience.

The question in regard to personal qualifications brought out strong expressions of the essential value of those qualifications, with recognition of the difficulty of establishing a

definite standard. That a missionary should be free from race prejudice is of great importance, but how can such a quality of mind be tested in the home environment?

Ability to work well with associates is more easily tested, and life in a school of missions often reveals lack of such ability. Unmarried women missionaries live an abnormal life on the mission field, forced into the close relation of a family with sisters who are not sisters by blood and training. This family association may mar a missionary's life and the secretaries agree that the candidate's record in regard to her adaptability to a family shall be carefully studied.

But how get satisfactory replies to definite questions? How be sure that those who give testimonials are competent judges? These are fundamental difficulties in seeking information of the personal qualifications of the candidate. The questions asked of and concerning candidates by the various Boards indicate how seriously these qualifications are treated. They cover all phases of the personal character and temperament.

Here are a few:

"Is your temperament such that you can easily adapt yourself to the new and strange conditions of life in a foreign field?" One Board prefaces its questions with this statement:—"Scarcely less important than the religious qualifications are the homely virtues upon which other peoples' happiness so greatly depends; absolute faithfulness in small matters as well as great; disciplined discretion in speech; a nature 'heavily weighted on the side of cheer'; a sense of humor; good judgment; ability to bear responsibility cheerfully; willingness to yield to the decision of the majority; tact; patience; adaptability; sympathy; ability to train native leadership; quality of leadership; single-hearted, self-sacrificing devotion to Christ and His cause." From the candidate blanks of all Boards which cover with great distinctness

these personal qualifications, it is evident that the standard is high. But the tests are often inadequate; how to really know a candidate on this personal side is one of the great problems. One or two Boards are satisfied that a training school furnishes sufficient basis for this knowledge but the majority of the Boards have not yet reached this conclusion.

II. PREPARATION FOR SPECIAL WORK

With the high degree of specialization in college courses, it is almost inevitable that candidates desire to fit for definite positions in foreign educational work or at least for definite lines of teaching. Some years there are science teachers but no positions open for them; another year comes a demand for science teachers and no candidates. This is but one example which illustrates the need of guiding the special preparation of candidates. Are we to take any missionaries who may happen to apply and fit them into the positions open, or are we to seek women for definite positions? This year New England has been searched for teachers of philosophy for the Union College at Madras and for the Isabella Thoburn College in Lucknow. Another desperate search was made for science and kindergarten teachers but with poor results. Even the teachers' agencies were used. These important positions in union colleges and other higher institutions cannot be filled by the usual methods.

Is it the opinion of the Boards that they should encourage candidates to prepare for definite positions or to teach definite subjects? The replies are varied:—Nine Boards require candidates who seem qualified for educational leadership to take special work in pedagogy. Others encourage preparation after college graduation for definite positions. Many positions on the field today can be filled only by specialists. Others say that this tendency toward special training is growing. One Board claims that because of the size and

variety of its work adjustments can be made on the field to meet in part, at least, the special needs. Three Boards do not encourage the tendency toward special training. Some believe that the special training can be best obtained during the first furlough and fill most of their important educational positions with second term missionaries.

In regard to the requirements for medical missionaries the standard of the Board is fairly uniform:—Almost all require graduation from high grade medical colleges; some specify those approved by the American Medical Association; two require graduation from an A or A+ school. Of practical experience, the requirement varies from one to three years of internship. Practice in addition is valuable but not required. Only two Boards require evidence of teaching ability. The majority of the Boards require a candidate to pass the state examination before appointment. Five do not require the state examinations; two advise it.

The minimum requirement of general preparation for a nurse is a high school course. A few Boards which send nurses out only for positions of executive importance require college graduates. All Boards require at least three years' training in nursing leading to a diploma. The greater number require some experience in executive work; others, while they do not require it, recognize its value. Very few Boards seem to recognize the fact that a nurse must be a teacher of nurses in a foreign land and consequently little emphasis is placed on ability to teach.

There has been little stress placed on the Biblical training of doctors and nurses. That the missionaries feel the inconsistency of this omission is shown by the action of one of the mission councils in China which asks that all medical missionaries shall have special training in the Bible. The Board to which this memorial is sent has decided in future to make this a requirement of all medical candidates. The missions and the Boards agree that nurses and doctors must first be

missionaries. Twelve Boards expect special Bible training for medical candidates; others recommend it; others say that a fixed rule is not possible.

III. MISSIONARY TRAINING

The question of required attendance of missionaries, excepting doctors and nurses, at a school of missions is so involved with the question of financial help and the higher standard of preparation that few Boards report a definite rule. The majority, however, are working toward the acceptance of the school of missions requirement. War conditions which have delayed the sailing of missionaries have strengthened this tendency toward special missionary preparation. One Board—but it stands alone—requires all candidates, including doctors and nurses, to take a course in a school of missions; another requires all missionaries, except some special teachers, to take such training. The training school tendency evidently is stronger for women missionaries than for men. One Board advises attendance at the Kennedy School of Missions. Some expressions of purpose are illuminating as to what will be the standard within a very few years: "Not yet, but may soon require all candidates to attend." "Strong tendency in that direction." "We are arriving at the point where such requirement will be made."

While Boards are working toward the standard of required attendance at a school of missions, they are trying to meet the need of special missionary preparation in various ways. One Board trusts to experience in the field to supply the need but others confess that some special help should be given before sailing; a college graduate is not ready to meet the unknown social and religious conditions of foreign lands. How to present our religion to those of other faiths is not taught even in the special Biblical courses of colleges. One secretary writes that there is no equivalent for a course in a school of missions. All admit that there is no other ade-

quate method of studying phonetics, and the social and religious conditions of the fields. But many methods of help are being used. One Board has found its own reading course most valuable and now supplements it with the courses of the Board of Missionary Preparation. Correspondence courses of the Sunday-school Boards are recommended. One Board gives a summer course in phonetics, conducted by Dr. Cummings. Experience in Christian and social work gives practical dealing with individuals and situations.

One secretary writes that candidates will not object to any requirement that tends toward efficiency. The chief difficulty is the education of the Boards; when they unite to set a definite standard of preparation, the candidates will be determined to attain to it. And, moreover, the higher standard will attract the superior candidate.

IV. ASSISTANCE GIVEN CANDIDATES TO ENABLE THEM TO MEET THE STANDARD OF THE BOARDS

When the Boards have decided to maintain a high standard, how are they to bring that into touch with candidates or prospective candidates? The difficulties of this problem were brought out at the meeting of Board secretaries last January, and they are not yet solved.

In reply to the question about a special candidate secretary, three Boards report a secretary who gives all his time to candidates. I have said "his" advisedly for I have not found that any woman's Society, which examines its candidates, has a special candidate secretary. The foreign secretary, in the majority of women's Boards, combines this work with that of foreign administration. In some Boards the home secretary is the candidate secretary. College secretaries and candidate committees cooperate with the secretaries in caring for candidates. In some Boards the candi-

date is confused by advice from several sources: the Student Volunteer secretary in college; the denominational college secretary; and finally, the officer who is really the candidate secretary. It seems to be the conviction of most Boards that there should be one adviser and she, the candidate secretary or the secretary who takes that work. Since the candidate secretary needs to know the foreign field well the candidate work is generally connected with the foreign department of the Board.

V. THE ESTABLISHMENT BY THE BOARDS OF PERSONAL RELATIONS WITH CANDIDATES

Even while answering this question the conviction is borne in on the secretaries that they have not done all that they ought in this important part of preparation. One or two letters are written; there seems nothing else to say; and the candidate is left until she is ready to make application. One secretary suggests a card catalogue and some method—what not known—by which each candidate may have some attention given her at stated times. Others suggest furnishing her with denominational magazines and copies of missionaries' letters. The amount of work involved in adequate correspondence with candidates points to a secretary set apart for that special work. Business letters are of no use; the personal touch of sympathy and friendliness is necessary. Two Boards suggest that the pastor of the church to which the candidate belongs should be held responsible for the training of the candidate in religious and social preparation. This plan might tie the pastors more firmly to the Boards as an incidental consideration. One secretary writes that she gets in touch with a young woman just as soon as she hears that she has the purpose of being a missionary. Since she is the candidate secretary, the candidate is under the advice of one secretary from the beginning of her declaration of purpose until it is fulfilled in sailing to the field or until she is

dropped from the candidate list. But this method, unfortunately, seems to be an exception to the general rule. The majority say that personal relations with the Board are first established when the candidate makes application. Even then there is little of an advisory relation; the real close touch begins when the candidate is appointed, and, at that time, preparation is practically completed. All Boards require a personal interview with the secretary before the candidate is appointed, generally before she is accepted.

Where a candidate goes to a denominational training school there is a close personal relation with her church if not with the Board.

Three of the larger Boards hold special conferences with their newly appointed and prospective missionaries each year. These conferences continue a week and the subjects cover the relation of the missionary to the home church and to the field; the personal relations of the missionary to his associates and to the native people; the religious life of the missionary. There is ample opportunity for personal intercourse with secretaries and missionaries, a question box and numerous social events. The farewell service brings to the church its share of responsibility. One Board reports a three days' conference one month before sailing; another one day of conference preceding the annual meeting. Other Boards depend on student conferences at which the secretaries seek to come into relation with the candidates.

VI. FINANCIAL HELP GIVEN CANDIDATES BY BOARDS

The Boards recognize the financial problem involved in reaching a higher standard of preparation and this is another line of missionary policy which is in process of change. Is it right to use money given for work abroad in preparing the missionary before he leaves the homeland? There seems to be special hesitancy on the part of women's

Boards to investing money in a candidate before she sails because she may get married.

The general conclusion, however, is that since the special needs of the foreign work now require a more specialized preparation, it is not fair to ask a candidate to meet the expense of educational preparation beyond college; it is the unanimous opinion that a candidate should meet her own college expenses. Some Boards pay a college debt and allow the missionary to repay from her salary. When no help is given by a Board, individuals or special committees give help to specially needy candidates during the college course. One Board favors a grant-in-aid for special training, to be given only to appointed candidates. The question is raised as to why we should hesitate to put the "finishing touches on the training" at home when we will pay the expense of language study abroad?

The question of special help for medical students seems clearer. One Board is trying to provide scholarships that will cover the expense of the full medical course; there seems to be no way—so reasons this Board—to get women doctors unless they educate them at the expense of the Society. Other Boards which give help give it less liberally. About half the Boards are giving no special aid to medical students. Some give aid to nurses.

The policy of paying expenses of a candidate at a school of missions is not yet fixed; when such a training is required, then the Boards will have to face the financial side; each side of this important question affects the other and the financial consideration is holding some Boards back from making attendance at a school of missions compulsory. In isolated cases the expense of appointed candidates has been paid at the Kennedy School of Missions. This year missionaries held back from the war zones have had furlough allowance to meet their expenses at a school of missions; most of the missionaries have been at Hartford or at Dr. White's School.

The general policy at present is not to pay the expenses of a candidate at a school of missions, but the indication is strong that this policy will soon be changed.

Where help is being given either for special religious training or for educational preparation no distinction is made between accepted and appointed candidates.

VII. REQUIREMENTS FOR PREPARATION OF WIVES OF MISSIONARIES

The following quotations from secretaries of the leading Boards will give the general opinion in regard to the requirements for wives of missionaries:

"We try to be careful about the medical examination but otherwise we have not been very rigid. We, of course, conduct a rather careful investigation of their fitness for missionary service, but we have never fixed any very definite standard with reference to their preparation." This Board sends to the applicant a blank specially prepared for wives which covers much the same points of educational and personal qualifications as that for unmarried missionaries, but evidently the purpose is to get information rather than to decide whether the wife meets definite requirements.

One Board simply requires that the wife shall be a good sharer of her husband's work and does not ask for definite statements as to educational qualifications; it does, however, lay emphasis on personal characteristics of adaptability and common sense. Another Board says: "It is necessary that the wives of missionaries be selected as carefully as their husbands." Disposition as well as health handicaps the husband in his work. "They should be qualified in all respects for a life of high missionary service." Testimonials as to religious experience; interest in the cause of foreign missions; Christian character; experience in Christian work; educational qualifications; and the passing of a medical ex-

amination are the points on which emphasis is placed by the majority, if not all, of the Boards. There is no indication, however, in the replies that other qualifications are tested with the same thoroughness that the physical ones are.

THE DISCUSSION

Mrs. Fleming.—I would like to say a word about Mrs. Platt's paper this morning. I very deeply appreciate having been a missionary wife and mother on the foreign field. From that background I wish to endorse every word in this splendid presentation of the subject. No one but a missionary herself could have set forth with such vividness and understanding the variety of duties and privileges which belong to a missionary wife. I consider her paper a distinct and valuable addition to missionary literature. I should like to see it in the hands of every married missionary on the field. Frequently, as we have noted, wives have gone out without very adequate or special training and sometimes without conscious responsibility for the missionary enterprise. To all such this paper would tend to dignify their calling—to encourage and inspire them to larger effort and, moreover, be vastly suggestive to any who may have failed to grasp the largeness of their opportunity. The preparation of missionaries must not be limited to those about to go, but to all. One learns by doing and it is never too late to grow in efficiency. Therefore, I would suggest that this excellent paper be printed in separate form to be circulated widely, and that its usefulness be not confined to those looking forward to such a career but be extended also to those who have already entered upon it.

Dr. Schneder.—I wish to make a remark about that paper, also. I consider Mrs. Platt's paper such that it should become a classic in missionary preparation literature. It is by far the best thing I have ever heard or read on the subject, and it is on a subject that needs to be written about and spoken about. I would like to urge that the paper be put in pamphlet form and placed in the hands of every student volunteer as soon as he or she has volunteered. It is important for the male volunteers, and for all students in theological seminaries who are looking forward to the mission field, for their guidance in the selection of their life partners. It is a matter of serious importance, and there should be no backwardness in urging prospective missionaries, as a part of their consecration, to consecrate the choice of a life partner to God in such a way that they will endeavor, along the lines

laid down in this paper, to select such a person as will become the kind of partner they will need.

Miss Gibson.—I can speak from both standpoints as I have been for twenty-four years principal of the Scarritt Bible and Training School, and, for a longer time, a member of the Woman's Board of Foreign Missions which established and maintains the school. The report of the Committee on Preparation of Women for Foreign Missionary Service, as it appeared in the Third Annual Report of the Board of Missionary Preparation, has been invaluable to me as an aid in my course on missionary equipment. The members of my class are required to study and discuss it. I was interested in Miss Calder's report today on the "Present Consensus of Opinion on Preparation Required of Women Missionaries," and also in the paper on "The Preparation of Wives of Foreign Missionaries," as it has been my mission to train many young women who afterwards became the wives of missionaries.

The paper on "The Preparation of Women for Educational Service" gave me fresh inspiration, bringing forward as it did the five principles underlying the work of a missionary as a Christian ambassador. If every young woman missionary could get the thought of herself as **a Christian ambassador** imbedded in her thought and life, she could not readily be diverted from the work to which she has been commissioned.

I am in hearty sympathy with the views of the Board of Missionary Preparation on education and preparedness, and, in consequence, the Woman's Missionary Council, Methodist Episcopal Church, South, of which I am a member, has raised its educational standard for deaconesses and for foreign missionaries. One difficulty in the past in preparing a candidate for specific work in the foreign field has been that, in several instances after such training had been given with an outlay of time and money, by the time that the young woman, well equipped to do the work for which she had been fitted, arrived on the field, the need had already been supplied or the plans had been changed and she was appointed to work for which she was not specially fitted, therefore the result was not satisfactory. As a teacher of women missionaries, I shall endeavor for their benefit to keep in mind the chief points that have been brought out this morning and that have been so illuminating.

Miss Spencer.—I was glad that Miss Saunders spoke of the need of missionaries being ready to do special assignments. A few years

ago, one of the Presbyterian women missionaries in Ningpo organized very successfully a woman's club in that city among well-to-do Chinese women, and, judging from her experience, I am sure that missionaries should be ready to do any special work of this sort or to meet any special need that might arise. In our Young Women's Christian Association we try to have our secretaries ready to meet these special needs and opportunities which are arising more and more, and we are putting much stress just now upon social and physical work for women and girls in connection with the Association in the countries where we are working, as we find by this means some of our best avenues of approach to those whom we are trying to reach.

Dr. Blackburn.—I have had the privilege of making a recent trip around the world in the study of missions, and have spent a year in Japan and am more or less familiar with the work as it is being done there. I have been greatly interested by the report of Mrs. Peabody. Our paths crossed a number of times making the journey around the world. She called particular attention in her evangelistic report to the fact that great work should be done in evangelistic efforts among the children. I was especially impressed with this in Japan. I met and became acquainted with a number of Christian families in Japan, and in asking them questions, through an interpreter or when I was able to talk with them myself, I found that a large number of them had been led to Christ through their children. The children had been taught to know about Christ and had brought what they had learned to their parents and in that way the first steps had been laid which led them into the fold. The children of Japan are quick, bright, and very susceptible of learning. They are open to the truth and not burdened with prejudices. They are very accessible. They can be addressed almost anywhere. I do not believe we can over-emphasize the importance of evangelistic work among the children, not only in Japan but throughout the world.

Dr. Wolf.—It occurred to me in looking over the subjects that were this morning presented in the papers, that this conference is very much like the foreign mission field. It is in great danger of overlapping. There are a few main principles pointed out in every paper. There are a few of these that emerge from every paper. I have taken the trouble to note some of them. First, there is the call for good manners on the part of the missionaries; secondly, the ability to get along with fellow missionaries; thirdly, the ability to get along with their native workers; fourthly, the ability to get on with people of another race

than their own. These emerge in almost every paper read. Now I submit that it is not best for us to go on overlapping here at home when we are trying to correct the missionaries for this on the field. I think the important thing is to differentiate especially those subjects which are technical and require technical training—medical work, industrial work, the nursing profession, and so on—from those in which general qualifications of missionaries are required. I think it is well for us to set that forth in such clear terms as that they will not be mixed up with special training and so confuse our candidates. Let us get down to some great, broad, essential facts of preparation, and, having settled them well, our candidates will be helped by such a conference as this very materially.

Dr. Wardle.—Our discussions thus far have not seemed to take into consideration the preparation of women who are foreign-born and the problem of their appointment as regular missionaries by our home Boards. The question is presenting itself as of much importance, whether or not it is wise to encourage foreign-born women to gain their preparation in America, where their life is on an altogether different plane than that lived by the native women in a mission field, to which life they will have to return if they take up the task of the native worker among native workers. Will it be better to prepare such women in their native lands, even as specialists? If these American-trained women were sent out by the Boards on an equality with American women, the problem would be simple, but some Boards give them only the appointment of native workers.

Another item that perhaps has not been brought into quite as much prominence as it deserves is the differentiation of the kindergartner as a professional woman. She is now in much demand for foreign service. We were quite impressed in our session yesterday when Mr. Turner called attention to the fact that there were ten calls for kindergartners. Would it not be well to emphasize this growing need, that kindergartners might be impelled to offer their services to the Boards?

Deaconess Knapp.—Our Board does. We do something for our candidates for this special work.

Dr. Wolf.—We allow a year's training in our Deaconess Mother House to all wives of missionaries and to all single ladies who can give the time. We allow our ladies to go there at the cost of the church.

Dr. Capen.—The difficulty arises from two facts: First, many Boards have not been willing to appoint their new missionaries long

enough in advance to enable them to make any special preparation for work abroad. Second, some of the large Boards, which are willing to appoint missionaries a year in advance, have either been unwilling or have found themselves unable to designate such appointees to a particular field until within a few months or even weeks of sailing. I have in mind one Board which has adopted this as a definite policy. This makes it impossible for such appointees to make any preparation for understanding and meeting the special problems of their prospective fields. At our school, the Kennedy School of Missions, we aim to prepare our students for their future work in particular countries as well as to give them special missionary preparation of a more general sort. In this endeavor we are greatly handicapped by this policy of refusing to designate the fields of appointees until a few months before they are sent out.

Dr. Watson.—I would like to lay emphasis upon the preparation of women for evangelistic work. For all lines of special training spoken of here this morning we have a clear picture because these have their counterpart in this country. We have teachers in this country and therefore we know what teacher-training is. We project such work to the foreign field and in a sense it remains the same. Wives of foreign missionaries may be thought of in terms of the wives of ministers over here, and we can picture them as rendering something of the same service abroad. So, too, with nurses and doctors. But when we come to the sphere of evangelistic work it seems to me that the picture lacks clearness because it has no counterpart in this country. We are developing a new type of worker in the foreign field. It is difficult, for that reason, to indicate clearly what sort of preparation is required and therefore our plans need to be very carefully studied. Furthermore, the problem is difficult because of a general assumption that evangelistic work is not reducible to a science, that it pertains to the inscrutable operations of the Spirit of God and that therefore you cannot make preparation. Now, I think a little thought will enable us to see that the laws of the Spirit are just as definite and reliable, just as easily and quickly recognized, as the laws of God in Nature. We should not give way at this point to any other consideration.

And yet when one goes to the foreign field one finds, perhaps, when it comes to evangelistic work, a lack of system, a lack of clear, definite method. What an opportunity for missionary statesmanship, for consecrated missionary policy and for a whole science of evangelism, as we contemplate the administration of a mission district, with all the activ-

ities of the native women workers within that area! What an opportunity for the introduction of some of our Western methods, including the holding of workers' conferences! When visiting the Near East, I was specially impressed with the need of working out, for the guidance of native evangelistic women, Bible reading courses that will unfold most naturally and clearly the rich content of our Gospel. These courses must be worked out by the missionary and then passed on to the native worker until they become a part of a definite evangelistic science and policy. Now, all this involves a very special preparation of women sent abroad to do evangelistic work, and I want to emphasize the need for such training because I think it is most important and because I have a fear that we may fail to provide the required preparation, owing to the fact that the work of the woman evangelist on the foreign field has no adequate counterpart on the home field.

Mrs. Platt.—Almost all the papers have emphasized the subject of physical fitness of missionaries. We have all omitted to speak of the possibility of physical preparation. Some rather successful experiments have been made in connection with several students at the Kennedy School of Missions. At the request of two Boards and in one case of a young woman herself, students who could not get a clear bill of health to the foreign field have been put under the care of specialists in cooperation with the school authorities, that they may qualify physically as well as mentally and spiritually for their work. It is one of the great advantages of having the candidate accepted long enough before being sent to the field, that the Board may see physical preparation accomplished side by side with the other preparation, thus preventing delay or disappointment because of physical unfitness.

Professor Wood.—It is a mistake for women workers in foreign service to delay the study of the languages of their particular fields until after marriage. This conviction is the result of missionary experience in Africa during nearly twenty years. I have seen several missionaries' homes broken up and removed from the mission field all too soon because of the wife's failure, or lack of opportunity, to learn the vernacular before marriage. In these homes the wives attempted, as was expected of them, to find their way through the labyrinth of the native tongue, while bearing the burdens of the household. The double task proved to be too heavy for them and their breakdown involved the removal from the field of their husbands, in some cases workers who seemed indispensable. Wise missionary policy will soon provide for adequate beginnings in language study before marriage in all parts

of the world field. I am greatly impressed with the value of the reports of the Board of Missionary Preparation. It is important that student volunteers and other missionary candidates throughout the United States should make use of these reports. Perhaps the Student Volunteer Movement may issue a publication in which this remarkable series of reports shall be summarized and made more available for the use of the rank and file of students who are interested in the missionary enterprise.

President Mackenzie.—I would like to raise one query to be considered by the committee on findings: Whether there is a tendency among the Boards to think that they may select for the work of the trained nurse, people who are not quite of the same standard of education and culture as for the other departments of missionary work. I think I notice a little tendency in that direction. Now the question is, whether that is not providing for difficulties in the missionary family on the field, whether it is not tending to reduce the possibilities of such persons as leaders and as educators of others, and whether it is not going rather to reduce the quality of their work as nurses and evangelists. The matter has been brought to my notice from various points of view and I have wondered whether I might therefore ask the women's Boards if they have not been thinking of their trained nurses as not needing the same personal educational qualities as other missionaries, and if there is not a danger in this?

Dr. Brooks.—One of the leading Boards here in New York City has recently brought to the attention of the Rockefeller Foundation this matter of standardizing of nurses' training, and it is to be hoped that the Foundation will give us a standard in the near future, telling us from which schools we can accept candidates.

THE FACILITIES AFFORDED FOR THE TRAINING OF WOMEN MISSIONARIES IN COLLEGES AND UNIVERSITIES

REVEREND PROFESSOR EDMUND D. SOPER, D.D.

It is a solemn thing to send out a questionnaire in this day when they are flying to and fro in the earth, racking the brains of the wise and trying the patience of busy men far more frequently than some would think justifiable. It was necessary to send out such a questionnaire to prepare this paper, and I wish to testify, after having gone over all the answers, that unfailing courtesy has been shown, and, what was even more pleasing, great interest and care have been manifested in investigating the facts, even in the case of institutions where missions would scarcely be considered as rising above the horizon of intellectual interest. I have no doubt that this was partly due to the fact that these questions went out over the name of the Director of the Board of Missionary Preparation, Dr. Sanders, whose name carries weight in university and college circles in every part of the land. But I am led to feel, from the tone of these replies and from the knowledge shared by all present here to-day, that a change has been taking place in the scholarly world relative to Christian missions. The ideals of social service, of humanitarian effort, of bearing the "white man's burden," have produced fruit in sympathy and concern and in the impulse to lift the backward peoples and give them all the opportunities of culture and civilization we possess.

Let us understand that we are dealing with colleges and universities and are considering the missionary preparation made available through courses in the regular curriculum. Numbers of times in the one hundred and forty communications received reference is made to the voluntary mission study classes conducted by the Christian Associations and

the Student Volunteer Movement. We are more than willing to give full credit to this important and much needed form of missionary education. In fact, I have no doubt that much that has been accomplished in bringing the study of missions into the college curriculum has come about directly or indirectly through the example and the impulse furnished by voluntary mission study groups. In addition to the splendid facilities offered in many institutions there is crying need for something more, which shall acquaint prospective missionaries with fields and problems, with the history of missions and the social and religious needs of the people of the non-Christian world. In most of our colleges and universities such training is available only in the voluntary classes of the Christian Associations, or in denominational classes, or in graduate schools to which volunteers must go to complete their preparation.

So we confine our attention to the college and university curriculum courses. It is not always easy to do this. In a number of cases colleges or universities are working in cooperation or affiliation with theological seminaries, or training schools, or other colleges offering courses on missions or allied subjects. In some cases these schools are an integral part of the university and are attended freely by university students.

I soon discovered it would not be possible to tabulate results exactly. The answers varied so greatly that such items as the number of hours per week any course is held, whether courses are elective or required, could not be entered in many cases. But I am of the opinion that we would not be much further along even though we were in possession of all these details in carefully tabulated form. What we desire to know is, what are colleges and universities doing directly or indirectly to train missionaries? In other words, what can a young woman secure while in college which may be considered a part of her missionary preparation? And to

answer this question the important point is to know the subjects presented and, if possible, the method and the spirit in which they are taught. Ah, but there is the rub. We simply cannot tell in any case the impression that is likely to be left by the course in the mind of the student, and, after all, this is the important thing. There are many cases in these answers where the statement is made that missions are touched upon in courses which appear in the catalogue under other names. Taught as such subjects might be taught, a clearer missionary impression might be made than in a course much closer to the subject of missions in name. So, even if we could study a diagram or tabulated list of courses we would be far from the center of our inquiry. We are driven then to try to weigh the value of courses that are offered and to come to conclusions from data which do not give us all we desire.

Judging by the fact that we are increasingly anxious that women missionaries be college graduates, it seems evident that we look upon the college course in Canada and the United States as furnishing a kind of essential fundamental training, and this is true, be it noted, irrespective of whether anything in the course trains specifically for the mission field or not. We look upon the college to lay such a foundation that once laid anything else is possible, given time and opportunity to study. I speak of this here because we are prone to forget that the college, just as it is, is the greatest training school for missionaries, and must always be looked upon in that light. And, while we are of the opinion that courses more or less missionary in their content have as great educative value as other courses now to be found in the curriculum, we must never for a minute endanger the integrity of the essential college course, whose end is general culture and stable character. What we are now to ascertain is what courses there are which may be considered more or less of the nature of the special training for mis-

sionaries in addition to being parts of the cultural equipment of the college curriculum.

And first, what are colleges and universities doing in the *direct* teaching of missions? Very little, is the inevitable answer that comes to one's lips.

As yet, so far as I know, only two colleges or universities have gone to the extent of organizing departments of missions with professors who give their whole time to this one subject, including comparative religion as part of the legitimate work of such a department, and two others have men who teach missions only but have other duties. These schools are Ohio Wesleyan University, the College of Wooster, Lawrence College, and the University of Southern California. In the case of Wooster the professor of missions is primarily connected with the Severance School, although he is also a member of the college faculty and college students may elect his courses as freely as any others.

In these institutions full courses in missions are offered. These include courses on the history of missions from the earliest times, missions in the great, typical fields of the world, and the problems that arise in their prosecution. Other and more technical courses, such as those on mission polity and the conduct of missions, as well as courses in direct preparation (in language and in other subjects), for specific fields are left for graduate work in special training schools. In every case mission courses must conform to the college requirement to contribute to a student's general culture and only incidentally and as a by-product be of immediate benefit in training for a definite occupation or profession.

Here is an enormous field for the missionary philanthropist who would exalt missions and make a contribution to the spread of scientific missionary information as well as to the training of missionaries.

But, besides these four institutions, courses in missions

are being presented in many institutions. I do not know the number. The replies to our questionnaire give twenty-seven such institutions, but how many more there may be in institutions which did not send any reply there is no means of knowing. It is exceedingly difficult to determine either from statements in letters or in catalogues the exact nature of these courses. But it is a matter of great satisfaction that such work is being done in so many places.

This leads to one or two suggestions. Letters of inquiry have come to the Missionary Education Movement asking for such text-books on missions as are fitted for use with college classes. And the answer must always be, There are none, and none are in sight. The excellent text-books of the Volunteer Movement and the Missionary Education Movement cannot be made to supply this demand. My own experience led me to this inevitable conclusion. All of them are too short and in some cases that is the only charge that can be brought against them. I have used these volumes to fill in parts of courses and done it with good results, but in no case could any book be the basis of a whole course. Then, again, they are not written with the college student in mind and are badly arranged for college uses. I am led to speak of this in this connection because it is quite evident that, if there were a good general text-book on missions fitted to be used through a year of a college course, many more colleges would be glad to put an extra burden on the shoulders of some already over-worked professor and advertise a course in missions. This need of texts fitted to college uses is so serious that it might well occupy the attention of the Board of Missionary Preparation as a need coming well within the compass of their legitimate interests.

The other suggestion comes out of the correspondence on which this paper is based. In several cases cooperation is asked in determining a policy relative to courses on missions and closely related subjects. In one instance we are told

that the questionnaire is safely laid aside for use when the college is able to add such courses to its curriculum. There is no agency which considers it a part of its task to stimulate and direct the formation of such departments in colleges and universities, and I mention it here merely to pass it on to the Board of Missionary Preparation for its careful consideration.

Our questionnaire laid emphasis on courses not directly missionary. Question number one ran as follows: "What courses are offered dealing more or less with foreign mission lands? (History of the Orient, and of the countries of the Orient; history of colonization and of diplomacy; courses dealing with the economic development and social condition of foreign mission lands; anthropology and ethnology with special reference to these countries; courses in the descriptive and commercial geography of Asia, Africa, and South America.)" All must admit that a knowledge of these subjects is of the utmost importance to a missionary who would make her life count for the most. It would take us too far afield to go into detail here. Among the smaller colleges such courses as a rule are not to be found, although there are quite a number of exceptions. We find, for instance, that Bates College has a course in Oriental history, Hamline University a course in Oriental civilization, and Oberlin a course in American diplomacy. The larger universities are, however, in some cases rich in such courses. To take but one illustration, the University of Denver has courses in ethnology, Oriental sociology, race problems, international law, colonial government, and diplomacy. Others like the state universities in the West and Harvard and Columbia in the East advertise these courses and others equally important and suggestive.

It was just at this point the answers to our questionnaire gave me the greatest surprise, and it was most refreshing. Many colleges and universities on the Pacific Coast, north

and south, are rich in courses dealing with the Orient. This is as it should be, but I had not known how seriously the intellect of the far West had taken the Asiatic problem. At Leland Stanford we find courses on the history of Japan, the Far East, Latin America, Brazil, etc., tropical colonization in the Far East, Japanese institutions, American diplomacy in the Far East, colonial government, immigration and the race problem. The California State University likewise provides ample facilities for a study of the Far East. My greatest surprise was occasioned, however, by the fact that in the smaller colleges and denominational institutions similar courses are to be found though not in such profusion. In the University of Southern California there are courses in Japanese history and civilization, Chinese history and civilization, Japanese Colloquial, Chinese Mandarin, Philippine history and civilization, Hindustan and its problems, etc. At Reed College, Portland, the history of the Far East is presented; at the University of Washington courses on Oriental history and social organization; at Occidental College a course on the relation of the United States with the Orient; at Pomona College courses on modern Asiatic history and the history of Spanish America. All attest the concern of the far westerner because he is just across the "big pond" from the teeming East, and at the same time provide excellent training for the prospective missionary.

The next question had to do with the non-Christian religions. My interest here was awakened by the fact that so many colleges were offering courses in the history of religion. This is almost as important, if not entirely so, as what I have spoken of as the direct study of missions. In my own experience I have been led to feel that there is no more fundamental factor in missionary preparation than the religious apologetic of Christian missions. The history of religion may not be presented with this in view but the facts themselves are studied and this is of the first importance. In

some cases instead of the history of religion and sometimes in addition a course in comparative religion is advertised.

In some few universities like Chicago and Pennsylvania, merely to mention examples, in addition to general and outline courses on non-Christian religions, courses are presented on the great religions separately, thus offering excellent opportunities for specialization on definite fields and their religious problems. I forbear to give even a list of the many religion courses in such a university as Chicago. Suffice it to say that there and in a very few other institutions one can get just about what is desired, so wide is the scope of the courses offered.

A final question was asked. It was divided into two parts, the first dealing with the facilities offered to help the missionary in her religious task directly. It soon becomes evident that the Bible is used as a text or as the basis of courses in nearly all the schools of higher learning. This is true as well in the state universities as in the denominational colleges. The type of work is largely literary and historical, and, while all would hold that the well equipped missionary needs more in the direction of religious teaching, this historical and literary study must be looked upon as fundamental to all sane Biblical study. Just here statistics and catalogue statements fail us. So much depends upon the viewpoint and the spirit in which the Bible is taught, and of this our facts give no information, and yet this is the point of interest and concern when we are considering the preparation of missionaries. All that can be said practically is that the kind of Bible study should be as carefully looked into as the amount. Some colleges offer just what a missionary needs, while many do not. There is no respect wherein greater uncertainty is bound to prevail in this paper than this.

Many of the institutions presenting the Bible also offer courses in Christian evidences and some in the doctrines of Christianity. This is particularly true of the denominational

institutions. We are in the same difficulty here as with reference to the Bible,—we cannot tell what the courses accomplish. In theory it sounds splendid to have such courses in the curriculum, but somehow I feel that in many cases they do not do much for students and cannot be looked upon as a great asset in missionary preparation.

In the case of pedagogy, which is now being offered in the large majority of colleges, the interesting fact is that religious education is demanding attention and that in schools in which the presence of such courses occasions some surprise. Here one does not hesitate to assert his enthusiastic assent to list such courses as beneficial for a missionary candidate. Few are more so. The missionary will be called upon to make use of all her resources of pedagogy frequently and to most excellent effect.

Few colleges include phonetics in their courses, practically all the more important universities do. Some state that phonetics is presented along with other language study. In addition to phonetics a few universities offer courses in the languages of mission lands, notably Japan and China.

While the interest of this paper is not in the preparation of women who are to go out specifically as music teachers, the conviction lies deep that all women should have such a knowledge of music as to be able to play tunes on the piano or organ and to lead in the singing, often under conditions requiring her to do all the real singing that is done at all. Fortunately nearly all colleges and universities offer music, both vocal and instrumental, and in some cases give instruction in chorus leading. The facilities here are about all that could be desired.

The last part of the question we are considering had to do with subjects affecting the work of the missionary more indirectly, and yet are of importance in the life the missionary has to live. Most schools offer full courses in domestic science, many offer courses in hygiene and sanitation, and some

in nursing. Many institutions present opportunities for acquiring a knowledge of business method and of stenography, the former being of course far more important. And even in cases where courses are not offered by any school, business colleges abound, where a very short course is sufficient to give the principles of keeping accounts and conducting ordinary business transactions.

We have come to the end of our questions and answers. To what conclusions are we led? Surely we shall agree on this, that we must continue to look on the college as the main bulwark of the intellectual preparation of missionary candidates, and that irrespective of the presence or absence of courses dealing with missions directly or indirectly. And shall we not go a step farther to say that in certain schools a number of the studies we consider necessary to missionary preparation are adequately provided? A candidate is in need of guidance in the selection of courses and at times, if possible, in the selection of an institution. If a student has selected wisely in a good institution does she need anything further? My answer is that a training school course of a few months or a year would prove a great blessing, no doubt, but is not essential. In case she has not had the advantage of special courses as outlined in this paper, my judgment is that, unless the extra-curriculum mission and Bible study have been exceptionally good, it would be a great mistake not to make her preparation more complete by such special training. I am conscious that my conclusion is tantalizingly general and conditional, but I can do nothing else in view of the facts as they are. We have much to be thankful for, but have a long road to travel before we can look to the American college and university to provide the training needed for the full equipment of the missionary candidate.

FACILITIES FOR THE PREPARATION OF THE
MISSIONARY CANDIDATE IN NORMAL OR
OTHER PROFESSIONAL SCHOOLS

MISS ISABEL M. BLAKE

It has often been said that only a skilled workman can afford to use poor tools. The missionary novice goes out to her field as an unskilled laborer, no matter what her previous general and cultural training has been. The tools she handles are of two kinds—first, the equipment of the institution where she is to take up her work; second, her mental tools, the equipment of her mind, her professional training. The first mentioned variety of tools is sure to be poor. There is no missionary school anywhere on the foreign field that can be said to have a first-class material equipment. The second sort, the mental tools, then, need to be of the best, else waste and actual failure are likely to result.

The Boards nowadays see to it that the raw recruits go out with a fair cultural background. Most of them are college graduates—fewer by far have had normal training. And we, who have lived through the time that tries our souls—the first few years on the missionary field—can bear witness to waste and failure in our own work, due to a lack of highly specialized mental tools. We are appalled by the lack of physical equipment in the missionary school. We are keenly conscious that our own cultural background differs so widely from that of our pupils that we do not know how to fit the one into the other.

It may be said that this is inevitable, and that the familiar recipe of “grace, grit and gumption” is what we need to get past this period. While not gainsaying the importance of these ingredients in the missionary character, we call attention to the fact that every well managed business of the day is working hard on the problem of elimination of waste. Shall we be less businesslike, less economical?

Let us illustrate what we mean by the fact that the missionary is confronted with a new language. Most Boards insist that a period of at least two years shall be given to studying the language. Most missions cannot allow this, but try to give the new missionaries at least one year, mainly for study. The student of the language frequently finds that she has to teach her teacher to teach the language, and sometimes she does not know how to teach a language herself!

She is told that she should make herself acquainted with the life and customs of the people. She is taken calling by one of the more experienced missionaries, she accompanies a Bible woman on her rounds, perhaps she goes with the touring missionary for a trip around the station. Most valuable training this, and interesting, too. She sits and watches, part of what is said is interpreted to her, and she gains a fund of vivid new impressions which she puts on paper for her appreciative home friends and for her greedy Board. But does she get down to fundamentals? Does she even suspect what the fundamentals are? Does she know anything of the social survey and its methods? Too often, not.

And so we might go on. It takes the average college graduate several years to realize that most of her pupils learn their lessons by heart instead of studying them, that her most important duty is not to get them over a certain portion of the book nor yet to possess them of a certain stated amount of knowledge, but to teach them how to study, to open up their inactive minds, to set them grappling with the vital problems of their daily lives. Having realized this, she does not know how to go to work. She is uncritical as to text-books, she knows nothing of the problem method of study, her pupils have already shown her that their cultural background is so different from her own that she is at a loss how to adapt her knowledge to their needs and possibilities. Too often she fails to appreciate the cultural background

that they themselves may have. Only experience can help her, but a highly specialized professional training fits her to make the best and quickest use of experience as it comes.

It is very natural that the Boards, realizing this imperative need for professional training for its missionaries, should turn to the normal schools, the recognized system of training schools for teachers. What are the facilities in these schools for training student volunteers for their future work? Supposing a young woman going out to the missionary field had had only or chiefly normal training, would she be a well rounded and effective missionary?

Normal schools in this country are of two general types. There is the combination high and normal school which is simply a high school, with enough genuine high school work eliminated to make a place for some training school subjects, mostly methodology. Second, there is the two year normal school which requires a high school diploma for entrance. This second type of institution is doing excellent work in preparing teachers for the graded schools. A course in general and genetic psychology is generally offered; the scientific courses often do strong work, equivalent to similar courses during the first two years of college work. Some of these normal schools are working on practical problems in a way worthy of any college, e. g., the pure food work done in the chemistry department at Westfield, Mass. The scientific men on the faculty of these schools are generally university men, and many of them are conducting research work all the time, so that they are able to give their students the benefit of a broad background and a thorough grasp of the vital bearings of their subject-matter. The work in psychology is stronger, more comprehensive and far more difficult than that offered in any of the traditional college curriculums of four years.

All subjects other than psychology, biology, chemistry and possibly physics are dealt with in a summary and limited

fashion. Elementary school subjects are reviewed hastily, one after the other, and the methodology of each is studied in detail. Each student is required to observe and practice for a term in a model school.

Such a course, after graduation from a thorough high school does turn out well prepared grade teachers for the state where the school is located. Would it turn out a well rounded and effective missionary? We will concede at once that if no other form of professional training is available, a normal school course added to a college course is helpful to the educational missionary. It may supplement, but not supplant, college training; and further, no state normal school at present offers the best possible professional training for the missionary.

If the traditional college curriculum is deficient in specialized professional subjects, the inadequacy of the cultural background offered by the normal school courses is a more serious defect by far.

The missionary should be prepared to appreciate the cultural backgrounds of her students. The narrower her education along cultural lines, the more likely she will be to ignore the fact that in any Asiatic country at least she is dealing with people whose own culture cannot safely be despised. They may appear to her ignorant, ill-bred, and vulgar. She does not know that she appears the same to them. They may not be able to give her a reason *for certain courses of conduct that seems to her worth while*. So she overrides their point of view, never realizing that they have it, and that it would be worth while for her to study it. Their mysticism may appear to her as crude superstition, while really it may be founded on a philosophy deeper and more closely thought than her own. A woman who has no background of culture is likely to put herself at odds with the people she is working for and with, during her first two years on the field, and she may work among them a lifetime and never

know that this has happened, and in so far she may impair her usefulness.

Thus the missionary needs to be a thorough student of history, the history of civilization, philosophy and the arts, especially, but not solely, that of the race among whom her work is to be. She needs to know that Brahminism and Mohammedanism are each founded on a profound philosophy, and if she understands the cause and extent of their decadence, she appreciates the better the superiority of a religion which places life above men's intellect. She needs to know that Syria is a battleground of the ages and the sociological and economic effects of this. And when it comes to art, esthetic or applied, no missionary can afford to assume an air of patronage toward any Oriental,—and you might almost say to any savage.

She also needs to be a student of literature. Nearly all Oriental peoples are subjective in their psychology, and hence tend toward literary self expression. This is a trait that should be utilized. Add to this the fact that the introduction of Christianity in any and every field means inevitably laying the foundations of a new type of literature, and we see the reason why a missionary needs to know some one literature well. In every missionary field a new literature is growing up which in many cases is already influencing vitally the current thought of the country. The students of missionary schools are translating books, writing them, editing newspapers and magazines, and teaching others to do the same. The ordinary normal school graduate who has no other education is not prepared to train such students even in the countries like Africa, where civilization is a new thing, but will soon be formulating its own literary expression.

Along scientific lines, the normal graduate will do better, both because her training is better and because any other missionary country is sure to be further behind in these re-

spects than her own. But the East is changing so rapidly that the latter reason may not hold good for long.

Normal schools do not and cannot offer opportunities for specific spiritual training. So far as I know, none of them have a department of religious education. As conditions are at present in this country, they are not in a position soon to open such, for obvious reasons. They are supported by taxpayers who represent a large variety of religious beliefs, and are not likely to support the introduction of any one type, nor even a historical and literary study of the Bible.

The writer speaks from personal experience when she says that the missionary needs special Bible training, and will definitely feel the lack, if she has not had it before she goes out. Further, the Biblical training ought to be so broad in character that the student may establish her personal point of view on Biblical truth, intelligently, not blindly, nor emotionally. She must be able to understand and respect the position of those who hold another opinion, and to believe that they may be as earnest Christian workers as herself.

This is necessary in the first place that she may be able to cooperate with those who hold a different opinion from herself, whatever hers may be. The strife between Christian sects is a course for ridicule to many thinking non-Christian people, and are missionaries going to perpetuate it on the foreign field (by clinging to a blind conservatism that admits no viewpoint but its own,) or are we to show them that Christians, conservative and radical, can respect each others' opinions and cooperate in the service of the Master?

The writer regretted a story that went the rounds this summer about a young theological student who was interviewed by a business man before going to the field. The man had intended giving a large sum of money to the Board which was about to send out the student. He was dissatisfied with the candidate's theological attitude, and withdrew

his money from the Board. The money was well lost. No Board can afford to tie its hands by submitting to such dictation. The man was unintelligent in condemning a Board which supports hundreds of candidates who are now doing good work, because of a single one who may have been at fault.

Now for a story on the other side. Some years ago a young native theologian just out of the seminary went to a mountain village to preach. He delivered a sermon expounding the higher criticism to that simple peasant audience, with the result that at the end his audience bowed their heads to the ground and wailed aloud, "We've lost our Bible! We've lost our Bible!" The trouble with that young man was not in his own radical views so much as in his failure to understand the development of the human mind with which he had to deal. A course in religious education similar to that offered in Teachers College, was needed to soften his theological brashness. At certain stages of development the human mind learns from narration which it visualizes without any normal instinct to inquire into sources and authorship. Religious psychology teaches us never to force matters, and it is not necessary. If we comprehend the attitude of the individual or community with which we are dealing, we will neither be obliged to falsify nor to create a situation like the above.

But on the missionary field a new set of religious ideas is being formulated by the rising generation and the missionary educator must be careful to sift original truth as taught by the Bible from traditional beliefs formulated during the Middle Ages, and she should always teach from the first point of view. She may tell stories as stories to emphasize the religious truth. She should not load a mass of historical errors on the minds of her pupils, when the Bible itself lays no claim to absolute historical accuracy.

Questions difficult to answer may be brought to her on

the field, and she must be prepared to answer them in an earnest, honest, intelligent way. We do not honor God, nor bring in the Kingdom any faster by falsehoods or evasions; *e. g.*, an Armenian student to whom the subject of vengeance was a vital reality, once asked a missionary the meaning of the imprecatory psalms as viewed in the light of the gospel of love. The missionary answered, "The less you think about it the better." Dissatisfied with his answer, the student put the question to a second missionary who tried to show that God was giving a developing revelation to a developing people, that he educated them step by step, and that the imprecatory psalms simply reveal the state of mind of a people who are beginning to apprehend moral justice, but not love. This neither upset the inquiring student's theology, nor left his mind dissatisfied, and it led him to begin to formulate a viewpoint which will not have to be unlearned.

The East, Africa, every country where a developing people is found, is full of problems vital to the people themselves, and difficult to answer. But the missionary is not to answer them, only to suggest trains of thought which will lead toward a helpful solution. No course that the writer has ever known at a normal school gives the sort of training needed. It is not so much a course in theology as one in religious education that fits one to deal with the developing mind, and the course offered at Teachers College or Union and at the Hartford School of Missions ought to help.

Further, no normal school offers any opportunity to the missionary teacher to become acquainted with her specific field. We all know that every normal school deals with the specific administrative problems of its own state and emphasizes the history and geography of the United States. This is right and they cannot be expected to do otherwise, since taxpayers who support the school have in mind the needs of their own children. Most of the colleges have at least libraries where one may read up on the countries where she

expects to work; but I should advise any missionary candidate, if possible, to select a college which has a specialized missionary library like that of Yale, and I wish all colleges which have a Student Volunteer Association might at least provide such departments.

Normal schools, as a rule, offer and can offer, little training in the matter of original work. Missionaries need to be prepared to do this. A whole unexplored field of social and psychological investigation lies before the missionary and we all know the value of the contributions of the missionaries to science. Again normal schools, as a rule, do not offer courses in sociology. If they do it is in a limited field. Missionaries ought to take up this subject both experimentally and theoretically and should do some form of social service work before going to the field. Opportunities for this in colleges are greater than in normal schools.

It must already be evident that the missionary educator needs a highly specialized training, and that, at present, neither the normal school nor the average college offers an adequate solution. At Teachers College last year, an earnest endeavor was made to start a course which should so supplement the other courses open to students at that institution as to give the necessary specialized training in addition to the broader academic and professional work. The writer would like to enumerate the elements in that course which seemed especially valuable.

First, we all agreed that the open discussions generally led by experienced missionaries, and in fact, the very association with these, was helpful and stimulating. Certainly no one who heard these discussions would be likely to go to the field with narrowly preconceived ideas. At first it was thought that such open discussion might prove a waste of time, because the different fields differ so widely in their conditions, that the problems arising from these might be supposed to differ as widely. Strange to say, we found that the same

fundamental problems are found in varying forms all over the world, and comparing notes from the different fields was most stimulating and helpful. The following are some of the problems dealt with, and we found the time given all too short to discuss them satisfactorily. Many, in fact most, were necessarily left unsettled, but this is as it should be.

1. Relations of the evangelist with the educator on the field. The discussion of such a problem comes within the field of spiritual preparation, and it was discussed in a thoroughly spiritual but unemotional way, and ought to enable those who heard it to cooperate more heartily than has sometimes been the case. The educator works intensively within an institution, but he is training leaders for a community and should be training them spiritually; the evangelist works in communities with the leaders trained at school. Each is a spiritual worker and should be regarded as supplementary to the other, and should work in harmony even at the cost of many mutual concessions.

2. The relation of the study of English with the study of the vernacular in missionary schools. This is a burning subject in every missionary country, and we were interested to observe that the fundamental reasons were the same in every situation, while specific reasons existing in certain countries might be met by special arrangements.

3. The nature of Bible training in missionary schools.

4. Opportunities for the non-Christian pupil to study his own religion and compare with Christianity.

5. Training for personal and missionary extension work within the school.

6. Distribution of finances.

7. Student self-help and industrial training.

8. Meeting new sociological conditions on the foreign field.

9. The ultimate purpose of education in missionary schools, and their contributions to the real missionary enter-

prise which is admittedly spiritual. And what is education? or what should it be, but spiritual training?

10. Specific application of present day administrative schemes to missionary schools and communities.

11. The text-book problem; how to meet it.

12. The industrial problem.

It seems to me that no one who heard those discussions could possibly go out to her field so crassly ignorant of conditions as they exist as the writer first went to hers. She wishes to offer the suggestion that any institution offering such a course should make arrangements with the Boards to supply experienced missionaries from time to time to take part in such discussions, if none are already members of the class. As a way of utilizing the time of missionaries on furlough it might vie in practicality with the present entertainment bureau idea.

Second, the course for missionaries in Teachers College became a sort of clearing-house in which material of the other courses was revised and adapted to the missionary situation.

Third, an opportunity was given to visit and study educational methods in use in schools and orphanages of various types. This was most valuable.

Such a course could be supplemented by special courses in the history, geography, sociology and religious work of the countries to which each missionary hopes to go. She should find out for herself what specific subjects she needs to teach. Many a missionary has gone to a country whose specific need for industrial training was only second to its spiritual need, and yet has failed absolutely in sizing up the situation. She should also make a special study of the special physical needs of the people whom she is to serve, as she will be called upon to minister to these in a way that she would never expect from her knowledge of schools in this country, and for which she may hardly be prepared.

The missionary educator is necessarily an administrator, an organizer—not solely, or principally a teacher. She needs, therefore, a broad view of her future career and a thorough training along specific lines which she can hardly hope to get except in a specialized course.

OPPORTUNITIES AFFORDED IN SPECIAL INSTITUTIONS FOR MISSIONARY TRAINING

MISS MABEL HEAD

I. THEIR HISTORY AND CHARACTER

In 1881 Baptist women organized the first religious training school in America. This school was located in Chicago. The second school, the Chicago Training School, was established four years later through the efforts of Mrs. Lucy Rider Meyer. The Training School for Christian Workers at Gramercy Park, New York City (1885), the Moody Bible Institute of Chicago (1886), the Norwegian Lutheran Deaconess Institute (1889), the New England Deaconess Association Training School for Christian Service (1889) and the Gordon School of the Newton Theological Institute (1889), were established during that decade. None of these schools had for its specific purpose the training of foreign missionaries, though all have students in the foreign fields. In 1890 the General Conference of the Methodist Church, South, authorized the establishment of a training school under the supervision of the Woman's Board of Foreign Missions. The special object of this school, the Scarritt Bible and Training School, which was opened in 1892, was the training of women for service in foreign fields. In the thirty-four years the number of such schools has increased to seventy, with an enrollment of nearly 7,000. Only twenty-five of them have special courses in foreign missions.

They have sprung up in response to a tremendous need. They have been considered outside the usual group of educa-

tional institutions and the efforts at standardization and classification have scarcely touched them. In fact, they defy classification. A few have been established by mission Boards. More of them are independent with some kind of denominational control. The entrance requirements vary from the three R's to a college education. The greater number require at least a high school education or its equivalent, though a first-class high school would blush at the equivalent often accepted. The courses of study range from the kindergarten to the university and include many forms of industries, business, language, art, music and nursing, as well as all forms of social service and welfare work. The credits given for these courses are quite as varying as the courses themselves, in only a few instances are they the same as those given for a similar amount of work in high schools and colleges.

A few subjects are studied in all the schools,—Bible, church history and missions. Some work in sociology and religious education is given in practically all of them. Instruction varies from the lecture without notes or examination, to thorough text-book work and scientific lecture courses. Similar variation is noted in equipment. They are all good,—at least good for something,—have sensed a deep need and are struggling under a financial burden and lack of support. The keenness of the struggle for existence, together with the sentimental idea that anyone who feels called to Christian service will make a good worker, has caused many of the schools to accept any person who wanted to do Christian work. It is encouraging to note that the standards have been steadily raised for the past five years. As a class it cannot be said that the training schools are yet efficient in the great task of training young women for the intricate and difficult work of leadership in the foreign fields.

What has been thus far said applies, however, to these seventy schools as a whole. There are some doing genuine

work even of college grade, having a well qualified faculty, a first-class equipment, fair entrance requirements, and thorough courses followed by examination and some research work. All have sent out students better fitted for life. Mission Boards as a whole have not adopted any uniform standard of acceptance for service, and this has made the task of standardization more difficult for the training schools.

To attempt to classify them after what has been said would be absurd. A loose classification might be given showing denominational control, or those having a certain amount of property, or those requiring a high school education for entrance. Such classification would be of little value. The list which is a part of this paper includes only the schools that give courses of training for foreign missions. Some others of the seventy have students in the foreign fields, but they put no emphasis on such work in their courses.

II. A BASIS FOR THEIR STANDARDIZATION

In order to establish a general consensus of opinion concerning these training schools and their proper management a questionnaire was circulated among a large number of Board representatives and missionaries, some of whom are dealing with the problems of management, some of them with the results. The following paragraphs are largely but not wholly based on the answers to the questionnaire:

1. *The Need for Missionary Training Schools.*—This need is beyond question. Of all workers the missionary stands in greatest need of general and technical training. He deals with vital problems which draw on every resource.

2. *The Justification of Their Cost.*—If the work they do is genuine and of high grade, they are a sound investment, even on the part of a mission Board. Only three out of two hundred who have been consulted expressed any question of their value. These, moreover, were people who value a "call" above any training.

3. *Their Proper Maintenance.*—It is doubtful if such schools should be established and maintained by mission Boards. Interdenominational and union institutions are preferable, provided the different Boards can keep in close touch with their own candidates. The independent school with only a nominal denominational control, that is, having an independent board of management that raises the money for its support and does not draw upon the treasuries of the Boards, is better still, because it enables an institution to develop an individuality and policy of its own. If a mission Board does undertake such a school, it should make ample provision for the very best faculty equipment. A few schools, first-class in every particular, are better than many with moderate equipment.

4. *Their Distribution.*—Their distribution is not such as to serve the whole country evenly. Out of the thirty-five which are listed below, three are in New England, four in New York City, two in Philadelphia, seven in Chicago, five in Ohio and Indiana, two in Kansas City, two in Toronto, and two in Kentucky. It is very evident that portions of the country from which missionaries come are uncovered, yet a multiplication of little schools is not to be desired.

5. *Their Entrance Requirements.*—Practically all who have had experience in the mission field believe in and urge the need of broader education and more practical experience before entering upon a course of special training. In fact, one frequent objection to the existing training schools is the tendency to fill them with inexperienced young women who are sent to the field to grow up, who often have the girl's idea of the fascination of mission work and cannot stand the strain. It is generally agreed that graduation from a first-class high school should be the minimum requirement for entrance and that thorough normal and college courses should be strongly urged.

Those in charge of training schools constantly make the

assertion that there is not time to give all that this Board of Missionary Preparation or that mission Board secretaries would urge for candidates. A careful study of the curricula of these schools shows clearly that the "time" difficulty comes from low entrance requirements and from trying to pack into the courses at the school many things that should have been learned elsewhere. No two year institution—and most of the courses are for two years—can do justice to technical missionary training and be also a preparatory or an industrial school, or a normal school, or a business college. There may be some instruction needed in applying bookkeeping to the work in a mission station, or in applying health regulations to life on the field, etc., but, in the main, all such preparation should be secured before entering a training school.

6. *The Courses of Study.*—On such questions there is bound to be many a difference of opinion. The replies to the questionnaire were very varied and went into great detail. The items which follow received general approval:

(a) *Courses in the Bible.*—The candidate should have a good general knowledge of the Bible, such as may be gained in a thorough Sunday-school or college course, before entering the school. The courses given there should be broader, deeper, more thorough, and should be based on modern investigation. The leader on any foreign field must meet the questions of many students who have been abroad to study or are reading books of modern scholarship. To know where one stands, whom one believes in the midst of this sea of thought, is a missionary essential. No less is it essential to know how to meet such questions and to guide such thinking.

A two year curriculum does not afford sufficient time for the proper and thorough survey of the whole Bible, so one aim should be to stimulate still further study and research on the part of the student. Moreover, such courses fail of

their best results if they do not bring the student into such spiritual touch with the Word that her life is fed day by day. Only a well nourished life can stand on the mission field, and every missionary must know how to grow daily on the Bible.

(b) *Courses in Church History and the Essentials of Christian Doctrine.*—No one can cope with the developments of the rising church in the non-Christian lands, nor with the union movements that promise so much, without being rooted and grounded in the faith, without having studied the developments of the past. It is well for the worker to know why she bears a denominational name and to know the doctrines and policies of her Church, but these are little emphasized on any foreign field. The essential principles of the Christian faith, and a clear knowledge of the steps in the development of the Christian church are daily needed.

(c) *The Principles of Religious Education.*—Few of the schools for the preparation of missionaries have regular, full, standard courses in religious education, though all do some work in that line. To teach the Bible effectively to different grades and classes, to translate it into life in the manifold opportunities for personal work, is the main business of one "sent of God." A department of religious education should be required of all approved training schools. Mere talks on personal work and methods of teaching a Sunday-school lesson constitute the course as given in many of the schools.

(d) *Comparative Religion.*—Some workers on the foreign field, strong in faith and devoted to the church (their Church, maybe), have failed because they found no point of contact, no value in the faith of those whom they would serve. This subject is omitted in a number of training schools, but, well taught, is of very great value.

(e) *The History and Science of Missions.*—A survey of mission fields with a special study of neglected fields, mis-

sionary administration with some knowledge of the Home Base and special study of the field to which the candidate is to be assigned, are all included. Such a course should include vastly more than the simple study of a field or phase of missions as given in the usual mission study class. Strange to say, the courses on missions given in most of the training schools are scarcely more than popular mission study.

(f) *Sociology*.—General sociology should be studied by the candidate while getting her general education. In the training school the sociological courses should deal with the social structure in the mission fields and with the constructive work to be done in making these nations Christian. It might be called comparative sociology. It seems that most of the sociology now taught in these schools deals with the subject almost wholly from the standpoint of American problems. Possibly this is true because few sociology teachers really know foreign problems.

(g) *Practical Work*.—Some portion of every week throughout the training school course should be devoted to practical work in the churches and in connection with organizations in the city where the school is located. Under competent direction with much counseling together many valuable lessons are learned. Another special purpose of the part of the course is to test the fitness of the candidate for future missionary service.

(h) *Language Study and Phonetics*.—So much difference of opinion was expressed by the two hundred who replied to the questionnaire that the writer would say that the value of courses in language study and in phonetics is yet to be proven. Boards should require thorough language study as a part of general education. Such languages as Spanish and Portuguese may be studied under a teacher who has mastered the language on the field or under a competent national. Most missionaries feel sure that the time in the

training school were best spent in getting other kinds of preparation that cannot be obtained on the field. They also call attention to the fact that the two years largely devoted to language study on the field are needed to adjust to the new life and to study the people.

If training schools would confine themselves to these *eight* subjects, giving thorough and constructive work in them and demanding preparation elsewhere in such subjects as manual work, domestic science, household economics, bookkeeping, stenography, and similar subjects that now crowd their courses, the Boards would have far less difficulty in securing qualified candidates. The abundant and wholesome life of the institution demands recreation, gymnasium, athletics, music, all of which properly given may have many practical lessons for the foreign missionary.

7. *The Proper Faculty Required.*—The correspondence placed very great emphasis on the faculty. It seems essential that its members should be, as far as possible, teachers giving all their energies to the work and trained for it. It is not sufficient that they be good persons and fair teachers. Actual experience on the mission field is valuable and perhaps some active missionaries might be called home for this large service of training, but the faculty of a first-class school for preparation should not be filled up with worn-out, disabled missionaries. Teachers in such a world school should have sufficient salary to enable them to keep in close touch with the great leaders and movements of the day. Such a school should also be able to command lecturers who can give the best thought especially on the constructive side of missionary problems.

8. *The Standards to be Maintained.*—The requirements for women missionaries have hitherto been less well defined than for preachers and medical workers. These women are shaping the new home and social life of great nations and are large factors in their educational, political, and religious

development. That they may grow and become able to make steady contributions to the new life of these nations demands the broadest culture, a deep religious experience, and the most careful training in the best methods of translating both character and culture into the life of the people to be served.

The standards of mission Boards and training schools cannot be said to have kept pace with the developments on the field. Foreign countries, at least large parts of them, have taken on a new civilization more rapidly than the home churches have adopted efficient and adequate methods of work and administration. Many of the problems of training for mission service will doubtless be solved in the future by the correlation of training schools with other schools, so that the technical training may be taken along with a more general education. Such a correlation has been established at New York, where Columbia University, Teachers College and Union Theological Seminary have a working arrangement. It may be made to great advantage where there is a training school, a university, and a teachers' college in the same community. Such a training school must be far more than a chair of the Bible or of missions and the faculty should in every particular measure up to the standard of the faculty in the correlated school. It is to be not merely a school for the development of piety, a place to hold prayer meetings; it is to give technical training for efficient missionary service.

9. *Two Special Dangers to be Avoided.*—Two dangers, common to training schools, are worth noting. The first is that the life of the school may be abnormal, either in seclusiveness or intensity, or both. The abnormal person is to be dreaded on the foreign field. No one more than a missionary needs to be able to live a well rounded, normal life, constantly toned up and ever buoyant. The second is the danger that such training shall become stereotyped. One writer says, "Training school students are all turned out in the same mold. We need adjustable workers." This criti-

cism appears often enough to be noted, but is hardly just. There is danger here, but if the entrance requirements of education and experience are kept high, there will hardly be loss of personality or stereotyped products from a two-year course. This danger is ever present in any form of institutional life. Training schools should be clearing-houses for the mission Boards. They are testing places. Those in charge should be close in touch with the Boards whom they serve, should know their policies, and enough of their work to make recommendations of real value. The Boards should be close in touch with the schools, and especially the students being trained for their service.

A missionary training school is not a professional school but a place for technical training. It should not dare to furnish less than the best in education and method for the advancement of the Kingdom, but far more than that, it must be permeated through and through with the spirit of the Master, who being one with the Father and sent as a Saviour into the world, said of those who would follow Him that they were sent into the world even as He was sent.

If it is within the province of this body to adopt a working standard for missionary training schools, and then to publish a list of those that meet the standard, a great service for the benefit of Boards and candidates alike would be rendered. In a list published as an appendix to the report of this Conference (p. 219ff), the data concerning the existing schools which train for foreign service are given as a basis for a more discriminating report in the future.

THE FACILITIES AFFORDED FOR TRAINING IN MEDICAL SCHOOLS

DR. ELLEN C. POTTER

Of what use are facilities for the preparation of medical missionaries, if there are no candidates to receive the train-

ing? We are rapidly approaching this situation and it seems to me desirable to call your attention to it, particularly before entering upon the discussion of the facilities offered for medical preparation of women.

During the past eleven years women students of medicine have decreased 50 percent. (to be exact, 47.6 percent.), which is but 6 percent. more than the decrease among men.

There were but 592 women medical students in 1915 and of those in class A schools only 28 were student volunteers. It is a regrettable fact that women who enter upon the study of medicine, unless already pledged to the mission field, rarely turn to it as an outlet for a life of service. We may, therefore, not expect any increase in the number of candidates from that source and we shall be fortunate if we secure an average output of five candidates each year for the next four years. This is not a hopeful outlook when we remember that recently published needs of the Boards call for at least thirty medical women.

The reasons for the decrease in medical students and the consequent decrease in candidates are not far to seek: Increased entrance requirements; increased length of the course; increased severity of the course which taxes the physical and mental endurance to the utmost (30 to 35 hours of scheduled work per week as contrasted with 15 scheduled hours in academic colleges); increased expense of medical education and increased inducements to graduates, particularly to women graduates, to remain in this country, for the dearth of women graduates is beginning to make itself felt even here.

My conception of the ideal equipment of medical missionary women for foreign service includes broad training in general medicine with some especial reference to tropical diseases; it includes very special equipment in diseases of women and of children and in obstetrics, with operative technique both in gynecology and obstetrics; it includes personal

and municipal hygiene and sanitation, nutrition and dietetics; also particular preparation in one or more of the various specialties, these to be determined by the region in which she is to work; it includes hospital administration and social service and a sufficient foundation in pedagogical principles to make her an efficient teacher of medicine and nursing, if that should be required. She should be well grounded in psychology, normal and abnormal, in order to render the best service in all departments of her work. In short, we are to train medical *leaders* for the mission world.

Where can this equipment be obtained? I assure you that our candidates should be trained in schools of the first class, and therefore have limited my consideration to schools listed in class A by the American Medical Association, and of these I have considered only those giving the full four years of the medical course. These are thirty-four in number. Of these one only is exclusively for women, with a faculty composed of both men and women, while the remainder are coeducational.

The fact that a school is listed in class A is a guarantee that an adequate course is given leading to the degree of doctor of medicine.

I. REQUIREMENTS FOR ENTRANCE AND FOR THE AWARD OF A MEDICAL DEGREE

Of the thirty-four class A schools nine require one year of collegiate work which must cover a definitely stated number of good academic courses in chemistry, physics, biology and a modern language. Eighteen require two college years; two require three and one requires four college years, but reserves the right to admit by examination without the academic degree. The full academic degree, if it does not include the required amount of science, is not sufficient to secure admission to these schools. The three Canadian schools include

that which to us is the premedical year in their five year combined course.

When schools such as Harvard and the College of Physicians and Surgeons of Columbia recede from the four year academic requirement and substitute the two years of academic work, we may assume that they are governed by sound reasoning and may well follow them.

With us in the preparation of medical women for the foreign field the time element is of importance. At best the road to medical preparation is a long one, the minimum being six years, the maximum nine. If an academic as well as a medical degree is desirable, it is possible to secure the combined degrees, including the hospital year, in seven years in some and in eight or nine years in others of twenty-six institutions. In my opinion, however, the additional years of preparation might more profitably be spent in postgraduate work in the specialties or in amplification of clinical experience.

Four medical schools require a hospital year of service before the medical degree is awarded, and this is also true of the Canadian schools. This should be considered, if the candidate is to be sent to a station in which there is a large mission hospital, in which event it might be desirable to omit the hospital year in America, substituting the year of work in the foreign hospital. This substitution might not be acceptable to the college granting the degree.

II. THE LICENSE TO PRACTICE

Every medical missionary candidate should secure a license to practice in the United States before going to the field. Five years after graduation it is almost impossible for the best of us to pass the state boards because of the rapid progress in medicine and because of frequently modified state laws. The uncertainties of health and family obligations fre-

quently make it imperative for a medical missionary to return to this country, and the license to practice is then a vital necessity. The examinations are given twice yearly and the dates of examination may cause delay in reaching the field, but such delay should be accepted as an incident of one's preparation. Two states, Pennsylvania and New Jersey, now require at least one year of hospital service, before a student is eligible for the state examination.

III. THE FEES CHARGED

There is a wide variation as to fees for tuition. In certain state universities the minimum charge to natives of the state is \$40.00 per year, in other institutions the maximum is \$240.00, the average fee being \$175.00. Expenditures for books should be about \$20.00 per year, and for board and lodging cannot safely be less than \$7.00 per week for the thirty-two weeks of the college year, which totals \$224.00. We may estimate therefore the average expense for a medical education to be not less than \$1,600, exclusive of the academic preparation.

IV. THE SCHOLARSHIPS AVAILABLE

Of the thirty-four colleges interrogated only three report any special concessions to missionary students, these being the University of Illinois, with four missionary scholarships, the University of Syracuse, with certain remission on fees, and the Woman's Medical College, with remission on fees and scholarships. This year seven of the twelve volunteers at the last mentioned college are scholarship students. The institution has a very real pride in its relation to the pioneer work in medical missions and in its continuous contribution to that work during the last forty-six years. Thirty-one of the one hundred and thirty women sent out during the last

twelve years have been its graduates, while several have gone for short periods to give much needed rest to friends. In addition to the three schools named above, eight report loan funds or competitive scholarships open to all students, while twenty-three report no concessions of any sort.

Of twenty-three mission Boards ten report that they are accustomed to aid medical undergraduates, the annual assistance not exceeding \$150.00; ten report no assistance given by the Board; three give assistance for postgraduate work only, and all agree in a general sense of discouragement as to the results obtained by the methods at present used, and unite in stating that it is with extreme difficulty that suitable medical candidates are obtained. Nine Societies are able indirectly to give assistance through friends of the Board, while two are enabled to do so through the Educational Boards of their respective denominations. There is no uniformity as to the method by which the various Boards keep in touch with candidates.

Mr. Turner has expressed to me his belief that it will be impossible to secure an adequate number of medical women for service abroad, unless some method is devised to finance student volunteers who have native capacity for medical work. I am confirmed in this belief from my own observations and discussions with the volunteers at my own institution during the past ten years, and from my discussions with students at the Eagles Mere conferences during the past four years. The tragedies of physically wrecked lives due to overstrain incident to an effort to complete the medical course unaided, have been presented to me too frequently not to have made a deep impression.

V. THE PERSONNEL OF STUDENT ENROLLMENT

Women represent but four percent. of all medical students; they therefore form a very small proportion of the students

in the various coeducational institutions, and this has an important bearing upon the development of the prospective woman medical missionary. Women in medicine still represent a "cause." Depending upon the temper of the body of undergraduates and upon the teaching force, the small group of women in any given institution must either be submerged; or, combative instincts being aroused, must develop certain unwomanly, "pugnacious" habits in the defense of their "rights;" or, if accepted in polite tolerance must, through that subtle psychology of sex, be relegated to the dependent, subordinate position which renders them less fit in later years to assume responsibility or to initiate a course of action, both of which characteristics are essential to the successful missionary.

In an institution in which women form a negligible proportion of the student body, say ten percent. or less, the curriculum is of necessity adapted to the needs of the majority, and certain special needs of women which can be met in remarkable degree in a class for women alone are impossible of realization in the mixed class. In the thirty-three coeducational schools twenty-nine have an enrollment of from one to thirty-five for women or of from eight-tenths percent. to twenty-four percent. of the entire student body, and there are but five schools, including the one separate school for women, which have an enrollment above twenty percent.

VI. THE COURSE OF STUDY

The Council of Medical Education of the American Medical Association has formulated an outline of the ideal course of study to be pursued by the undergraduate. This is the fruit of the mature deliberations of medical educators throughout the country, and to it all medical colleges must conform within certain very narrow margins, in order to be recognized as class A schools. This outline includes not only

a statement as to the subject matter to be covered but also the number of hours* which should be devoted to any given subject in a 4,000 hour schedule.

The fundamental medical sciences, anatomy, physiology, physiological chemistry, pathology and bacteriology, cover 1,730 hours; general medicine and its specialties 880 hours; surgery and its specialties 880 hours; pharmacology and therapeutics 240 hours; obstetrics and diseases of women 240 hours, and hygiene and sanitation and legal medicine 120 hours.

It is evident that no exhaustive knowledge of hygiene and sanitation, nor of nutrition and dietetics, such as may be necessary for some of our missionaries, can be obtained in an undergraduate course of 120 hours. With the recognition of the increasing importance of preventive medicine, various schools have amplified the subject as a postgraduate course covering one or two years and there are now seven† schools in which women may receive the training leading to the degree of Doctor of Public Health, or an equivalent degree.

The medical course as given in this country is adapted to the needs of the majority of the students, therefore special emphasis is not laid upon tropical medicine as an undergraduate subject. Certain of the commonly recognized diseases, as cholera, plague, yellow fever, etc., are considered in the course in general medicine but no specific training other than this is given in twenty-one of our thirty-four colleges. Five give brief electives, six give brief required courses and two give postgraduate instruction more extensive in character. The Post Graduate Hospital of New York also offers a course in tropical medicine which is open to women.

* A semester hour is the measurement of work represented by one class period per week for half of the college year. Each laboratory period to be so valued must extend over at least two hours.

† Medical Colleges giving courses in Public Health to which women are admitted: University of Pennsylvania, University of Michigan, University of Wisconsin, University of Colorado, University of Minnesota, University of California, and Tulane University.

Students needing special preparation in eye, ear, nose and throat must obtain the instruction as postgraduates at such schools as Harvard, the New York Post Graduate, the Philadelphia Polyclinic and various schools and hospitals in Chicago and other medical centers. Diseases of women and obstetrics are nowhere more thoroughly taught than in the undergraduate courses at the Woman's Medical College, this being possible because the teachers in these departments, as well as the pupils, are women, and the relation between teacher, pupil and patient is without embarrassment.

VII. OTHER PREPARATION

The prospective medical practitioner should be thoroughly grounded in psychology, both normal and abnormal, and if it is at all possible the student should major this subject as part of her premedical work during her college years.

If she may be called upon to teach medical subjects to students on the field and if normal school training has not been part of her premedical equipment, she should familiarize herself with fundamental pedagogical principles by reading certain of the standard works on this subject. Candidates who are to take charge of hospitals on the field need special preparation in hospital administration and social service. This is at the present time almost impossible to secure. The Massachusetts General Hospital of Boston offers a six months' course for the training of hospital superintendents, which is open to graduate nurses, preferably those who have had some administrative experience. Two students only are admitted to each class. During the course every phase of hospital management is studied in detail. Correspondence with the administrative officer has resulted in the concession that a woman physician accredited to the foreign field would be considered as a candidate for the course, provided no graduate nurse better qualified to benefit by the course presented her application at the same time. It is to be hoped

that opportunities will multiply for such training for our young women.

Not only is it necessary that medical students should have modern text-books but progress in medicine is so rapid that current journals must be available. This is the case while the student is in college, for a class A school must keep its library up to date. Medical journals are an expensive necessity, a subscription seldom being less than five dollars per year, and there are at least four journals which ought to be at the disposal of every medical missionary as part of her equipment supplied in perpetuity by the Board under which she serves.

VIII. THE USE OF THE FURLOUGH OF THE MEDICAL MISSIONARY

No one presumes to believe her medical education completed at the end of undergraduate days and the woman who returns to this country after five years on the field finds much material for study. Knowing as I do the tremendous strain which an ordinary medical and surgical practice imposes upon an individual in this country with all the facilities for consultation at hand, I am persuaded that the medical missionaries need more than the usual amount of time given for rest and for quiet study. The temptation is great to use them as drawing cards at our missionary meetings; they have a story to tell which is dramatic and they are glad to render this added service, but from my personal observation of the tired women who come back to us, some of them of my own generation who ought still to be young, I would voice the plea that the time of the returned medical missionary be left free in very large measure for the renewal of the medical inspiration at the best postgraduate schools, of which there are now many.

In conclusion, if we are to meet the needs of the medical

mission field effectively, quickly and economically as to time and money, we should so plan our campaign as to encourage young women at the completion of their high school education to enter upon the college course, preferably at one of the colleges for women. Her course should be so ordered as to cover the required amount of science within the first two years. If she becomes a student volunteer and has shown an aptitude for medicine, and if financial help is needed to enable her to undertake the course, this should be made available through the Boards, directly or indirectly through gifts, loans or scholarships founded in suitable institutions, and this help should be available to *a sufficiently large number of students* so that the failure of some to enter upon work on the field will not handicap the Board.

The medical school selected should afford a sufficiently large proportion of women in the undergraduate body to enable the student to maintain normal professional and social relations. The medical schools should be encouraged to provide required courses in tropical medicine for missionary candidates particularly. Selected candidates should be given special preparation in hospital administration, in hygiene and sanitation and advanced work in the specialties. The hospital year of residence (unless the candidate is to be assigned to a large mission hospital), and the state license to practice should be required before the candidate is given her commission.

We may hope in this way to find ourselves provided with a sufficient number of medical workers at the end of seven years. What we are to do in the interval, I am unable to say, but it is possible that the present policy on the field may have to be distinctly modified.

THE DISCUSSION

Dr. Wardle.—The statement was made that training schools were originally founded to train for home work. The Chicago Training

School was founded in large measure as a result of the agitation of Dr. M. M. Parkhurst, who had made a tour around the world, visiting mission stations. He came back with a deep conviction that women ought to be trained for their work, and, from the first, one of the prominent features of that institution has been the preparation for foreign service. The same was true with the Cincinnati Missionary Training School. Miss Isabella Thoburn, who had been for some years a missionary in India, began the work of training women for service in 1888. She soon after returned to the foreign field and from that time on has continued the steady training of women for foreign service. The record shows that from the time that the school became an institution distinct from the Deaconess Home, in 1907, one out of every four of its graduates has gone to the foreign field.

We have been hearing of the standardization of schools. Of course, in one paper it is impossible to present in detail all the variety of training schools judged from the standpoint of their educational standards. But I feel that greater emphasis should be placed upon the fact that some of the training schools are already well standardized. Schools such as the University of Chicago, Ohio Wesleyan University, the University of Cincinnati, etc., credit the work taken in such training schools on elective courses or in place of similar courses offered in their curriculum.

Our discussion has placed much emphasis upon the Biblical preparation for foreign service. I believe training schools can do far more for candidates than can colleges in such preparation, as they approach the problem from the mission point of view.

In our discussion the problem of training young women for harmonious adjustment in their life with others has been in the forefront. I know of no life more conducive to such an end than a training school, where all live a common home life, taking some part in relationship to the home responsibilities and still having constant contact with real life and its problems as exemplified in a large city.

Mrs. Peabody.—Along the line of medical training, I would like to add a conviction that the greatest need for women in the East today is for medical missionaries. To secure these is a problem every Board has to meet. It is a problem which the Board shares with the medical colleges and Boards should aid students financially during their training. We have had too many women who have wrecked their lives for future usefulness, here or on the other side of the world, simply for the lack

of a few dollars. There are Christian women who might help with these medical scholarships.

Just one bit of good news. We now have one hundred thousand dollars in gold for a medical school for women in South India. Doctor Ida Scudder secured fifty thousand dollars and a like amount has come from the legacy of Mrs. John D. Rockefeller. We are hoping for one hundred thousand dollars more. The government of India is giving a large grant of land and will, we trust, help in maintenance. The situation will demand modern equipment. We shall be asking medical colleges here not only for students but for a faculty.

Miss Mallory.—What was said with reference to the general Boards taking action concerning standardization made a great impression upon me. I feel that a great responsibility is resting upon us. The women's Boards cannot answer for the general Boards, yet I feel that nothing could be more important than the determination on the part of the mission Boards that there shall be a standardization of training so that we shall know where we can make the most of the opportunities in training our candidates.

President Mackenzie.—What are the standards we must consider? For example, do we believe young women should be sent abroad to represent America in Christendom who are not college graduates? Shall they have special missionary preparation? What should special missionary preparation include? Are we to say today that young women should go under some very close personal supervision as to health, adaptivity, temperament and personality, to live under foreign circumstances and the strain of the new and difficult relations which they will have to sustain there, more difficult than and more different from anything at home, than would be the case at home if they went into some remote parts of their own country to become teachers, etc.? Should we send out young women who have only been casually overlooked by the candidate committee or those scrutinized with real diligence,—that is, diligence manifesting itself for much more than about two weeks or even four months before they sail? Is that sufficient or should there be something deeper than that in the selection and preparation of these young women? How far is such personal scrutiny to go? How thoroughly should it study their health? How far should it consider their intellectual type and ability? How far should it consider their qualities in the learning of a foreign language? Should

it use the modern methods of psychological investigation of individual qualities to find out the best ways in which this person and that person can learn the language? This is a very difficult question; one that has already opened the eyes of some of us with regard to individual problems of men and women. These are all practical questions of extreme importance.

Dr. Brooks.—I have been staying here to learn and I am looking forward with great eagerness and expectancy to the report of this committee. It seems to me, however, that it behooves us to move carefully. God has His way of putting His hand upon an individual now and then that puts us all to shame. I suppose if an effort had been made a couple of generations ago to standardize the theological seminary, as you are now standardizing the missionary training school, it would have been standardized in such a way as to rule out two of the greatest preachers in the English language; viz.: Moody and Spurgeon. I have recently come to a missionary training school that really had no standard except a spiritual one, and my chief business the last twelve months has been to place an educational standard there. I am afraid our standard will not come up to the requirement of your committee yet, but we are moving on the right way. Now, here is a school that has trained men and women who have gone out into the fields and made good. While I myself am looking for the highest educational standards and am looking only for the highest, I feel a great deal of respect for those who have been before me and who have succeeded in training two hundred missionaries who are now in the different mission fields. I was talking not long ago with one of them who had spent over twenty years in China serving under the Methodist Foreign Board—and she is one of the best women missionaries in China, though she came to our institute without a high school training. Now, I long to see this standard put way up high and I promise you there is no one in this room that will help the committee more than I to raise it. And yet I believe that we must be very careful, even cautious, lest we dishearten some of these candidates who are looking forward to the field, who may, perchance, in the next generation, prove to be veritable Moodys and Spurgeons. I think the committee should be careful and I think we should all of us look with a great deal of sympathy and respect upon those who have gone before us and who have been feeling their way to this larger opportunity that we are now realizing. And while I believe myself that the standard cannot possibly be raised too high, still we should provide for exceptional cases. In

our institute we have a preparatory department just for this purpose. Every now and then there comes someone that God has His hand upon, someone that God has appointed for service, and we must make a place for him.

President Wieand.—There are some tendencies in the educational world today that, I think, are pointing in a certain direction for the solution of this problem. There are two dominant lines of thought in the educational world today. One is the standardization and the other is the socialization of our education. Now, these two tendencies are somewhat opposite. The one is the soul of our education and the other its outer form. I think it is this socialization tendency that is at the bottom of the reason why Harvard and Columbia Universities have receded from the absolute requirement of the four years' college course before one can take up medical courses. The standard of Germany is—according to the best estimates that have been made by those who have done special research in that line of work,—in line with this. The German "Higher Schools" correspond roughly, and in fact almost exactly, with our high school, plus the first two years of college. Then from that "Higher School" they go directly to the German university,—in what would be the *middle* of our college course. It is because of this standard, worked out in the European schools, that the leading universities of our country have felt the need of conforming our standards more nearly to theirs. One result is this growing disposition to let the medical course begin in the *middle* of the college course; that is, let the student do two years of regular college work and then take the next two years to lay the general scientific basis of his medical course, devoting the last two years of his medical course entirely to the technical side of his work. Under this system he could have his *academic* degree at the end of his first two years of medical work, and then in two years more he could have his medical degree.

Now the University of Chicago and a number of other seminaries allow the same thing in connection with theology. It seems to me, therefore, that in harmony with this view of the foremost rank of thinkers among the best educationalists of the world, and in line also with the almost universal practice of the smaller colleges in rigidly prescribing the specific studies during the first two years of the college course, allowing the last two years to be *elective*, we shall be taking a long step toward the solution of our problem.

Now, there are some very specific reasons why *we ought to get hold*

of these people who are preparing for the foreign field (as the medical colleges are getting hold of their people) *by the middle of the college course*, and then for the last two years we could let our missionaries specialize on the electives in college, choosing those courses which will be the best possible general preparation for their theological courses which are to follow. We would then let the last two years of their training be spent in technical missionary preparation in a missionary training school or theological seminary.

Now, Mr. Chairman, until the colleges and universities will provide such electives and will give credits for them, it will be incumbent upon the training schools and seminaries to provide that sort of training and to provide even a four years' course. That is the reason why in our training school, as well as in our seminary, we have been compelled to provide a four years' course instead of a two years' course—in the missionary and lay worker's school as well as in the seminary,—so as to give the students something of this elective or general cultural basis for the missionary work in the foreign field, as well as the technical theological preparation.

Now, what happens when we do not get hold of these students earlier? Well, I know how it is in our own denomination, and from what I have gathered from the discussions here, it is about the same in other places. They get the college course and they get very little of the spiritual and Biblical and pedagogical training. Then they go out to the foreign field with almost nothing more than the general cultural training afforded by the college. That is nothing short of a calamity, it seems to me, and we should be just as careful for the people whose business it is to deal in spiritual things to train them technically and thoroughly in these spiritual things—we should be just as careful, just as thorough in training those, as we are in training the medical man who deals with the body. Why should an evangelistic missionary not have four years of professional training just as well as the doctor, who is to deal with the body? It seems to me we should aim to secure both the cultural value of the college course and the professional training for evangelistic work. I do not see how we are to get both unless we do it in the same way the medical colleges are doing it. It seems to me we will not be lowering standards; we will simply be following the largest and most forcible tendency in the educational drift of the world today.

Miss Gibson.—In the Scarritt Bible and Training School we do such

work in courses where practical subjects are discussed; by theory in the class room and by field work in a cosmopolitan city. Students are trained to do personal work, so that they may learn how to present the plan of salvation to the unsaved, how to win the indifferent and how to deal with people of other faiths, etc.

Miss Blake.—One of the difficulties in the matter of the preparation of missionaries is, of course, the fact that a great many of our missionary candidates do not know very long beforehand that they are going to be missionaries, and the large majority have no idea of the field they are going to. One simple suggestion would be this: In institutions which have a large body of student volunteers something might be done to influence the attitude of these volunteers along practical lines by requesting a number of the faculty in these institutions to act as advisors to student volunteers. We have in our various institutions advisors to whom every student in the institution goes for advice on academic matters from time to time. It seems to me that an advisor of student volunteers could do a great deal to shape the decisions and influence the attitude of these volunteers. First, toward the administrative work; second, toward spiritual development and along many other practical lines where deficiencies are seen. I should think the Boards might take the initiative in this matter and ask the faculty to appoint advisors who should keep in close touch with the Student Volunteer Movement and the mission Boards.

Prof. Robins.—I shall be glad, if some of the representatives of the women's Boards will tell us what the Boards wish the seminaries to do. It is not quite clear what they want of us. Conservative institutions, one of which I represent, will doubtless do nothing unless the desire of the Boards is very definitely expressed.

Dr. Wolf.—The question I want to raise is, Will it be emphasized in these findings that for this extra preparation the Boards and committees shall put up the money?

The Chairman.—The findings to be proposed are your findings. Hence it is important that they shall be fully and freely discussed. We want them to express the meaning and the mind of the whole of this conference just as far as possible.

THE DISCUSSION OF THE FINDINGS

The discussion of the report of the Committee on Findings was earnest and protracted. It was mainly concerned with

the details of the report which appears below in the revised and final form. Several of the addresses which introduced other considerations are given below.

Mr. Turner.—I desire to read a letter from President Wieand of the Bethany Bible School of Chicago, which states his conviction concerning the matters we are to discuss this morning. He could not be present this morning.

President Wieand.—I cannot see how we dare take the position that the missionary profession, with all its terrible responsibilities and appalling opportunities, is of a lower grade than any other of the learned professions. Nor can we consistently hold that the work of the evangelistic missionary demands less professional training than that of the medical or educational missionary. I would like to submit for consideration the following declarations:

1. That the training for the missionary profession should be equal, in amount and quality of work, to that for the other learned professions.
2. That the standard should be the same, in amount, grade and quality of work, for men and women; and the same, too, for theological, medical, and educational missionaries.
3. That up to and including the first two years of college the work should be in general that of the prescribed work of standard high schools and colleges.
4. That the professional and special training should be of two general kinds: 1st, the special scientific and cultural subjects which form the general basis for the particular specialization and technical training of the special line of missionary work each is in future to follow. 2nd, the strictly technical and highly specialized training of each particular missionary profession.
5. We respectfully urge that the colleges and universities provide courses of instruction, offered as electives in the junior and senior years of college, and for which full credits are allowed, in those subjects as shall be of the most special cultural value to prospective missionaries.

On the other hand, we also recommend that, in default of the colleges and universities making such provisions, the theological seminaries and schools of missions provide also for this general scientific and cultural foundation for the prospective missionary's professional training.

President Mackenzie.—There is a question of extraordinary importance that has been thrown upon this conference as upon no previous conference held, in considering the matter of missionary preparation. It has been taken for granted, where the training of men to become ordained missionaries was considered, that the theological seminaries as a rule will try to keep their work on a level with other professional schools. It has been presumed, whether the presumption is justified or not, that the education of ministers ought to be as severe, that its standards ought to be as exacting upon the students and professors, as is the case with regard to any other of the learned professions of the land. Now the question before us is, Does this apply to the lay missionary? Are we prepared as a conference—because here the question of the lay missionary has been approached more directly than at the previous conferences concerning the training of men, and I wish the matter could have been brought up in them as distinctly and in as startling a way as it has been here—are we prepared to take the position that the lay missionary is entering upon a profession, and that the preparation for that profession must be on a level with the preparation for any other profession? Do we understand what that means in its effect upon the Boards and their policy, in its effect upon the young men and young women who look forward to the various types of lay missionary work, in its effect upon the schools that already exist and are attempting with great conscientiousness and earnestness to do their part of the great missionary task? Do we realize all that the affirmation of this ideal as the ideal of this conference, without which you will be discontented, will imply in its bearing upon all those schools? Or, is the education of the lay missionary a secondary and an easier matter than the education for other walks in life? Ought it to imply a college career? Ought it to imply the same thorough, penetrating study of the Bible? Ought it demand a thorough mastery of the history and of the characteristic doctrines of Christianity? Ought it to carry with it really thorough-going courses bearing upon the religions and the history and the customs of the field to which the missionary is going? Is there any of these subjects that is not absolutely necessary for the equipment of the lay woman missionary and the lay man missionary, and are we prepared as a conference to say that the institutions that would aim at preparing missionaries for the modern task must measure up to the best colleges, to the best lay schools, to the best theological seminaries, to the best medical schools, in their conscientious demand both upon professors as to their equipment, and also upon missionary students as to their diligence and as to the length

of their courses? I want to put the matter in as drastic language as possible. We now come to the hour—it has struck—when this conference must consider that question very frankly. Is the missionary career to demand this kind of training, or are we to leave this conference, content to put it upon a lower basis than others in its educational demands? The matter is open for discussion. I have not said anything about what my own opinion would be, and possibly it would be improper for me, as chairman, to attempt to say anything constructive and positive. But I have raised a question, as this letter has raised it for us, and I wish to make as distinct as possible for the mind of the conference what the problem is.

Mr. Donohugh.—I was troubled yesterday by the implication once or twice expressed that there was still ample opportunity for second-class or third-class material on the foreign field. I believe from my experience on the field, from the study I have been making of the demands from all parts of the world, and also from personal contact with large numbers of students in our colleges, that we should not encourage, and that we do not need to accept, any but the best today, and that we are doing wrong to the whole missionary cause, if we in any way suggest our willingness to accept a lower standard. I do not wish to go on record as saying that this necessarily means passing certain technical examinations or having certain letters after names. I do believe it means to aim steadily for the highest possible standard in character, training and ability.

We ought always to keep in mind the importance of the task to which we are sending these people. Many of them will do a far larger work for the Kingdom than the secretaries who select and send them out. Our colleges are producing such men and women in large numbers. It is our business to seek those who meet our standards, to keep in touch with them, and to encourage them to go to the institutions which will help them to prepare adequately for their task. If we do this, we will not need to lower our standards, nor take any but those who will best represent our Christianity abroad.

THE FINDINGS OF THE CONFERENCE

This conference of the Board of Missionary Preparation with representatives of Foreign Mission Boards and of missionary training schools in North America concerning the

proper preparation of women for their task on the foreign field gives expression to its judgment in the following findings:

Almost from the beginning of the modern missionary movement it has been recognized that the women of non-Christian lands can be reached, as a rule, most effectively by women missionaries. Their work has been of incalculable value. But their very success has helped to change the conditions of their work.

This is a day of new and startling developments among the women of many non-Christian lands. Where we have worked for decades to give Christian education to an apparently slow-moving people, where imperceptible changes in economic conditions have been leading women out of their homes into factory life, there suddenly we find ourselves in the midst of the great world-tide which we call the Woman Movement. It is sweeping through the East with forces sometimes beneficent, sometimes devastating.

The Christian Church today must at all costs send out women who are more thoroughly prepared than ever for the general work of evangelism and teaching, who are also prepared for the difficult task of guiding these new forces. Surely the Spirit of God has been preparing among us women of vision and of faith able to sympathize with these new aspirations and to guide into right channels the women leaders of non-Christian lands. Towards the training and selection of such women missionaries this conference looks.

I. THE POLICY OF BOARDS IN THE SELECTION, PREPARATION AND APPOINTMENT OF MISSIONARY CANDIDATES

The demands of the mission field and the experience of missionary work make it necessary that in the future ever-increased care should be exercised in the selection of candi-

dates as to their spiritual, intellectual, physical and social qualifications.

1. We believe it to be of first importance that all Boards adopt a definite, well considered standard of preparation for their candidates, and that this standard be made as high as possible in comparison not only with the demands of the field, but with the best standards of training for other callings.

2. We believe that the Boards should seek to come in touch with a candidate as soon as she has any definite thought of missionary service, and we are of the opinion that this can most satisfactorily be accomplished when the Board has an officer whose primary responsibility is to deal with missionary candidates. Such an officer would not only be responsible for bringing the information in regard to the candidate before the Board, but also would help the young woman to solve the difficult problems in regard to the form of missionary service and the field for which her natural qualifications fit her. This officer would, so far as possible, keep in touch with and advise prospective candidates in regard to the selection of their studies.

3. We believe that the Boards should have some practical and adequate method of testing the personal qualifications, characteristics and limitations of candidates before they are accepted and sent to the field. It is especially desirable that candidates be subjected to a thorough physical examination by qualified specialists, at the expense of the Boards, when necessary, that they be guided in the care and maintenance of health during the period of preparation, and that they be encouraged to acquire the habit of calmness and self-control under difficult and wearing conditions.

4. In view of the special characteristics of the several mission fields and the varied types of work to be done, we believe that, as far as possible, candidates should be accepted and assigned to their field of labor a sufficient time in ad-

vance to enable them, under the direction of the Board, and, when necessary, at the expense of the Board, to secure special training for the work to which they are assigned.

II. GENERAL QUALIFICATIONS

In view of the supreme importance of the work to be accomplished, its spiritual nature and the immeasurable consequences involved, Boards are earnestly recommended to give special attention to the following general qualifications for young women who apply as candidates:

1. A personal and vital contact with the living Christ and a complete consecration of life to Him with the purpose of becoming His ambassador in obedience to His command.

2. A sound body with a reserve fund of nerve force capable of bearing the influences of changed climatic conditions and of enduring the strain incident to strenuous study and long continued labors in trying fields and circumstances.

3. A spirit of self-effacement and self-control which will give due consideration to the feelings of others and which can cooperate in service even where the personal judgment is not fully in accord with policies adopted or action decided upon by the majority.

4. Such refinement of manner and cheerfulness of disposition as will win esteem and commend the gospel of Christ. We deem it of vital necessity that opportunities be provided for young women to enjoy such social contacts and associations as will fit them to meet the delicate situations which inevitably arise in the new relationships they will sustain to native people, foreign communities and missionary associates, and that, when necessary, frank and common-sense instruction be given on the laws of courtesy and the value of social conventions.

5. Common sense and strict integrity in the management of personal business affairs.

III. THE ESSENTIAL TRAINING

1. While recognizing that there are special cases where another standard may be adopted, it is clear that the Missionary Boards should make it their aim to secure for appointment as missionaries those who have passed through a college course. It is strongly recommended that, as soon as volunteers and prospective candidates are reported to Board secretaries, efforts should be made to guide them in the election at their respective colleges, especially during junior and senior years, of those subjects which will prove most valuable to them as missionaries. These, when possible, should include:

A modern language, learned for purposes of conversation, as well as for reading.

English literature.

General psychology.

Educational psychology, or the principles of education.

General history, or the history of civilization.

Biblical history and literature, with emphasis upon the organized grasp of Biblical facts and writings.

General sociology, with emphasis upon the laws of organized human society.

Some physical and biological science.

2. Since young women are appointed as missionaries that they may be teachers of Christianity, it is of the utmost importance that they should be well grounded in the best methods of Bible study. As a rule this work must be done on the basis of the English translation, but even thus the student should be taught so thoroughly and wisely that the difficult questions concerning Biblical criticism and Biblical history shall not be a surprise to her when she is brought face to face with them by educated, non-Christian people in her field of labor. At the same time she must be taught also the most effective use of the Bible for devotional life and for evangelistic work. For the same fundamental reasons the

student should try to obtain sound instruction in Christian evidences, in essential Christian doctrines and in the history of the Christian Church, that she may be able both to defend and expound the faith which she is appointed to propagate.

3. It is assumed nowadays that all missionaries must receive the highest professional training available in their homeland for the particular type of work to which they look forward on the field. This applies by universal consent to ordained missionaries, medical missionaries and nurses. It is time to assert that the same ideal must be applied to those who hope to become educationalists, editors and authors, industrial superintendents and instructors, and to those who undertake the varied tasks of evangelism, such as supervisors of Bible women and of varied work for children, district visitors and social workers. In all these departments of labor there is an ideal of scientific instruction and technical efficiency towards which missionary students should be guided that they may not only be themselves workers of power but the leaders and instructors of those who must be raised up in the native church to carry on these forms of service. The necessary training should be secured, wherever possible, before going to the field; when this has been impracticable, the missionary's first furlough should be so arranged as to secure the best conditions for carefully selected studies. The furlough period may well be extended, if necessary, for this purpose.

At a suitable school for professional preparation the student should accordingly seek to obtain instruction in the following subjects:

The interpretation of the Old and New Testaments.

Church history.

Christian doctrine.

The history, psychology and philosophy of religion.

The history, principles and methods of mission work.

Principles of religious education, with actual practice in methods.

4. Prospective missionaries should secure, if possible, a certain amount of specific training for their special fields. This may involve an extra year of specialization in a school organized to offer such opportunity. It will include:

The history of the people of that field.

Their social organization and customs.

Their religious history and life.

The science of language acquisition and a grounding in phonetics, each being taught in relation to the language of the field.

IV. MATTERS CALLING FOR SPECIAL EMPHASIS

To the general statement already presented as to the place, work and training of women missionaries, the following details seem to us to deserve special mention and emphasis:

1. *The status and work of the wives of missionaries.*—One of the distinctive contributions of this conference has been to point out the sphere of unique influence occupied by the married women on the foreign field, and the essentially missionary quality of their normal life at the center of a Christian home. We believe that their qualifications should receive more careful scrutiny by the Boards than is ordinarily given, according to the reports presented. We further believe that opportunity should be afforded them before going to the foreign field for at least a year of special preparation along the lines of their life-work, and that upon reaching the field adequate opportunity should be given them to learn the vernacular.

2. In connection with the *medical and missionary opportunity of women doctors on the foreign field* we urge that a considerably larger number of women missionary doctors be sought for by an early and more insistent presentation of this need. We submit to Boards the propriety of making financial grants to approved candidates to enable them to meet the heavy and frequently prohibitive cost of a medical

training (and we hope that reinforcements of this branch of the missionary work may come through aid rendered to women medical students). We would also emphasize the desirability of a year of religious training.

3. *The calling of missionary nurses* requires to be presented afresh, with a full recognition of the important services which this type of worker may render to the missionary enterprise. We believe that those called to this work and appointed by the Boards to this service should possess high cultural standards and as high social qualifications and missionary training as are required of those who serve as doctors or evangelists. We would emphasize their need of the broadest preparation, in order that they may assume positions of importance, especially in the training of native nurses.

V. AVAILABLE FACILITIES FOR TRAINING

1. *Theological Seminaries*.—In order to make provision for those women who require theological training, it is recommended that Boards request theological seminaries to make provision, when feasible, for the theological education of women equivalent to that provided for men.

2. *Universities and Colleges*.—It is recommended that universities and colleges be encouraged to establish a larger number of elective courses on missionary subjects.

3. *Missionary Training Schools*.—Schools that seek to train for foreign missionary service should have the following qualifications and equipment:

a. A faculty equal in education and teaching qualifications to those employed in first-class normal schools, colleges and theological seminaries.

b. The standard requirement for admission of a normal or college diploma. In special cases and for certain forms of service the equivalent of a four years' high school course may be accepted.

c. Courses of study which, in the number of hours demanded, the thoroughness of examinations and the standards enforced, are fully equal to those of a first-class college. Practice work under competent directors should be included.

d. A plant, equipment and income adequate to the maintenance of thorough work throughout the entire curriculum.

APPENDIX A

A LIST OF THE TRAINING SCHOOLS FOR FOREIGN MISSION SERVICE IN NORTH AMERICA

The following list is intended to include the institutions in North America which train foreign missionary workers. Many of these furnish such training incidentally, their principal objective being the training of workers for the home field. The single star prefixed to the corporate name of an institution indicates that in the opinion of the editor the school is equipped to furnish a good general training for foreign mission service. The double star indicates that the school also provides highly specialized training in some departments.

The Baptist Institute for Christian Workers, 1421-29 Snyder Avenue, Philadelphia, Pa. President, John Milnor Wilbur, D.D. (women). Admits all denominations. Established 1892. Owns its plant. Present endowment \$13,000. Annual budget about \$20,000. Faculty of twelve with seventeen lecturers and instructors. High School education for admission. Special students are received. One-third of work of instructors is by lectures, two-thirds is by text-books, with considerable laboratory work. The course covers three years for which a diploma is given. The school aims to give general preparation for Christian science. About fifty of the three hundred former pupils are on the foreign field.

**The Baptist Missionary Training School*, 2969 Vernon Avenue, Chicago, Ill. (women). President, Warren P. Behan, Ph.D. Under the auspices of the Woman's American Baptist Home Mission Society.

Began in 1881. Has one large building worth \$200,000. The budget for 1916 was \$25,500. Six teachers give full time, sixteen part time, and in 1916 there were fifty special lecturers. The school offers three systematically organized vocational courses in two distinct schools, undergraduate and graduate, the three courses being (1) for home and city missionary workers; (2) for church workers, pastors' assistants, directors of religious education, etc.; and (3) for foreign missionary candidates. The third course is organized on the basis of the recommendations of the World Missionary Conference of 1910 and of the Board of Missionary Preparation; and thus is open only to young women who are graduates of colleges, universities and normal schools and to such others as the Foreign Board may recommend. This course regularly covers two years, but a one-year course is offered to graduates of training schools for kindergartners or for nurses, who are candidates for foreign service. Students who have had little or no college training are taken care of in the undergraduate school which offers three years of study conditioned on graduation from high school. The general aim of the school is to prepare young women for efficient service at home and abroad. Over seven hundred have been graduated from the school. Of these over one hundred are in active service on the foreign field.

Hasseltine House. President, The Rev. George E. Horr, D.D., of the Newton Theological Institution, Newton Center, Mass. (women). Baptist. Controlled by the Woman's Baptist Foreign Missionary Society. College graduates in residence are admitted to courses in the Newton Theological Institution. The regular course covers one year. Established 1890. Plant worth \$30,000. No endowment.

The Kansas City Baptist Women's Missionary Training School. President, Rev. Philip W. Crannell, D.D.; Field Secretary, Miss Maud E. Cole (women). Baptist. Established 1913. Value of plant, \$10,000. No endowment. High school course required for entrance. Originally affiliated with the Kansas City Baptist Theological Seminary, whose faculty offers the bulk of instruction. Two residents give their entire time to the school. There are thirteen part-time instructors besides occasional lecturers. Length of course, two years. About one-fourth of the student body plan to go to the foreign field.

**The Baptist Woman's Missionary Union Training School*, 334 East Broadway, Louisville, Ky. (women). Principal, Mrs. Maud R. McLure. Established in May, 1907, under the auspices of the Woman's Missionary Union auxiliary to the Southern Baptist Convention. The

school owns two lots valued at \$45,736. A \$150,000 building will be occupied in 1917. The endowment is \$21,770, of which \$5,000 is invested in a settlement house conducted by the school. The faculty numbers fourteen, all but one giving full time. The purpose of the school is to train women for efficient service as missionaries at home or abroad. At least a high school education is required for admission. The school is affiliated with the Southern Baptist Theological Seminary, whose professors offer many of the courses. Instruction is provided in the Old and New Testament, Sunday-school pedagogy, modern languages, mission study, personal work, music, preventive medicine, sociology, comparative religion and missions, principles of relief, field work, etc. These courses are kept to a college standard in examinations, tests, demand for research, etc. Forty-five of the graduates have gone to the foreign field.

The Women's` Missionary Training School. President, Rev. L. R. Scarborough, D.D., Box 995, Fort Worth, Texas (women). Southern Baptist. Established 1909. Value of plant \$125,000. No endowment. The school is organically related to the Southwestern Baptist Theological Seminary. High school course a prerequisite to entrance. In addition to the theological faculty which offers regular instruction there are three teachers giving full time and three giving part time. There are two courses, one requiring two years, the other three years. About one-fifth of the student body have foreign missionary service as their objective.

CHURCH OF THE BRETHREN

**Bethany Bible School.* President, Rev. Albert C. Wieand, D.D. 3435 W. Van Buren Street, Chicago, Ill. (men and women). Established 1905. Independent. The school has a plant valued at \$133,939.73. The Bible School provides two courses of study, a theological course leading to the B.D. degree and requiring two years of college work as a prerequisite, and a training course of four years leading to a diploma, requiring high school graduation as a prerequisite. Nine instructors give their entire time and eleven give part time. About one-third of the graduates have gone into the foreign field.

CHURCH OF ENGLAND

The Church of England Deaconess and Missionary Training House. Principal, Miss T. A. Connell, 179 Grand Avenue, Toronto, Canada (women). President, Rev. Canon O'Meara, LL.D. Established 1881.

Approximate value of plant, \$30,000. No endowment. Admission conditions unstandardized. Five whole-time instructors. Two year course. About one-third of the graduates go to the foreign field.

CONGREGATIONAL

Congregational Training School for Women. Dean, Agnes M. Taylor, A.M., 315 S. Ashland Boulevard, Chicago, Ill. Established 1909. Owns residence valued at \$24,000. Supported by contributions from churches and individuals. Three faculty members giving entire time to the school. Seven other teachers giving part time, assisted by twenty-six special lecturers. Twenty-six regular and special students in 1916, either high school or college graduates. Two of these plan to go to the foreign field. The special function of the school at present is preparation for church assistant positions, including director of young people's work and religious instruction, secretaries, church visitors, church missionaries, and social workers. A few among the former students are foreign missionaries. The courses constitute an excellent general preparation for missionary work, but no attempt is made to furnish specific training for candidates for foreign work.

DISCIPLES

The College of the Bible. President, Richard Henry Crossfield, Ph.D., LL.D.; Dean, Rev. Hall Laurie Calhoun, Ph.D., Lexington, Kentucky (men and women). Affiliated with Transylvania College. Has a department of Missions in charge of a full professor with two others giving part of their time. Two courses in this department must be taken by every student in the College of the Bible. No attempt is made to give a complete preparation for mission service, but rather to supplement general preparation.

***College of Missions,* Indianapolis, Ind. President, Charles T. Paul, A.M., Ph.D. (men and women). Connected with Disciples, but not conducted as a denominational school. An independent school, but credit is given for certain work done in Butler College classes. The plant is the property of the Christian Woman's Board of Missions. A faculty of 19 members, including seven who are professors in Butler College, but who teach certain courses listed in the College of Missions. Under ordinary circumstances graduation from an accredited college is required for admission. Missionaries on furlough and appointed missionaries, and a few others who give evidence of ability to do the

work, are admitted to certain courses. Both lectures and text-books are used in instruction, and a large amount of original research work is required. The curriculum includes 75 courses of two, three and five hours each. These include Missionary History and Linguistics; Anthropology and Missionary Science; Sociology, Comparative Religions and Indian Languages, Homiletics and Theology; History; Economics and Political Science; Ministerial Education; Old Testament Language and Literature; Japanese Language, Literature and History; Chinese Language and Literature; special courses in preparation for Latin America; Kindergarten Theory and Practice; Domestic Science. Men and women are admitted upon equal terms. The courses that it offers include all the subjects listed by the Edinburgh Report as indispensable to special missionary preparation. The purpose of the college is to meet the present-day requirements in the education of missionaries for service in both the home and the foreign fields. It is open to approved missionary candidates and to Christian workers of all Boards and all communions. The college is preparing to specialize in Indology, for which the details are not yet wrought out. It expects to maintain a standard of missionary training and efficiency second to none. It is the desire of the school to admit no undergraduates. The methods of teaching and study conform to the standards of the best universities.

METHODIST

The New England Training School for Christian Service, 10 Deaconess Road, Boston, Mass. Superintendent and Principal, Miss Alice M. Robertson, Litt.B. (women). Methodist Episcopal. Value of plant, \$70,000. Loosely articulated to the Boston University College of Liberal Arts and School of Theology. Established 1889. Six teachers give full time and fourteen, besides special lecturers, give part time. The school offers training for home, foreign, city and social work. In 1916 there were twenty-nine regular students and eighty-two in extension courses.

**Chicago Training School for City, Home and Foreign Missions*. Principal, Lucy Rider Meyer, A.M., M.D., 4949 Indiana Avenue, Chicago, Ill. (women). Methodist Episcopal. A separate school, but federated with the Presbyterian Training School, in that many of the classes are held together and the two groups live together under one roof. Owns two large halls, chapel and library, valued at \$197,000. Has endowment of \$234,000. Annual expenses, \$41,000. This school

is a pioneer, having been established in 1885. It has given training for foreign missionary work to 334 women who have actually entered upon this service. Its instructors all have special preparation for their work. It bestows the degree of B.R.S. (Bachelor of Religious Service) upon women who enter with degrees from approved colleges and who complete the two years' course, shortened in some instances by "credits" gained elsewhere for studies along parallel lines. The object of the Chicago Training School is to prepare women for foreign or home missionary work, for social service of great variety, for deaconess, Sunday-school or industrial work, and to become pastors' wives, pastors' assistants and evangelists. It is divided into a graduate and an undergraduate school, and an English or preparatory department. It offers elective courses in great variety. The school has nine resident instructors and twenty-seven non-resident. Of the resident instructors all but one devote their whole time to the school. In addition to the departments devoted to the Bible, missions, religious education and social service, instruction is given in instrumental and vocal music, domestic science, first aid, diseases of women, the care of special organs and hygiene. Courses are given in Church history, psychology, home and foreign missions, missionary outlook, special mission fields, comparative religion and missions in the Sunday school. Besides regular classroom instruction in the missionary department, addresses are frequently obtained from returned missionaries, bishops and missionary secretaries.

**Cincinnati Missionary Training School.* President, Miss Addie Grace Wardle, B.D., Ph.D., 1029 Wesley Avenue, Cincinnati, Ohio (women). Established 1907. Methodist Episcopal. Plant worth \$150,000. Annual cost about \$13,000. Ten full time instructors and one part time, with special lecturers. For admission to the graduate school a college diploma is required. Special work in the graduate school may be taken by one holding a diploma from a training school. To the undergraduate school and kindergarten school a high school education or its equivalent is required. Instruction is given by lectures, text-books and laboratory methods. Diplomas are given to graduates in all three schools. This institution was organized to increase the efficiency of women for Christian work and is interdenominational in its scope. It qualifies for deaconess work, foreign missionary service, home and city missionary work, social service, local church work, etc. Under the department of Church History and Christian Missions are included: The Christian Church and Great Religious Movements, History of Christian Missions, Present-Day Missionary Enterprises, His-

tory of the Doctrines of the Christian Church, Comparative Religions and Phonetics. The study of the English Bible is made especially prominent. Thorough instruction is likewise given in religious education, including evangelism, and in sociology. About one-fourth of the graduates enter foreign work. One-third of the enrollment of 1916 were student volunteers. A large settlement work for the neighborhood affords excellent laboratory facilities.

**Kansas City National Training School for Deaconesses and Missionaries.* Superintendent, Miss Anna Neiderheiser, Kansas City, Mo. (women). Methodist Episcopal Church. Begun 1900. Well equipped, modern building, accommodating 110. Resident faculty eight, non-resident 15. Faculty all specialists in their different lines. Strong lecture courses. Requirement for admission, high school graduate or equivalent. All work up to the standard of college work. Thorough courses are given under the following heads: Bible, Church History, Missions, Home Economics, Religious Education, Social Service, Kindergarten, Music, Recreation and Physical Education, General Efficiency, including practical nursing and medical lectures.

Folts Mission Institute, Herkimer, N. Y. President, Miss Bertha Fowler, A.M. Founded in 1893 as a private training school for home and foreign missionaries and deaconesses. Transferred in 1914 to the Northern New York Conference of the Methodist Episcopal Church. Value of property \$150,000. Endowment \$24,000. Required course of study two years. Six teachers giving their whole time with as many more lecturers. Courses offered in sociology, psychology, religious education, church history, the history of missions, the history of religion, music, elocution, physical culture, home economics, kindergarten methods and the Bible. Much laboratory opportunity in charity and social settlement work. The Institute has \$5,000 of invested funds, the income to be used on behalf of those training for foreign service. In 1916 it had only one student definitely preparing for the foreign field.

The National Training School, 135 St. Claire Avenue, Toronto, Canada. Principal, Rev. Hiram Hull, B.D. The Methodist Church of Canada. Value of plant \$175,000. Accommodates 125 students. Has a resident staff of four and an outside faculty of thirty. A teacher's certificate is the standard required of missionary candidates at entrance.

**The Scarritt Bible and Training School for Missionaries and Other Christian Workers*, Norledge and Askew Avenues, Kansas City, Mo. Principal, Maria Layng Gibson, M.A. Located in a beautiful residen-

tial district. One large building in the form of an "H," valued at \$100,000. Annual budget \$22,250. Established in 1892 by the Women's Board of Foreign Missions, Methodist Episcopal Church, South. It seeks to meet the standards set forth by the Board of Missionary Preparation for the preparation of women missionaries, offering to women of all denominations adequate training for service in all forms of Christian work. Its course of instruction is planned for graduates or advanced students. The curriculum comprises eleven departments: English Bible, Religious Pedagogy, Christian Theology, Church History and Missions, including Comparative Religion and Missionary Equipment, Sociology, Domestic Science and Arts, Elementary Medicine and Nursing, Administrative Work, Music, Spanish and Portuguese and Kindergarten Training. Fifty-five courses are offered by a faculty of fourteen teachers and ten lecturers. Seven of these teachers are resident giving their entire time to the work. Text-book and lecture methods. Research work required. Field work in religious pedagogy and social service is undertaken under trained supervisors. The length of the course is two years, each of thirty-six weeks. There are nine departmental libraries. All regular courses are followed by examinations. The lectures are given by specialists. The educational standard for foreign missionaries, as fixed by the Woman's Missionary Council, is the A.M. degree and two years of teaching experience. Three years' missionary kindergarten course given. Special students are received. More than one-third of the graduates have gone into service in the foreign field.

PRESBYTERIAN

The Presbyterian Training School of Chicago, Indiana Avenue and 50th Street, Chicago. President, H. B. McAfee, A.M.; Dean, Levi H. Beeler, A.M. (men and women). Established 1908. Fifteen regular instructors, two of whom are given full time and others part time. Twelve of the fifteen are college graduates. Federation with the Chicago Training School makes available selected courses in that school. Does not own plant. Amount of endowment \$2,000. Number of students in attendance November, 1916, four men, twenty-nine women. All courses are conducted in accordance with high-grade professional school standards. Students claiming to have sufficient educational preparation to derive profit from the work of the school are admitted. Standing and promise determine their continuance. Examination, or equivalent, concludes each course. Large place is given to library readings, written papers and observation work. Departments of instruction

are the Bible, the Church, Mission, Religious Education, Social Service, Home Economics, Recreation and Physical Education, Music. Courses are offered in shorthand and typewriting, phonetics, Italian and other special subjects. The institution offers specialized training for those proposing to enter lay service either in the local church, in home mission fields, or in the foreign field.

**The Florence H. Severance Bible and Missionary Training School.* President, J. Campbell White, LL.D., Wooster, Ohio. Presbyterian, under control of the Synod of Ohio, but broad and inclusive in spirit, welcoming students of all evangelical communions. Established in 1903. The school forms the Biblical and Missionary Department of the College of Wooster. It is related to the College in the following ways: (a) The members of the Training School faculty are also members of the faculty of the College. (b) Four courses given by the school are also required courses for all the students of the college. (c) All the courses given by the school are open as electives to the students of the college, and count toward the Bachelor's degree. (d) Certain cultural courses given by the college form part of the curriculum of the Training School. As a department of the college the school offers its students the unrestricted use of the college plant, including a campus of one hundred acres, and twelve buildings all but two of which are new, built within fifteen years. The school has a separate endowment of \$115,500, and besides shares in the general endowment of the College. The fifteen members of the school faculty are all professors of the college, three of whom give their full time to the Training School and twelve part of their time. Three members of the faculty have had actual missionary experience on the foreign field. All are college graduates, and all have had years of experience in teaching. Lectures and addresses by missionaries and others are frequent. Intercourse with missionaries on furlough, attracted to Wooster by the homes provided for them and their children, is invaluable for the student in training. For admission to the school the standard high school course of four years or its equivalent is required. The best features of the text-book, lecture, and research methods are used in the work of teaching. The curriculum includes fifty courses of two, three or four semester hours each, making a total of ninety-six semester hours for the entire course. Included in the curriculum are two courses on the History of Missions, two courses in Sociology, Primitive Religion, Comparative Religion, History of Religions, Psychology, Psychology of Religion, Ethics, Philosophy of Religion, History of Education, Educational Administration, several courses on

Religious Education, Old Testament Doctrines, New Testament Doctrines, Fundamental Christian Doctrines, a series of twelve Biblical courses intended to give the student a thorough mastery of the English Bible, a series of six courses on Specific Mission lands, Latin America, Africa, the lands of Islam, India, China and Japan. The regular course pursuing these subjects is of three years' duration; another year could be spent in studying Economic Principles, Economic Problems, International Law, Principles of Education, Oriental History. Courses in music are available, including theory, harmony, voice appreciation, voice, piano, violin and pipe organ; also practical courses in such subjects as bookkeeping, typewriting and stenography. The aim of the school is to maintain scholarly ideals, modern standards, and practical efficiency: (1) in the preparation of its regular students for work at home and abroad; (2) in training for the mission field, college undergraduates who are student volunteers; (3) in the preparation of other college students to do their share at the home base of missions; (4) in preparing college graduates for the Master's degree. Students who complete successfully the regular course of three years, receive the special certificate of the Training School. College undergraduates who have elected courses in the Bible and Missionary Department receive certificates of work done in the department.

The Presbyterian Training School, 1002 Madison Avenue, Baltimore, Md. Superintendent, Rev. John Stuart Conning. Established in 1903. Its work is to prepare young women for the service of the Church in its congregations, institutions and mission fields, both at home and abroad. The institution is incorporated and owns two buildings, valued at \$35,000. An endowment fund has just been commenced which is now over \$5,000. The school is endorsed, is partially supported, and is under the care of the Presbyterian Church. The course of training extends over three years for those who have had high school preparation, and over two years for those who are college or normal school graduates. There are five members of the faculty who give their whole time to the work, and eighteen part time. About twenty percent. of the graduates have become foreign missionaries, and increased attention is now being given to this work.

Presbyterian Missionary and Deaconess Training Home. Principal, Margaret A. Grant, 60 Grosvenor Street, Toronto, Ont., Canada (women). Canadian Presbyterian. Independent. Is closely affiliated with Knox Theological College, Toronto, the professors of the College aiding in the instruction of the Home. Owns a commodious

building and plant. Annual cost about \$7,000. All of its fifteen teachers and lecturers give but part of their time. For admission literary attainment is required at least equal to entrance standing in the high schools of Ontario. The school has three classes of students, those training for foreign service, as deaconesses and for social service. The full diploma course is two years. Special students are admitted. Lectures, text-books and laboratory methods of instruction are used. The school is intended to supplement regular institutions. In addition to the general Biblical literary and historical studies, courses are given in medicine, nursing, and survey of the fields, social problems, typewriting, bookkeeping, and household science. About one-half of the graduates have entered the foreign field. The school contemplates enlarging its plant and plans to keep pace with the demand for foreign workers.

PRESBYTERIAN AND REFORMED

The Philadelphia School for Christian Workers of the Presbyterian and Reformed Churches, 1122 Spruce Street, Philadelphia, Pa. (women). Superintendent, Rev. John I. Blackburn, D.D. Established in 1907. Value of plant \$45,000. Has an endowment amounting to \$22,000. Graduation from the high school is required for admission, but graduation from college or else several years of teaching experience is advised and urged. One member of the faculty gives his entire time to the work, while thirty give part time. The course covers two years. A good proportion of the student body become foreign missionaries.

PROTESTANT EPISCOPAL

The Church Training and Deaconess House, 708 Spruce Street, Philadelphia, Pa. (women). Head Deaconess and House Mother, Miss Clara M. Carter. Protestant Episcopal. Established in 1891. Value of plant \$30,000. Endowment (1916) about \$67,000. High school graduation required for entrance. No members of the teaching force devote their entire time to the school, but nineteen give part-time instruction. The regular course covers two years. About one-third of the student body anticipate foreign mission service.

The New York Training School for Deaconesses. Cathedral close, Amsterdam Avenue and 110th Street, New York City (women). Dean, Deaconess Susan Trevor Knapp. Protestant Episcopal. Established

October, 1890. Value of plant about \$300,000. Endowment about \$25,000. Graduation from high school or its full equivalent required for admission. The dean alone gives her whole time to the work of instruction, but five professors in the General Theological Seminary or in other institutions and one woman gives part-time instruction. The regular course covers two years. About one-third of the student body go to the foreign field.

INTERDENOMINATIONAL

***The Kennedy School of Missions.* President, Wm. Douglas Mackenzie, D.D.; Secretary, Edward Warren Capen, Ph.D., Hartford, Conn. (men and women). Affiliated with the Hartford Theological Seminary and the Hartford School of Religious Pedagogy, all three under the Hartford Seminary Foundation. Established 1911. Occupies a place in the Case Memorial Library Building. Students live in dormitories of affiliated schools. Endowment \$300,000. Six members of the faculty give entire time to the school; twelve professors give part time with twelve other lecturers and language instructors. Of the six full time professors, three have been missionaries and the others know missions intimately through either birth on, or extended visits to, mission fields. All but one of the professors and lecturers are college graduates; all but five hold advanced degrees; all without exception are specialists in their departments. The school has the following requirements for admission: (1) Appointment by some Board of Foreign Missions for service under the Board; (2) recommendation by some Board of Foreign Missions as having satisfied general requirements; (3) graduation from college or professional school and testimonials as to fitness for mission work. All regular students are missionaries or are pledged to work abroad. Courses are on a graduate basis and are difficult for non-graduates. Each student selects from all the courses such as are needed to supply deficiencies in previous training or to provide for the special tasks ahead. Those taking full work for one or two years are awarded certificates stating that a full course of that length has been successfully completed. The rules that obtain in the Theological Seminary regarding advanced degrees hold in general for those registered in the School of Missions. Degrees conferred are S.T.M. and Ph.D., the latter requiring at least seven years of work. The courses listed by the school, which may be supplemented by other courses in the affiliated schools, include: English Bible, 6 courses; Christian Doctrine; Christology; Conduct of Religious Meetings; Na-

ture of Religion; Phonetics and Methods of Language Study, general course and special courses; Psychology, 6 courses, and Pedagogy, 9 courses, all with special reference to religious instruction or mission problems; Sociology, 7 courses, with special reference to mission work; History and Methods of Missions, 3 courses; Comparative Religion; History of Religion; Missionary Message; Situation in the non-Christian World; Missionary Practice, 7 courses (lecture and laboratory courses); Preparation for Moslem lands, 9 courses, besides work in Arabic (classical and modern), Turkish, Armenian, Syriac, Coptic, Ethiopic, Amharic and Persian; Preparation for India, 5 courses, besides Sanskrit and Phonetics of Tamil; Preparation for Latin America, 3 courses, besides Spanish; courses for China, Japan, Africa, with Chinese and Japanese; Preparation for work among Jews, 2 courses; Care of the Health; Elocution; Food and Dietetics; Business Methods; Music. All courses offered by the School of Missions are followed by examinations or other tests and are on the level of those given in graduate schools. Work in Phonetics and Missionary Practice required of all new missionaries. Permanent provision for special preparation for Moslem lands and India, to be followed by similar provision for China, Japan and Africa. Special courses on these fields arranged as called for. Choice of studies always arranged with reference to field of future work. Besides these, courses in the Theological Seminary and the School of Religious Pedagogy are open to students in the Kennedy School of Missions. All students have access to the magnificent library of the Hartford Theological Seminary, which contains one of the best missionary libraries in the country, including several special collections. For students who have not had theological training, special courses are provided.

The Bible Institute of Los Angeles, 536 South Hope Street, Los Angeles, Cal. (coeducational). Dean, Rev. R. A. Torrey; Superintendent, Rev. T. C. Horton. Established in 1908. Plant valued at approximately \$1,500,000. Endowment fund \$65,000. Can accommodate 600 students. Eight members of the faculty give all their time to the work and four give part of their time. Many missionaries on furlough enter as students and speak from time to time on the work in their fields, and also meet the students in conference. Thirty graduates are now in foreign fields under various Boards. About twenty percent. of the present student body is in training for foreign missionary service. The course requires two years to complete. All the students take some work in missions during first year. Intending missionaries specialize in their second year. In addition to thorough courses in the Bible, in-

struction is given in Christian evidences, homiletics, Bible teaching, pastoral theology, Church history, history of missions, comparative religion, public speaking, and first aid to the injured. Students are required to engage in various lines of Christian work as a part of their training and to make written reports weekly of work done. High school and college graduates are desired, but others not debarred. Many graduates go on into the college or seminary.

**National Training School Young Women's Christian Association*, 135 East 52d Street, New York City (women). Dean, Caroline B. Dow. Affiliated with the National Board of the Young Women's Christian Association. Established 1908. Has seven preparatory training centers, in New York, Philadelphia, Cincinnati, Chicago, Minneapolis, Los Angeles and Richmond. Owns eleven-story building in New York, new throughout. The courses of study are especially adapted to prepare secretaries for the work of the Young Women's Christian Association in the home field. Nine non-resident members of the faculty and 98 occasional lecturers give part time. Some courses are taken by the students in Columbia University. For admission a college education or its equivalent is required and successful experience in a Young Women's Christian Association or similar movements. A majority of the courses are in lectures, with little use of text-books. Considerable laboratory work. All students are expected to have acquaintance with Young Women's Christian Association work before coming. There is one regular diploma course of one year, with electives allowed in social service. The school aims to give a complete graduate course for Young Women's Christian Association secretaries in foreign lands, supplemental to college and preparatory training center courses. Twenty-nine of its two hundred and fifty graduates have gone into foreign work. This school through its management is closely connected with many modern missionary organizations and movements. The year 1917 will see a reorganized training system which will make room for more students and for more specialized study. It will strengthen the foreign work from two points of view because it will offer more specialized work to foreign secretaries in this country on furlough, and because it will take into its training system at an earlier age those who are planning on foreign work without requiring as much preliminary training and experience as has heretofore been requested.

***The School of Missions* connected with the Bible Teachers Training School. President, Wilbert W. White, Ph.D., 541 Lexington Avenue, New York City (men and women). Established 1901. It aims to pre-

pare and train candidates for foreign missionary service and to meet the requirements of missionaries on furlough. The regular course occupies two years, with twelve hours of required work a week in the first year and at least four hours of electives. The mastery of the English Bible is regarded as fundamental, whatever may be the particular field of service; hence, all courses are made subsidiary to this. The faculty includes seventeen members who give their whole time to teaching, and a still larger number of special lecturers who give only part time.

The courses offered include, in addition to the comprehensive courses in English Bible, the history and philosophy of the ethnic religions; the history and methods of missions; the theory and practice of Bible teaching and speaking; psychology of education; Church history; fundamental doctrines and problems of personal work; phonetics, theoretical and practical; linguistics, with emphasis on oral language study; sociology; Biblical psychology and psychology of religion; adolescence; philosophy of religious education. The following elective courses are offered missionary candidates, in addition to the English Bible and Biblical languages and literature; Hebrew; New Testament Greek; Historical Geography of the Holy Land; History of the doctrines of Christ's person; fundamentals in medicine and hygiene; home nursing and hygiene; History of religious art and architecture; The restoration—the period from Nehemiah to Christ; Christian apologetics; Philosophy of the Christian religion; Voice training; The art of public discourse; Sunday-school work and methods; Practical sociology.

The school has a commodious building of its own. Instruction is given by class room work, through lectures, text-book and by laboratory methods. High schools or college training is desired for admission, but special students are taken if they prove prepared to take the work. It aims to give a complete training for missionary service, as well as to supplement the work of other institutions. The interdenominational character of the school assures the widest possible fellowship with returned missionaries, and thus offers the advantage of personal contact with different foreign fields, as well as enabling the student to observe the various departments of the work in New York City itself. There are approximately 400 former students now in active work on the field. There are at present 33 students enrolled in the School of Missions.

The Missionary Training Institute, Nyack, New York. President, A. B. Simpson, D.D., 692 Eighth Avenue, New York. Controlled by the Christian and Missionary Alliance. Established in 1881. Owns

two buildings. Value of property \$100,000. Budget last year \$42,000, including board of students. Twelve teachers on staff. The aim of the school is to provide training for foreign missionaries and for Christian workers in all departments of service at home. The standard of admission calls for high school graduation or for some equivalent training or experience. A preparatory department and the affiliated Academy give opportunity for instruction to those who are deficient. The ordinary course comprises two years, but an additional year is provided for those who wish to get more complete preparation. Over 1,200 graduates have actually gone to the foreign field under various missionary societies and many hundreds into the home work of practically all denominations. The registration last year was 226, practically all of whom were resident students.

The Moody Bible Institute of Chicago, 153 Institute Place, Chicago, Ill. (men and women). Established 1886. Dean, the Rev. James M. Gray, D.D. Owns its own plant worth at present (1916) about \$1,250,000. Occupies seventeen buildings, large and small. The annual net cost of carrying on its work is about \$175,000. Twenty-six teachers give their entire time to the Institute and five give a part of their time. For admission a common school education is required. Instruction is given by text-books and lectures. The principal text-book is the Bible. Emphasis is laid upon practical methods. The aim of the Institute is to train Christian workers for all departments of service, including foreign missions, although it is not distinctively a missionary training Institute. There is a director of the missionary course who gives instruction in missions, Church history, comparative religion, tropical hygiene, and related themes. Some 750 of its students have entered foreign work.

**Gordon Bible College. The School of Missions.* The Fenway, Boston, Mass. Dean, Nathan R. Wood. Interdenominational in trustees, faculty and student-body. Founded in 1889 primarily as a school of foreign missions. Reorganized in 1914, with schools of Theology and Missions, and Bible College course. College entrance requirement or its equivalent. Over one-half the students are from colleges, normal schools, and other schools of college grade. Enrollment for diplomas of School of Missions includes many missionary candidates, appointees and missionaries on furlough. Two, three and four-year courses. Special one-year course for appointees with limited time before sailing. Faculty of twenty, with special lecturers. New, fire-proof recitation building, dormitories for men and for women, auditorium and library.

Value of property \$150,000. Annual expenses \$15,000. Endowment of \$35,000 for evangelistic and missionary work of students. Ninety courses of study, thirty-three in the Bible in English and Greek, thirteen in theology, ethics, apologetics, philosophy and psychology, twelve in rhetoric, homiletics and literature, and many courses in the history of Christianity, comparative religion, religious education, evangelism, expression, stenography and music. In the curriculum of the School of Missions, planned in accordance with the recommendations of the Board of Missionary Preparation, and of various Mission Boards, especial elaboration is given to courses in missions, phonetics, hygiene and sociology. In Missions seven courses are included, in Introduction, Administration, and specific Mission fields. Three full courses in phonetics are included, successive and cumulative in structure and application, based respectively upon the International system, the American system, and Bell's visible speech, each with extended practice, and reading in many texts. Three courses are now given in elementary and practical training in preventive, general and tropical medicine, general and tropical hygiene, minor and emergency surgery, dentistry, etc., with clinical experience in a leading hospital, and dispensary practice in Boston. These three one-year courses may be taken in successive years, or if necessary may be taken parallel in one year. They are not for medical missionaries but for the training of ordinary missionaries. The courses in sociology are both theoretical and practical, the latter with extended work in Boston, especially among the foreign populations. Extended missionary and evangelistic work is maintained in Boston, under the direction of the school.

Union Missionary Training Institute, 131 Waverley Avenue, Brooklyn, N. Y. (men and women). Dean, A. J. Ramsay. Established 1885. Under the auspices of the National Bible Institute of New York since 1916. Utilizes three buildings. Four teachers give full time and more than thirty give part time. The school was founded to provide an opportunity for the training of any one preparing for foreign missionary service. One hundred and ninety-three of its former pupils have gone into missionary service.

Toronto Bible College. Principal, John McNicol, Toronto, Ontario, Canada (men and women). Independent. Value of plant about \$25,000. Endowment \$15,000. Costs about \$7,000 annually. Two members of the faculty give full time, six part time. The object of the college is to train men and women as Sunday-school workers, pastors' assistants and for city, home and foreign missionary work. For admis-

sion a good general education is required. Instruction is given mostly by lectures. The school is not a special missionary training school but primarily for evangelistic and personal work. About one hundred and sixty of its former pupils have gone into the foreign field. About fifty were in attendance in 1916-17.

Northwestern Bible and Missionary Training School, 6 South Eleventh Street, Minneapolis, Minn. (men and women). Superintendent, Dr. M. B. Riley. Established in 1902. Value of plant \$250,000. No endowment. High school graduation required for admission. Four instructors give their whole time to the work, eight give part time. The course covers three years. About one-fourth of the student body plan to enter foreign missionary service.

APPENDIX B

THE ROLL OF THE CONFERENCE

- AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,
 Rev. JAMES L. BARTON, D.D., Corresponding Secretary.
 Rev. EDWARD LINCOLN SMITH, D.D., Corresponding Secretary.
 Miss ISABEL M. BLAKE.
- WOMAN'S BOARD OF MISSIONS (CONGREGATIONAL),
 Mrs. CHARLES H. DANIELS, President.
 Miss HELEN B. CALDER, Home Secretary.
- WOMAN'S BOARD OF MISSIONS OF THE INTERIOR,
 Miss HELEN B. CALDER.
- AMERICAN BAPTIST FOREIGN MISSION SOCIETY,
 GEORGE B. HUNTINGTON, Associate and Candidate Secretary.
 Rev. HERBERT J. WHITE, D.D.
 Professor ERNEST D. BURTON, D.D.
- WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY,
 Mrs. HENRY W. PEABODY, Foreign Vice-President.
 Miss NELLIE G. PRESCOTT, Foreign and Candidate Secretary.
 Miss CLARA A. CONVERSE.
- UNITED BAPTIST WOMEN'S MISSIONARY UNION OF THE MARI-
 TIME PROVINCES, DOMINION OF CANADA,
 Miss ALBERTA PATTON.
- FOREIGN MISSION BOARD, SOUTHERN BAPTIST CONVENTION,
 Rev. T. B. RAY, D.D., Foreign Secretary.
- WOMAN'S MISSIONARY UNION, AUXILIARY TO THE SOUTHERN
 BAPTIST CONVENTION,
 Miss KATHLEEN MALLORY, Corresponding Secretary.
 Mrs. JULIAN P. THOMAS, Chairman Candidate Committee for Unmarried
 Women.
- CHURCH OF THE BRETHREN, DISTRICT MISSION BOARD OF NEW
 JERSEY AND EAST NEW YORK CONFERENCE,
 J. KURTZ MILLER, Secretary.

CHRISTIAN WOMAN'S BOARD OF MISSIONS,

Mrs. ANNA R. ATWATER, President.
 Rev. S. G. INMAN.
 Mrs. S. G. INMAN.

FOREIGN CHRISTIAN MISSIONARY SOCIETY,

Miss ROSE T. ARMBRUSTER.

THE CANADIAN CHURCH MISSIONARY SOCIETY,

Rev. CANON T. R. O'MEARA, LL.D., Secretary.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA,

Deaconess HENRIETTA R. GOODWIN, Student Secretary.
 Deaconess CLARA M. CARTER.
 Deaconess SUSAN T. KNAPP.
 Dr. WILLIAM H. JEFFERYS.
 Miss KATHARINE E. SCOTT.
 Mrs. ROGER A. WALKER.

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS,

Miss CAROLINA M. WOOD, Chairman Candidate Committee.

FOREIGN MISSIONARY ASSOCIATION OF FRIENDS OF PHILADELPHIA,

ANNA HARTSHORNE BROWN, Assistant Secretary.

BOARD OF FOREIGN MISSIONS OF THE GENERAL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES OF AMERICA,

Rev. L. B. WOLF, D.D., General Secretary and Treasurer.

WOMEN'S MISSIONARY SOCIETY OF THE LUTHERAN GENERAL COUNCIL,

Miss MARY A. MILLER, Secretary Foreign Mission Department.
 Mrs. S. G. WEISKOTTEN, Chairman Missionary Exhibit.

BOARD OF FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH,

Rev. THOMAS S. DONOHUGH, Candidate Secretary.

BOARD OF MISSIONS, METHODIST EPISCOPAL CHURCH, SOUTH,

JOHN A. SNELL, M.D.

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH,

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 Miss FLORENCE L. NICHOLS, Corresponding Secretary New England Branch.
 Miss ELIZABETH R. BENDER, Assistant Corresponding Secretary New York Branch.
 Mrs. FENNELL P. TURNER.
 Miss EFFA M. DUNMORE.
 Mrs. THOMAS S. DONOHUGH.
 Miss IDA BELLE LEWIS.
 Mrs. J. M. AVANN, Candidate and Corresponding Secretary Northwestern Branch.

THE WOMAN'S MISSIONARY COUNCIL, METHODIST EPISCOPAL CHURCH, SOUTH,

Miss MABEL HEAD, Secretary.

WOMAN'S MISSIONARY SOCIETY OF THE METHODIST CHURCH,
CANADA,

Mrs. W. E. Ross, President.

Mrs. A. M. PHILLIPS, Secretary of Statistics and Special Objects.

WOMAN'S PARENT MITE MISSIONARY SOCIETY OF THE AFRICAN
METHODIST EPISCOPAL CHURCH,

Mrs. REVERDY C. RANSOM.

WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY OF THE
AFRICAN METHODIST EPISCOPAL CHURCH,

Mrs. S. G. SIMMONS, President.

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA,

Rev. ARTHUR J. BROWN, D.D., Secretary.

Rev. STANLEY WHITE, D.D., Secretary.

Dr. AGNES GORDON MURDOCH.

Rev. Professor DANIEL J. FLEMING, Ph.D.

Mrs. DANIEL J. FLEMING.

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBY-
TERIAN CHURCH,

Dr. ELLA B. EVERITT, Chairman Committee on Candidates.

Mrs. J. BEATTY HOWELL, Candidate Secretary.

WOMEN'S BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN
CHURCH,

Mrs. A. F. SCHAUFFLER, Vice-President.

Mrs. FREDERICK H. DOREMUS.

Mrs. WILTON MERLE-SMITH.

WOMAN'S NORTH PACIFIC PRESBYTERIAN BOARD OF MISSIONS,
Mrs. F. I. FULLER, First Vice-President and Candidate Secretary.

FOREIGN MISSIONS COMMITTEE PRESBYTERIAN CHURCH IN
CANADA (WESTERN DIVISION),

Rev. R. P. MACKAY, D.D., Secretary.

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBY-
TERIAN CHURCH IN CANADA (WESTERN DIVISION),

Mrs. JAMES J. STEELE, President.

BOARD OF FOREIGN MISSIONS OF THE REFORMED CHURCH IN
AMERICA,

Rev. JAMES CANTINE, D.D., Acting Foreign Secretary.

WOMAN'S BOARD OF FOREIGN MISSIONS, REFORMED CHURCH IN
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REPORT OF THE CONFERENCE ON
THE PREPARATION OF MEDICAL
MISSIONARIES FOR SERVICE

HELD IN NEW YORK CITY
APRIL 5 AND 6, 1916

REPORT OF THE CONFERENCE OF THE BOARD OF MISSIONARY PREPARATION ON THE PREP- ARATION OF MEDICAL MISSIONARIES WITH THE REPRESENTATIVES OF MEDICAL IN- TERESTS AND OF FOREIGN MISSION BOARDS IN NORTH AMERICA

In order to arrive at a standardization of the problems involved in the preparation of candidates for service as medical missionaries, the Board of Missionary Preparation called a conference for April fifth and sixth, 1916, at 25 Madison Avenue, New York City, the headquarters for the united work of the Foreign Mission Boards of North America, to which were invited representatives of the leading medical colleges, of the medical journals and of the Foreign Mission Boards in the United States and Canada.

The pressure of war conditions in Canada and the prevalence of sickness in the United States, combined with distance from New York City, precluded a response by representation from many of the institutions and organizations invited. The letters of regret, however, expressed a keen interest in the conference and a readiness to assist in promoting its conclusions. The actual number of delegates was forty-eight, of whom eight were medical missionaries on furlough, representing six different mission fields, sixteen were Board secretaries, seven represented medical interests in the United States and eight were members of the Board of Missionary Preparation. The roster of delegates will be found on pages 106 to 109.

The conference was called to order at ten o'clock on Wednesday, April fifth, by the Director of the Board of Missionary Preparation, Dr. Sanders, who stated that illness prevented the Chairman of the Board, Reverend President William Douglas Mackenzie, D.D., from being present. He then introduced Fennell P. Turner, Esq., the Honorary Secre-

tary of the Board, as the choice of the Executive Committee for presiding officer of the conference. Mr. Turner welcomed the conference in a brief address, setting forth the work of the Board of Missionary Preparation, under whose auspices the conference had been called, and the results it had already achieved and explaining the particular purpose of the conference.

The following program, as proposed by the Executive Committee of the Board of Missionary Preparation, was duly carried out during the day:

Devotional Service: The Religious Significance of Medical Missions
Reverend Edward Lincoln Smith, D.D.

Corresponding Secretary of the American Board of
Commissioners for Foreign Missions.

The Different Types of Medical Service Called for in the Foreign Field
and the Personal Qualifications Essential to Success

Alden R. Hoover, M.D.

Missionary of the American Board in Turkey, on
leave of absence from Red Cross work in Constantinople.

Discussion

The Preparation of the Medical Missionary for His Task

Professor Horace D. Arnold, M.D.

Dean of the Graduate School of Medicine in
Harvard University.

Discussion

The Preparation of Women for Medical Mission Service and How It
Should be Differentiated, if at all, from that of Men

Belle Allen, M.D.

Superintendent of Butler Hospital, Baroda, India,
for the Woman's Foreign Missionary Society of the
Methodist Episcopal Church.

The Preparation which Medical Missionaries Should Have in Addition
to Their Regular Medical Studies

Paul W. Harrison, M.D.

Missionary in Arabia of the Board of Foreign Mis-
sions of the Reformed Church in America.

Discussion

The Fundamental Objectives and Purpose of Medical Missionary Work from the Standpoint of Missionary Administration

Dr. Robert E. Speer

Corresponding Secretary of the Board of Foreign Missions of the Presbyterian Church in the United States of America.

Discussion

The Spiritual Emphasis in Medical Missionary Work

Right Reverend Arthur S. Lloyd, D.D.

President of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, U. S. A.

Many participated in the discussions which followed each paper, including Professor Horace D. Arnold, M.D. of Harvard University; Dr. B. C. Atterbury of New York City, formerly of Peking, China; Dr. W. A. Backenstoe of Natal, South Africa; Reverend Professor H. P. Beach, D.D. of the Yale School of Religion; David Bovaird, M.D. of New York City; Dr. William W. Cadbury of the Canton Christian College, China; Reverend George Drach of Pennsylvania; Secretary Thomas S. Donohugh of the Methodist Episcopal Board, New York City; Mr. W. Henry Grant of the Foreign Missions Conference; Alden R. Hoover, M.D. of Turkey; Harvey J. Howard, M.D. of China; Mr. George B. Huntington of Boston, Mass.; S. A. S. Metheny, M.D. of Philadelphia; Reverend Edward Lincoln Smith, D.D. of New York City; Director Frank K. Sanders; Dr. Robert E. Speer of New York, and the acting chairman, Mr. Turner.

Chairman Turner appointed at the opening of the afternoon session a Committee on Findings, authorized to formulate the results of the discussions of the day and to present them for the consideration of the conference on the following day. The committee membership was as follows:

Dr. David Bovaird, Chairman,
Dr. Belle J. Allen,
Secretary W. B. Anderson,
Professor Horace D. Arnold,

Professor Harlan P. Beach,
 Dr. William W. Cadbury,
 Professor Edward Warren Capen,
 Mrs. Charles H. Daniels,
 Secretary Thomas S. Donohugh,
 Dr. Ella B. Everitt,
 Dr. Alden R. Hoover,
 Dr. William McClure,
 Reverend Joseph C. Robbins,

and *ex-officio*:

Chairman Fennell P. Turner,
 Director Frank K. Sanders.

The sessions of the day adjourned, after the address by Bishop Lloyd, until the next morning.

On Thursday, April sixth, at eleven o'clock, the conference reconvened. After a devotional service, led by Dr. William McClure, a pioneer medical missionary of the Presbyterian Church in Canada in the province of Honan in China, the Committee on Findings reported through its secretary, Director Sanders. The report was discussed in great detail by the whole conference, modified in many particulars and finally committed, with expressions of approval, for final formulation to an editorial committee consisting of Dr. Bovaird, Mrs. Daniels, Mr. Donohugh, Mr. Turner and the Director of the Board as chairman.

The Chairman in closing the conference expressed the appreciation of the Board of Missionary Preparation to those who had participated in the sessions. He added his profound conviction that the conference would mark a significant advance in the management of medical interests.

THE RELIGIOUS SIGNIFICANCE OF MEDICAL MISSIONS

REVEREND EDWARD LINCOLN SMITH, D.D.

I shall consider my theme, this morning, as introductory to the discussions of the day. I will read, as expressing the spirit of the work of the devoted men and women on the

field, the description of the work of Jesus, found in the fourth chapter of Matthew's Gospel, verses twenty-three to twenty-five.

And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom; and healing all manner of disease and all manner of sickness, among the people.

And the report of him went forth into all Syria and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic and palsied; and he healed them.

And there followed him great multitudes from Galilee, and Decapolis, and Jerusalem, and Judaea, and from beyond the Jordan.

The two great foes that Christ opposed and tried to overcome were sin and ignorance. The ignorance was concerning God, and the great effort of Jesus was to bring his people to a truer knowledge of God and of the life which is eternal. The knowledge of God, of course, comes to us, not only by the action of the intellect, but through all the channels by which the mind works, involving the operation of the will and the enlisting of the emotions. We learn of Him and come to know Him in these varied ways exactly as we arrive at all knowledge.

The greatest blessing of all the world comes to man by the operations of the Christian missionary, and in the same broad fashion. Jesus sought to alleviate the pain of the world as well as to remove its sin and ignorance. The medical missionaries follow his blessed example. They are seeking by the practical methods of the healing art to open the minds of their patients to the gospel message. The doctor has an opportunity which nobody else has to influence the mind and life of those whom he has healed. How familiar to us is the influence of the village doctor in the communities we have known which are small enough to be known thoroughly! The leading physician in such a community is often the most interesting character and the most influential man. He knows the minds and hearts of his people, and they come to him with difficulties not readily revealed even to a minister.

The missionary physician is likewise able to secure the

attention of the people, who would not listen if the same ideas were brought to them through any other channel. He is often the forerunner of the evangelical missionary. He makes it possible for the evangelical missionary to come after him and secure a hearing for the fuller message which he alone can impart.

As the doctor disabuses the minds of his people of the prejudices and superstitions that have kept them away from the message of the gospel, he brings them into friendlier contact with all the other institutions which Christianity brings in its train,—the school, the Christian home, and all the rest. How many a father has brought his children to school, because he has learned to trust the missionaries through contact with the medical missionary! Perhaps in no other way would his prejudices have been dissipated. By virtue of the doctor's influence, boys and girls have been brought under the influence of Christian teachers and into the evangelistic influences of a Christian school, have been converted, trained, prepared and sent out in turn to be missionaries to their own people. Such influence has a very distinct missionary value.

Again, let us not lose sight of the fact that medical missions improve the living conditions of a people, thus saving lives without number. The introduction of a Christian standard of living is one of the important values of medical missions. There are people who do not know how to take care of their children. They let them die because of sheer though unintended neglect. By teaching these people how to live, how to give proper care to their bodies, how to perform the full duty of motherhood, how to dress suitably and modestly, how to promote sanitation, how to stop disease at its source, how to cope with plagues, the quality of living in every land is greatly increased and the national strength is conserved. Just as we in our homeland are constantly busy with these problems,—the bringing of men and women, one

by one, to the knowledge of God and so to the experience of the kingdom of heaven,—and at the same time are inculcating in them correct ideas of living and correct ways of life, operating upon the social system as well as upon individuals, so the medical missionary, the man physician and the woman physician alike, as well as the trained nurse, with their many-sided impact are potent among the agencies of missionary enterprise today.

The Board which I represent has about forty-seven doctors on its list of about six hundred and fifty missionaries. Some are men and some are women. We have always aimed to have at least one in every mission group to promote those missionary efforts of which I have been speaking, as well as to protect the lives and the vigor of the missionaries.

But in the days to come every thoughtful observer anticipates a great enlargement of the scope of the influence of these heroic and devoted men and women. The policy which has been adopted for China by the Rockefeller Foundation is the harbinger of a new day in the development of medical missions in that great republic. We cannot begin to see or formulate what may be wrought for China through the thorough education of its native doctors and surgeons in the years to come in the thoroughly equipped medical schools that are likely to be established. For this purpose the Foundation will work in closest sympathy and cooperation with the missionary Boards, making these schools just as Christian as it is possible to make them, as well as highly proficient from the professional point of view. This work in China, even if confined to that country, cannot fail to influence profoundly the conditions, the spirit, the standards and the ideals of medical missionary work everywhere.

As a missionary secretary seeking to interest churches in the cause of missions and to lead them to contribute more largely to the work of the American Board, I find nothing

more appealing than the medical aspects of our work. I find almost no picture I can present to a congregation more effective, for example, than the picture of Dr. Shepard, for many years an eminent and honored missionary of the American Board, located at Aintab, Turkey. I think of Dr. Shepard standing before the governor of Aleppo, asking whether he did not know that out yonder on the hills there was a multitude of Armenians starving to death, and pleading with him for God's sake to permit the missionaries to go out with what food they had and to distribute it to keep the fugitives from starving. When the governor looked him in the eye and said: "What do you think we sent those people out there for? You cannot go," that cruel decision could not prevent Dr. Shepard from going out secretly at night, and from mingling with those starving people and distributing what food he had, nor could that verdict prevent Dr. Shepard from taking the germs of typhus into his system and from dying of the dread disease. He laid down his life for those suffering people.

Three more of our great-hearted missionaries in Turkey, this year, have similarly found their heavenly reward. One died on Christmas morning. Can there be any demonstration of the heroism, the sacrificial spirit, the devotedness, the brotherliness of Christianity equal in effectiveness to this readiness for supreme sacrifice which these godly men have shown? Surely the close of the war in Asia will witness a wide opening of the hearts of the Turkish people!

To further discuss the religious significance of medical missions is like trying to prove that the sun shines. Missionary administrators, ordained missionaries and churches are united in joyfully recognizing the fact that the thoroughly trained and spiritually alert physician is one of the most important factors in the religious conquest of the world for Christ.

THE DIFFERENT TYPES OF MEDICAL SERVICE CALLED FOR IN THE FOREIGN FIELD AND THE PERSONAL QUALIFICATIONS ESSENTIAL TO SUCCESS

ALDEN R. HOOVER, M.S., M.D.

I. THE VARIETY OF WORK DONE BY THE MEDICAL MISSIONARY.

The candidate for medical missionary service most naturally asks, "If I am to be a medical missionary how must I prepare? What sort of a task is before me?" The answer to this query is not easy, as I have discovered. The term is very broad. Even in the minds of medical missionaries the definition of the work is as yet in the making. If a medical student says, "I am going to prepare to be a specialist in diseases of the eye," he knows how to prepare for this definite work; but when he says, "I desire to become an efficient medical missionary," his pathway is not as well defined. This very element of newness, the thought of a profession still in the making, makes a strong appeal to many, since the work is limited only by the capacity or calibre of the individual to devise and execute plans to meet the varied conditions of foreign countries, exhibiting, as these countries do, every degree of civilization from raw savagery to the excessive formalism and courtesies of some parts of the Orient. Some of us who are medical missionaries think of our task as a most glorious incentive to the exercise of inventive genius, to the pursuit of scientific investigation, to the promotion of a laudable desire to exert a wide influence, to becoming a factor in the regeneration of a whole race or a whole country, in short, to being in a practical way the successors of the great physician of Galilee.

In what other profession may we find so wide a range of responsible activity? It brings before us the question of

specialization in missionary work. Just as in our country we do not expect a medical man to be a sanitary expert and a brain surgeon, so on the foreign field,—in the practical working out of the varieties of work done by the medical missionary,—it is becoming more and more necessary to encourage specialization.

Without reference to any particular field or country, the medical missionary must prepare to do many varied sorts of work.

1. *He is often more or less of a pioneer.*—To do pioneer work, to visit new territory, new cities and villages, to gain the confidence of the people by demonstrating the worth of western medicine is a not infrequent task. The medical missionary can tactfully gauge the attitude of the people in this new territory toward foreigners and their institutions. So effective is this method of opening new places, that a commonly used method of the missionary in announcing himself at a new village, is to say, after the usual formalities, “Has anyone from your village been to the American hospital in _____?” The reply generally is, “Why, yes, do you come from that place? Well, come right in, my friend, this house is yours as long as you can stay.” Thus the way opens for friendly conversation, and for the beginning of a permanent work. The doctor will minister in a compelling manner to the ignorant and the degraded and to high, pompous officials, to rich and to poor, to young and to old, to those who realize their need, and to those who have to be shown their need, to the grateful and the ungrateful. He must, of course, take native hospitality with good grace, often eating unsavory food, and not offending native customs. Once, when snow-bound in a little Turkish village, a group were all partaking of soup from the common dish for our evening meal, when one of the men remarked that, some months before, two foreigners had stopped at the same house, and after eating had actually taken pieces of bread and thrown

them out of the window,—the infidels! One thoughtless act by foreigners who should have known the customs of the country destroyed their influence for all time in that village. The wise medical missionary can so influence all classes, that they will gradually drop their attitude of suspicion toward the evangelistic missionary. This is what we speak of as the entering wedge of missionary invasion.

2. *He must be a self-reliant, inventive physician.*—In case of necessity he must be able to modify his cut and dried, conventional methods. He must become able to treat cases or even to perform surgical operations under adverse conditions. It may be in the hut of the poor, with no time to move his patient to a hospital, which is probably even days away from the village, with only trails for roads. He may have to act in the improvised hospitals for wounded soldiers, or he may be in the midst of a terrible epidemic. He must be ready at times to be his own consultant, assistant nurse, and dispenser. He must be ready to achieve his ends, when necessary, with the outfit he can carry on horseback. It is, of course, a part of his task to render, as fast as possible, such conditions unnecessary. He must also meet these new conditions without becoming careless of technique or detail.

3. *He must maintain his ideals.*—To maintain high ideals for his inner life, and for his profession, in the midst of much that is satisfied with lower ideals and inferior work, is an important part of his duty. He will have to build up a medical work with scanty funds, to give generously of his time and service to the poor classes who can give him no advantage and to persistently advance in the face of government opposition. He will need to use tact in cooperation with egotistic, jealous, narrow-minded native practitioners. He must do his work thoroughly with a people of slow understanding, and to whom the element of time means nothing. I once found a patient of mine, some days after my first visit to him, lying sick in bed with the prescription paper which I

had given him under his pillow as a sort of charm, that being his understanding of what to do with it. The missionary physician must remember that microscopic and laboratory methods of diagnosis are just as important as they were when he was a medical student. He must satisfy his conscience that he has done as well for his patient as though he had a dozen keen competitors eager to check up his work. Many of the patients look on him as a sort of wizard. They are content to have him feel their pulse and give them some medicine, since they have the superstitious idea that any ailment may be diagnosed by the pulse.

4. *He must be giving permanence to his work.*—It is essential that he aim to put his medical work on a permanent basis, so that it may not be a work which lives, grows, and dies with one man. He will have to build hospitals and dispensaries, being his own architect, planning all details of construction, and dealing with inferior and exasperating workmen. He will need to be skilled in hospital management, in the financial and business aspects as well as the professional. He should learn the economical, judicious ordering and using of hospital supplies, of surgical supplies, of drugs and instruments. His work will include the conduct of fatiguing surgical operative clinics, perhaps daily, which means the performing of five hundred to one thousand or more operations annually. It will include the conduct of medical clinics for all sorts and conditions of people with every conceivable malady, and the making of city and village calls on the sick at their homes.

5. *He must be systematic and scientific in his work.*—To keep honest and systematic case-records is a difficult thing to do in the midst of duties which seem more important, but such a practise is essential. A wise physician tries to keep up on current medical literature. A few days ago there came to my attention a story concerning a medical missionary, who, when asked whether he was keeping up with his medical

journals, pointed rather disdainfully to a pile of dust-covered journals, remarking, "I haven't time to read those things, I have affairs of greater importance to achieve." But he was no true representative of the spirit and standards of our medical missionaries. The missionary physician may well contribute to the medical journals for the benefit of the profession at large. He ought to keep the spirit of scientific investigation alive, and perhaps to make some branch of scientific research his hobby, his recreation.

6. *He must prepare to meet general needs.*—He will have to apply the principles of preventive medicine in the control and prevention of epidemics, such as Asiatic cholera, typhus, typhoid, yellow fever, smallpox, plague, etc. He will have occasion to demonstrate modern methods of quarantine, disinfection and fumigation. I have seen houses quarantined for cholera by painting the door-posts with yellow paint, but on going inside the house, I found it full of sympathetic neighbors, who according to their custom had come to see if they could help. When asked, "Don't you know that this house is quarantined?" they replied, "Yes, an officer painted the door-posts and told us that it meant quarantine." "Well, then, why do you come in here? What does quarantine mean?" "Oh, we don't know what it means, it's just quarantine." As regards disinfection it is common to see the officer "disinfect" houses, carriages, or persons with a few sprays from a force-pump containing presumably some solution of sublimate or other disinfectant; but the casual manner in which it is used, and the small number of drops which reach the person or thing to be disinfected, make the process only ridiculous, and of no value. The missionary physician should be acquainted with improved methods of general sanitation, of obtaining pure water, pure milk, and pure food. He will have to make war against adulterations, against fraudulent preparations, against filth, vermin, and flies; against the unsanitary condition of inns, hotels, restaurants,

streets and open sewers, and against the constant menace of swamps and marshes, especially where malaria and yellow fever abound. He will battle with the terrible infant mortality, particularly dealing with the infectious diseases of childhood.

7. *He must train his assistants and helpers.*—It will be necessary to provide a trained midwifery, through the establishment of schools of midwifery. He will provide training for mothers in the care of their children. He will develop trained nurses through the establishment of training schools. To educate the public to these needs is his highest function. He will have to train medical students, both men and women, to carry on the work, which means the establishment of modern medical colleges in certain strategic centers, and the preparation of medical literature in the language of the country.

8. *He must utilize preventional methods.*—He will constantly aim to lessen preventable diseases, such as tuberculosis, syphilis and trachoma, and the epidemic diseases already mentioned. He will need to practice laboratory methods of diagnosis and research. He will need to have practical knowledge of the preparation of the various serums, vaccines, bacterines, etc. He ought to know how to go about an investigation of the medical problems peculiar to his adopted country. With all these other qualifications he should have some knowledge of dentistry, and of pharmacy, and be familiar with the metric system in prescription writing.

II. THE VARIETY OF CONDITIONS UNDER WHICH MEDICAL MISSIONARY WORK IS DONE

The medical missionary has found his way into almost every corner of the globe, so that the conditions under which his work is done are about as varied as the earth affords. We have yet to find the ideal spot on earth where there is

no disease, and where the medical missionary is not needed. When we consider the progress in medicine, surgery, sanitation, and preventive medicine in our own country within a decade, and yet note the present-day enormous, preventable loss of life, we see something of the stages through which our medical missionary work must climb. When we see what has been accomplished in cutting the mortality rate in two in New York City, or what has been done in the Canal Zone, we gain an idea of the scale upon which our medical missionary work should be developed. Conditions, similar to those which previously existed in the Canal Zone, exist today in many of our foreign fields. In my own field, Turkey, a persistent form of malaria is the direct or indirect cause of many thousands of deaths yearly, while in cities like Constantinople, for instance, we confront problems in municipal hygiene and in preventive medicine which surpass those of New York's darkest days.

In all countries we face the conditions resulting from the varying stages in the development of civilization. The raw savage lives in huts on the virgin soil, with no appetite for civilization, with superstition, prejudice, quackery, charm, witchcraft, and ignorance in great abundance.

In tropical countries there are climatic obstacles to deal with, and consequent diseases, such as various fevers, parasitic diseases, diseases from flies, vermin or reptiles from lowlands, swamps, marshes and all breeding places of insect carriers of disease.

The semi-civilized races live where the diseases of advancing civilization and changed modes of life are gaining foothold; where modern medicine has begun to make its impression, and where a class of native practitioners confront the foreign physician with jealousy, and with suspicious questioning as to his motive. Is it for money or for acquiring merit that he has left his homeland to practice his profession in a far-away country? The medical missionary finds these

physicians mercenary, practicing for profit, breaking every rule of ethics, inefficient, but full of self-conceit. He finds indescribable conditions of filth, vermin, and disease in the cities and villages, and worse than all, a stoical indifference to such conditions. The people take such conditions as a necessity, or, they say, "our forefathers lived so, and so must we." He finds other conditions accompanying the advance of civilization: the segregation of people in large cities, the consequent specialization of labor, an increasing artificiality in living conditions, all of which bring inevitably diseases of unhygienic surroundings, infectious diseases, occupational diseases, diseases accompanying social vice. He finds great problems of domestic and municipal hygiene and sanitation, and a people ignorant of the simplest rules of hygienic, healthful living. Probably there will be no organization of efficient health boards, no sympathetic government to help forward his advanced ideas. There is likely to be opposition by both people and the medical profession alike. His greatest hindrance will be the ease with which all fall in with what is, rather than strive for what ought to be. In Turkey they tell of a bride who, having lived in a great capital city, married a simple villager, and was taken to his village to establish the home. Seeing the filth and squalor of the place, she exclaimed, "Oh, my Effendi, I can't possibly live in such a place." The husband replied, "That's all right, but let us not talk of that now, wait forty days and then we will speak of it again." After forty days, the husband asks, "Well, what do you think of our village now?" "Why, Effendi, it really isn't so bad, not nearly so dirty as it was when I came." There is a Turkish saying, "One becomes accustomed to anything in forty days." Such an attitude is the despair of the ambitious physician.

In more highly civilized countries the problems approach more nearly those in our own land. One finds more cooperation with government officials, with health officers, and

with medical confreres over problems which relate to the public welfare. The people may be directly approached in an educational way. They are ready for the establishment of schools and colleges, of medical schools, hospitals, schools of nursing, schools of midwifery. They may be approached through the medium of the press, and are accessible in a large way, because of the general standards of learning and culture among them and because of the development of means of communication with different parts of the country. Such countries present a field ready for occupation by medical missionaries on a great, comprehensive scale, which aims at the intelligent cooperation of government and people to raise the standards of living. One finds great barriers to such plans in the religious attitude of the people of certain communities, or of whole countries.

An unusual condition under which medical missionary work is done is furnished by the great European war. In countries such as Turkey, the war has given opportunity to demonstrate in a very practical way the work of the medical missionary. The combining of the Red Cross and the missionary forces has been a noteworthy feature of the new situation.

III. SPECIALIZATION ACCORDING TO THE COUNTRY

This presupposes that the country to which the candidate will go will be chosen early in the candidate's course of preparation. This choice should be made at least before his period of specialization, that is, before his postgraduate medical courses. The extent to which he will specialize will depend in large measure upon the ideals of the mission Boards for their medical missionaries, and the backing and support given him in his endeavor to prepare for a special field.

1. *In Tropical Countries.*—In addition to the regular postgraduate courses, the missionary to a tropical country

should have a course in tropical diseases, such as is offered at Harvard, or in Liverpool. He should have a good preparation in bacteriology, in laboratory methods of diagnosis, in blood examination, etc., and should give special attention to parasitology, epidemiology, toxicology, and to such diseases as malaria, yellow fever, plague, sleeping sickness, dysentery, snake bite, sprue, scurvy, eye diseases, etc.

2. *In Uncivilized Countries.*—It is in such countries, where the modern machinery of civilization and of the medical sciences has not been established, that we should have the exhibition of great tact, originality, personality, and of a broader vision than in countries where one has only to fall in with the established order of things. It means the exercise of the inventive genius in medicine, while in the case of work in the more civilized countries it means remodelling, reconstruction, and revision of existing systems of medicine. In consequence of these facts, and in contradistinction to the generally expressed opinion, I would advocate sending out the man of broadest culture, of originality, of diverse talent, of sanest and broadest vision to the uncivilized region. So much will depend in such a region on a proper conception of its needs, of its latent possibilities, and of the capacity for advancement of its people, that the best men we have should oversee the placing of medical foundations. Such a founder should be a specialist in men, in organization, in knowledge of primitive peoples, in the history of races. He should be able to anticipate the stages of progress through which the people must pass in their march toward Christian civilization, avoiding, as much as may be, the pitfalls and mistakes of the nations which have passed through similar stages without the advantages of Christian influences. He must strive to keep Christian principles in the vanguard, to instill Christian truth into the hearts and minds of the people in advance of the waves of commercialism, lust, greed, intemperance, and the other accompaniments of the advancing

borderline of civilization. He must be a specialist in preventive medicine, must pave the way for a safe invasion of the country by the missionary forces, preventing as much as possible the ravages of diseases which seem particularly prone to attack those who are not native to the country. To avoid the terrible loss in human life which has attended the opening up of new territory in the past, such occupation should be preceded in the future by the well-qualified medical man who shall determine the location of permanent mission stations. He should be a student of social conditions, of hygiene, of sanitation, of the influence of occupation, of housing, food, clothing, segregation, and such general problems in relation to health. If he has room in his manifold nature, let him become a good teacher, let him develop a hobby in manual training, agriculture, model farming, climatology, botany, zoology, or other sciences, remembering the privilege of one so situated to contribute facts of great value to the world's knowledge. It is a great mistake to say, "Anything is good enough for Africa, or for the islands of the sea." Let us substitute the well qualified medical missionary for the pill-box evangelist here as well as in other fields. Let him be prepared to minister to the foreign population in these countries, not merely for financial reasons, but to overcome the prejudice of tourists, traders, and foreign residents in general, concerning the ability of the foreign missionary.

3. *In the More Highly Developed Countries.*—In such countries as China, India or Turkey, we find a certain degree of modern medical work carried on by the native practitioners. The medical missionary should prepare himself for successful competition by supplementing his postgraduate work by one or two years under one of the older missionaries on the field, studying the customs, habits, and manners of the people, giving much time, but not his entire time, to the study of the language. Let him keep from professional deterioration by giving at least some part of each day to

medical and surgical work under the supervision of his older associate. Let us keep in mind that the problem here is one of reconstruction, remodelling and revision of existing conditions. The missionary will find the native practitioners in many instances unethical, unscientific, unchristian, self-centered, jealous, unprogressive, commercial and unaltruistic. He may find the higher officers of government and the health officers unfriendly toward any suggestions of change or improvement in existing systems. He will have to face the problem as to what extent he may cooperate with such men for the public welfare.

This suggests that we should include under our medical missionary policy the establishment of medical schools and training schools for nurses in certain strategic centers in each country, so that the medical missionary idea may be in harmony with the general missionary idea, namely, that the missionary should so train the natives of the country that the work will eventually go on, manned wholly or largely by the people of the country.

To illustrate what we mean by the remodelling of the existing work in more advanced countries, and to give the candidate an idea of what we have in mind as an adequate occupation of those countries, let us take the Turkish Empire as an example: Turkey consists of European Turkey, Asia Minor, Syria, Palestine, Mesopotamia, and Arabia. Geographically, it is divided into northern and southern sections by the Taurus Mountains, while from the standpoint of language, the part north of the mountains speaks Turkish and the southern part speaks Arabic. For the northern part Constantinople is the great center, just as Beirut is for the southern section. Hospitals of fairly high grade are established throughout the interior of the country, and are individually doing good work. They need strengthening by the increase of the staff at each hospital, and coordinating by the development of medical schools and the hospitals at the

two centers mentioned, as feeders for all similar institutions throughout the country. Beirut is today already rendering such service to a certain extent, having a good medical school and hospital. Constantinople, however, with a million and a half of people, has no American hospital or medical school, consequently such problems, as are enumerated in this paper under the head of work for the public welfare, are not in process of solution. The development of these centers would involve the building up of modern hospitals, polyclinics, dispensaries and medical schools, with especial attention to surgery, gynecology, obstetrics, infectious diseases, diseases of the eye, preventive medicine, epidemiology, bacteriology and microscopy, parasitology, serology (manufacture of the various sera, vaccines, bacterines, etc.), the use of the X ray and photography, hygiene, sanitation, sanitary engineering, the preparing of medical literature, the training of nurses and midwives, pharmacy, dentistry and domestic science. This would necessitate the securing of a teaching corps of trained specialists, but would provide sources of supply for replenishing the hospital staffs of the hospitals of the interior, would furnish trained specialists for emergencies, for instance, to be sent out to regions where an epidemic had broken out, not merely to fight it, but to investigate it and give expert advice concerning the best method of preventing other epidemics in that region. Such a policy would help to improve the one-man hospitals, which should be tolerated as the exponents of American medicine only as long as it remains impossible to get anything better. Such reconstructions as these will call in the future for medical missionary statesmen who have as their goal the regeneration and reconstruction of whole nations.

IV. THE QUALITIES NECESSARY IN THE MEDICAL MISSIONARY

Two qualities stand out pre-eminently. The medical mis-

sionary must be a good medical man, and a good missionary. We are apt to be a bit suspicious of the hyphenated professions. The criticism is sometimes made of Christian Science, that it is neither Christian nor scientific. No such criticism should lie against the medical missionary profession. Thorough medical training is not enough for him. He must have a solid knowledge of the life and teachings of Jesus Christ and must take Him as the one truly great physician, his constant example, guide, friend and master.

On the field the temptation is acutely felt to become careless professionally, to lower ethical standards, to become submerged in the purely professional, to overwork. Perhaps the candidate hesitates to accept appointment under a missionary Board, thinking that, if he might work for the Red Cross, or under the Rockefeller Foundation, he might consider it more favorably. Let such a one examine his motives carefully, and hesitate long, if he goes to the field with an idea of glamor, fame, official recognition, or of scientific opportunity alone. If his impelling force is anything less than the constraining love of Christ, and unless he trusts in His uplifting power to keep and to hold him, let him not leave the watchful and standardizing environment of the homeland. But, if he is a true missionary at heart, his service, whether under a missionary Board, a Red Cross Society, or the Rockefeller Foundation, becomes to him a true missionary service.

The Journal of the American Medical Association for August 21, 1915, discussed editorially the professional preparation of the medical missionary. "We have received inquiries," it reads, "requesting information regarding medical schools which will give condensed courses in medical training, such as will furnish sufficient medical knowledge for a medical missionary. These inquirers have urged that they have insufficient time for a full and complete medical course,

and that, since they are going to practice among the heathen, a thorough medical training seems less essential. . . . It is encouraging to note that the Fourth Report of the Board of Missionary Preparation, just received, urges that the medical missionary should be fully prepared according to the highest medical standards. The soundness of this advice is clear. The farther a physician goes from medical societies and medical institutions, the more he must depend on his own knowledge and resources.”

In answer to the candidate who wonders whether his ability will not be wasted in the foreign field, I would reply that not every missionary physician is a success. Some fail lamentably to win the confidence of the people. It is true that multitudes crowd around some medical missionaries, but, as in our own country, some have crowds and some accomplish little. The field needs men who can succeed in America, those who have had thorough collegiate, medical, and postgraduate courses. The field needs the “honor” men. The King’s business needs experts. Some people seem to think that a man might be a splendid candidate for a medical missionary, who is not good enough for the Red Cross, or for the Rockefeller Foundation. They are in error.

The medical missionary must be better than the native physician, and able to lead tactfully. His hospital must be a model for the region. He must command respect as a physician and as a Christian layman. He should have business ability; the Board gives his salary but the missionary builds up his plant. He must learn economy in the careful management of hospitals and dispensaries. He must be able to see the fundamental needs of his work, so as to get along without many of the so-called essentials, and still do first-class work. He should not expect to monopolize the medical and surgical work of his region, but to stimulate honest competition. He should be able to see the larger problems, to see as Gorgas

saw in Panama, as Strong in Serbia, as Grenfell in Labrador, as Shepard in Turkey.

As to his personal qualifications: he should have a good physique, in order to be able to stand the strain of heavy work, good nerves, so as to carry unshared responsibility, good control of himself, since to lose his temper is to lose his influence; and he should be a good cooperator with ability to work with others. He should have a good home, for there will be many times "when a feller needs a friend" on the field. To have a sympathetic sharing of the puzzling problems which face a missionary in his own family is one of the greatest essentials to successful work. The medical missionary should be a good believer, a man of faith, that simple type of faith and trust in God which will give him daily source of strength for daily tasks, a faith in his mission, faith in the medical missionary work as a vital soul-saving evangelistic work, and in his particular share of it, faith in his call by God to his service.

V. CONCLUSION

What is worth doing, is worth doing well. The medical missionary work bids fair to have a large share in the regeneration of whole races and nations. The work is extremely varied; it demands much of a man; its requirements must be kept high. The candidate should be appointed to a particular field as soon as possible, to give him time to plan his preparation intelligently. The tendency in medical missionary work is more and more toward specialization. The missionary should not attempt to monopolize the medical work of a region, but he should rather tactfully "set the pace," build model institutions, and train men. He should always keep in mind problems of the public welfare and of preventive medicine. His ideal should be ever and always Christ, the Great Physician.

THE DISCUSSION

Dr. Cadbury.—There is one phase of the work of the medical

missionary which seemed to me to be emphasized insufficiently. That is the care of the missionary in his station. A medical missionary should be an autocrat in regard to the health of the missionaries in his own mission. I have frequently seen men and women engaged in active missionary work break down in health because of no medical supervision, when there were medical missionaries near them who could have given kindly advice. Missions will save a great deal of time and money if regular physical examinations of each missionary are made at least once a year. If necessary, these should be compulsory. Particularly should this be true where disease is prevalent. I think it is very important that this matter should be looked into by the Boards.

Mr. Turner.—I had a conversation last fall with a missionary who gave me an idea which has impressed me deeply. I wonder whether the medical missionaries and secretaries who are here will not at least give it serious consideration. In this country we have several different types of physicians. The man who is a professor in a medical college represents perhaps the highest type of specialization in medical education. Then we have the general practitioner in the city, and the specialist in the city. But we have also the general practitioner in the small towns, the doctor who has an all-around practice.

Now, my missionary friend declared that a mistake had been made by missionary administrators in attempting to find for all types of medical work in the mission field the man who has the qualifications represented by the member of a medical faculty. He made the plea that something might be done to encourage men to become candidates who would make good all-around country doctors, well prepared and of fine ability, the very type of men who are successful community physicians here at home. These men, when sent out to the foreign field, are well fitted to perform a certain bit of work which must be done there. When my friend was in the medical school he gave special attention to specialization in a certain branch of medicine. He gave two years to the acquisition of that form of specialization. He was then appointed to a field where his work was that of a wide ranging country doctor. It was enjoyable work and worth while, but all the time he had the feeling that he was not able to use in a proper way the training and the special qualifications which he so laboriously acquired. Later he received an appointment to work in a hospital where he could specialize in this department and teach in the medical school. I know very little about the work of the medical missionary, but it seems to me that the man's general idea was preeminently sensible. If we could somehow separate the men who apply for the medical work into three classes,

good results would follow. There would be a class of candidates whose qualifications fitted them especially for teaching work. There would be others particularly trained as general practitioners, who would have charge of the hospitals in cities and would be able to do good all-around work. There would be, finally, the itinerating medical missionary corresponding in every way to our country doctor.

Mr. Huntington.—Is there any way in which we can determine in a more definite manner the practical specialization required for the different countries? Our knowledge is too vague. Is there any place where a mission Board executive can find out just what specialized training to advise for missionaries who will be under his direction?

Mr. Turner.—Mr. Huntington speaks from the point of view of one who is charged with the responsibility of helping to select missionary candidates and also with the large responsibility of advising young men regarding their preparation. If he is going to advise men who are needed in South China or North China or in Central Africa or in some part of India, what advice shall he give them with regard to the specialization needed for these fields?

Mr. Grant.—Must we not take into account the old question of the relative place of the general practitioner and of the specialist? If a missionary is a general practitioner, he would need to know a good deal about the diseases of the country to which he goes, but if he is a specialist, say in the eye or the throat, the demands made upon him would be different. Should we not be developing men of both types, building up central stations where medical instruction may be given with good results by men of the professional type and sending general practitioners to the stations which are isolated?

Dr. Beach.—I am not a doctor, but I have spent considerable time in going to and fro on the face of the earth, and my answer to the question would be this: In a great many medical missionary countries there are periodicals, notably in India and in China, a study of which would give an idea of what are the most common diseases and the most important diseases. These diseases would furnish the medical problems for which the candidate should be prepared. There are also publications, such as an encyclopaedia of medicine, which will enable any one to gain a general idea of other parts of the world and their special needs. There are half a dozen books which treat of the special diseases of different countries. Such treatises would be very helpful to the administrator. Another very important source of information would be

the reports from the hospitals in different countries. The reading of these reports, their statistical tables especially, will enable anyone to know the commonest diseases and therefore what to prepare for.

Dr. Backenstoe.—I had in mind the same thought that Professor Beach has expressed and will merely suggest this additional idea. Such reports as have been mentioned ought to be in the hands of the missionary secretaries, so that through their advice, candidates may be helped to anticipate such diseases as belong to a given field. For instance, certain fields have cataract. Where cataracts are very prevalent, the missionary, even though he is of the country doctor type, should know how to extract them. I would suggest that lists be prepared for the different fields or continents, so that an amateur might study them and advise candidates wisely in regard to their preparation for their work abroad. When his work is laid out for him, the candidate can prepare for that work adequately.

Mr. Huntington.—It has occurred to me that each mission Board by correspondence with its missionaries might secure such information. I have been wondering also whether any such information had already been correlated. If not, could not this Board of Preparation secure and organize it for all Boards? The inquiry should cover not only a list of indigenous diseases, but also the special subjects on which the candidates should be thoroughly prepared, as well as a list of the publications to which reference has been made.

Mr. Howard.—It is not wise to overpress the value of specialization. After five years in Canton, China, it is my judgment that the man who is well prepared, having had a good medical course and two years in a good hospital, can go out and meet the real need anywhere. There might be, of course, an exception in the case of tropical countries, where a physician needs to have had a course in tropical medicine; but my experience and, I think, the experience of my colleagues, also, has been, that diseases in other parts of the world are the same as those here, except that there are more of them. A man might, to be sure, put in unlimited time, every day and every year, in special investigations. He will discover diseases there which are uncommon here, but rarely except those which require a knowledge of tropical medicine.

A mission Board, it strikes me, should know whether a man is fitted for itinerating, for city work, to manage a hospital or to teach. If it sends out a man to do itinerating work who is better qualified for teaching, it is doing itself and the man an injustice. He might do a larger work in another situation. Dr. Hoover's paper showed us the tremen-

dous range of medical missionary opportunity and responsibility. It is impossible for one man to do equally well all these kinds of work, the range of medicine and surgery and of their allied branches has become so vast. Every missionary physician is limited by his previous preparation, by the overwhelming mass of duties that come to him through it, and by his strength and family ties as well. Probably, sooner or later, the Boards must decide, in the case of each medical candidate, in which direction they expect him to put the greater emphasis and energy. It is certainly important that itineration and dispensary work shall be carried on. It is very necessary that the city hospital with two or three doctors and nurses shall be founded and maintained. Nor should we rule out of any comprehensive program the preparation of leaders for medical work among the people. I believe that the most effective work of the mission Boards in foreign fields is to prepare leaders, whether for teaching, or the ministry or for medicine. Sooner or later that will be our principal task. As I think of Japan, where I have been for two summers, I realize, and I think many other missionaries do, that the medical missions there have not the standing or influence they should have. Had the policy now being pursued in China been pursued in Japan twenty years ago, there might be today a large number of Christian Japanese practicing physicians in that land. I believe that our Boards must soon determine, as a matter of general policy, whether our medical missionaries are going to give themselves distinctively to the task of relieving, day by day, the needs of the mass of the people, or whether they should rather hold themselves to the task of raising up medical leaders among the people, in whose work we can multiply ourselves many fold.

PRE-MEDICAL AND MEDICAL EDUCATION OF MEDICAL MISSIONARIES

DEAN HORACE D. ARNOLD, M.D.

From the missionary point of view I appear before you as a layman, who has studied the problems of medical education. What I can say that will help to determine the proper preparation of medical missionaries must be limited essentially to their medical education. If I have little to say about the evangelistic side of the preparation, it is not because I underestimate the importance of such work, but because I do not feel competent to give advice on this subject.

Yet this aspect of the problem cannot be ignored, even in considering the requirements of a proper medical training, for it is evident that medical training alone would not qualify a man to be an efficient medical missionary.

This aspect of the problem is so admirably set forth in the Report of the Committee on Qualifications and Preparation of Medical Missionaries and Nurses, presented at the third annual meeting of the Board of Missionary Preparation, that I venture to quote from that report. "The medical missionary must also be a Christian man and imbued with the missionary spirit. It is not deemed necessary that he should have a theological training or be as fully prepared for evangelistic work as the ordinary missionary. But he should be so much in sympathy with the evangelistic work as fully to appreciate its importance, to hold his own work in proper relation to such effort, and to perform consistently his part in helping to realize the object of all missionary endeavor. It would be a mistake to appoint as a medical missionary a doctor who is not prepared in the spirit of Christ to devote himself to the work of his fellow men. It would be an equally great mistake to appoint those with a strong missionary spirit but without the professional qualifications."

Beyond such a general statement it is, perhaps, not wise to go in an effort to determine the balance that should be required between professional medical attainments and the evangelistic spirit. We may accept the above statement of the committee as a minimum requirement, so to speak, of the missionary spirit. You would welcome greater enthusiasm and better qualifications for evangelistic work, and a desire to share in the non-medical activities of the mission. A practical question is how far these latter qualifications should be given weight in the selection of medical missionaries as compared with the medical requirements.

Does not the practical answer to this question depend in

part upon the field of work? I have talked with ordinary missionaries who have been stationed where there was no physician. They have found it necessary, out of simple humanity, to prescribe simple remedies and to treat injuries. They are practicing medicine in a certain sense. It would seem desirable that all missionaries should receive instruction in what may be called "first-aid" treatment. If such elementary knowledge of medicine is useful, there must be useful place for a good missionary who has a more extensive knowledge of medicine, even though he is a poor doctor. There is, however, a great question whether such a man should be classed as a medical missionary. It would seem to be desirable that this term should have a definite meaning as regards medical training, and that it should not be used unless the physician has complied with certain definite requirements. A man who falls below these requirements, although acceptable for a minor post, should not be considered to be in line for promotion to posts of greater responsibility without further medical training.

Whether or not it is practicable to limit the application of the title "medical missionary" to physicians who meet a given standard of preparation, it is desirable that each missionary Society should have some satisfactory standard in mind, that it should limit appointments as far as possible to those who meet these requirements, and that it should accept as a duty the problem of the further training of men who fall below this standard, before they are placed in positions of medical responsibility. For this reason it is a question how far it is good policy for a missionary Society to accept physicians whose preparation is below standard, who can have but a limited field of usefulness.

The solution of this problem must depend to some extent on the supply of applicants for such work. If the supply exceeds the demand, it is easy to select the best; if, however, there are more positions to fill than there are applicants, it

may be necessary to utilize the best material available. It must also be recognized that the conditions to be met in the missionary field are so varied that it is practically impossible to draw a sharp line as to the requirements. A man who would not be acceptable for a large station, where the various phases of the work are well differentiated and performance of a high order is demanded, might be acceptable for a small, isolated station.

This problem is not dissimilar to one that presents itself in the licensing of physicians in this country. In the more thickly settled states it is not difficult to establish uniform standards of medical qualifications for licensing physicians. But in other states the standards that are suitable for cities and the thickly settled sections result in more or less hardship for some remote sections that are sparsely settled. The physicians who come up to the standard that is desirable, and that can properly be required for the larger communities, are loath to settle in these undesirable places. Within certain limits at least, it is better that such communities should have less well qualified physicians than that they should have none at all. Yet difficulty arises in licensing such physicians, because the license, granted by the state, does not limit them to any specific location. In my opinion this problem has not been settled satisfactorily, yet I do not see a practical solution that is better than the one in vogue, of establishing relatively high standards for licensing physicians to practice in the state.

To a certain extent the appointment of a medical missionary corresponds to the licensing of a physician. Standards must be established, even though they are not applicable to all places and conditions. These standards may be regarded as desirable of application, perhaps, rather than as rigid rules.

Should such standards be the same as those in this country, or higher, or lower? It seems to me that the answer depends in part upon the object of medical work in the mission. We

are speaking, of course, of foreign missions, among people who are not Christians and who usually are not civilized. The original incentive to missionary work among such people was the desire to convert them to a belief in Christianity. The saving of men's souls was the main object, and this is still properly the chief aim of missionary endeavor. The physical welfare of the people at first received little, if any, consideration, yet today, with our broadened conceptions of missionary work, this is a very important feature. While medical work is a valuable aid to successful evangelistic work by the mission, this is not, I believe, the real reason why this work has grown to such importance. I know that the value of medical work from this point of view has been especially emphasized in writings on missionary work, yet I venture to say that the real incentive that has brought about the development of medical work has been a pure spirit of humanity, of love for our fellow beings.

If the main object of medical missionary work is to impress the ignorant, to win their gratitude, and thus to lead them to a belief in Christianity, then anything that is reasonably above the medical practice among these people might be as effective as the most skillful care. The very fact that the missionary Societies aim, as far as possible, to furnish the best available medical care for these unfortunates seems to me a proof that, after all, it is the spirit of humanity that lies back of the medical missionary work, rather than the evangelistic spirit alone.

On this basis the requirements of medical training for medical missionaries should be at least as high as the standards for this country. Should they be higher? This is a practical question, rather than a theoretical one. It seems to me that there is a greater need for a thorough foundation in medical knowledge, and for skill in a broader field of medicine, for the medical missionary than for a physician who practices at home. The reason is that the medical missionary

is, or may be, far removed from other members of the profession. He must rely on his own resources, he cannot call specialists in consultation, and he must be able to do creditably anything that may come to him.

When we speak of the standards of medical education in this country, we must remember that the situation is somewhat chaotic. The licensing of physicians is a part of the police power of the various states. There is no power that can compel a uniform standard, and the requirements still vary widely in the several states, although progress is being made toward greater uniformity. The requirements of the Council on Medical Education of the American Medical Association, and of the Association of American Medical Colleges, representing as they do the opinion of medical educators as to the proper minimum requirements, may be taken as the desirable minimum standards for medical missionaries.

The essential features of these requirements are, a four year high school education; at least one year of work of college grade in physics, chemistry, biology, and French or German; and four years in an acceptable medical school, one placed in the A class of the American Medical Association, which really means a school which the Association recommends to State Medical Boards so that these latter organizations will accept their graduates without hesitation for examination and licensure.

It is recommended by the Council that medical students should take two years of college work, including the pre-medical sciences mentioned above, and at least one year as intern in a good hospital. It would seem wise for missionary Societies to place their minimum requirements for medical missionaries as far as possible on this level. The recommendation of two years of college work is based on the opinion that the requirements in the pre-medical sciences ordinarily require something more than one college year, if they are to be taught satisfactorily,—and that the broader educa-

tion gained by the rest of the two years in college is desirable. The desirability of a year in the practical care of the sick, as a hospital intern, before a medical missionary assumes the responsibilities of field work, is too obvious to need argument.

Many advocate a full college course, including the pre-medical sciences, before the medical school is entered. This is desirable, but not essential. The advantages of the broader education are offset, in part at least, by the added age that would thus be required of the graduate in medicine. Perhaps in the missionary field, fully as much as at home, it is desirable to begin work while the individual is still somewhat plastic and adaptable. This question becomes of still greater importance if the medical missionary is also, as has been recommended, to have some theological training, and some knowledge of psychology, sociology, pedagogy, and many other useful accomplishments. If we required a knowledge of all the subjects that might be useful, the candidate would at least be gray haired before he would be ready to begin his work.

In this connection I wish to emphasize two important matters. The first is the great advance during recent years in placing medicine on a more scientific basis. For this reason a thorough training in the pre-medical sciences (physics, chemistry, and biology) is essential. Not only is the knowledge thus acquired essential for an understanding of the medical studies as taught today, but the training in scientific methods of observation and investigation is of the greatest importance. Anything less than high-grade college courses in these subjects fails to give a really satisfactory foundation for medical study today.

The second is that during the four years in the medical school the student will have all that he can do to pursue his medical studies satisfactorily. During at least the academic year of eight or nine months he should not attempt to carry on other studies in preparation for missionary work. Such ex-

tra work could be carried on only at the sacrifice of thoroughness in medical preparation, since the four medical school years are barely more than sufficient to teach the fundamental principles of modern medicine and to give a rather limited training in their application. Students in the medical school are really overburdened by the work required of them. This is due to the effort of teachers to keep their instruction abreast of the advances in medicine. There is serious talk of lengthening the medical course to five years, but I think it would be more sensible to keep the course at its present length and to limit the instruction during that period to those essentials which all physicians should know. The fifth year could then be spent on more advanced work in special lines.

It seems unnecessary to go into details as to the subjects to be pursued during the medical course, if it is agreed that a medical missionary should be accepted only if he has graduated from a school in Class A. The curricula of required subjects in these schools have been sufficiently standardized so that they do not differ in essential points. They provide a good all-round training in medicine. There are, however, opportunities in most schools for optional or elective courses, and here a choice may be made of subjects that will be useful in missionary work. The extent to which students may take advantage of such opportunities depends on their ability, the thoroughness of their previous preparation, and on their application to work. They should not slight the required subjects for the sake of taking such extra studies, even though these studies have special application in medical missionary work. They should not attempt to specialize in their work during the regular medical course, except by the choice of optional or elective courses.

Another way in which a student may secure preparation in subjects of special importance in medical missionary work is by taking summer courses. The medical school year is modelled after the collegiate year, and there is usually a

summer vacation of three or four months. This is longer than is actually necessary. I see no reason why men of the age of medical students should not devote two months of this vacation period to medical study. In fact, I feel that the next step in lengthening the medical course should come in lengthening the school year rather than in adding another year or half year to the course. A large number of students voluntarily take extra work during the summer, and candidates for positions as medical missionaries should especially be urged to do this.

This question of special medical preparation for the field work of a medical missionary is a large and important one. We have taken as a desirable minimum requirement, after a four year high school course, two years of college work including the pre-medical sciences, four years in a first-class medical school, and one year of practical application as intern in a good hospital—seven years in all. This course of study may reasonably be expected to turn out a well educated general practitioner. But we have seen that the physician who is to undertake medical missionary work should be even better prepared, and I think it advisable that he should take a year of special preparation after his hospital experience.

The subjects which would be studied during this year of work may be determined in part by general considerations, and in part by the field of work, if that is known. We may say, in general, that attention should be paid to those branches which require special technical skill. I would place surgery first, and then diseases of the eye, ear, nose and throat. Obstetrics and diseases of women and children are also of great importance, but are more likely to have been taught with satisfactory thoroughness in the regular course or in hospital experience. Preventive medicine, hygiene and sanitation are subjects of great importance and general application.

Tropical medicine may be taken as the type of those sub-

jects which are determined by the location of the field of work. Neither in the general course of the medical school nor in a hospital in the temperate zone will sufficient training have been obtained for those who are going into the tropics. But these courses also have a wider usefulness for medical missionaries in general, for these men will have to deal with and should be able to investigate diseases which are not found or are rare in civilized communities. The methods of study and investigation in tropical diseases offer a most excellent preparation for such work in any part of the world.

Our candidate has now received a thorough general training in medicine and also one year of special medical preparation. If he graduated from the high school at the average age, eighteen years, he has had in addition a minimum of eight years of medical preparation, and he is at least twenty-six years old. It is time he got to work in the field, and we should hesitate to add any additional subjects, medical or otherwise.

It is probably disappointing to some—especially to those who are familiar with the old order of things—to find that so many years must be fully occupied with strictly medical preparation. From a practical standpoint you recognize the advantage of having the medical missionary something of a missionary as well as a physician, and you know that preparation is necessary for missionary work as well as for medical work. Yet we who are studying the problems of medical education cannot see any shorter route to a thorough preparation in medicine as it exists today. It would appear that a further differentiation of the work must occur—at least in the larger missions—recognizing that unusually well equipped physicians cannot also be thoroughly trained missionaries. At least this appears to be true, if such men are to enter upon their life work while they are still young enough to be adaptable and energetic enough to be progressive.

It is the rapid progress in our knowledge in medicine that

has brought about this situation. And, since this progress will continue, the missionary Societies must face the problem of keeping their medical missionaries up to date. It is becoming more and more important that these men in the field should have opportunities from time to time to return to the best medical centres to "brush up" and keep abreast of progress, and also to study special subjects which their experience in their particular field of work has shown to be desirable. With the advances now being made in opportunities for graduate medical study in this country, very satisfactory results may now be obtained by such a plan.

I have two suggestions to make in this connection, based upon my experience in dealing with medical missionaries who have returned for further study. First, I think it desirable that the missionary should be allowed to spend practically all of his time in medical study that is not needed for rest and recuperation. A number have been unable to pursue studies that they felt were important, because of the time allotted to lecturing tours or other activities. Secondly, it hardly seems fair that the missionary, as occurs in some cases, should be expected to bear the expense of this added medical preparation. It seems an expense that ought to be borne, at least in part, by the missionary Societies; and I have known of cases where the missionary was unable to take a course that he considered important, because he felt that he could not afford it.

Returning to the question of the preparation of medical missionaries, I wish to emphasize the importance of advising candidates who are beginning their medical education to attend the best medical schools. Only in these schools can a really satisfactory medical education be secured. The mere fact that a medical school is placed in Class A is not a sufficient guarantee. This classification by the American Medical Association has been made on a liberal basis. Class A includes not only the best schools, but all that are considered

passable for recognition by the state boards of registration in medicine.

Finally, I would endorse the recommendation of the Committee on Qualifications and Preparation of Medical Missionaries and Nurses that "every appointment to medical missionary service should be conditioned upon the passage of an examination by an examining board of some state or other authority." It is obviously desirable that a medical missionary should be able to follow his profession at home in case he is incapacitated for work in the missionary field, or is found unsuited for the work.

THE DISCUSSION

Mr. Metheney.—There is one question of importance in determining the policy of mission administrators with reference to their candidates for medical work abroad. It is the question of recognizing more than one school of medical practice. It is plain from Dean Arnold's paper that he thinks only in terms of regular medicine. But some favor homeopathy or osteopathy. I know one Board which recognizes all these varied sorts of practitioners. The question is, Ought we to recognize officially one school only or more than one? Their votaries do not always mix well.

Dr. Atterbury.—I am not afraid that the professional preparation of a candidate for medical missionary service will be overlooked. The secretaries of the different Boards are men of scholarly breeding. They know what education means, and what the influence of the educated man is, and the professional duties of the educated medical missionary. My only fear, my friends—and I am a little old-fashioned—concerns the evangelistic side of our medical missionary scheme of training. Nothing so chills the religious work of a station as having a medical man in it who is not in perfect sympathy with the religious work. Such a situation tends to cool the ardor of the ordained missionaries and to put the suspicion into the minds of the natives that religion is not all the missionaries say it is. The doctor has more influence with the ordinary native than the ordained missionary and leaves a definite impression. One of the saddest sights I have ever seen was when I had occasion to go to a mission hospital and found the missionary prayer service always conducted by the clerical missionary. To see the relig-

ious services of the medical mission always conducted by the clerical missionaries has an unfortunate influence upon the natives. I once read of a man who wrote to the editor of a paper and asked him: "How can a mule driver become a Christian?" The editor replied: "There is nothing that prevents a mule driver from becoming a Christian, but he must give up driving mules." I often think there is nothing which prevents the medical missionary from living a Christian life on the foreign field, except that he must give up being a medical missionary. The pressure upon him of his daily work is apt to crowd the more evangelistic aspect of his work to one side, or to lead him to leave it entirely to his clerical brethren. Human nature is the same in the medical missionary as in anyone else. He works along the lines of least resistance. If he has been educated solely along the highest professional lines in this country, he will manifest a tendency to do little evangelistic work. If a young man is going to be a real evangelist and also a medical missionary, he must get his evangelistic training and ardor before he gets out on the field. He should know something about the Bible and its use; he should be able to make a few remarks in meeting and to offer prayer; and he should have some experience, if possible, in dealing with people in spiritual ways. Now, how may he become a real double sided professional and evangelistic man like the Lord Jesus Christ? I do not know, unless his education here is two-sided. My solution would be the establishment here in this country of an institute something like the Edinburgh Medical Institute of Scotland, where all missionary candidates could meet together for perhaps not more than six months, during which time they could get a little evangelistic experience. They might visit rescue missions in the city, they might be taught about the Bible, and the fundamentals of religion, and taught how to look after the souls of their patients. Such men, getting together in that way, would strengthen one another, and, besides, be well prepared for the religious aspects of missionary work. We want the very best doctors in the mission fields, but do not let us be neglectful of these other interests, dear friends, so that we send out, in the name of the Lord Jesus Christ, men not interested in saving the souls of their patients as well as their bodies.

Bishop Lloyd.—If I might, I would like to ask the men of more experience than I have concerning the wisdom of giving a training in theology to medical missionaries. I am inclined to agree with Dr. Arnold. I think a doctor ought to be a real doctor or a real priest; he cannot well be both at the same time. My own feeling is, that when a

man is thoroughly prepared to be a medical missionary, supposing he is a Christian man, then his energies should be steadily devoted to the development of his professional task.

Dr. Backenstoe.—I think that these two phases of the work are not incompatible. In common with the previous speaker I have seen the successful working out of the needed experience at the Livingstone Dispensary of the Edinburgh Medical Missionary Society. There the medical missionary candidates live in a home together, forming a sort of staff for the dispensary. At the same time they have certain religious duties. Each one takes his turn at preaching, and at doing slum work and Sunday-school work. With it all they have plenty of recreation. I regard this training as a most useful method of preparation for medical missionaries, which fits them for an all-round type of service, a hyphenated type, but one worked out in a way that produces fine results and deserves very hearty commendation. I only wish we had something like the Livingstone Dispensary in North America.

Dr. Smith.—I would inquire what Professor Arnold thinks of the plan of putting the first year of the medical course back into the senior year of a college course, so that a man may have his full four years in college and yet gain one year on his medical course?

Professor Arnold.—That is largely a question of standards in the awarding of degrees, rather than in the medical preparation that the student gets. Some universities have not yet been able to settle with their corporate conscience whether the same time ought to be counted toward two degrees. If they pretend to give the degree in arts and science after four years of study and then a degree in medicine for four years' study but allow one year of the college course to be medical, counting the senior year really toward both degrees, the man may be thoroughly trained and he may deserve his degree of B.A. or B.S., so far as his cultural equipment is concerned, but he has not in each case fulfilled the time required. It is just a question of academic standards. In either case the full medical training is received by the candidate.

Dr. Bovaird.—As one result of the opportunity I enjoyed during the past year of travel through the missionary fields with my friend, Mr. Speer, there has come naturally some enlargement of my views with relation to this problem. Some of the data I have gathered it seems to me desirable to lay before you all. It is a great pleasure to have had the matter of training presented in the manner in which it has been before us this morning. The absolute necessity of sound and thorough medical preparation for the man who is to go into the foreign mission

field is, it seems to me, unquestionable. As Dr. Arnold says, the medical missionary must, in many instances, face many of his problems unadvised and bear his responsibility alone. To do that at all adequately and in a way to satisfy himself he must be a man of thoroughly sound training. No missionary can well be content to go into the field to do his work, conscious all the time that he is doing it in an imperfect manner and that he might do a great deal more for the people to whom he is ministering, or do his work a great deal better, if his preparation had been more adequate. A man should go into the field unquestionably with a sound medical education, but it comes home to me as I see the work, that in the foreign field just exactly as at home, the medical work is diversifying itself and men must be prepared to perform different functions. The majority of medical missionaries will doubtless still go into the field work and their preparation will be, as Dr. Arnold said, that required for a thorough general medical service, but, as I see it, the medical task is diversifying itself in different places and under different conditions.

There is a very large and peculiar opportunity for the thoroughly equipped surgeon at the present time. It seems to me that if I were discovering men for the medical mission service, I should look with peculiar approval upon the man who was likely to become a competent surgeon. Then, in some fields, as has been suggested to us, there is a special call for men who have more than a usual knowledge of diseases of the eye and ear. In still other centers there may be a special call for still another type of highly specialized practitioner. In many fields there is a real need for women physicians or for men equipped to take care either of women as obstetric patients or of women and children together. For all these varying needs the preparation must be more or less different.

Again, we must anticipate the fact that men and women in the medical missionary work will sooner or later be called upon to be teachers of medicine, and that they should have special preparation for that function. Moreover, within a few weeks a suggestion has come to me that in at least one mission area the missionary Board should launch out vigorously into the field of preventive medicine, sending a man into this area to undertake the special work of vaccination and inoculation for typhoid or for the control of cholera. The proposition interests me exceedingly. There is no question in my mind that a man well equipped for such a task may be of tremendous benefit to many of the countries and communities in which we have missionaries. Just how far we must be prepared to go into preventive medicine or how far such a work is

consonant with the distinctly evangelical purpose of the missionary Board are matters of serious consideration. Can the Christian Church send out a set of highly qualified medical experts, who will be at the same time possessed of the spirit which Dr. Atterbury has just mentioned as being absolutely essential to the soundness of the missionary enterprise? Can we find such men and use them in such a way as to make their ministry not only to individuals but to a community? That very process is going on more and more every day. We have come to realize that the highest function of the physician is not to cure the man suffering from advanced disease, but as far as possible to prevent its getting a hold. There is no finer ministry than that of the men who are engaged in doing this preventive work. It seems to me that it may well be an unusual opportunity to the missionary enterprise to enter such a field and to send out men who are peculiarly competent to render this humanitarian service.

I am not presenting these matters to you as conclusions, but as questions requiring thoughtful and serious consideration. The very advances and victories of the mission enterprise throughout the world are creating fresh and unique conditions, which must be met in all loyalty to the great purpose which inspires all missionary effort. But it is peculiarly desirable that when we are discussing the scientific preparation of the missionary, we should also have just that word which Dr. Atterbury gave us from the experience of a long time medical missionary, that in all our eagerness for the sound and thorough scientific preparation of the missionary we must never lose sight of the fact that unless there is, behind it all and with it all, a profound Christian conviction, a thorough consecration, his missionary service will miss the mark and he will fail to do all that we hope to have him do both for the people to whom we are sending him and for the churches that are behind him.

Mr. Drach.—It occurs to me that Bishop Lloyd has touched upon a very vital issue, with reference to medical missionaries. I hesitate at a moment's notice to plunge into the discussion of this matter, but I am clearly of the opinion that we ought to consider very carefully this question of a theological training for medical missionaries. There is a distinct difference between a man who is called and ordained to be a preacher of the word of God and the man who is not called and ordained to be a preacher of the word of God. It seems to me that we ought to be careful in the sending out of medical missionaries not to expect for them a responsibility identical with that of the ordained preacher. We should remember that, even though they are unable to

preach as the ordained men preach, they are nevertheless the servants of God. I think of Martin Luther's remark that even the maid who sweeps the rooms of the house, if she does it conscientiously and carefully and with a single eye to the service which she is rendering, is as truly a servant of God as the one who stands in the pulpit and preaches the gospel. There are degrees of service to God, and it is not necessarily true that in actual practice the man who preaches occupies the highest station.

Again, I think that the principle of the priesthood of all believers must be kept in mind. We are all priests unto God. We all have the opportunity of addressing God through Jesus Christ in praise and prayer and thanksgiving. The ordinary missionary is, in his circle, the priest of God, just as the father is the priest of the household. How necessary it is that the medical missionary and nurse should feel that within the sphere of the hospital or of the dispensary they are to be priests of God. Any medical missionary who cannot pray, not even in his household or at the hospital or in his dispensary, is not the proper kind of man or woman to have in the medical work of the mission field. That is as clear as daylight. Nevertheless, I have known of a woman, a medical missionary, who returned on a furlough from the field, declaring that she felt her chief weakness to be on the spiritual side. She was, however, one of the most spiritually minded people I have ever known in my life. It is not necessary that medical missionaries should be expected to duplicate all of the functions of ordained missionaries, but we may confidently expect that they will bring such a spirit into all their practice and work as to indicate to the natives that they are in every sense the servants of the living God and interested in proclaiming and exhibiting a real Christianity.

Dr. Howard.—I think we all agree that the medical man should have a very good medical training in a first-class medical school. I would agree thoroughly with the idea that such a man ought to go out to his field with a desire to heal souls as well as bodies. I do not know of a medical missionary who is afraid to pray or who cannot lead a meeting. I have had to do things on the field that I would not think it my place to do here. It has been a good experience for me to be obliged to assume the responsibility of evangelistic work now and then.

Now, what is to be done after a medical missionary candidate has taken his medical course? In this room last night I attended a Student Volunteer meeting, during which this question was put to me: "Is it not all right, if you have had your complete medical course, to let the hospital work go?" My reply was an emphatic negative. I think the effi-

ciency of a candidate is increased one hundred percent. by one year in a finely equipped hospital and one hundred and fifty percent. by two years of such experience. After taking that training a man or woman may wisely specialize, if there is a wish to develop some form of expertness.

In large centers on the foreign field, such as the Chinese cities of Canton and Chengtu, the missionary Board might wisely inaugurate the policy of encouraging medical candidates who are to settle there to specialize in some one branch of medical science, say in the diseases of the eye or ear, in those of the nose or throat, or in those of the internal organs of the body. With a group of men and women that have had such additional training, the Boards would solve a great many grave problems easily. If it became desirable to organize a medical school, the instructors on hand to begin with would be very large. Such a scheme would not have been practicable in the past, but could be carried out today.

In looking over the statistics of the Student Volunteer Movement, I have noticed that a great many medical volunteers are lost in the course of the years of study or in the course of their hospital work. I can trace these withdrawals to one or two causes. One is the lack of a clearing-house for medical missionaries. The medical students who are well along in courses do not know what they are going to be. If there could be established by the Boards a sort of house committee, which could keep the whole field of medical need in mind and advise candidates in time concerning the specific, special training of which they could make use, such a method might bring important results. Such a plan will obviate great losses of valuable time. No man would wish to apply himself to a specialty for two or three years, only to find that the field which he had in mind was amply supplied and had no opening for him.

It might be a good idea to have a sanitary expert for the whole of China, paid by all the Boards. His work for a long while would be to put into fine sanitary condition all the missionary compounds in China. That would be one of the greatest object lessons we could put before the people of that great country. At the Canton Christian College they have made a great effort to educate the people round about in ideals of sanitation and attractiveness. Not long ago, there appeared a large advertisement in the Chinese paper there to the effect that the officials were going to build a bridge across the river patterned after the one in the compound of the Canton Christian College. This is good Christianity.

THE PREPARATION OF WOMEN FOR MEDICAL MISSION SERVICE AND HOW IT SHOULD BE DIFFERENTIATED, IF AT ALL, FROM THAT OF MEN

BELLE JANE ALLEN, M.D., M.A.

If one were asked to prepare a key to fit a lock, the first step would naturally be to examine the lock and then prepare a key to fit it. So, in considering preparation for this branch of Christian service, we find it not only like a lock, exceedingly intricate and puzzling and its mysteries by no means yet solved, but the key at present in use is inadequate to unlock the situation as it is found on the mission field to-day; while its changing phases, due to natural growth, and the twofold nature of the profession, do not diminish the difficulties in the way of defining a clear-cut plan of preparation for young women who are desirous of giving their lives to medical service abroad.

The medical missions woman, as she has been and is, has been debarred from most of the first-class institutions for preparation; she has been sent to her field with little or no equipment; she has been, perhaps, burdened with debt for such preparedness as she has had; single handed, she has had to build, organize, equip and manage a hospital of from thirty to a hundred beds; she has been obliged to train assistants or (for lack of support from the home base) to do without them; she has been besieged with patients from every grade of society, men, women and children; patiently, cheerfully and uncomplainingly she has acted as physician, surgeon, dentist, specialist, pharmacist, head nurse, book-keeper, gardener, instructor of assistants, superintendent of the hospital and of repairs, judge in chronic cases of petty larceny, moralizer of her community, architect, linguist, undertaker, interpreter, sanitary director, spiritual adviser and inspirer, and incidentally, she has maintained a clear average of ten thousand new cases annually. When fur-

lough time arrives she may have to close the hospital into which her life has gone, while she seeks recruits and recuperation in the homeland, by itinerating among the churches and offering opportunities with a large "O" to her colleagues, who are seeking the joy of dollars instead of that of soul uplift, she herself being hungry to starvation for better preparation for greater service.

"What I aspired to be, and was not, comforts me," sang one who knew, and the medical woman that *is*, is not the woman she *aims* to be. She has no time to fight for her rights as a woman; nor to gesticulate wildly for political nor any other power save for that power of Christlike serviceableness, which is a supreme possession.

"How would you prepare yourself, if you could turn time backward in its flight?" I take it this is the purpose of the topic presented for our consideration. Dr. Hoover has presented to us as graphically as may be, without seeing it, the diversity of the situation. Professor Arnold has given us the scholar's view of preparation, which cannot be too thorough, and it almost makes the medical missions woman covetous—not bellicose—to have the bars down. The aims sought in the preparation for medical missionary work may be outlined as follows:

Professional efficiency.

The conservation of the health of the missionary force.

The evaluation of the clinical experience to the country and to the profession through medical research.

The training of women as doctors and nurses.

The interpretation of Christianity to a neighborless world after the pattern of the Christ.

I. THE AIMS OF MEDICAL PREPARATION

1. *The Gaining of Professional Efficiency.*—Efficiency for the woman who is to be medical missionary is, if anything, of even greater importance than for women at home,

because her work is more diversified and her responsibilities are greater, being as a rule unshared. Technical aid through consultation is often not available, and mistakes are more significant in a land of superstition and illiteracy. The medical woman's preparation should really begin in the kindergarten. Let us, however, suppose a young woman of high school age, with promise of intellect and character, supplied with an inspiring friend, such as a genuine Christian doctor, teacher, preacher, or even a non-professional might readily become, who would provide literature as well as impulse, and make a deep imprint on this impressionable life, infecting her with missionary ideals. Walks and talks and experiments in many of the wonders of life, physical and spiritual, would hasten the incubation period. With such a young woman in mind we may consider the following suggestion of lines of preparation for her effectiveness in medical missionary service:

1. She might attend a Student Volunteer convention to gain a vision and receive inspiration, or, failing this, a summer conference on the Christian life with its peerless ideals, such as is provided at Northfield or Silver Bay.

2. The modern high school course, with some pre-medical science, should aid in preparing for the four years of college, which should give as broad a general culture as possible, majoring in English and history, including Biblical history and literature, and taking the following studies as electives: physics, at least two modern languages, chemistry, biology, logic, sociology, psychology, and short courses in manual training and bookkeeping, phonetics and music.

Of more value than the scholastic training is the cultivation of a winsome personality. Every Christian who is "a live wire" must needs spend quiet time alone with Christ. It matters little whether it be called "the morning watch" or "the devotional hour," "tonic" or "setting up exercises," the end is the same. Scholars say, "given thirty minutes a

day spent systematically and concentratedly, and you may master any subject." The woman medical missionary will religiously and individually use this thirty minutes a day, preferably on rising, in the devotional study of the life and work of Jesus Christ, because of her fundamental purpose to become an interpreter of his life, as the expression of the most contagious personality the world has ever known. During the first two years of college life her time might also be devoted in this way with a group of students coming together, one hour weekly, for developing acquaintance with Christ; during the second two years the continued group meetings might find practical opportunities for making others acquainted with him. Vacations during the college course could be utilized for physical upbuilding in camp and tramp life, also for attending summer sessions at universities, where some special interest could be closely studied, such as child study, social welfare or missions, each year having some definite aim. The young woman should aim to be forming certain specific habits, such as the scholarly habit, the world vision habit, the odd minute habit, the "win one" habit, the learner's habit and the personal responsibility habit.

3. A year or so for a master's degree at some university with an international spirit and viewpoint, emphasizing education, or physiological psychology, or Biblical instruction, or physical education or any other special interest which may have emerged. This, in some cases, had better be deferred until the first furlough.

4. A four year course in one of the best medical institutions, with special emphasis on every branch studied and with a mind dominated by "How may I use this knowledge for others?" rather than "How can I squeeze through the examination and get my degree with the least trouble?" During this period, when temptations to disregard idealism are not few, let the candidate:

(a) Continue habits previously formed intensifying the devotional growth of her nature.

(b) Keep in mind "Oh God, I think Thy thoughts after Thee," as some of the great mysteries of life unfold.

(c) Study a bibliography of missions, reading carefully and annotating the available books.

(d) Study how "the other half lives" and seek practical experience through helping in dispensary work.

(e) Keep a spiritual "case book," like the medical one.

(f) Try laboratory methods of testing out the power of prayer and the promises of God. It is the Christ method. "Do His will and ye shall know." Waste no time reverting to other less practical methods.

The modern note in education is just the Christ way—that is, to learn by doing.

The church or community might be led to make some profitable investments at thirty, sixty, or one hundred fold interest for the kingdom in the form of loans or scholarships for such students, where help was needed. Such moneys could be wisely safeguarded, so that the candidate's mind and time could be free for full concentration.

5. A minimum of one year's internship in a large general hospital, with a second year, when possible, in a hospital on the field, learning the language and becoming fully adjusted to the work.

2. *The Conservation of Missionary Health.*—An army in the field without a medical corps would be counted inefficient, not to say inhumane. The conservation of the health of the missionary body on the field is no minor matter, and the relations of the missionary physician to it should be akin somewhat to such as exist in less peaceful warfare, where duties are appropriately coordinated and definitely outlined.

3. *The Work of Research on the Field.*—Not all missionaries are thoroughly fitted for the work of a general practitioner or country doctor, though at the present this is the

largest field, because of the scarcity of doctors. Some who are temperamentally and intellectually prepared for it will find a boundless, almost unworked, field on mission ground for pioneer laboratory work. The waste of clinical material is a great loss to the community as well as to the profession. X ray, laboratory analysis and other such work await the properly prepared woman. Problems of sanitation, nutrition, preventive medicine, public welfare and hygiene are almost unsolved, and await the work of women trained in research.

4. *The Training of Other Women as Doctors and Nurses.*—Perhaps the largest opportunity, almost unlimited in its outreach, and practically unworked, awaits the pedagogically inclined medical woman, in the training of doctors and nurses. She might add to her other preparation courses in educational administration at one of the best universities; or in preparation for translation of text-books; or in normal training, thus helping to create confidence in the eternal potential of Christian womanhood. She may have the privilege of helping to train pioneers for the new field of the school doctor, already required in some localities. The school doctor, if so greatly needed here, is a thousandfold more needed on the mission fields, if these are ever to be cleaned up, for surely the people literally perish for want of knowledge of sanitation. In every hospital and dispensary the need of trained workers is painfully evident; every evangelist could multiply her usefulness manifold by having the trained nurse and doctor along with the Bible woman to carry the threefold gospel of teaching, healing and preaching to the millions of suffering, helpless women who never could get to the large centers, indeed, who would choose to suffer and die rather than violate their caste law of seclusion. It was the Christ way, "God's kindergarten method," to those who could not catch the import of the spiritual message while suffering either from ignorance or disease. Such a set of

trained women would also indicate for the awakening womanhood of the new Church a new and safe avenue for the expression of service. "Saved for service" may easily become the motto of the new women on the mission field. The medical missions woman for this broad field seeks the best preparation she can find, in postgraduate schools, in study of work already going on in first-class institutions, and in conference with experienced men and women wherever available.

Pardon a digression that I may pay a tribute and give an expression of gratitude to the New York Post Graduate School of Medicine. It very consistently (to the professional ideals of the physician) opens its doors wide to women as well as men, and generously contributes to the mission cause half rates for medical missionaries. Experience in Vienna and other cities in Europe, as well as here, enables observers to testify that this service compares favorably with that of Southern Europe in 1905-6. Returned medical missionaries could wisely add to their preparation by time spent there in research work.

5. *The Interpretation of Christianity to a Neglected World.*—The last and equally important purpose of medical missions is to interpret Christianity in a language that the woman-subordinated world, the unwriting world, the unreading world, the child married world, the child widowed, unloved, undesired woman world can understand. Medical missions are not merely a means to an end, but a vital, integral part of the Christ program, and not until the Church learns that its message is not alone to disembodied spirits, and the medical profession recognizes more fully that bodies are but instruments of mind and spirit, will the best preparation for human benefaction be accomplished. May we not call medical missions "Applied Christianity," for how better can we teach in Christless lands the second commandment, "Love thy neighbor as thyself"? How can we better meet those life-

less creeds of Asia than by presenting the living fruits of Christianity as exemplified in the practical work of the healing ministry? The Great Physician must have anticipated the ease with which the balance between faith and works may be disturbed, when he replied to perplexed John in terms which may well be applied today as tests of a well rounded religion in an unloving, neighborless world. As vital as theory and practice to the physician is this principle of faith and works to the Christian. Deeds, not creeds, is the demand today of a vital religion.

The medical missions woman in all her aims recognizes the emancipator of her womanhood, the one who first gave her social justice, the one who commanded her to tell the good news of the resurrection to the disciples and who bade her go and do as he had done, and even more, promised she should do "greater things," even have the privilege of introducing the incomparable Christ, through delicate, sacrificial ministries, to the suffering, submerged womanhood of the world, those for whom he—even he—gave his own body, that not one of them might "thirst" nor miss "the abundant life."

II. COURSES OF STUDY

In order to stimulate very definite thinking on this difficult matter of preparation, I submit the following schedules of a six year high school and college course, of a four year college course, with some allowance for electives, and for a year of graduate post-medical study. They will, of course, vary with the individual interest and capacity, as well as with the institution. The modern trend, where time must be saved, is to combine the college and medical courses, requiring six years or seven, instead of eight, for the bachelor's and the medical degrees. But it is a broad, general culture which makes the woman resourceful, rather than the number of degrees obtained.

1. THE SIX YEAR HIGH SCHOOL AND GENERAL COURSE.

Subject	Recitation Periods	Subject	Recitation Periods
FIRST YEAR			
English	6	Latin	5
Mathematics	3	Beginning French	5
History	4	Advanced French or Ger- man	4
Geography	3	Advanced French or Ger- man	3
Beginning German or French	4	Ancient History	5
Household Arts	2	Modern European History	5
Music	2	Household Science	5
Physical Training	3	Household Arts, Foods... ..	4
		Household Arts, Textiles..	4
SECOND YEAR			
English	5	Fine Arts	4
Mathematics	3	Physical Training	1
History	4	History	3
General Science	3	Hygiene and Sanitation... ..	3
Advanced French or Ger- man	4	Latin	6
Household Arts	4	Beginning or Advanced French or Advanced Ger- man	4
Fine Arts	2	Household Arts	2
Music Appreciation	2	Fine Arts	2
Physical Training	3	Physical Training	3
THIRD YEAR			
English	3	SIXTH YEAR	
Mathematics	3	English	4
FOURTH YEAR			
English	4	Mathematics	5
Mathematics	5	Latin	5
Latin	5	Advanced French	5
Beginning German	5	Advanced French or Ger- man	4
Advanced French or Ger- man	4	Advanced French or Ger- man	3
History	4	American History and Civics	5
Fine Arts	4	Chemistry	5
Physical Training	4	Physiography	5
FIFTH YEAR			
English	4	Household Arts, Textiles..	4
Mathematics	5	Household Arts, Home Management	4
		Fine Arts	4
		Physical Training	4

2. A SUGGESTED COLLEGE COURSE

Freshman Year	Hours per Week	Sophomore Year	Hours per Week
English Composition	3	English Composition	3
History of Western Europe	3	Biblical History and De- velopment of Thought in the Old Testament.....	3
Chemistry, Quantity and Quality Analysis	3	Logic	1
Elementary Physics	3	Botany	3
German Grammar and Composition	1	French Phonetic, Grammar and Composition	2
Outline History of German Literature	2	History or French Litera- ture	2
Hygiene	1½	Hygiene	1½
	16½		15½

Junior Year	Hours per Week	Senior Year	Hours per Week
Biblical History and Development of Thought in the New Testament.....	3	Biblical History—Life of Christ	2
English Literature	3	Experimental Psychology..	3
General Physics	3	Vertebrate Zoology.....	3
Psychology	3	English Masterpieces.....	3
Biology of Animals.....	3	Electives	5
Poetry	1		
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3. A SUGGESTED GRADUATE YEAR

Philosophy of Religion.....	3	Social, Genetic and Applied Psychology	3
General Sociology	3	Ad. Course History of Education	3
Europe in the 16th Century..	3	Comparative Morphology and Embryology	3
Ad. Analytical Chemistry...	3	Outline Course in History of Art.	3
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III. THE MATTER OF DIFFERENTIATION

The question of differentiation in preparation of men and women seems quite superfluous from the scientific standpoint, for the human body and human relations act and react so constantly that knowledge of each is necessary to complete understanding and ministrations. In Thorndike's interesting monography on "Individuality" we read, "What little scientific study of the differences between the sexes, in intellect and character, there has been tends to minimize the traditional conception that there are two distinct kinds of beings, never understanding one another and requiring very different kinds of treatment. On the contrary, it appears that if the primary sex characters—the instincts directly related to courtship, love, childbearing and nursing—are left out of account, the average man differs from the average woman far less than many men differ from one another. Traits that were hitherto thought to be radically different are found to overlap in unexpected measure." Hence, while we may safely argue that the preparation of the medical man and woman may and should be coordinate, the practical

application of this conclusion to the radically different social order may be quite another matter. Where the natural differences do exist they are differently interpreted in the Orient, and perhaps at no other point of contact of the East and the West are there wider distinctions made in ideals, the Christian home and the monogamic marriage being but one fact of the whole delicate question. This subject requires a delicacy of handling and deeper study than have yet been given to it. That innate shrinking from male physicians by all women of the better class finds many a counterpart in the minds and hearts of delicate, sensitive women, and even of men in the Occident. Whether this be due to religious scruples, to caste laws, or to plain unconventionalized instinct, need not now concern us so much as that we should make wise discriminations, neither shocking nor offending the finest sensibilities of those we seek to uplift. Since we go to interpret the character of One who bade us not to offend one of these little ones, do we not need to study very carefully, for example, the practise of the general hospital? and consider if His principle of co-ordination be not in order? May we not seek to learn whether this instinctive modesty of the Oriental, this shrinking from the examining hand is not truer to nature than that which our own conventions tolerate? May we not find in this protest, even unto death, an Oriental contribution to womanly ideals, and that we need to be learners in this matter of innate privacy rather than teachers? Many an Occidental woman suffers in silent endurance rather than sacrifice her modesty for relief, and thousands upon thousands in the Orient will suffer and die rather than pay that price. Let there be differentiation then, not in preparation so much as in practice, where nature herself seems plainly to indicate this difference. Genito-urinary work for men by men, for women by women, is wise in the Orient. Some day, perhaps, it will be, too, in the Occident. The medical missions women who have the entree to the

harem and go behind the purdah, who themselves being women can understand womankind possibly as well, not to say better, than men, fail to realize how it can be otherwise at this stage of development. They indeed seriously question whether the Occident needs de-volution or the Orient evolution on this subject.

But after all the preparation and in face of all the Himalayan need, the years have taught us that it is not culture nor science nor philosophies nor armies nor navies that really elevate mankind, East or West, but "a still small voice within"; and the truest fundamental preparation for this, as of all the ministries of Christianity, is a growing likeness to that One altogether lovely. "It is not what the best men do," said Phillip Brooks, "but what they are that constitutes the truest benefaction to their fellow men. Even in our little sphere, it is not the most active people to whom we owe most. It is the *lives*, not the creeds, like the stars which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage." Jesus Christ Himself gives us, men and women alike, the master key to preparation for service—"and I, if I be lifted up, will draw all men unto me."

THE PREPARATION OF MEDICAL MISSIONARIES

PAUL W. HARRISON, M.D.

There are three essentials in preparation for medical missionary work: First, faith in Christ, devotion to him, and some knowledge of his teachings; second, a first-class professional training; third, an adequate knowledge of the country's language, where work is to be undertaken.

Preparation as usually carried out, is, at present, more or less as follows: As to the missionary's own faith, and his knowledge of its foundations, he has no training at all, except what he may have received in his home and church; as to his professional equipment, five or six years spent in a medical

school and hospital; as to language, two years spent on the field.

For a really satisfactory training along these three lines, much more time is necessary. One or two years spent in Biblical training would be of the greatest value to the medical missionary. For his professional equipment several years might profitably be spent in hospital work, after the course is completed. In fact, in view of the many lines of work that the medical missionary has to carry on, medicine, surgery, ophthalmology, diseases of the skin, etc., we ought to recognize that any less than four years spent in a hospital after the completion of a regular medical school course, will mean a lowering of the standard of the work on the field in some department. Finally, a third year might, with great profit, be added to the two now set apart for language study. Without such thorough preparatory training the missionary will never be the master of the vernacular that he might be, and that it would be of advantage for him to be.

Now such a program, which contains nothing excessive, and any curtailment of which will result in an impairment of the medical missionary's efficiency is, of course, impossible, because of the time it would consume. It is outlined, simply to show what very extensive demands a really satisfactory preparation would make.

It is, however, obvious that any other subject proposed for introduction into the medical missionary's preparation, must not simply be a desirable thing. It must be more important than that portion of some one of these three necessities, which it will displace, and it is from this standpoint that we must consider the various proposed additions to the medical missionary's preparatory studies. These proposed additions are of various sorts, and for the sake of brevity, each will be compared with one of the three absolute necessities.

In the first place, we hear, in these days, a great deal of the desirability of studying at some length, the religion of the

country to which the medical missionary is expected to go. That such a study will be of some benefit need not be doubted, but it may well be doubted whether it will be of as great benefit as an equal time spent in the study of the teachings of Christ. There is danger that we will send missionaries abroad, who are better acquainted with other religions than they are with their own.

There are studies which aim to make the medical missionary a more efficient sharer in the miscellaneous activities of a mission station, and which range all the way from a rudimentary knowledge of engineering to business management and bookkeeping. Here again it is not to be doubted that a certain value attaches to acquaintance with these things, but time spent in this sort of preparation is surely not as well spent as it would be in adding to the candidate's own professional equipment an acquaintance with some specialty which otherwise he must leave untouched. This is a perfectly fair statement of the real situation, for it must be emphasized that every medical missionary goes out without being able to touch whole provinces of medical preparation which he needs very badly.

There are, finally, those studies which aim to acquaint the medical missionary with the sociologic and economic systems of his field. That a medical missionary will be able to do better work, if he has an extensive training in sociology and economics, cannot be doubted, but does anyone suppose that this is as important as a satisfactory acquaintance with the language of his field? Time is time, six months is six months, and on which of these two subjects may six months more profitably be spent? The serious limitations imposed on medical missionaries in the past, on the plea that time could not be allowed them to learn the language, are a sufficient reply.

It would seem then, that for the present at least, our efforts should be directed toward securing for the medical mission-

ary adequate training along these three absolutely necessary lines: First, his own Christian faith, and his knowledge of its foundations; second, his professional equipment; third, his mastery of the language. Until these three are secured to a more satisfactory degree than is now the case, it will not be desirable to spend any of his time on other things, which at best, can only be considered as non-essentials.

THE DISCUSSION

Dr. Sanders.—In our discussion thus far—and this paper re-emphasizes the matter a little more clearly from another angle—we have approached the question of what should be done with one year, two years or possibly three years immediately succeeding the average good medical course. Supposing there were to be two such years, should they both be spent in hospitals at home or should one year be spent in a hospital at home and one year in a hospital in the country where the candidate is to go? Would it be possible in the latter case to outline the second year as both a language year and a hospital year? Quite a number of very interesting questions are brought up by this paper and by the preceding papers that would seem to make it profitable for us to discuss the use of the one or two or three years immediately succeeding the usual medical course.

Professor Beach.—I think that one item which has only been mentioned is rather important for the medical missionary. In new stations where work is being opened and very often in older stations of long standing the medical missionary becomes responsible for a new hospital plant. In such countries there are no architects who have made a special study of medical requirements. Now, while it is not a part of a man's regular medical course and need not take much of his time, there are little chinks of time which he could use to excellent advantage in visiting the best hospitals, when one is near or even at a distance. He could thus see what some of the modern requirements are in those hospitals. You are not going to reproduce on the foreign field all the refinements of these buildings at home, but there are certain advantages that might be utilized in that new building on the foreign field. This suggestion does not mean that I recommend that a man should fit himself to be an architect, but that one thus acquainted with the best methods in use at home could give suggestions to the native builders in those countries which would make a plant very much more effective.

Just a word as to what Dr. Sanders has suggested. This morning in two addresses it was indicated that a study of tropical medicine was very desirable for those about to labor in the tropics. I would advocate a larger zone of application than that, because, while many of the mission fields are in the north temperate zone and a few in the south temperate, the north temperate zone is practically sub-tropical. I lived in China not far from Peking. The location was not sub-tropical but the climate was. In the summer conditions were very much like what one finds in the tropics. It is desirable that every man going to any such country should know what can be learned from the schools of tropical medicine, just as well as those who are going into the tropics themselves.

Chairman Turner.—It seems to me this is a topic on which we crave the judgment of medical missionaries present. They may well indicate what they think ought to go into the courses to be taken by the well-equipped medical missionary in addition to the regular medical studies.

Dr. McClure.—In the paper read by Dr. Arnold this morning we were told, I think, what is pretty nearly the irreducible minimum, as far as regards the technical and scientific preparation of the medical missionary for his task. If we take that as our standard, then a medical missionary completes his scientific training on the average, when he is about twenty-six years of age. Probably some would not complete that scientific training until they were twenty-seven years of age. Now I think that the sooner a man gets to his field of labor after he is twenty-five or twenty-six the better for his future usefulness. He ought to be on the field as early as possible in order to study the language and the people. Every year after that age means an added burden to him in acquiring the language which is essential to his efficiency. Almost without exception the respect with which a man is held by the people, in China at least and I presume in every country, varies with his knowledge of the language. There are, of course, exceptions, but I would favor putting few extra demands onto the medical missionary apart from those named in Dr. Arnold's paper this morning and one year of hospital training after his regular medical course.

In Canada all colleges require a five years' course in medicine which would probably make a man about twenty-seven years of age when finished. One year at least in the hospital is almost indispensable. Such experience is worth very much to any medical missionary. Missionaries have to act on their own responsibility and are often without professional help of any kind. I would not favor having the medical missionary go into too many other subjects, such as architecture.

I was one of the early missionaries in the province of Hunan. We were fortunate in being able to rent Chinese buildings for hospital purposes. Very poor buildings they were, but there in a little mud hut I did all kinds of medical work for about eight years before I had a good hospital. I now see that the limitations of those years were something to be thankful for. We gained the confidence of the natives before putting up any foreign buildings.

As to tropical medicine I think that most of the medical colleges give very good courses in microscopy, bacteriology and psychology. The urgency for tropical medicine is not so great as it was for the older missionaries. Tropical medicine could perhaps be left out of a missionary's training, until he takes his first furlough. He will get, as a rule, considerable help from his colleagues on the field, just to supplement what he has had in college.

Dr. Arnold.—While we have in mind what Dr. McClure has just said, I would like to correct an apparent misapprehension about the medical course in Canada. The course in medical education in Canada is five years beyond the high school. It is called a five years' medical school, but that means five years from high school. The Canadian medical course does not add a year to our standardized course. As a matter of fact it really cuts off some time.

I might add to the question which Dr. Sanders brought up the question of hospital work in the field or at home, and how best to spend the time from one to three years after the regular medical course. My answer to that for two of the years is practically covered by the paper I read. I advocated one year of hospital preparation and one year of further advanced study in lines that are going to be particularly useful. I do not believe that it is feasible at the present stage of hospital development abroad in the field to have that hospital work count as equivalent to the work which is done in good hospitals here at home. After the student had gotten a good hospital experience, however, I can see a very definite advantage to him in combining the practical work in the field with further experience. Wherever it may be possible, the best thing a candidate could do, after getting his thorough medical school course, his hospital and post-graduate training here, would be for him to go into a hospital on the field and continue his preparation there. In the first place, as has been pointed out already, he would need to learn the language of his chosen field. If, however, he should spend a year or two studying the language exclusively, it would be inevitable that he would forget much of the detail of his unapplied medical instruction. There would, therefore, be a great advantage to him, if he

could study the language and have experience at the same time in a hospital on the field. That he should have the care of the hospital is immaterial. It is not unimportant, but it has not the same importance that it might have under other circumstances. Furthermore, the young medical missionary must be getting familiar with the frequent and special problems represented in the field, where he is going to settle down.

Mr. Matheny.—This question of getting the language is, I think, very important. As a rule the medical man does not have the advantages the other missionaries enjoy. When going to the foreign field the ordained man is practically unable to do anything except study, unless he works through an interpreter, and in most foreign places that is not necessary. Now you cannot tell the condition of a man's soul by looking at him, but you can tell his physical condition by the use of the stethoscope, and a consultation and examination is made very easy and tempting by the help of an efficient native assistant. When I went out to Beirut, I stopped to see Dr. Post, and he said to me: "Now, my boy, don't see your first patient until you have learned your language thoroughly." He was a very thorough language scholar, writing books with ease in the Arabic language. "If you can start your career, having an opportunity to work in a local hospital under an older man, on whom the responsibility of the medical work will fall, then I think that the hospital experience will be advisable, but when you see your first patient, you will lose the heart for the language grind. When I got to Syria my father was too ill to practice. He was an ordained missionary and an M.D. as well, but just then he was wholly unfit to do anything in the medical line, so I had to see some of his patients. When you let down the bars and see people who are in desperate need of medical attention, it is impracticable to ignore them. In my case it did not, however, prevent my acquiring a very thorough working knowledge of the language." I am convinced by my own experience that more pains should be taken to help medical men along this line of language mastery. It is a fundamental means of establishing an influence over the people.

Dr. Cadbury.—I think there is an advantage derived by many men who come from European countries to the consular service as well as to missionary service, especially to those from Denmark and Holland, because they are able to get a fine preliminary training which assists them in securing a knowledge of the language of the new country. In the universities of those countries there are scholars in Chinese, who are able to give them a certain amount of knowledge of the language. These men have a great advantage over the other missionaries in that

respect, when they come to China. I do not know whether such training can be secured in the United States.

Chairman Turner.—It seems to me the discussion ought to turn in the direction of the general studies hinted at in some of the papers this morning, studies desirable for the missionaries. I have some suggestions to make in regard to the preparation of medical missionaries, having in mind studies which do not technically belong to the medical course. At a conference held a year ago, in formulating studies for ordained men, it was suggested that there were certain subjects which might well be taken in college as electives which would help to prepare the ordained men better for their work as missionaries. I will read these subjects and raise the question whether or not anyone here, in his experience as a medical missionary, found the need of any of these studies:

A modern language in addition to the study of his mother tongue.
Greek.

General psychology.

Educational psychology or the principles of education.

History of philosophy.

General history or the history of civilization.

Biblical history and literature.

Social and religious survey of the world.

Economics.

Human society and the laws of its organization.

Some physical and biological science.

I raise this question as to whether any of these applies to medical candidates.

Dr. Hoover.—It seems to me a man does not know far enough in advance to elect these subjects. He does not know the field to which he is going, and it seems as though he would have to find out more definitely from his Board where he is going and find out what the requirements there were, in order to elect anything before his medical course.

Dr. Sanders.—Would it not be true, in line with what Dr. Arnold said this morning, that during the two years of his college course a medical candidate ought to study biology, physics, chemistry and a modern language, French or German. There are four subjects. Every young fellow should study them. In answering the question raised by Mr. Turner, ought we not to assume that the young man is going to take an ordinary college course? Assuming that he is going to take such a course, what then are the studies that he surely ought to include? A medical student is bound by the conditions usually mentioned by the

bulletins of an "A" class medical college. These always lay much stress on science. The intending doctor must have a good course in chemistry, a good course in biology and at least one course in physics. He ought to have one modern language. What else ought he to have is the question before us. Many students to-day shape their college courses very considerably in accordance with the general conditions laid down in the professional schools. They are quite willing to follow the suggestions of a competent authority. If there are certain other subjects which a missionary candidate should cover while in college, it is only necessary for us to formulate them. The students will follow our suggestions. Can we not add to the list beyond these four?

Chairman Turner.—I had reference not to subjects related to any given field, but subjects profitable to a man whatever his field.

Mr. Donohue.—I have found that list of subjects for ordained men very helpful in dealing with men and women. I wish we could have such a list for medical students. The question is what studies of the college course will insure a broad, general preparation for a man who is to be a missionary physician? Many of our candidates have taken their full college course, before having the matter brought to their attention. They invariably express regret over the lost opportunities.

Dr. McClure.—I ran over some of these lists and I must say that I am not in favor of putting a burden on the candidate for medical missionary work. My own feeling in the matter is that outside of the medical course the only injunction that this committee ought to place upon them would be to take a course in the Bible that would fit them to lead Bible classes. That would be something they could use no matter to what country they were sent. To-day, especially in China, there is a call for men who are competent leaders of Bible classes, and this would give medical men plenty of opportunities to give their testimony for Christ where they are working. I do not know where this training could best come in in the student's course. The scientific medical curriculum is very heavy at present and one does not feel like putting extra burdens upon the men and women who are taking it.

Mr. Backenstoe.—I had it in mind to support a suggestion already made, that it is very desirable that the candidate should know what his Church and the Church at large believes. He ought to have an organized knowledge of Christian fundamentals sufficient to enable him to give those with whom he is in contact a reason for the hope that is within him, and also to serve as a sort of balance wheel for himself

in his own Christian experience. If he should get his instruction at home in one of our denominational schools, perhaps a year or a portion of a year might be assigned to some special studies with reference to the doctrines of his Church, Bible study, etc.

Dr. Atterbury.—One subject about which the missionary ought to know something is tennis or golf or some outdoor sport. Unless a missionary gets this skill over here in this country and gets some sporting blood in his veins, he is apt, after reaching the missionary field, to fail to take enough exercise. I might give numerous examples. One splendid athletic fellow came to China. He was quite conscientious. If that man had given an hour or two a day to tennis or to some other outdoor sport, he would still be on the mission field, but he is not there to-day.

Dr. McClure.—I might say that there has been a reform since Dr. Atterbury was there. At least the missionaries in the north play the game very well.

Chairman Turner.—I hesitate to state my convictions in the presence of so many medical missionaries. It seems to me, however, that the man or woman who looks forward to medical service should be expected, during the period of college study, to do much of this work which we think ought to be covered in addition to his medical studies. The habit of Bible study may be established while in college and a good grasp of the Scriptures assured; church history and other studies of that nature, which will broaden his outlook, can be taken then. What I had in view was to discover just what extra subjects of this sort the missionaries present had found in their experience to be most helpful. I quite agree with all that has been said in regard to the impossibility of adding much to the group of standardized medical studies. I do think that medical students should take part in some regular Christian activity and should keep their own spiritual life alive and warm during the years leading up to the time when they enter upon their medical career. But many of the professional subjects which we deem desirable for an ordained missionary may be equally important for the medical missionary. No one desires the medical missionary to go into the mission field less broadly educated than his associate, the ordained missionary. The thing to do is to persuade our medical candidates who know they are looking forward to a medical career to intelligently elect pre-medical college courses leading not only up to their years as medical students but to later years of splendid service.

Mr. Huntington.—My own conviction is that the medical missionary ought to have a good general training. We should put him into the council of the mission on the level with the missionary engaged in educational work and in evangelistic work. Most of our [Baptist] missions are organized on such a principle of administration that the mission body as a whole or the representative committee of the mission body is practically the determining factor in fixing mission policies and in seeing that they are carried out. It would certainly be a mistake to rule our medical missionaries out of participation in this general council, which deals with all the problems of the field—educational, theological, evangelistic and medical. If the medical missionary is to have that general training, he should either take a full college course of four years, possibly three, counting pre-medical studies, or he should have a year of general cultural training after the medical course is completed. I do not see how in two years of college work he could include, beside his pre-medical studies, enough broad general training. Unless he was a very exceptional man, no man with this shortened term of cultural study would be fitted to take part in building up mission policies and in planning the broad constructive work which every mission must undertake.

One other thought has occurred to me. We all appreciate the importance of thorough technical training for the medical missionary or for any man who is to do a technical task. We readily grant that medical missionaries should have one or two years of internship at a good hospital. Might it not, however, be possible to save the embarrassment of getting to the field so late by putting some of that study into the first furlough, perhaps having but four or five years for the first term of service? Under such circumstances the missionary could get his language and his bearings and then come home for specialized study along the line of his profession. That, it seems to me, would be an advantage.

Dr. Sanders.—I would like to present the case a little more clearly from a point of view with which I am constantly coming in contact. Ever so many young people write to me during their freshman or sophomore years at college to know how they ought to determine their studies in order to be more efficient missionaries. It is the answer to that direct appeal that we wish to give this afternoon. Now as far as my experience goes—I would not say that it is very extended in this exact particular—most of our medical missionaries are apt to take a full college course. That is generally the case. It is not a question of very great magnitude, when one raises the question whether they should take

two or four years. I think myself that they should take four. Those four years are very precious years. These men are likely to elect a great deal of science, especially if they have any idea that they are going to be medical men either at home or abroad. But the question for us is what else ought we encourage them to study?

Now they have one hundred and twenty hours, with a large range of choice. Most of the studies which we wish them to select will be studies that come in the junior and senior years. They will probably be taking some science in these years, since they will necessarily major in science, but if they are preparing for a five years' medical course, it would seem foolish for them to devote the major part of their time in those last two years to science alone. Assuming they have one-half of their time for free election, what subjects would it be wise for them to take? In a college where there is a first-class opportunity for the study of Biblical literature it might be suggested that they give some time to that mastery of the Scriptures which will be of great use to them all the rest of their active lives. I would also raise the question whether such students might not wisely take a general course in sociology, in view of their constant dealings with social problems. Would it not be wise for the medical candidate to take one course at least in educational psychology, because it becomes a part of his business to get at men's minds, to understand their mental processes, to diagnose their whole condition? Whether such a man should take philosophical studies or not might be a very open question, but surely he ought to know something about his religion. As regards the mastery of his own religion, there are few colleges or universities which offer just the sort of the course that will give a man satisfaction in that respect. As a rule he must get it in a theological seminary, but when he does have the opportunity during his college course, the opportunity is golden.

Now if we could only have specific suggestions along such lines as I have been indicating, it would be most helpful to those students who, in the course of time, will come to read the report of this conference. If our medical missionaries would say what they wished they had studied while still in college that would be a helpful answer to the question.

Dr. Smith.—Medical missionaries do not seem to be ready to tell us what they wish they had studied. I would like to ask if they do not wish they had studied more English; if in the vacant spaces of time they do not pine for a deeper knowledge of the English language for recreation and inspiration? Whether they take a full course or an abbreviated college course, do they not wish they had spent a good deal of time in the study of history, that they might have as large a back-

ground as possible for the appreciation and solution of the problems that arise in these various countries? Do they not wish they had done some studying in international law or in law in general, that it might help them to be the diplomats that missionaries generally have to become on the field?

The suggestion made here that the term of service for the medical missionary might be shortened, so that a man could go home after four years on the field, is perhaps made less necessary by the fact that it is going to be possible for a medical missionary in China, at least, to go to Peking or Shanghai to freshen up every year or every two or three years, so that from a professional point of view he is going to be able to keep up with the times before long without going to America, Vienna, Paris or London. When the great Rockefeller plan is established there will far less need of arranging of a shorter term.

THE FUNDAMENTAL OBJECTIVES AND PURPOSE OF MEDICAL MISSIONARY WORK FROM THE STANDPOINT OF MISSIONARY ADMINISTRATION

DR. ROBERT E. SPEER

If there is one form of human activity which, it would seem, might be excused from the requirement of producing its fundamental objectives to be cold-bloodedly analyzed and questioned it would appear to be medical missions. Medical missionary activity is pure, loving kindness, unselfish human service, and these things are their own justification. They do not have to specify some ulterior end which they are serving, before they can be regarded as legitimate. It would be very pleasant, if we might think of medical missions just in this way without needing to be hedged around with limitations such as we are familiar with in every other department of the missionary undertaking.

But, as a matter of fact, medical missions do not conduct themselves. They are conducted by missionary organizations, and missionary organizations are limited in their resources, and they exist to accomplish very clear and definite ends. Medical missions must be adjusted to the

problem of proportion and to the accomplishment of these clear ends. Furthermore, nothing really functions just in a free way of itself. In all life there is articulation; energy works in and through correlations and frameworks. This is true of the medical missionary undertaking.

For its own sake, for the sake of the definiteness of its work and for the sake of its excellence and efficiency medical missionary work must ask itself, whether anybody else is entitled to ask a question or not, what it is for, what it is seeking to do and just what the relationships are in which it stands; and if we are responsible for missionary administration which would define these fundamental objectives and are to consider the problems which medical missions raise in connection with our whole responsibility, it goes without saying that our first undertaking must be to get before ourselves clearly and comprehensively what the legitimate objectives of medical missions may be said to be.

The best statement I have ever seen on the subject is Dr. Christie's paper at the last Shanghai Conference. Dr. Christie is one of the most experienced medical missionaries and teachers of medicine in China, and this is the paper in which the commission of which he was the convener set forth the results of its correspondence and studies during the preceding five or six years. And yet hardly anywhere in that paper is there any mention made of one objective of medical missions referred to this morning and which undoubtedly was one of the first historically to be discerned, and that is the care of the health of the missionaries. We all recognize distinctly enough, that that is one of the functions of medical missions. In one sense it is a diminishing function. We have a great many missions where there are no medical missionaries at all, where the medical care of our missionaries is provided for in other ways—by foreign civilian doctors or by doctors on the field belonging to the nationality, who have had their training in satisfactory medical schools which exist

there—where nevertheless we feel obliged to carry on the rest of our missionary undertaking. I suppose in one view we may regard this function as likely to be a steadily diminishing one; and in another view, as Dr. Cadbury pointed out, it ought to be an increasing objective. In the proper planning of missionary buildings, in the drainage, the supply of water, and the sanitation of missionary compounds, in the conservation of the health and efficiency of the missionary community—in these regards, the medical missionaries in many of our fields ought to take a larger measure of responsibility than they have taken for the last twenty years. If we go back thirty years, I think we will find that medical missionaries did then largely carry these responsibilities. But there was a shift in their function and relationship which in many fields relieved the medical missionaries from the discharge of some of these functions. Dr. Cadbury was entirely right in urging that medical missionaries should think of themselves as carrying this responsibility and that a sentiment should be created and fostered in the missionary community which would recognize this.

The second objective, which in one sense would seem to cover the whole ground, is to do good, but a moment's reflection shows that it is not a satisfactory or a very serviceable definition. Oftentimes the greatest good is done by refusing to do good. There are men in the Rockefeller Institute, for instance, who are not doing all the general good which they could do. They do not forsake their tasks to render help to sick people about them in this city. They have deliberately confined themselves to specialized tasks which they have set for themselves. They know that in the end they will do a great deal more good in this way. Our Lord might have spent all his time working miracles. He could have gone about the world a lord bountiful, throwing good about on every side and he would have died and been forgotten. He realized he would do more good by refraining from doing

good. And he spent his life planting great principles in humanity that have ever since been fountains of beneficence and which are immortal.

A third way of defining the objective of medical missions would be to say that they are to relieve suffering. In China, however, various agencies are going to establish great medical educational institutions that will not relieve suffering at all except incidentally. In the end the work they are doing will vastly increase the amount of service rendered to the world in the diminution of suffering, but they themselves will not be reducing suffering greatly by their definite activity.

In the fourth place, it is among the objectives of medical missionaries to relieve prejudice and secure access to the minds and hearts of the people. One often hears this use of medical service alluded to in terms of contempt or disrespect, as though these considerations which I spoke of in the beginning ought to be the only ones—doing good and showing loving kindness, but I do not think this aspect of medical missions should be spoken of with disrespect. That is a great service which enlarges a man's mind, which makes his spirit more hospitable. Medical missions do not only open the minds of men to a practical statement of religious truth, they do not only make friends for the evangelistic missionary; they enlarge all the horizons of the life they touch. They make these men accessible to all kinds of new ideas; they enlarge the hospitality of the human spirit; and it is a legitimate and by no means to be underestimated objective of medical missions that they do thus remove prejudice and open doors of access to the minds and hearts of men.

The fifth element in this objective of medical missions is the introduction of sanitation and hygiene, and other true ideas. The whole of truth hangs together and we do not let any part of it into men's minds without making an easier roadway for the rest to come in. Any medical missionary who teaches a truer conception of the body teaches a truer

conception of a good many other things besides the body, and it is a legitimate and proper objective of medical missions that, while it does these things specifically in the interests of evangelistic responsibility, it does them also in regard to the whole life of man and the whole interest of man in the world.

And the sixth objective is the development of the medical and nursing professions, or the moralizing of the influences that may exist for the production of such professions. In some fields both must be done, for example, where there is no opportunity for any kind of training except that which missionaries provide. But no matter what our will may be to build medical schools and keep them always under control it cannot be done. If we had sought twenty-five or thirty years ago to build medical schools in Japan we would have been displaced long before this. In some other lands, hitherto, we have been required through the medical missionaries to produce the doctors needed in that country. Sooner or later the governments enter the field and build their own medical schools. But even then, if there are to be the proper moral ideals and the proper spiritual motives, we must be in a position to help to influence the profession. China is a nation of materialists. You cannot count upon the altruism and friendly service in China that you can count upon in Christian lands. Dr. Welch regards it as fundamentally necessary to put religion and the influences of the Christian religion into medical training in China. I was interested a few days ago in reading an old address, I think by Baron Ogawa, in regard to the moral training of nurses in Japan, in which he referred to the moral pervasion of the profession by Christian spirit in this western land and the lack of anything equal to this in Japan, and he urged the necessity of securing some such moral contribution to the nursing profession in Japan. It is an appalling thing to think of what the profession of nursing might become in Asia, if you failed to steep it in all the moral sanctions that spring from Christianity. It is one

of the first functions of the far-seeing medical missionary to moralize and spiritualize the professions of the doctor and the nurse in these non-Christian lands.

In the seventh element of our objective we come nearer its center—the expression by incarnation of the spirit and the teaching of Christianity. As was said this morning, by no means is all knowledge communicated by language. Perhaps we do not know what an incomplete thing either language or knowledge really is. Knowledge and deeds—how much does the language add and how much is added to the language by the act and what goes into the act? We do not know yet. Language, its meaning, origin and growth is largely a mystery to us, but we do know that the greatest revelation that ever was given of the word of God was not in a book, was not a written statement, was not an oral statement nor was it a deed, nor was it a series of deeds. It was a life operating in deeds and expressing itself in words, requiring all of these. We may be perfectly sure the missionary enterprise has got to express itself to the non-Christian world in very many other than verbal ways or it will never carry our message to the non-Christian world at all. It must be carried by the whole range of loving acts and deeds, in every way in which truth is made effective. What would we know about friendship, if we had learned it simply from the word friendship which we have learned? The friendship which we really know is the friendship we have learned from friendship itself. Tenderness and love do not gain their meaning from the words which express them, but the words arise from the things themselves. Precisely so, it is an indispensable purpose of medical missions that they give expression just as truly and effectually to the Christian gospel as the Christian evangelist and teacher.

Finally there is this fundamental objective which is the same in all our missionary work, and that is to lodge Christ—and I use the word in the largest and most mystical sense—

to lodge Christ, the living, loving Christ, to get the mind and thought of Christ lodged in human life the world around. That is what our missionary enterprise exists for, and it seems to me that every agency we use exists for that same purpose.

Now the second problem before us would be the problem of the method in which this objective is going to be brought forward, this purpose to be wrought out. We have had already laid before us the three main agencies operating on the fields of missions—the medical school for training native leaders, the medical hospital with its affiliated dispensaries and the work of the medical itinerant. We could spend the whole day over a discussion of the first two of these. The problem of the first of these is already changing in China. We had hardly begun there, when new elements came into the field, changing the whole program as first laid out. We may be sure this will be more or less true in every field, where we have this work. Some element of change will be introduced which will modify our whole program. We must make our methods as pliable as possible to fit the new conditions as they arise.

The second important agency through which these objectives are being realized are dispensaries. It is needless at this time to discuss this phase of work.

About the third agency I would like to say a word. It is an aspect of the medical work calling for some explanation. Many medical missionaries are now unwilling to go into itineration, because they believe that it means a depreciation of their professional efficiency, that there are certain kinds of medical work which they cannot do as effectively in itinerating through country villages as in modern hospitals of the kind which they believe should be provided. There is truth in this, but there seems to me to be room on the foreign field for medical missionaries who will do this itinerating medical work. It is this work that brings a man into close touch with

the people. We can recall the service that has been rendered, in the past, by such work and see how it has found its mysterious way right into the minds and hearts of men and communities and we know the need. Let me read a few extracts from a letter from a medical missionary: "I've come out to help poor people who have no one to help them, and I find I have to compete for the opportunity, not that I dislike competition, because I enjoy it. Last year our receipts in—— hospital were ——, as Dr.—— told me, more than he took in himself. I don't know, but it worries me. When I spend from 7:30 A. M. to 2 P. M. on private patients, and have to, in order to keep the hospital running and supplied with all that is needed; when at the same time I know thousands are suffering somewhere from lack of a physician and surgeon; when I know in Teheran there are at least six or eight men who can operate and who are competing with me; I wonder what my duty is. As you have said, I have one life to live, and I want to put it where it will count for most. I come out here and find I'm a money making machine to keep a hospital open, have to fight for position much as a city surgeon at home, have to make a certain amount of money in order to keep the Hospital at the front, and this prevents one from touring more generally and reaching more generally the poor people for whom we have especially come.

"I suppose you think I'm horribly radical, but you must see my point. . . .

"If all goes well here and we have the patients I rather expect and the work we have every reason to expect, I will be able to write to you more explicitly. All I want is to find a place I can be busy in day in and day out, serving people who need help, who but for me would go unhelped. I don't mean to be selfish and want all the credit of helping people, but I feel with our limited supply of medical men and institutions we ought to go where we can reach the most people otherwise unreachd. It is a question in my mind whether we ought to

settle in a big city and be forced into competition to make money enough to keep a hospital open. Because we represent the cause we do we must so far as possible be ahead of everyone, and in this way we are likely to forget that service is our motto and the giving of the Gospel message our real purpose. . . .

“I wouldn’t change this work for any job on earth. If men at home only knew its joys, you would be overrun with applications. I am only anxious for more work for unfortunate people. The city is fine, but I spend too much time on patients who are well able to go to a dozen other doctors. I have enough to do there but am anxious for more. . . .”

It does seem to me that in our missionary administration—just thinking of our work from that point of view of what we have got it for and what we are here for to-day, we are in danger of slipping too much into the institutionalization of our medical work in schools and hospitals on the foreign field. We need the continuance of the itinerating medical work for a long time yet. Some time it goes as deep down into the ranges of life as any other form of missionary work we can do.

The third set of problems are those of proportion and limitation. We could absorb all our missionary money in the medical work alone. The China Medical Board will be spending two or three million dollars in China in its two medical hospitals and schools. We could take every dollar missionary agencies are using the world over and put it all into one province of China, and not then be adequately dealing with the suffering in that province. The question is that of making our whole work efficient and proportional and of accomplishing the whole of our great end. That simply means that medical missions must be judged, not in any theoretical way, nor yet in any abstract way, but on the basis of reality provided by facts. I notice that the medical missionaries at Edinburgh and at Shanghai spoke of medical mis-

sions as an integrally essential and indispensable part of the foreign missionary enterprise. There is a sense in which this is true, but in another sense it is not true. In Latin America we have foreign missions without any medical missionary work. We are carrying on foreign mission work in Japan and yet we have only one or two medical missions now in that country, and we are likely, so far as I see, to carry on much of our work in the future without any medical missions at all. We must plan for just as much medical work as will yield the maximum of result in its correlation with the rest of our work but will not absorb from the limited whole at our disposal more than can wisely be set aside for this one department.

Secondly, whatever we do must be done truly. It must be done well and truly, because we are Christian workers, and anything that is done badly and falsely belies our principles. We cannot preach the Gospel of truth by activities that have either falsity or unworth in them. In many fields, moreover, we are not going to have any opportunity except by reason of the quality of what we do. In Siam and Korea our quantitative medical missionary activity will diminish. In Korea the Japanese Government is establishing large hospitals with ten or twelve specially trained men. It is now a question of how long the Japanese will give permits to any hospitals that are inadequately staffed and equipped, that attempt to fill the need of the community in which they are located and then close up for a year or more now and then. In Siam the Government has built an excellent hospital at Bangkok. Soon our missionaries will have no field except the field which they hold by virtue of the quality of their work, not only its professional quality, but its spirit of truth and sympathy and kindness and unselfishness, the spirit which disregards caste lines and social lines, the spirit that cannot be bought by wealth and at the same time is never forgetful of the poor. Only by the spirit and the quality of the work we do are we

going to have any opportunity at all to carry on medical missions in some fields of Asia in the near future. Consequently it seems to me we shall have to limit proportionately our hospital work instead of indefinitely extend it, in order to make the quality and effectiveness of the work what it must be, if we are to continue the service of medical missions. We may greatly increase our itinerating medical service. No such near limits appear to it.

In the third place, I would emphasize what was said in reference to our responsibility for the trusteeship of these missionary funds with regard to the necessity of our holding fast to our conviction that medical missions are an integral part of our whole missionary undertaking, and that we cannot send out to teach in schools or to direct hospitals or to do medical work the man of a different type of motive, the man of a different principle of love, the man with a different thought about God and our Lord and our relations to him than prevail in the rest of the undertaking. We cannot spoil the essential character of our enterprise. What Dr. Atterbury said this morning was perfectly true. Unless you keep men of one heart, men of one truth and experience, men of one general attitude toward life, within the ranges possible within human personality, unless you do this, there is a grave danger of chilling the spirit of any mission station. One man may by his attitude petrify and stultify all that is best in its influence and life. The whole missionary community must be bound together in the bonds of confidence and affection which are quickened in a common life in Christ. I was interested in a pamphlet which I saw the other day, an early pamphlet on medical missionary work entitled: "Claims of the Missionary Enterprise on the Medical Profession," by Dr. Daniel J. Macgowan, delivered before the Temperance Society of the College of Physicians and Surgeons in New York in 1842. This is one of the last sentences: "The medical missionary should have great singleness of purpose, never

allowing his secondary object, the healing of disease, and the promotion of science, to become his primary one; this honor should in his mind belong only to the conversion of souls, else in the end he will prove a stumbling block to the heathen and a scandal to the church."

Now there is an unnecessary alternative here. The writer speaks of a first and a second, regarding things that may and should go side by side. That is a difficulty of all our space and time necessities of speech. But it is first and second in verbal order. All must go together. They are contemporaneous in life. I would not make a distinction between an unselfish motive and the evangelical motive. Those are unrealities, those distinctions. If the evangelical motive is not unselfish, it is not evangelical. In Christianity all such motives ought to run right together in one melted unity in which there is no cleavage at all. We ought to be sure that our mission stations are founded on that condition and that all the men who are going out to do medical work are as alive to it as the men going out to do evangelistic work. How is the medical man going to do human work for the man who comes to see him in the hospital, if he does not have the same feeling as the evangelistic man? We have a medical missionary in China and he told me not long ago of how an old farmer brought in his little boy, his only child, to be examined. The doctor took the boy, looked him over very carefully and then said to the old farmer, "Well, I do not believe we can save him for you, but the only thing we can do is to operate, and if you are willing, we will do the best we can." The old man said that he had brought his boy there for that purpose; that he had confidence in them. They operated and that evening the old man came to see the doctor and said, "Do you think he is going to get well?" "I am afraid he may not," said the doctor, "I am sorry." "Well," said the old man, "Have you done all you can for him?" "Yes," said the doctor, "We have." But the old man continued: "Is

there anything anybody can do?" and the doctor said: "Yes, we can pray." "What is that?" said the farmer. He had never heard of prayer before. The doctor explained what prayer was. "How do you do it?" said the farmer. "Come in," said the doctor, "and I will show you." They went in and he showed him. All through that night the old farmer knelt in the ward by the cot of his boy and prayed that his life might be spared, and the life of his little son was spared. Do you mean to say that doctor could have done a man's part, a brother's part, by that farmer, if he had not been able to enter into the whole life of the man? Suppose he had had to say, "Well, we have an ordained missionary in this station, I will get him and maybe he can tell you something I have not told you." Why, the flush and joy and reality of the deep appealing truth would have been lost. It was because the doctor, who was seeking to save his little son, could let him into this secret that the old man was able to go into that hospital as he did and then go out with something more than his son—with a whole new thought of life. His little son was given back to him, and something else that he could keep as long as he could keep his son and forever.

There are other great reasons why we must keep our medical work and our evangelistic work locked together indissolubly. Each disease on the field is linked with the superstitions of the people, and the medical man who could deal with one must deal also with the other. In northern Siam malignant malaria was sweeping people away by hundreds. It was not enough to prescribe quinine for them. The moment the missionary's back was turned the devils came. They feared these devils and forsook the medicine. The missionaries went out and stood with the people and fought their devils with them. It was a real fight. That is only an illustration of the mind of the whole Animistic world, in Africa and in Asia. Disease and false thoughts about life and false attitudes toward the unseen are all bound up together, so that

a man cannot deal as a doctor with what he would think in this country is distinctly his field of duty, unless he is prepared to deal also with these other things.

In the fourth place, from the point of view of missionary administration, we do not wish to have the planning, the projecting or the conduct of medical missions divorced, either at home or abroad, from the whole administration of the undertaking. It breaks up the harmony of the mission stations and the unity of the mission councils. It sets off a certain element in a station from the rest of the station, so that it cannot be called upon in those times of emergency, when the whole energy of the body of workers must be fluent in order to be successfully used. Such a segregation is fatal to real unity or efficiency. Here at home we need to get the whole work and life of the church tied together in some way: far more is this needed on the mission field.

There is this additional reason for unity. The problem of sanitation and hygiene is not merely a medical problem in the foreign fields. It is an economic problem. Take Chinese villages. What is the use of talking modern notions of hygiene to men and women, when the whole family has not enough to eat, where it cannot live in a clean house, where the people cannot buy clean clothes, where they must live on a few cents a day; it is an economic problem quite as much as a problem of medicine. It was that down in the Canal Zone, where we were a few weeks ago. Think of the scientific aspect of that thorough sanitation—hardly a mosquito, hardly a fly. I saw a few at the horse stables and only there. Panama was cleaned up, but it took money to do it. So it will be all over the world. Human life is not divisible. It is all knit together. You must deal with it as a whole. You cannot set off one fragment without weakening that fragment and diminishing its influence. Of course, one part will say, "Such a course keeps us back. We can do much better, if we do it all by ourselves." If the evangelistic work had

said that, the medical missionaries would have had little opportunity.

In the end, while it is true you might segregate some section of our missionary undertaking and by centering on that give it an excessive development above what it has already gained, I still believe that the ultimate loss would be incalculable, and that we will do better by holding our whole propaganda together and letting it strike as a unit upon the life of the world and carry as a unit its message toward the end of making the life and the thought and the energies of Christ effective in humanity.

Lastly, we must shape our lives to many impending changes. Where we have medical missions now, we may not be able to have them in the same form for many more years. Where we shall be able to have them, they will have to change very materially in many ways, and I am even prepared to believe that there are places where we do not have them now and where we have thought—on the foundation of our thinking hitherto—that we should not need them, where we may have to bring them in—maybe in South America, maybe in some other places, maybe for some other purposes, such as Dr. Howard was suggesting this morning, when he expressed the hope that we might strike in a new and more general way at the great socialized need of many of these lands, perhaps getting access to classes we are not now reaching. I know there are many who think we ought to hold fast to the old plan of purely verbal and individualistic preaching, but, my friends, we are not holding fast to it at home. If you go through the churches to-day you will find the masses there have not been brought in by any defined evangelistic method of deliberate conviction of individuals; they have been brought in through the family, the school, or through the caste as in India. The methods of the Kingdom must be as varied and mobile as life. My only contention is that from the point of view of missionary administration we

have one end that we are seeking, and we must seek it by unified effort. The end we are seeking is a living one. That means that nothing is the same two moments in succession; that everything is going to shift and be transformed with us, and that we must be prepared, one way or the other, to make adjustments from year to year, not losing sight of our end, please God, not forgetting, nor allowing to sink into unconscious assumption the motive and the driving spirit, which are Christ.

THE DISCUSSION

Dr. Cadbury.—I would like to refer to the need of harmonizing the missionary work on the field. It does seem to me that there is one factor that might be borne in mind and that is, perhaps, a better representation of the medical phase of the work on the Board at home by having one physician possibly as a full member of the Board. I believe that would be better policy than having a separate fund. It seems to me each mission having medical missionary work should have at least one physician as a full member on the Board of Directors. He could act in an advisory capacity and probably be well qualified to determine which physician or which medical missionary should go to each field and what particular qualifications the medical missionary should have for a particular field. He would answer, in other words, that question asked this morning, How shall the medical missionary know what he must do? This man would be well informed on medical missions in different parts of the world and would be able to answer that question. This point, I feel, is very important.

Dr. Hoover.—One word in regard to the itinerating work and that is, that as far as my experience goes, the physicians who are in charge of hospitals do not look down upon that type of work but in Asia Minor, for instance, hospitals are manned pretty largely by one American physician, having a group of native physicians under him, which makes it impossible for him to leave the hospital for any length of time for that kind of work; and what we are working for there is to have at least two American physicians in the hospital so that one physician can leave for that type of work. I think if he did that type of work all the time he would not have quite the same standing or prestige with the people as he would if he were at the base hospital during a part of the year.

THE SPIRITUAL EMPHASIS IN MEDICAL MISSIONARY WORK

RIGHT REVEREND ARTHUR S. LLOYD, D.D.

It will be a work of supererogation to add to the address just made. Moreover all the doctors to-day showed how definitely clear it is to every one here, that if the missionary physician is to be efficient, he must be first of all a Christian. Just for a moment, however, from another point of view I would like to continue with the theme on which Dr. Speer has just been speaking. I love to think of the whole work we call missionary as the mission of the body of Christ, created in his own likeness, endowed with his spirit, and matured with his power to go in his name and show the Father to the people he redeemed. I do not love to think of it in any other way. Jesus came to this world that people might know the truth. He came here in order that people might have their life in abundance, being free. He put it all on one basis, "if you know the Father the rest will come"; and so the Church goes out into the world proclaiming his message and it is, as Dr. Speer said, the whole human speaking to the whole human. The evangelist is the tongue; the teacher develops the mind; is the physician any other than the power of Christ over the body relieving the suffering of the human, that the human may know what his Father's love is like? If so, it will be impossible to separate the technical fitness of a medical missionary from his spiritual value. When the paralyzed man was let down in front of Christ that he might be healed, Christ said: "Thy sins are forgiven." Physical relief was not the principal result, but spiritual freedom. It was that which was brought to the old farmer, when he helped the doctor to save his boy.

So the man who goes with medical science separated from spiritual apprehension, is in my humble judgment, committing a sin against Christ's redeemed ones that you and I cannot measure. He is taking the emphasis off the things most

worth while. He is making the man yonder believe that what Christ did for him was to relieve his suffering and leaves him in the dark to mock at the Saviour. One thing I have noticed: No man ever keeps on growing on the mission field and comes back home rejoicing over his unique medical experience and exulting over the man who has made his medical skill the means of interpreting the revelation of Jesus Christ to men. The doctor goes in the name of Jesus to interpret to other people what God's love means and he emphasizes it by the healing of their body. Is not that marvelous? I am perfectly certain that any Board of Missions would be cruelly wrong in sending men into the mission field—I do not mean to the people yonder; but to the mission—who go in the name of science. They go in the name of Jesus to interpret Jesus, to show them what that revelation means by the way of the practice of medicine.

I do not mean to belittle the science of medicine. I cannot think of a man going in his Master's name content with less than the best that he is capable of expressing. That is the reason why I raised the question this morning about making a half-baked preacher out of a doctor. I believe it is a mistake; I believe it is a sin. I believe that the man who is a physician should be man enough to let people know that he could not be a great physician but for the power of God in him. When he sincerely feels that way he will not need to be labelled as a preacher. That doctor who took the old farmer's son into the operating room and cut him up did not need theological training. He was a Christian. I say this without any fear of contradiction. We ought to give this matter the deepest consideration. An interesting time is ahead of us. The last expression of medicine and its best expression is going into the East to-day, sent there by people whom God raised up to make it possible to do this in a way missionary Boards have never found possible, because they have not had enough available money. Now just because we fear God

we must do everything we can to make the new opportunity a new evangel, free in its course. But, I say to you, it is not medicine merely but Christianity taking this triumphant stride toward the East.

You know the pathetic way in which the spirituality of science is let down to the earth by some of the biggest men who call themselves scientists. That is why Dr. Welch is a man whose very mention makes every heart here warm, because he has shown that medical science is the expression of the love of God. Why is medical science let down to the earth in this country so that we do not realize its full significance? Why is it that some of the doctors of greatest reputations are agnostic? The reason is that dealing with things has made men forget their source. Laboratory workers tend to forget this. We can understand it because of the atmosphere we live in. These blessed men—God bless them—who give their lives to the people for whom they care, follow Christ in giving themselves for men. Here in this country we can understand this. But take the same man in the Far East, where the atmosphere is perfectly dead and there is no perspective, everything, as in one of the old time pictures, being of the same size. They take naturally to materialism. It is all they want.

The Church's vitality in this particular will be at its height, where the character of its work is such as to compel men to know that the essential value of medicine is to interpret God's love. Our medical missionaries have got to be preachers. They have got to be just the men that cannot be spared from home. They have got to be men who have plenty of training or they will be pushed aside when they come to their work; but they have got to be men illuminated, and they will either be undoing the work of the Church in the East today, or they will believe the message they went to the East to tell. In the face of those who say that the earth is dead, that religion is not necessary, I do believe, friends, it is our high privilege

now to emphasize our own positive message. What greater exponent of the power of Jesus Christ can any man find on earth than the perfect scientist who can show people the source of power. What science is so truly adapted to this one beautiful service as the science of medicine. You know, as I know, that it has opened the doors for the preacher of redemption. You know, as I know, that it has made it possible for the preacher's message to be understood. But you know, as I know, that if the physician is a pagan the missionary loses his own power. The time may come when our relationship to medical work in the East will be exactly what it is in America. The time may come when medical science will have gone beyond the possible control of the missionary Boards; when the eagerness of the nations of the East for modern medicine will relieve the Boards of the necessity of commissioning medical missionaries. But if medicine is not to be accursed to the people it must be administered in the name of Christ, not in one place but in many. I was told of the awful havoc wrought by men without character and with a little medical knowledge going out with the name of Western medicine, mere charlatans. What is going to save the great oriental world? How can whole races fail to become materialists, unless our medical missionaries are strong enough to study the minds of their people until they can help them to discriminate in regard to God's truth. The necessity for men being Christians goes without saying. A man who offers himself for medical work will be a Christian, but he faces an awful strain. A boy twenty-five years of age with gifts fitting him for humanitarian service, with the enthusiasm that comes from being scientific, that boy may go in the name of truth to seek for the truth. When he has left the place where all the men who have done what he is striving after have been saying to him, "spiritual things do not matter"—and has gone out into the East with all that enthusiasm of the young Christian to teach and practise medicine, don't

you know that the burden on him will be beyond his power unless before he starts he has clearly fixed a purpose to go in order that through the science of medicine he may interpret the revelation of the Father as shown in our Lord.

So I cannot be too emphatic in my begging you, not for the work's sake—God takes care of the work; not for the people's sake—God takes care of the people—but for the beautiful boys and girls who having gifts are giving them to their Master, to help them to get it so clearly that there never can be any question that this is the measure of the value of their service, that in it rests the hope of the scientist going to the East. The strength of the work that the Church is doing abroad lies in its spiritual emphasis. The glory of the men who are giving their lives for their brethren in this beautiful service is secure.

MEDICAL PROGRESS IN CHINA

WILLIAM McCLURE, M.D.

Christian Friends: I want to speak very briefly this morning. First, I would like to correct a statement in the program. I am not one of those hyphenated missionaries spoken of yesterday. I am a plain layman and not much accustomed to public speaking, so I ask your forbearance this morning. First of all I should like to pass on to you an example of the impelling love which springs from Christianity, the very love which sent our Savior into the world, to live among men, to suffer a human life on earth and the death upon the cross for us. The story was first mentioned in my hearing by Professor Peabody in an address at Knox College, Toronto, this last winter. The Rockefeller Commission that visited China last year passed in the course of its journey through the center of China and, at a lonely station in North China, encamped to spend the night. A member of the Commission stayed with the missionary doctor. In the morning the doctor went as usual out to his morning service and after the

service commenced his round of operations. In the course of these the doctor, realizing no doubt that his guests would notice his awkwardness, made some excuse for his hand being stiff. It was so stiff that it could not be bent thoroughly. After this gentleman, who stayed with him that night, had reached the port of Tientsin, 400 miles away, he discovered the reason for the stiffness of this doctor's hand. During the Boxer uprising the doctor had been one of a party attacked by the Chinese Boxers. His wrist was then cut across by a Chinese sword and the extensor tendons severed, and although an operation was performed afterwards, the hand still remained stiff. Professor Peabody cited it as one of the best examples he knew of Christian law and dynamics. There was the doctor back at his work, where his life had been saved only by a very little, back at his work, not harboring any ill feelings against the Chinese, some of whom had tried to kill him. Professor Peabody did not mention his name and I will only say that he is one of my most respected fellow workers in China. Even more than that, the opportunity was given to all those who had been wounded during the Boxer uprising to claim a reasonable indemnity for personal damages received. The British commissioner in taking up these claims with our mission kept that item open until this doctor could be heard from. He had gone to Canada, but promptly wrote back, "There is no claim for personal injury." He is now back at his work, as for many years past, and is achieving much, although his hand is so stiff. One day, some years ago, he wrote me that he had had twenty operations that forenoon and that he had as many as two hundred and ninety patients to see in the afternoon.

One other item that I would like to speak about is medical teaching in China. For some years after the beginnings of our medical work in China it was our ambition to go and heal as many of the Chinese as possible. Then men of energy and ability undertook to train native students in the

science of medicine. During the early years of medical classes these men did their work practically single handed, in some cases possibly with the help of a colleague. Often the doctor alone, besides doing his hospital work, undertook to teach a few Chinese students the different branches of medical science. It was a tremendous task, but some attempted it and some students were carried through to graduation.

After the settlement of the Boxer troubles the different missions drew closer together in China. This deeper unity was felt in educational matters, general education and medical education alike. Through cooperation with one another several medical schools were established in different parts of China. The earliest one, I think, and the most efficiently equipped, was in Peking under the American Board, the London Missionary Society, the Methodist Episcopal Board and the American Presbyterian Board. But even when these different missions cooperated to establish such medical colleges it was a tremendous undertaking. The financial burden was something tremendous, and the trouble of securing men to teach was another great task, particularly connected with the financial difficulty. Up to last year or two years ago there were about a dozen medical schools established in different parts of China by the different missions cooperating with one another. A year ago, after the Rockefeller Commission sent in its report, the situation was suddenly changed. The Rockefeller Commission recommended that these schools should be centralized, three or four only being retained for enlargement. The teaching they decided should be in English instead of in Chinese as before. The Rockefeller Foundation was to finance the schools so that the financial burden will be removed from the different missions. Thus a new outlook was put upon the matter of medical education in China. A few of the schools have not been taken over by the Rockefeller Commission. At least they have decided that they will continue to teach in the Chinese language, and so they do not

come under the conditions of the Rockefeller Commission. With one of these my own mission has linked its fortunes for the time being, but this new phase of medical education in China opens up an entirely new world for thought and for Christian statesmanship. We cannot be too thankful to this country for the unselfish spirit of the medical profession and for the lack of commercialism that exists in the medical profession here. Although this is so, the medical profession in this country cannot be said to be definitely linked up with the Christian Church. It used to be true, when I was a student at least, that many of those engaged in medical teaching were not definitely Christian, some had materialistic tendencies and other agnostic tendencies. Now what we are hoping for in China is that, under this new movement, the Christian influence may so predominate that the medical profession in China not only will be unselfish and non-commercial, but that it will have a definite Christian viewpoint, that the students trained in these medical schools may emerge as Christian workers.

If this can be accomplished it will mean an immense advantage for the Christian Church in China and for China nationally and morally and in every other way in the years to come. Hence I think one of the greatest problems that perhaps this committee and others that have the supervision of such work as the medical colleges in China will face will be to maintain the relationship between these colleges and the Christian Church. They have begun definitely under Christian auspices. If we can retain them in this connection and give them a distinctly Christian character, we will have attained an object that is much to be desired. No one can have any doubts about the present members of the Rockefeller Commission, but the question has been raised about the future, whether the Continuation Committee or some other Christian body should have some right of supervision. This is a matter that calls for the highest degree of Christian

statesmanship at this time. We are hoping great things from this new adjustment.

THE DISCUSSION OF THE FINDINGS

The chairman declared at the outset of the session that the purpose of the gathering was to consider critically the report of the Committee on Findings. This committee had met in the early evening, determined upon the outline to be followed, and divided into subcommittees each of which made a first draft of a section of the report. Their work was passed upon by the committee as a whole and approved for printing. It was printed, however, for convenience of keen criticism. Those present were urged each and all to feel wholly free to alter, add, subtract or reject altogether. The findings when finally approved were intended to express the substantially unanimous convictions of the group on the problems involved in the preparation of medical missionaries for their important task.

The debate over the printed findings was very long and detailed. Many particulars were given keen scrutiny. Among other themes discussed and disposed of were the opportunities of medical missionaries for research and discovery, the spiritual tasks rightly belonging to a medical missionary in the field, the Biblical knowledge such a missionary should have, the urgent need that he keep up his medical reading and study, his best way and place for mastering the language, the question whether his post-graduate study should be taken directly after his first furlough, his need of phonetic instruction and where and how he has a chance of getting it, the best use of his summer vacations, the medical specialities which he might wisely acquire, the fostering of his personal Christian experience, his specific Christian tasks with his won constituency and his spirit of hearty comradeship with all missionaries.

These discussions greatly modified the original report of the Committee and gave it the form which follows below.

THE FINDINGS OF THE CONFERENCE

The members of this Conference agree in the following statements regarding the desirable standards to which preparation for medical service in the foreign missionary field should conform and commend them to all who contemplate medical missionary work, to those who furnish the training essential to efficiency in that work, and to those who are responsible for the appointment and support of medical candidates. They would also refer all those interested in medical preparation to the fuller treatment of the subject to be found in the Third Annual Report of the Board of Missionary Preparation.*

I. THE DIVERSIFIED CHARACTER OF MEDICAL WORK ON THE MISSION FIELD

Medical work on the foreign mission field is so diversified that men and women of many and varied qualifications are required.

1. Missionaries are needed whose ability and equipment qualify them to become teachers in medical schools. Such schools must be established if foreign mission countries are to have an indigenous medical profession inspired by Christian ideals. In these schools some missionaries will be needed who are specialists in the various departments of medicine, and others who have been trained for research.

2. Men and women will be required in larger numbers whose qualifications fit them to take charge of hospitals which are established, or will be established in centers where they can best serve the needs of large sections of country.

3. Missionaries whose native capacity and professional

* Obtainable from the office of the Board, 25 Madison Avenue, New York City, for twenty-five cents.

training fit them to serve as itinerating medical workers are needed, not only in connection with pioneer enterprises in many sections, but in some countries where the work has been long established.

4. As the work grows men and women will be required who are prepared to specialize in preventive medicine. This is a field of service which will receive greater emphasis as people are brought to understand the real significance of this branch of medical science. Men and women whose training fits them for such service and who can advise government officials or indigenous societies in regard to sanitation and the prevention of epidemics, will be increasingly called for in every missionary area.

5. The medical missionary has a responsibility for the health and the physical efficiency of the missionary staff. Plans should be worked out and made a part of the regulations of each mission Board, or by the Boards in cooperation with one another, by which this responsibility will not be left to the personal preference of the medical missionaries, but will be made a part of their official duties.

6. Whatever the type of medical work undertaken the Christian spirit of the medical missionary will naturally permeate all his professional duties. There are, however, certain specific obligations which come to him, such as leading religious services in hospitals, organizing the simple religious work carried on among patients by catechists or other workers, and giving a religious value to the medical service of a tour among towns and villages, to all of which he will look forward and for which he will prepare with keen anticipation of the joy of the spiritual element in his service.

II. MEDICAL PREPARATION

The following outline of the professional training of a medical missionary takes for granted a four-year course in a Class A Medical School (American Medical Association

classification). It demands seven years of training after graduation from the high school and points out the advantages of three years more.

1. *Education before entering the Medical School.*

a. A four-year high school course of at least fourteen units, including seven units of required work as follows:

English, two units.

Latin, Greek, or a modern foreign language, two units.

American history and civil government, one unit.

Algebra to quadratics, one unit.

Plane geometry, one unit.

The other seven units may be made up from any other secondary school subjects. A unit of manual training or of domestic science may be advisable.

b. In addition to the high school course, a college course of at least two years, or its full equivalent, which shall include as a minimum courses of eight semester hours each in chemistry, physics, biology and French or German. The science courses should include laboratory work. In a two-year college course the time not occupied by the above subjects should be spent on a selection from the following:

English language and literature.

Mathematics.

History.

Biblical history and literature.

A third year in college is strongly recommended, based largely on the above list. As optional subjects for the third year the following are suggested:

Sociology.

Psychology.

The history and methods of education.

If the age of the candidate does not prevent, the advantage of the full course of four years in college is distinctly recognized, because of the larger opportunity offered for general culture and for religious training. Some of the subjects for which this additional year would afford an opportunity are:

Economics.

The history of religion.

The social and religious survey of the world.

Comparative religion.

The essentials of Christianity.

2. *Medical School Education.*—A course of four years in a Medical School of Class A. The regular curriculum should be followed, and no attempt made to specialize except through optional or elective courses. Whatever spare time or energy the student may have can be given to the inspection of thoroughly organized, finely equipped and well managed hospitals to gain ideals of efficiency, and to the study of health service organizations and of various forms of organized philanthropic service to become acquainted with standardized methods of sanitation and relief.

3. *Medical Training after the Medical School.*

a. Required. At least one year as intern in a good hospital.

b. Strongly recommended.

(1) One year of post-graduate study in subjects which are important for medical missionary work. The more important subjects are:

Surgery.

Obstetrics.

Diseases of women and children.

Diseases of the eye, ear, throat and nose.

Tropical diseases.

Preventive medicine, hygiene, and sanitation.

(2) Keeping, as far as possible, in touch with hospital work, while learning the language, during the first year or so on the missionary field. Professional eagerness should, however, be strictly subordinated to language mastery, unless the doctor is to be related to an institution where the study is wholly in English. The preliminary courses in phonetics and language acquisition, mentioned below, will tend to greatly reduce the time needed for such mastery.

4. *Special Preparation for Women Medical Missionaries.*—In view of the scope of the medical work of a large proportion of women physicians in the Orient, women medical missionaries should be especially trained in obstetrics and the diseases of women and children. Such training may be secured in some instances during the regular medical course, and in others by supplementary study and hospital experience.

5. *License to Practice Medicine.*—Every appointment to medical missionary service should be conditioned upon the passing of an examination by an examining board of some State or other authority. This is important both in the interests of the missionary's standing and as a protection to him in case he should be compelled to relinquish his work abroad and take up permanent practice in the home land.

6. *Preparation for Language Acquisition.*—Since by the last year of training the medical missionary candidate is almost sure to know his destination, it will be worth while to attend if possible, during the year, a course of lectures on the science of language acquisition and on fundamental phonetics, each with relation to the language to be used on the field.

7. *Furlough Study.*—The medical missionary should plan to take post-graduate instruction in his specialty or in general medicine during his furlough periods, even though he has been given some opportunity for medical study and research while on the field. It is to be hoped that every Board will realize the importance of this and provide both the opportunity and the necessary funds.

III. THE RELIGIOUS TRAINING OF THE MEDICAL MISSIONARY CANDIDATE

There is universal testimony to the unusual opportunity for Christian serviceableness and for incidental yet very fruitful instruction in Christian ideas which come to the

trusted medical missionary. He needs to cultivate his own personal and vital relationship with Jesus Christ and to acquire, if practicable, some definite experience in practical Christian work, particularly in leading others to a knowledge of Jesus Christ. His share in this common purpose of all the work of his mission field will be very direct and simple but none the less important. He needs to gain a familiarity with the Bible, so that he can use it and teach others how to understand and use it. Many students will be able to take advantage of the long vacations between graduation from college and entrance upon the medical course and between the first and second years of medical study to accomplish this and other highly desirable ends, such as attendance at a great summer conference, to gain a vision of Christian service and an inspiration for it, or the pursuance of special courses in Christian history and thinking, and in comparative religion at some well-equipped institution for training.

Throughout the years of preparation the earnest student will find time for personal Bible study, for the practice of simple methods of evangelistic effort and for the thoughtful reading of the biographies of a few great missionaries, not omitting those of such noteworthy medical missionaries as David Livingstone, John Kenneth Mackenzie, who was wonderfully used to break down prejudice in China against Western medical science, and James Stewart, the great pioneer at Lovedale in Central Africa.*

IV. THE QUALITIES DESIRABLE IN THE MEDICAL MISSIONARY

There are certain qualities, valuable for all who seek to use their lives unselfishly, which are peculiarly desirable in a

* John Kenneth Mackenzie: *Medical Missionary to China*. By Mrs. M. I. Bryson. New York, Revell. \$1.50. Stewart of Lovedale: the Life of James Stewart, M.D. By James Wells, D.D. New York, Revell, 1909. \$1.50. Doctor Apricot of Heaven Below: the Story of the Hang Chow Medical Mission. By Kingstond de Gruché. New York, Revell. \$1.00. Pennell of the Afghan Frontier: the Life of Theodore Leighton Pennell, M.D. By Alice M. Pennell. New York, Dutton, 1914. The Foreign Doctor: a Biography of Joseph Plumb Cochran, M.D., of Persia. By Robert E. Speer. New York, Revell, 1911. \$1.50. For other missionary literature, medical and otherwise, see *A Selected Biography of Missionary Literature*, published at 25 cents, by the Student Volunteer Movement, 25 Madison Avenue, New York City.

medical missionary. Whoever anticipates a life of medical service in the foreign field should seek earnestly to cultivate them.

1. *High Idealism.*—No young Christian needs a high ideal more than he who looks forward to the medical missionary calling, both during his preparation, when he should constantly aim at the best, and also on the field, where the pressure of a wide variety of opportunities will bear down heavily upon him.

The habit of earnest, careful work in general practise or on specialized lines should not be surrendered in order to scatter ministries more widely. Quality, rather than quantity, should be emphasized for the sake of personal integrity, the best development of the community and the reputation of the entire missionary enterprise.

In service the ideal should be a comprehensive one, to include not alone hospital and dispensary work or even instruction, where that is possible, but a readiness to initiate preventive, sanitary and hygienic measures as local community service demands in the interests of better housing and living.

2. *A Christian Motive.*—A desire in response to the leadership of Christ to serve one's fellow men wholeheartedly should be at the basis of a choice of medical missions as a life work. Neither professional opportunity nor personal fame can enable one to endure the drawbacks and disappointments of the missionary physician's great task or to maintain the enthusiasm requisite for its efficient performance. Genuine consecration, a sense of fellowship with Christ and a sincere desire to share with Him in the upbuilding of His Kingdom are essential to the steady development of the missionary career.

3. *Persistence of Purpose.*—The medical missionary must often execute his plans under working conditions which

are limited and disappointing. The demands upon him will outreach his facilities. He needs to be a man of definite, persistent purpose, planning wisely, patient and hopeful in spirit, capable of staying with an enterprise through to the end.

4. *Sympathy*.—This quality, so desirable in the physician at home, is immensely more necessary in the strange environment of a foreign mission field. By a sympathetic, tactful approach to his adopted people and a respectful attitude towards the ancient customs dear to them, the doctor with his healing power may win even where others have failed. Sympathy is but the forerunner of love and without a heart to love, even the work of a missionary physician will be barren of fruit.

5. *Practical Ability*.—The medical missionary should cultivate his practical abilities, both as a manager and as a craftsman. He is likely to come into the charge of important enterprises and institutions, he will be dependent on his own skill or directive power for meeting many of his needs, and he will find his capacity for invention, for administration and for adaptation tested to the utmost.

6. *Compatibility*.—In common with all classes of missionaries, the young man or woman looking forward to medical service has to anticipate close comradeship with other workers. It is possible to exercise oneself in the grace of living sweetly and happily with others even of incompatible temperaments. Just at this point great strain may arise to health, to happiness, and to the well-being of the mission station. A physician, being one who understands in theory the physical and psychological effects of temperamental differences among daily companions, can prepare himself to meet such issues by practising the large, kindly, unselfish attitudes of spirit—in a word, by entering into the Christlike habit which “seeketh not its own but the things of another.”

V. A SUMMARY OF THE FUNDAMENTAL OBJECTIVES OF MEDICAL MISSIONARY WORK

1. To be responsible for conserving and safeguarding the health and efficiency of the missionary force.
2. To relieve physical suffering.
3. To introduce modern methods of hygiene and sanitation.
4. To develop a medical and nursing profession permeated with moral and Christian ideals.
5. To remove prejudice, superstition and fear, and to secure access to the minds and hearts of a people otherwise inaccessible.
6. To express through personal interpretation the spirit and doctrine of Christianity.
7. To make Christ a personal reality to human hearts.
8. To develop research in medicine peculiar to each field.

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 of Medicine.
- THE CANTON HOSPITAL, Canton, China,
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MISSIONARIES

- ALLEN, MISS BELLE JANE, M.D.,
 Missionary of the Woman's Foreign Missionary Society, Methodist
 Episcopal Church, in charge of Butler Hospital, Baroda, India.
- INMAN, Rev. S. G.,
 Missionary of the Christian Woman's Board of Missions in Piedras
 Negras, Mexico.

- SEWNEY, Mrs. L. K.,
Missionary in hospital service of the American Board of Commissioners
for Foreign Missions, in Sivas, Turkey.
- ATTERBURY, B. C., M.D.,
Formerly a medical missionary of the Board of Foreign Missions,
Presbyterian Church, U. S. A., at Peking, China.
- BACKENSTOE, W. A., M.D., L.R.C.P. & S. (Edin.),
Medical missionary of the Free Methodist Church, to Natal, Union of
South Africa.
- CADBURY, WILLIAM W., M.A., M.D.,
Physician of the Canton Christian College, of the Canton Hospital and
of the Woman's Hospital, Canton, China.
- GULICK, Rev. SIDNEY L., D.D.,
Former missionary of the American Board in Japan, Professor in the
Doshisha University of Kyoto, and lecturer in the Imperial Uni-
versity.
- HOOVER, Rev. ALDEN R., M.D.,
Missionary of the American Board in Turkey, on leave of absence from
Red Cross Work in Constantinople.
- HOWARD, HARVEY J., M.D.,
Professor in Canton Christian Medical College and Ophthalmologist in
the Canton Hospital.
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